



Vedanta Society of Toronto

(Ramakrishna Mission)

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Newsletter January 2023

Words to Inspire

"Millions come and go every minute. Who cares? Why care for the joys and vicissitudes of this little world? Go beyond that if you dare; go beyond law, let the whole universe vanish, and stand alone. "I am Existence-Absolute, Knowledge-Absolute, Bliss-Absolute; I am He, I am He."
-----Swami Vivekananda

The Master's self-revelation and blessings

(From the book, 'Sri Ramakrishna – The Great Master', by Swami Saradananda)

Half of the month of Paush passed away and it was the first day of January 1886. As the Master felt rather well that day, he expressed a desire to come out of his room and have a walk in the garden for sometime. It was a holiday and the householder devotees came one by one and in groups shortly after midday. Thus when the Master came downstairs at three in the afternoon, more than thirty people were engaged in conversation in the garden under the trees, or inside the house. As soon as they saw him, all got up out of reverence and bowed down to him. He came down to the garden path through the western door of the hall on the ground floor and was slowly proceeding southward to the gate when all followed him at a little distance. When he came to the middle of the path leading to the gate, he saw Girish, Ram, Atul and a few others, sitting under the trees to the west of the path. They also saw him and saluted him from there and came joyfully to him. The Master addressed Girish all of a sudden before anybody had spoken a word and said, "Girish, you, I find, say to one and all everywhere so many things about me (that I am an incarnation of God), what have you seen and understood (about me) that you do so?" Girish remained completely unmoved and, kneeling down on the ground near the Master's feet, said in a choked voice with his hands folded and face turned upwards, "What more can I say of Him, whose greatness Vyasa and Valmiki could not find words to express?" The Master was charmed at this fervent utterance of the devoted Girish and blessed all the devotees assembled there through their representative, Girish: "What more shall I say to you? May you all be blessed with the spiritual awakening." Beside himself with love and compassion for the devotees, hardly had he said those few words when he entered into Bhavasamadhi. Those words of profound blessing, untouched by the slightest tinge of selfishness, directly entered the devotees' hearts where they raised high billows of bliss. They forgot time and space, forgot the disease of the Master and forgot their previous

determination not to touch him till he recovered, and were aware only that out of sympathy for them in their plight, an extraordinary divine Being, feeling excruciating pain at their misery and his heart overflowing with compassion, had come down to them from heaven and called them affectionately to Him for giving protection, like a mother sheltering her children against all ills by covering them lovingly with the upper part of her Sari. Then they became eager to bow down to him and take the dust of his feet and, filling the quarters with cries of "Victory to Ramakrishna", began saluting him one after another. As they were thus bowing down to him the sea of the Master's compassion transcended all bounds and brought about a wonderful phenomenon. We had almost daily seen the Master at Dakshineswar losing himself in grace and compassion for certain devotees and blessing them by his extraordinary potent touch in the state of divine semiconsciousness. He began touching each of the devotees assembled on that day in that divine mood. The joy of the devotees, it is superfluous to say, knew no bounds at that act of the Master. They felt that he would not henceforward keep concealed the fact of his divinity either from them or from anybody else in the world; and knowing, as they did, nevertheless, their own defects, spiritual destitution and incapability, they had not the slightest doubt that all alike, the sinner as well as the afflicted, would find a refuge at his feet, a touch of which dispelled all fear for ever. Unable to utter a single word owing to that wonderful occurrence, some were only looking steadfastly at him as if they were under the spell of a Mantra, some others called aloud to all within the house to come and be blessed by receiving the Master's grace, and still others collected flowers and worshipped him with them, uttering Mantras. Soon the ecstasy of the Master came to an end and the devotees too were again in the normal state of their consciousness.

KARMA YOGA ACTIVITIES

It is a great opportunity to provide your services to the Vedanta Society of Toronto. Kindly come forward and volunteer time towards maintaining and managing the facilities. If interested in volunteering, kindly contact Abhijit Bhattacharya on 416-569-9401, indicating the Services that you are interested in and days you can be available for volunteering.

THANK YOU!!

The birth of a World Teacher

From the book *"Swami Vivekananda, a biography – by his Eastern and Western disciples"*.

Whosoever knows the longing of a mother that a son shall be born to her, enters into the world where lived Bhuvaneshwari Datta, the wife of Vishwanath Datta. In common with mothers the world over she longed for a son to carry on the family tradition, to be the link, forged out of the materials of love and suffering, between the future and the past. As she went about her daily tasks she prayed silently that her desire might be fulfilled. Now, it was customary in those days—and still is—for one living a long distance from Varanasi who was in dire need, or desirous that some special event should come to pass, to make offerings and sacrifices to Shiva through any relatives and friends who might be residents of Varanasi. So Bhuvaneshwari Devi wrote to an old aunt of the Datta family in Varanasi to ask her to make the necessary offerings and prayers to Vireshwar Shiva that a son might be born to her. When word came that this was being done she was content to wait in perfect assurance that the prayers would be answered. She spent her days in fasting and meditations, her whole soul given over to constant recollectedness, her entire heart fixed in love on the Lord Shiva. Often did her mind go to Varanasi, uniting in thought with the venerable aunt as she poured the sacred water of the Ganga on the symbol of the Most High or as she worshipped Him with flowers and Mantras. One night she had a vivid dream. She had spent the day in the shrine, and as evening deepened into night she fell asleep. Hushed in silence was the household, hushed in silence and rest. Then in the highest heavens the hour struck—the time was come for the saintly woman to touch the feet of the Lord. And in her dream she saw the Lord Shiva arouse Himself out of His transcendent meditation and take the form of a male child who was to be her own son. She awoke. Could this ocean of light in which she found herself bathed be but a dream? Shiva! Shiva! Thou fulfillest in various ways the prayers of thy devotees! From the inmost soul of Bhuvaneshwari Devi a joyous prayer welled up, for she was confident that her long months of expectancy were over and that the vision was but an announcement that her prayers were to be answered. Her faith was justified. And in due time her son was born. The light of the world dawned for the first time upon the future Swami Vivekananda on Monday, January 12, 1863. It was the holy hour of dawn just six minutes before the sunrise. It was the seventh day of the new moon in the month of Poush which is the ninth month of the Bengali year and as chance would have it, it was the day of Makara Sankranti, a great Hindu festival. The millions of men and women who were observing the festival unconsciously greeted the new-born babe with prayers and worship, little thinking that he who was to usher in a new age of glory and splendour for his country, who was to reorganise the spiritual and national consciousness of India and become a great Apostle—another St. Paul—preaching unto the world the Gospel of another redemption—the message of Vedanta—had, on that day, first seen the light! And only a few miles north of Calcutta in the Garden of Dakshineswar there waited One for the coming of this babe who was to grow up and carry on his great work!.

The Guru and the Disciple

Wonderful was the relationship between Shri Ramakrishna and Naren, the full account of which can never be given. So close, so deep was their love and regard for each other, that the disciples of both, always think of them as two souls in one—Ramakrishna-Vivekananda. For the thought of the one implies the awareness of the other. From the first, it was a spiritual relationship without the slightest tinge of worldliness. From the moment that Naren came to the Master and asked, "Sir, have you seen God?" began the spiritual growth of the disciple ending in illumination. The climax was reached when the spirit of the Master, before he left the body, descended upon the disciple. This relationship served a great impersonal purpose—the revival of the religion of the Vedas and the preaching of the Modern Gospel to the peoples of the earth.

Great Teachers who have themselves realised the highest spiritual Truth, when they come in touch with a fit disciple, are eager to impart that Truth. Shri Ramakrishna recognised Naren's great spiritual potentialities. But, at the same time, Naren needed the ripening influence of time, as we see by his terror of losing his individuality, when the Master tried to put him into Nirvikalpa Samadhi. Shri Ramakrishna once referred wittily to this incident and said to Naren, "A man died and became an evil spirit and was anxious to get a companion. Whenever it heard that someone had passed away it would at once go to the place hoping to get a companion, but every time returned disappointed, because the soul had been liberated through some act or other of piety. Such is the case with me. As soon as I saw you, I thought I had a friend, but you too said that you had father and mother at home! I am therefore living alone without a companion like the spirit in the story." Shri Ramakrishna's love for Naren was so deep that if Naren failed to come to Dakshineswar for some days he would become disconsolate. He would weep and would pray to the Divine Mother, begging Her to make him come and refusing to be comforted in the meantime. The other devotees did not understand, nor did Naren. Sometimes he regarded Shri Ramakrishna as an old man subject to hallucinations; at other times he was overcome by the Master's affection and lovingly responded to it. It was really the Master's love which enabled Naren to hold on until he could appreciate him intellectually. Something "held" him, as it were. As Naren said at that time, "It is his love for me that binds me to him."

Once Narendra did not appear at Dakshineswar for several days and Shri Ramakrishna was much disturbed. One day two devotees, Ramdayal and Baburam, came to see the Master. Shri Ramakrishna asked Ramdayal, "Well, he has not come here for a long time. I long to see him. Will you please ask him to come here soon? You won't forget it?" The visitors remained there for the night. At about 11 o'clock at night when everyone had retired to bed, Shri Ramakrishna with his cloth under his arm suddenly approached Ramdayal, "Well, are you asleep?" "No, sir," replied Ramdayal and both hurriedly sat up. "Look here. Please tell Naren to come, I feel as if somebody were wringing my heart like a wet towel,"

Mahapurush Maharaj - Swami Shivananda

From the book, "*Mahapurush Maharaj, as we knew him*".

Swami Dharmeshananda

I was working at that time in the editorial department of the Udbodhan. The amount of work had increased greatly. I used to read proofs until midnight and then have my meal. When I went to bed just after eating, I would experience nervous fatigue for some time almost daily. Feeling concerned, I went to the Math that day to ask Mahapurush Maharaj about it. Finding him alone on the second-floor veranda facing the Ganges, I made pranams and then said, "Maharaj, is it not better to do a little work well than to go on increasing the work?" Mahapurush Maharaj replied, "You are right." I asked, "Maharaj, which of these is Thakur's work?" Mahapurush Maharaj replied, "Whatever you do is Thakur's work. You should consider all work associated with the Order to be his work." I said, "I have a great deal of work, reading proofs. My meditation and japa are not what they should be." Mahapurush Maharaj replied, "Proof-reading is also Thakur's work. Whatever time you have left after reading proofs spend in meditation and japa. You do find some time, don't you?" I replied, "You have said that dedicating ourselves body, mind, and soul to his work is itself the vow of brahmacharya." Mahapurush Maharaj said, "Yes, that is so. You should perform all of your duties with the idea that it is his worship, offering your body, mind, and soul at his feet." I said, "Maharaj, the body has its ups and downs. Please bless me that I may have devotion for Thakur and that my mind may dwell on him for longer periods of time." Mahapurush Maharaj said, "You will get devotion; you will certainly get it. Remain lying down at his feet. If you continue to lie down in front of Thakur's door, everything will come to you. Yes, take the case of Pavhari Baba. When Swamiji approached him to learn about the practice of yoga, he said to Swamiji, 'Lie down at the guru's door like a cow'. You also must lie down at his door; you will get everything. Our Thakur is full of affection for those who take refuge in him."

Swami Lokeshwarananda

One day one of the sadhus asked me if I had taken initiation. I used to practice japa and meditation in my own fashion daily. I had also thought about initiation, but I was not bold enough to say anything to Mahapurush Maharaj. Hearing his suggestion, though, I said, "It would be very nice if you could arrange it." Soon after Satyen Maharaj called me and said, "Come with me." One or two of the sadhus also accompanied me. I followed Satyen Maharaj, trembling with fear. My heart was pounding in fear that Mahapurush might find me unfit and send me away. Certainly, I was unfit, but if I were refused, my long-cherished dream would go unfulfilled. Satyen Maharaj approached Mahapurush Maharaj and said, "Maharaj, this is a very fine boy. He has something to say to you." I was not at all prepared to have him push me into it like that. I did not know what to say in such a situation. Somehow, I blurted out, "Maharaj, please be gracious to me." After saying this, I began to cry. With a slight smile on his face, Mahapurush Maharaj, an ocean of mercy, said, "Do you want initiation? But look, my child, we are not professional gurus. You want to repeat Thakur's name. That is a very wonderful thing. All right, repeat along with me." Saying this, he began repeating the great mantra. His eyes were closed, and he was sitting in a meditative posture as he repeated the mantra. In the meantime, the other sadhus left and closed the door. I sat on the floor facing Mahapurush Maharaj and continued repeating the mantra along with him. I cannot say how much time passed in this way. Only when Mahapurush Maharaj's voice stopped did I become aware of everything again. He said, "Now go to the shrine." In the afternoon I went to make pranams to my revered gurudev and made a small offering of money to him.

Swami Purnatmananda

Once there was a brahmachari in charge of the Math cowshed who had an angry exchange of words with the manager of the shrine storeroom. Later one of them went to Mahapurush Maharaj and complained, "Maharaj, I won't stay here any longer." Then Mahapurush Maharaj became very calm and serious and said, "All right, if you don't want to stay here, you don't have to. But I tell you this, nobody asked you to come here. It is because you love Thakur and have faith in us that you have come to take refuge in him. If you want to give up that refuge and leave us because someone has said something to you, then go. But where will you go? Where will you not find quarrels and conflicts? If everyone simply oils his own machine, then machine will function smoothly and there will be no noise." After hearing Mahapurush Maharaj's advice and receiving the freedom to stay or go as they liked, both of them remained at the Math.

He was an extremely light eater. There was a special soup that was prepared separately for him which Swami Saradanandaji humorously referred to as "Mahapurush's soup" for a great soul). Though it was my good fortune to have the holy company of Mahapurush Maharaj for a long time, I was unable to recognize his divine nature. Now as the days are passing by, I remember the words of the Bhagavata: "The fish sport with the reflection of the moon in the water, thinking that it is just like one of them." My condition was like that. We were astonished to see his unshakable faith in Thakur and learned how we too could develop devotion for Thakur.

Scholarship for Sanskrit As a Foreign Language (SAFL) course

Vedanta Vidya Mandir (VVM) of the Vedanta Society of Toronto has initiated a scholarship to attend SAFL (Sanskrit as a Foreign Language) online summer camp and academic year program for high school students. This scholarship is awarded based on the excellence of their performance in the Sanskrit class in VVM.

VVM is happy to announce that the first winner of this scholarship is Dana Singarajah who received a 100% mark in this year's VVM Sanskrit program. Dana said, "VVM taught me moral and ethical values, but from a spiritual perspective, which is something I was not taught in school. It improved my self-confidence and responsibility."

Reminiscences of Swami Brahmananda

Swami Brahmananda used to say, "People come to me and sannyasa, and brahmacharya! But no one says, that they want to experience God, and request my help in getting God-vision, then I can show them if I'm capable of helping them or not!"

This happened when Swami Brahmananda was visiting the Bangalore Ashrama. One night he wanted to have a drink of water. When Ishwar brought him a glass of water, he stared at Ishwar intently. He didn't appear to notice the glass of water at all. Aside from that, he looked extremely grave. Slowly he said to Ishwar, "Do you want to be a God-realized soul? Do you want God?" A strange fear suddenly seized Ishwar, and his hand holding the glass of water started shaking. Trembling, he replied in a hushed voice, "Yes, Maharaj!"

A little later Swami Brahmananda came out of that grave mood. He smiled at Ishwar and said to him, "Remind me tomorrow." But, alas, he couldn't muster enough courage to remind the Swami again!

One day Lalit Babu had the following conversation with Swami Brahmananda, who said to Lalit Babu, "Try to have holy company often. One derives great benefit from the company of a genuine holy man. Don't stop being in his company even if the saint indulges in joking and other such frivolities. At any moment even a single word spoken by him may change the entire course of your life."

Lalit Babu asked, "Shall we make any spiritual progress if we don't make any effort, but just sit and talk to you?"

Swami Brahmananda replied, "Both are needed. Otherwise, everyone who does japa and meditates would have become a God-realized soul. Certainly, there are benefits of having holy company. You have so many clubs to go to, yet why do you come here every day? Sri Ramakrishna used to say, 'Your hand will burn whether you knowingly or unknowingly put it into fire.' He used to say, 'You will be immortal whether someone pushes you or you yourself jump into the lake of ambrosia.' One who has been bitten by a cobra can never get rid of that venom. I saw a sadhu in the western province. He also used to say, 'Don't leave the company of a sadhu even if he indulges in fun and frolic. The beneficial impact of his holiness can never be avoided.'"

Tarasundari, a famous actress of the Bengali stage, once wrote: "My mind was then very upset and restless. Nothing gave me joy, and it became impossible for me to stay quietly in one place. So I started visiting many temples and holy places. One day I went to Belur Math for a visit. Binodini Dasi, the most famous actress of the Bengali stage, accompanied me. It was past noon when we arrived there. Having had his lunch, Swami Brahmananda was just going for his midday rest. Both of us went and saluted him. He said, 'Hello Binod! hello Tara! Come on in! But you've come so late. We've all had lunch already. You should have informed earlier that you were coming! Nevertheless, please sit down.' He ordered some prasad to be given to us. Immediate arrangement was made to cook some luchis for us. That day he didn't have his usual rest. He sent for a monk and told him, 'Please show them around the Math.'

I was an impure and fallen woman, so at first, I saluted him touching his feet with some hesitation. But my hesitation and diffidence disappeared completely when Swami Brahmananda asked me, 'Why don't you come to see us more often?' Swami Brahmananda said, 'Why should you be afraid to come to Thakur. We all are his children. Come whenever you feel like coming. My child, Thakur doesn't see what's outside; he sees what's inside you. He sees your heart. You mustn't have any hesitation to come to him.'

We returned home in the afternoon after having tea at the Math. As we were leaving Swami Brahmananda said, "Come here off and on. Today you had to suffer a lot. Come some other day and have lunch with us." This was my first meeting with Swami Brahmananda, this was also my first spiritual tie with him.

A few days after our visit to Belur Math, Swami Brahmananda came to our theatre to see the play Ramanuja. When the play was over, I came and took the dust of his feet. He blessed me saying, 'May you have a lot of love and devotion for God.'

Once I went to Puri with the desire to see Lord Jagannath. On the way to Puri I stopped in the city of Bhubaneswar and stayed in dharmashala. Then I heard that Swami Brahmananda was staying at the Bhubaneswar Ramakrishna Math. So I went to see him there. O how heartily he welcomed me! With great eagerness and affection he made me sit and inquired about what I would like to eat, etc. He said, 'Alas, the scorching sun must have made your mouth dry. You've come here for your health. You shouldn't have walked in the scorching sun! Where do you have your meals? Starting tomorrow you must come and eat your meals with us. Tell me what kind of food you like.' Then he said lamenting, 'My child, we are penniless sadhus, sannyasins and fakirs! I wonder what good things we can procure for you here!'

His love and cordiality completely overwhelmed me and left me speechless. Just think of who I was! Think of the low level of society to which I belonged! I was so low that I didn't deserve anything but hatred and disrespect from the world. I had no father, relatives or friends to call my own. The entire world to me was somebody else's home, and I was a stranger. No one would even talk to or look at me without self-interest! But today Swami Brahmananda, the all-renouncing monk who is respected by one and all, accepted me as his own through his pure love, affection, and the unexpected attention that he gave me!

I thought, 'Is it paternal affection? No, it must be something much higher than that!' I couldn't stop crying. It was as if all my pain and suffering began pouring out as my tears, and started falling to the ground, soaking it wet. I felt that at last I had found a place where I could find real solace and peace. I had at last found someone with genuine love and sympathy for me. To him I was not a fallen woman; I was not an untouchable; I was not a hated creature! No, I was the spiritual daughter of Swami Brahmananda! He was my father, my abode of peace, and my God!

UPCOMING EVENTS – MARK YOUR CALENDAR

| Events | Date & Time |
|--|--|
| Kalpataru Celebration | January 1, 2023 – 12.00 pm <i>Puja will be streamed live on YouTube.</i> |
| Birthday celebration of Swami Vivekananda | January 14, 2023 – 11.00 am <i>Puja will be streamed live on YouTube.</i> |
| Saraswati puja | January 29, 2023 – 11.00 am <i>Puja will be streamed live on YouTube.</i> |
| Birthday celebration of Sri Ramakrishna | February 26, 2023 – 11.00 am <i>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 Kripamayananda 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: For details on Soup Kitchen, please see the 'Calendar of Events' on the next page for details.

Experiences of the Great Mystics

From the book, '*Adventures in Vedanta*' by Swami Yatiswarananda.

One of the greatest of the ancient Church Fathers, the great Christian mystic, St. Augustine was, in the beginning, a pleasure-loving youth. Then a tremendous change came over him and, as he prayed, a spiritual force which the mind itself was unable to grasp came to his assistance; it enabled him to look beyond the vortex of his ego and he saw something permeating his ego. He came directly in contact with God—the Divine Reality—who, as he said 'precedes all human knowledge and exists independently of the ability of the human mind to know Him'. His prayer was: 'I beseech Thee to discover to me myself.' The sinner became a saint. The egocentric became cosmocentric.

Rabbia, the lady mystic of Sufism, was sick. Two holy men visited her. One of them said: 'Whose prayer is pure will God's chastisements endure.' The other uttered his experience: 'He who loves his master's choice will in chastisement rejoice.' But Rabbia replied: 'O men of grace, he who sees his Master's face, will not in his prayers recall that he is chastised at all!' Rabbia would pray: 'O my Lord, if I worship from fear of hell, burn me in hell-fire. If I worship Thee for hope of paradise, exclude me from paradise. But if I worship Thee for Thine own sake, then withhold not from me Thy eternal beauty.'

When, by following the path of worship and prayer, the spiritual seeker feels the living presence of God within his own soul as well as in all beings, the false ego which hypnotizes the soul disappears yielding place to a new spiritual consciousness. He thus rises above the phenomenal existence and calculations and remains absorbed in God. Chaitanya, in his earlier days, was a great scholar fond of disputations and discourses. But his meeting with the Vaishnava saint, Isvara Puri, at Gaya, and his visit to the temple there brought about a great change in him. Then he had visions in the temple which completely transformed him. He began to preach divine love, bringing light and devotion to many. He had dehypnotized himself. 'Love for the name of God, compassion for all loving beings and loving service to the devotees of the Lord' became his life-long message.

De-hypnotized souls not only come to attain a new spirit of consciousness and joy but this the compassionate ones try to share with their fellow beings. Man is ever conscious of the existence of the Self. Every time he says: "My body, my mind, my intelligence," etc., he unconsciously admits of an "I"—of the Self. But he is unable to manifest his real nature. Hence the necessity of spiritual disciplines, and the firm will to unfold his latent divinity.' This is exactly what the learned Vivekananda also taught. When the so-called literate and the illiterate experience the same Divine Spirit and draw their inspiration from the same Source, they speak the same language and give expression to the same spiritual ideal.

Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

CALENDAR OF EVENTS

January 2023

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|-----------|-----------|-----------|-----------|---|--|
| <u>1</u> <u>12:00 pm</u> KALPATARU DAY CELEBRATION | <u>2</u> | <u>3</u> | <u>4</u> | <u>5</u> | <u>6</u> <u>7:30pm</u> Scripture class: 'Gospel of Sri Ramakrishna' | <u>7</u> |
| <u>8</u> <u>11:00am</u> Lecture: (Online and In person): 'Swami Vivekananda, the benchmark' | <u>9</u> | <u>10</u> | <u>11</u> | <u>12</u> | <u>13</u> <u>7:30pm</u> Scripture class 'Uddhava Gita' | <u>14</u> <u>11:00am</u> Birthday Celebration of Swami Vivekananda |
| <u>15</u> <u>11:00am</u> Guided Meditation on Swami Vivekananda <u>5:00pm</u> RAMNAM | <u>16</u> | <u>17</u> | <u>18</u> | <u>19</u> | <u>20</u> <u>7:30pm</u> Scripture class: 'Gospel of Sri Ramakrishna' | <u>21</u> <u>6 am to 6 pm</u> VIGIL |
| <u>22</u> <u>11:00am</u> Lecture: (Online and In person): The Eternal Companion | <u>23</u> | <u>24</u> | <u>25</u> | <u>26</u> | <u>27</u> <u>7:30pm</u> Scripture class 'Uddhava Gita' | <u>28</u> |
| <u>29</u> <u>11:00am</u> Saraswati puja | <u>30</u> | <u>31</u> | | | | |

Winter Vacation- February 27 to March 31, 2023

The Vedanta Society will have its winter vacation from February until March 31. The activities of the Society will remain suspended for the Winter Vacation, except the Morning and Evening prayers. Vedanta Vidya Mandir classes will continue in March as per the scheduled programme. Newsletter will not be published for the month of March 2023.

AN APPEAL FOR MEMBERSHIP RENEWAL (Year 2023) & 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 <http://newsite.vedantatoronto.ca/donate.shtml> using Credit / Debit cards. Through PayPal you could also setup recurring monthly donations.

All members who have not renewed their membership for the year 2023, 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.