



Vedanta Society of Toronto

(Ramakrishna Mission)

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Words to Inspire

"Mother, here is Thy virtue, here is Thy vice. Take them both and grant me only pure love for Thee. Here is Thy knowledge, here is Thy ignorance, take them both and grant me only pure love for Thee. Here is Thy purity, here is Thy impurity. Take them both, Mother, and grant me only pure love for Thee. Here is Thy dharma, here is Thy adharma. Take them both, Mother, and grant me only pure love for Thee."

-----Sri Ramakrishna

Sri Ramakrishna, who was appointed as the temple priest of the Kali temple, discovered what a strange Goddess he had chosen to serve. To the ignorant She is, to be sure, the image of destruction; but he found in Her the benign, all-loving Mother. Her neck is encircled with a garland of heads, and Her waist with a girdle of human arms, and two of Her hands hold weapons of death, and Her eyes dart a glance of fire; but, strangely enough, Ramakrishna felt in Her breath the soothing touch of tender love and saw in Her the Seed of Immortality. She stands on the bosom of Her Consort, Siva; it is because She is the Sakti, the Power, inseparable from the Absolute. She is surrounded by jackals and other unholy creatures, the denizens of the cremation ground. She is the highest symbol of all the forces of nature, the synthesis of their antinomies, the Ultimate Divine in the form of woman. She now became to Sri Ramakrishna the only Reality, and the world became an unsubstantial shadow. Into Her worship he poured his soul. Before him She stood as the transparent portal to the shrine of Ineffable Reality.

The worship in the temple intensified Sri Ramakrishna's yearning for a living vision of the Mother of the Universe. He began to spend in meditation the time not actually employed in the temple service; and for this purpose he selected an extremely solitary place. A deep jungle, thick with underbrush and prickly plants, lay to the north of the temples. Used at one time as a burial ground, it was shunned by people even during the day-time for fear of ghosts. There Sri Ramakrishna began to spend the whole night in meditation, returning to his room only in the morning with eyes swollen as though from much weeping. While meditating, he would lay aside his cloth and his brahminical thread. Explaining this strange conduct, he once said to Hriday: "Don't you know that when one thinks of God one should be freed from all ties?" Hriday thought his uncle was becoming insane.

Sitting before the image, he would spend hours singing the devotional songs of great devotees of the Mother, such as

Kamalakanta and Ramprasad. He felt the pangs of a child separated from its mother. Sometimes, in agony, he would rub his face against the ground and weep so bitterly that people, thinking he had lost his earthly mother, would sympathize with him in his grief. Sometimes, in moments of scepticism, he would cry: "Art Thou true, Mother, or is it all fiction — mere poetry without any reality? If Thou dost exist, why do I not see Thee? Is religion a mere fantasy and art Thou only a figment of man's imagination?" Sometimes he would sit on the prayer carpet for two hours like an inert object. He began to behave in an abnormal manner, most of the time unconscious of the world. He almost gave up food; and sleep left him altogether.

But he did not have to wait very long. He has thus described his first vision of the Mother: "I felt as if my heart were being squeezed like a wet towel. I was overpowered with a great restlessness and a fear that it might not be my lot to realize Her in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living. Suddenly my glance fell on the sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself. The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother." On his lips when he regained consciousness of the world was the word "Mother". He was exceeding glad. Love is beyond time and space, it is absolute.

From 'The Gospel of Sri Ramakrishna'.

KARMA YOGA ACTIVITIES

It is a great opportunity to provide your services to the Vedanta Society of Toronto. We are inviting volunteers for various activities in the ashram, which includes:

Janitorial (cleaning carpets, floors, washrooms, Shrine area, Meditation room, dusting furnitures, etc.); Garbage / Recycling waste (preferably on Wednesday or Thursday every week); Kitchen and dining hall cleaning; Book-store assistance; Library assistance; Gardening / Snow cleaning / General maintenance activities.

If interested in volunteering, kindly contact us at toronto@rkmm.org or contact Abhijit Bhattacharya on 416-569-9401.

THANK YOU AGAIN.

Worship at the Baranagore monastery

(From "The Early History of the Ramakrishna Movement")

The hub of the life of the Baranagore monastery was the worship room, in which Sri Ramakrishna was worshipped as the living God. The spring of loving devotion to their Master watered the roots of all their activities, including their austere spiritual practices. Sri Ramakrishna was their unending source of strength and inspiration. To trace the growth of the worship room, we quote from the reminiscences of Kaliprasad (Abhedananda): 'Sashi (Ramakrishnananda) came and rearranged the cot, bedding, shoes and other articles used by Sri Sri Thakur in the same room more tastefully and, placing a photograph of Sri Sri Thakur on that cot, began to do daily worship, aratrika and chanting of hymns, etc. regularly... Gradually Sashi started attending on and taking care of Sri Sri Thakur's photograph in the chapel in the same manner as we used to nurse and attend on Sri Sri Thakur during his lifetime. Thereupon, Latu (Adbhutananda) added, 'In a few days, Brother Kali composed the Mantras for the Master's worship; since then it is with these Mantras that the worship is being conducted. Earlier, the copper casket containing the relics of the Master was placed at the foot of the bed meant for him. This copper vessel—which came to be known as the 'Container of Atmarama' or simply 'Sriji'—was worshipped daily. People were amazed at Sashi's devoted service. Just as he had lovingly nursed Sri Ramakrishna during his illness at Cossipore, he now served the Master in his relics with the same unswerving zeal.

Kalikrishna (Virajananda), who visited Baranagore first in 1891, wrote: Sri Ramakrishna's bed in the middle of the shrine consisted of a mat on the floor, a mattress, a pillow and a bed-cover. A photograph of the Master was placed on this bed; and on a stool at its foot were kept the casket containing his relics and his slippers. Sashi Maharaj did the daily worship sitting in front of a tamrakunda (copper pot) and kosakusi (a canoe-shaped water pot and spoon). Sashi always paid scrupulous attention to ensure faultless worship and loving service of the Master in his picture and relics. It was not merely a worship by incantations, offerings, and ritualistic performances. His worship was charged with the spirit of living service. To him, Sri Ramakrishna's picture was not merely a symbol. He used to feel the vivid presence of the Master in the inmost depth of his being. Recalling his experiences, an eye-witness, Haripada (Bodhananda), narrated: What a wonderful spectacle it was to see Swami Ramakrishnanandaji serving the Master! Day and night the Swami had no other thought but that of his Lord. If he felt hot, he would get up and fan Sri Guru Maharaj. In fact, to him the Master was a living personality who could be seen, felt and served. His services were very simple. He would get up at 4 a.m. and, washing his hands and changing his clothes, enter the shrine, raise up the curtain from the bedstead and rouse the Lord from His sleep. He would then offer him water to wash with. Then the bhog, consisting of a few coconut laddus would be offered; next tobacco to smoke was offered. He would then sweep the room. He never allowed even his Gurubhais to help him. Next, he would collect flowers for worship and then go to the market to buy vegetables. He would select the best the market could offer. He himself would dress the vegetables for cooking. Then he would go for his bath in the Ganga. When he would return to the Math, he would carry with him a pitcher of the holy water for worship. He would then sit for worship; it was very simple—a few flowers devotionally offered. After the worship, bhog would be given.

Any digression from the schedule of his loving service to the Master would upset Sashi greatly. One day, Sashi had asked 'Budo Baba' (Sachchidananda) to keep a fresh twig of a neem tree in the shrine early in the morning to serve as a toothbrush for the Master. While offering breakfast to the Master, he noticed that Budo Baba had not beaten the end of the twig to soften the fibres. Annoyed, he scolded Budo Baba bitterly and rushed at him, saying, 'You rogue, you have drawn blood from the Master's gums today. I won't let you live.' Budo Baba fled, and Sashi replaced the twig by one properly beaten to soft fibre. Radiant with devotion, Sashi busied himself day and night with the duties pertaining to the Master's worship and service. Devotion overflowed his heart. Most impressive and attractive was the evening service conducted by him. As dusk set in, Sashi would burn incense before the picture of Sri Ramakrishna in the shrine and then before the pictures of gods and goddesses in the other rooms, all the time repeating 'Jaya Gurudeva, Jaya Gurudeva, Sri Gurudeva.' Then the evening worship would begin. The members of the monastery and other devotees would stand with folded hands near the door of the worship room to witness the Arati. Enveloped with the smoke of burning incense and accompanied by the music of drums and cymbals, Sashi would perform the Arati. Thereafter all of them would sing in chorus the following hymn to Siva, sung in the temple of Siva in Benaras: 'Jaya Siva Omkara / Bhaja Siva Omkara / Brahma Vishnu Sadasiva / Hara Hara Mahadeva.' The text of this hymn was brought from Benaras by Gangadhar and introduced in the Math by Narendra. The hymn became quite popular. Some change was, however, introduced in it subsequently, as is evident from the memoirs of Kalikrishna (Virajananda), who said: When Sashi Maharaj reached the close of the service—waving the chamara accompanied by the playing of the instruments—with great fervour and emotion he would chant aloud, 'Jaya Gurudeva, Sri Gurudeva,' and dance to and fro to the music. Everyone present would become surcharged with an exalted devotion inexpressible in words. The whole house seemed to throb in ecstasy. Those who attended the service would also join in the chant and the dance. Then all prostrated on the ground, repeated some Guru Gita verses and finally the last verse of a hymn to Sri Ramakrishna written by Kali Maharaj (niranjanam nityam etc.). It all ended with a chorused shout 'Sri Guru Maharaj-ji ki Jai'.

Kali – The Divine Mother

Of all the forms of the Goddess, it is the form of Kali that has given rise to the greatest amount of symbolic interpretation, many of the other forms are more Purānic than philosophical. The Mother-worshippers generally represent Siva and Sakti together. Siva represents the transcendent aspect of the Absolute Spirit and Mother Kālī, the world-producing Supreme Power or dynamic aspect. Kālī's dance on the breast of Siva indicates that the whole universe of ever-changing diversities is an appearance of the one changeless Supreme Spirit. Amidst all changes Siva remains unchanged. Mother Kali is worshiped for the realization of the Absolute within oneself in all the vicissitudes of life. Normally Mother Kālī is represented with four arms stretched out over all the four directions. She holds the bleeding head of a demon in the lower left hand, a sharp dazzling sword in the upper left hand, a banner of universal fearlessness in the upper right hand and an offer of blissful boons in the lower right hand. Thus, one hand destroys the lower forms of manifestation, the relatively unreal ones, and the other preserves the world order. So she is both the just Ruler and the affectionate Mother. With the other two arms she brandishes the swords and offers boons and freedom from fear. There are terrible, evil forces ready to be cut asunder and there is her grace, too. Both are her aspects. The former ones are necessary to lead the creatures to the latter so that ultimately they may be released from transmigratory existence. The gifts of fearlessness, hope, strength and the like are promised through the abhaya-mudrā of her right hand. The jiva who is able to see through the world-process knows that she is ever awaiting her devotees, ready to confer on them eternal bliss. This hand is pointed towards the face of Siva, who is of the nature of highest realization of the Absolute, is the summum bonum of life. Thus, with one hand she creates limitations, with another she cuts them asunder and frees the soul. The legs of Kālī are in a dancing pose. And she is dancing on the calm Siva. Kālī is the embodiment of Time, dancing the cosmic dance on the breast of the Timeless Eternity, Mahākāla. Kali is all black. Siva is all white. Her black color is the mother of all colors while the white color of Siva is the fulfillment and unity of all the colored existences. Through sādhanā devoted to Śiva, Kālī becomes Gauri, with a fair complexion. As she is infinite and eternal, she is without any limitation. This is represented by her nakedness. Kālī wears a garland of human skulls. Destruction does not mean annihilation; rather, the lower planes of existence are replaced by the higher ones. The garland of human skulls and their contributions to the world system is on the breast of Time. The past, present and future pertain to her transitory, finite self-manifestation. Though dancing eternally, she is never outside the breast of Siva. She is represented with a protruding tongue which is bitten by her teeth. This is due to her wonder and admiration at her own appearance and performance. The Divine Power is ashamed, as it were, because of her restlessness in creating the universe in spite of her transcendent nature. That is why Kali bites her tongue, as is the common practice in India. Her eyes are gleaming with joy because of her performance and union. Her third eye is ever awake, for it is the eye of her perfect knowledge of identity with the Absolute.

Kali – The Mother

Poem by Swami Vivekananda

The stars are blotted out,
The clouds are covering clouds,
It is darkness vibrant, sonant.
In the roaring, whirling wind
Are the souls of a million lunatics
Just loose from the prison-house,
Wrenching trees by the roots,
Sweeping all from the path.
The sea has joined the fray,
And swirls up mountain-waves,
To reach the pitchy sky.
The flash of lurid light

Reveals on every side
A thousand, thousand shades
Of Death begrimed and black —
Scattering plagues and sorrows,
Dancing mad with joy,
Come, Mother, come!
For Terror is Thy name,
Death is in Thy breath,
And every shaking step
Destroys a world for e'er.
Thou "Time", the All-Destroyer!
Come, O Mother, come!
Who dares misery love,
And hug the form of Death,
Dance in Destruction's dance,
To him the Mother comes.

Narada's Ego Subdued

Once upon a time a Narada was performing a penance in the cave of Himalaya Mountain. Indra becoming fearful sent Kamadev to obstruct his penance. But Kamadeva was unsuccessful in his attempt as the place where Narada was doing penance was the same place where Lord Shiva did penance. After the completion of his penance, Narada became arrogant that he had defeated Kamadeva. He went to Kailash Mountain and narrated about his feat to Lord Shiva. Narada was naïve not to realize the fact that it happened only because of the divine power of Shiva. Lord Shiva listened to his arrogant statement. He advised Narada not to reveal this secret to anybody. But Narada went to Brahmaloaka and boasted about his feat to Lord Brahma. Lord Brahma listened to his boisterous statements and advised him not to reveal this to anybody. But Narada was not satisfied. He wanted to give the news of his achievement to Lord Vishnu. So, he went to Lord Vishnu's abode and boasted about his feat of defeating Kamadeva. Lord Vishnu with a desire to subdue his inflated ego, manifested his illusionary power with the blessings of Lord Shiva. While Narada was returning from Vaikuntha Loka, he saw a beautiful city. This city was ruled by a king named SheelNidhi. The king had a daughter and her Swayamvar was being organised. Numerous kings had arrived to take part in that Swayamvar. Narada, curiously entered the place where Swayamvar was being held. The king requested Narada to study the lines of the palm of the princess. Narada was infatuated by the princess beauty. He returned back to Lord Vishnu and expressed his desire of marrying that princess. He also requested Vishnuji to make him as handsome as himself (Vishnu). Lord Vishnu made Narada's whole body very beautiful except his face. Which he made like a monkey. Narada being unaware of this happily went back to Swayamvar site. Narada sat among the kings – his face resembling like a monkey Lord Vishnu too was present there. The princess saw Narada, whose face was looking like a monkey. She was amused. Ultimately, she put the garland around the neck of Lord Vishnu and went to Vaikuntha Loka alongwith him. Some of the Shiva's gana too were present there in the guise of a brahmin. Their names were Marud ganas. When they saw Narada to see the reflection of his face in the water. When Narada saw his face in the water, he saw that he was looking like a monkey. He became very furious and cursed the Marudganas to be born as demons, even though being brahmins by birth. Furious Narada then went to Lord Vishnu and cursed him- "You too would suffer due to separation from your wife, during your incarnation of Ram and the monkey would come to your help. Lord Vishnu accepted Narada's curse without any hesitation. He then removed the illusionary powers by which Narada's mind was influenced. Now, Narada regretted his actions. Lord Vishnu told Narada that everything happened because of Shiva's divine illusions.

"You did not pay heed to his advice and hence Shiva by his illusions, has taught you a lesson. Shiva is beyond the reach of the three basic qualities-Satva, Rajas and Tamas. Therefore, you must worship and contemplate on the name of Shiva. All of your sins will be destroyed.

The Ishta Mantra

We must remember while repeating our Iṣṭa Mantra that we are trying to interact with the Pure Consciousness as the Īśvara, the Lord of the universe Himself. When I am speaking to a man, I am speaking to a conscious being. But when I perform Japa, I am calling upon the very Consciousness Itself. It not only understands me and my feelings, but pervades my heart through and through and is the 'Light' that keeps life in me and is the source and culmination of my existence. THAT ALONE EXISTS [Tat Sat] and is THE EXISTENCE CONSCIOUSNESS BLISS ABSOLUTE [Sat-Chit-Ananda]; and in that Eternal Existence this entire Relative Existence, the universe with all beings, shines like a speck in an endless ocean. It is on THAT SUPREME TRUTH THAT WE MEDITATE UPON (Satyam Param Dhimahi). May THAT Enlighten us all. However, in the preliminary stages of the Sādhana (or Upasana) the Mantra helps and accomplishes the task of gathering the sādhakā's scattered mind. Maximum effect is got if the Sādhakā's awareness is filled with the thought of the particular aspect of the Divinity whose Mantra it is. Regular, daily studies and reading of myths, stories, epics and other scriptural texts that display the Līla (Divine play) or glories of Iṣṭa devatā helps creation of that desired awareness, so does the singing the names and glories of God. Since it links the mind to the Divine, the constant repetition destroys age long tendencies of the mind, bringing in new Divine qualities. The more we are aware of the Divine, the more we are away from Prakṛti (Nature) and thus the darkness (Tamas) engulfing the soul becomes thinner and thinner day by day and Satvic nature of wisdom, calmness, non-involvement, unselfish love, purity, humility, compassion, self control etc., grow naturally. It gradually but definitely kills the Sādhakā's animal nature. Mantra becomes a living force. Sādhakā then attains the maturity to use the Mantra diligently and effectively as mentioned in the above paragraph.

A Sādhakā can also use the mantra to divinize his perceptions, actions, thoughts and feelings. For example, suppose I am doing my physical exercises or seeing a man walking in the street, if I incorporate repetition of the Mantra in those actions then they get divinised. All our actions, thoughts and feelings get divinised by repeating the Mantra with it and that creates divine awareness. Mantra can be used to feel the living presence of God/Iṣṭa devatā or to commune with Him internally. As he advances a Sādhakā gets absorbed in Mantra by repeating it with love and surrender, so much so that he becomes unaware of his own body or the surroundings, then the Mantra becomes a capsule to transport him to the other realm of higher Reality. In Mantra Yoga the 'material forms' in which Spirit clothes Itself are contemplated with constant rhythmical mental repetition of the Mantra with clear and proper accent and pronunciation. This renders all the external vehicles tuned to the inner Divinity and enter the meditative states of Dhāraṇa, Dhyāna and Samādhi.

In the place of the common "blind and bound" belief, we must have true belief which generates Shraddhā (total dedication to the ideal), we have to be more and more dynamic and awake to the realities of life and awake to the Divine.

UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
<u>Durga Puja celebration</u> Maha Ashtami Maha Navami Vijaya Dashami	Tuesday September 30 @ 6.30pm Wednesday October 1 @ 6.30pm & Thursday October 2 @ 6.30pm (Puja from 6.30 pm; Pushpanjali and prasada at 8.30 pm) <i>Also Puja will be streamed live on YouTube.</i>
Kali puja	October 20 @ 6.30pm <i>Also Puja will be streamed live on YouTube.</i>

REGULAR PROGRAMMES

SCRIPTURE CLASS: Friday Scripture Classes begin at 7:30 pm, following the regular evening prayer at 6:00 pm. The class, held at the centre, is open to all interested persons. For details, please see the 'Calendar of Events' on the next page.

VIGIL: A vigil consisting of japa and meditation will be observed, from 6:00 am to 6:00 pm, for date kindly see 'Calendar of Events', on next page. To participate, please call the centre @416-240-7262.

RAM NAM: For the date and time of the monthly Ramnam, please see the 'Calendar of Events' on the next page.

BOOK STORE: Limited number of books are available for purchase.

DAILY BREAD FOOD BANK: Daily Bread Food Bank has actively started. We would like to encourage people to donate.

INTERVIEWS/INSTRUCTION:

Swami Kripamayanaanda will be happy to give Interviews to those interested in knowing more about Vedanta and meditation. Individual interviews are also given for Spiritual instructions. Appointments for interviews should be made in advance with the Swami at 416-240-7262.

DAILY MEDITATION: Meditation is done at the Centre every morning from 6:00 am to 7:00 am. Devotional singing and meditation time in the evenings is from 6:00 pm to 7:30 pm.

SOUP KITCHEN: Please see next page for details.

Sri Ramakrishna as Avatara

One unique aspect of the lives of almost all the Prophets and Incarnations of God is their tremendous charisma to draw a group of disciples, who are generally found to be men of high spiritual calibre, and inspire lifelong allegiance and loyalty in them. After the passing away of the Prophet, his disciples serve as his apostles or messengers, and interpret and carry his message to people living in nearby and far off places. Sri Ramakrishna had sixteen young disciples whom he trained from their early youth, and who later formed a monastic order in his name, and several enlightened householder disciples. The foremost of his disciples was Narendranath, later known by his monastic name Swami Vivekananda, who spread his master's message in different parts of India and the world. The discipleship of Swami Vivekananda was Sri Ramakrishna's greatest asset. No other prophet in human history ever had such a brilliant, learned, loving, devoted, multi-faceted genius and visionary like Swami Vivekananda as his disciple. It is, however, to be noted here that although Narendra accepted Sri Ramakrishna as his Guru or spiritual teacher at the impressionable age of eighteen, he had difficulty in accepting Sri Ramakrishna as Avatara till the last days of Sri Ramakrishna on earth. One day during his terminal illness at Cossipore, Sri Ramakrishna told Narendranath, "Some people call me God." Narendra told him bluntly, "Let a thousand people call you God, but I will certainly not call you God as long as I do not know it to be true." Later on, Narendra must have got the incontrovertible proof of the Avatarahood of Sri Ramakrishna through some direct transcendental experience, which he never divulged to anybody. This is clear from the fact that the same person who doubted the Avatarahood later wrote, as Swami Vivekananda, sublime hymns and songs on Sri Ramakrishna, which are now sung in thousands of homes and hundreds of Ashramas, in which he describes Sri Ramakrishna as "God of the New Age, God of the World" [jimbhita yuga isvara, jagadisvara] and as "the greatest of all Incarnations" [avataravaristha].

What was the reason behind Narendra's hesitation in accepting Sri Ramakrishna as Avatara? In this context, it should be pointed out that the Avatarahood of Sri Ramakrishna was not a dogma propounded by his disciples. Long before the disciples started gathering around him, he had been openly declared to be the new Avatar by several eminent scholars like Vaishnavacharan, Narayan Sastri, Gauri Pandit of Indesh, and others. Narendra knew all this, he was also aware of the supernatural events in the Great Master's life. One day the well-known Brahmo Samaj leader Vijaykrishna Goswami had a vision of Sri Ramakrishna in Dhaka and proved to himself that it was not an illusion, by actually touching the figure. Later when he narrated the event before Sri Ramakrishna at Cossipore in Calcutta, Narendra, who was also present there, said, "I too have seen him many times; how can I say I do not believe your words?"

From the book 'The Light of the Modern World' by Sw Bhajananda

Vedanta Society of Toronto



Minister and Teacher- Swami Kripamayanda, Ramakrishna Order of India

CALENDAR OF EVENTS

October 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 6.30PM Durga puja - Maha Navami	2 6.30PM Durga puja - Vijaya Dashami	3 7:30pm Scripture class 'Uddhava Gita'	4
5 11.00am Lecture: 'Inner Strength'	6	7	8	9	10 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	11 6am to 6pm VIGIL
12 11.00am Lecture: 'The way to Divine -Straight and Simple' 5:00pm RAMNAAM	13	14	15	16	17 7:30pm Scripture class 'Uddhava Gita'	18
19 11.00am Lecture (ONLINE only): 'Kali – Mother of Ramakrishna'	20 6.30PM KALI PUJA	21	22	23	24 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	25
26 11.00am Lecture: 'Reflections on Tantra'	27	28	29	30	31 7:30pm Scripture class (Online only) 'Uddhava Gita'	

Soup Kitchen Dates (Starts at 9.30AM)

Main coordinator: Sayan Roy 416-305-4637

Please contact the coordinator for Soup Kitchen dates on email r.sayandip@gmail.com.

AN APPEAL FOR MEMBERSHIP RENEWAL for the Year 2025 & DONATION

Vedanta Society appeals to the devotees and well-wishers to kindly come forward and donate generously through online means. Our thanks to those who have responded to our appeal and kindly donated to support the Society. With the current scenario, devotees and well-wishers can donate online through our website PayPal link <https://vedantatoronto.ca/donate> using Credit / Debit cards. Through PayPal you can also setup recurring monthly donations.

All members who have not renewed their membership for the year 2025, are requested to send their details by email to toronto@rkmm.org i.e. Name, Address, Mobile - Home phone numbers, email address and amount paid. Please pay the annual subscription through our website PayPal link as mentioned above. This will help us to issue the annual tax receipt.