



# Vedanta Society of Toronto

(Ramakrishna Mission)

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## Newsletter April 2023

### Words to Inspire

"Rāma and Sitā are the ideals of the Indian nation. The height of a woman's ambition is to be like Sitā, the pure, the devoted, the all-suffering! Sitā stands for everything that is good, pure and holy—everything that in woman we call womanly."  
-----Swami Vivekananda

### **The Path of the Devotee**

(by Swami Saradananda)

Generally speaking, the struggle to know the transcendental Reality has long since taken two courses.

First what is known in the Shastras as the process 'Not this', 'not this', is the path of knowledge which seeks to attain fulfilment by negation.'

And the other the process of 'this, this', is the path of Bhakti.

The sadhaka on the path of knowledge is from the very beginning fully aware of the consummation of his path and tries to approximate it by constant meditation upon the goal, while those who take to the path of Bhakti are in most cases ignorant of the highest end in the beginning, but at last realise the same transcendent being by advancing step by step from one ideal to another. But in either case, the angle of vision is changed, and both have to renounce the feverish attachment for the world. With the Jnani the renunciation of everything commences from the very start, while the Bhakta begins by giving up little by little for the sake of his Beloved but finally ends in realising the same, Brahman, by renouncing all, like the Jnani.

The scriptures define dispassion as the renunciation of that outlook of the world which is defiled by selfishness and sense-enjoyment.

Very easily arises the knowledge of the transiency of the world, when we begin to ponder over this ever-changing human life that ultimately ends in death. It seems therefore more possible, that in ancient ages man found out the Reality, the First Cause, first through the path of knowledge by renouncing the popular view of the world and, a life that makes one forget the Reality.

And for the same reason we find in the Upanishads that the highest development of the philosophy of Jnana was already arrived at even before a full development of the different aspects of Bhakti was attained; although it is true that from the very early time, these two paths were in vogue.

We have ample evidence in the Upanishads of the fact that man soon became introspective as he proceeded with the analytical process of negation, 'not this,' 'not this,' in his search after the Eternal First Cause.

He soon realised that more than any other external object, his own body and mind are chiefly instrumental in getting himself trapped in the phenomenal world. So they, if properly directed, would help him more in finding out that First Cause, than all other external aids.

"As by examining a single grain in a rice pot, one can tell if the whole rice is well-boiled or not."

Similarly if one can find out the Eternal Being within one's own self, one can see Him in all. Thus to a pursuer of the path of knowledge, the only aim and ideal is to know 'what I am.'

As has been already told, be he a Jnani or a Bhakta, he has to give up his attachment to the world.

When the renunciation becomes complete and no other thought or idea of the world can arise in the mind, which is held in perfect stillness, almost to the point of negation—this is the Nirvikalpa Samadhi spoken of in the Shastras.

How a seeker on the path of knowledge attains this state of Nirvikalpa and what are his realisations, we shall have occasion to deal with later on. Let us here describe the way in which a Bhakta reaches such a state.

The Bhakta, though he perceives the transiency of the world, believes in a personal God and so also believes in the reality of the phenomenal world, His creation. All persons and objects are dear to him, as, he finds them all connected with God. He renounces all those objects that blur his vision of the Beloved.

His only aim and ideal is to merge himself in the love and thought of some particular aspect of God and then his whole life becomes an oblation on the altar of love for the Lord.

### **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!!**

## **Birth and childhood of Hanuman**

Once in a formal meeting in heaven organized by Lord Indra; Rishi Durvasa was participating. Whilst everyone was engrossed and immersed in an intense brainstorming, Punjiksthalī; a celestial nymph was unconsciously moving to-and-fro between the meeting. Rishi Durvasa, renowned for his anger, warned her by asking her not to do so, however, Punjiksthalī, simply ignored his request and continued with her movement, enraging the saint. Durvasa cursed her, stating, "You have been acting like a monkey, hopping from here to there just like a mischievous monkey; better become one yourself." Devastated, on hearing Durvasa's curse, Punjiksthalī begged him for forgiveness, explaining that she was not doing it on purpose and had no idea that her foolishness will lead to such a result. Rishi Durvasa was moved with her pleading and to her benefit, he modified his curse, since a curse couldn't be taken back - only minimized or uplifted. In light of the events that unfolded, Rishi Durvasa modified his curse, "Listen dear one, don't cry, in your next birth you will marry a Lord but he will be a Monkey, and then give birth to an avatar, a very powerful son and an ardent devotee of Rama." Punjiksthalī felt blessed and accepted her new fate.

Punjiksthalī was born to Monkey Lord Viraj and she was named Anjana. Later, when she was of marriageable age; she was married to Monkey Lord Kesari. She led a happy married life thereafter. Anjana and Kesari were leading a peaceful life and the arena was full of tranquility, where saints indulged in holy practices and people were filled with love. However, one day a wild elephant named Shankhbal lost control and created a ruckus. So much so, that people lost lives and Saints couldn't perform their rituals. Lord Kesari loved Shankhbal; he was stuck with grief but with a heavy heart he killed the wild elephant with bare hands; exterminating his tusks. The saints then blessed him with a boon of a baby boy who will be extremely powerful and he will be equivalent to the power and speed of a wind.

Finally, Lord Hanuman was born to Anjana and Lord Kesari. Rishi Durvasa's curse (or rather his blessing) taking effect and finally, the curse was uplifted and Punjaksthalī was free to go to heaven again.

Even as a child, Hanuman had great powers. One morning, he saw the sun rising and thought it was a great yellow ball. He decided to get hold of it so that he could play with it. Indra, the king of gods, saw Hanuman leap into the sky and wanted to stop him. And how did he do that? He threw his weapon, the Vajra (thunderbolt) at the child. Hanuman fell to earth, wounded. Hanuman's enraged father decided to go on a strike until the one who hurt his child was punished. Imagine if there is no wind on earth! How would it be? No gentle cooling breeze when the sun blazes down. No power to move the rain-bearing clouds. Why, after a point, both humans and animals couldn't breathe. Vayu's strike made life on earth difficult. The gods knew they had to placate Vayu. So, they offered the baby a multitude of boons. Brahma said that no weapon would ever hurt Hanuman and that he would be able to change his form at will and travel wherever he chose. Indra's boon was that the Vajra would no longer hurt the child and that his body would be stronger than the weapon. Varuna, the god of the ocean, offered him protection from water. Agni, the god of fire, blessed him with immunity to fire. Surya, the sun god, gave him the power to change the size of his body. Yama blessed him with good health and immortality. Vishwakarma, the divine architect, offered a boon that Hanuman would be safe from all objects of his creation. With all these boons, Hanuman became a great warrior who played a crucial role in the Ramayan.

## **Meeting of Hanuman with Rama**

Sri Rama and His brother Lakshmana were walking in the forests of Rushyamukha Parvata near river Pampa. The Vanara King, Sugriva saw two youngsters armed with bows and arrows, and he was terrified because he thought his brother Vali had sent them to kill him. Sugriva ran away from there to see his Ministers, one of them was Hanuman. Hanuman stopped Sugriva, from running and asked him, "Let all banish fear of Vali! There is nothing to inspire terror on this, the highest of mountains. I do not see any sign here of that cruel Vali, who has caused your flight, O Bull among Monkeys. That cunning creature whom you fear, your wicked elder brother, is not here".

Sugriva explains what he saw near the river Pampa to Hanuman, one of his closest Ministers. Hanuman asks him to calm down and reminds him, "A King should not be terrified at the sight of two young warriors." He further added, "A good king is the one who observes the state of others and their essence in a conversation, understands it, and acts accordingly that benefits his subjects. Vali and his soldiers can never approach this mountain or the forests. Even if he attempts to act, he will die due to a curse. So these warriors aren't messengers of Vali."

Sugriva said, "Go, O Hanuman, in the guise of a sanyasi, and find out the intentions of these two strangers. Study their gestures, manners, and speech; observe their attitude and how they are disposed of. Interrogate those two archers and ask them why they have come to these woods. They are armed and look very Godly. Analyze their conversation and decide if they are friends or foes. While you converse, ensure that you face me so we can get a picture of your conversation and bring them here if they are willing to be friends with us."

Then Hanuman disguised as a sanyasi and approached those two heroes, Rama and Lakshman. He spoke graciously, "You look like Rajarshis and Tapasvis but are armed with swords, bows, and arrows. O valiant strangers, who are you, whose skin gleams like gold and who are clad in robes of bark, possessing strong arms, you who are sighing deeply and whose sight inspires fear in all beings"? Rama said, "I am the Rama, the son of the great King Dasaratha of Ayodhya and he is my brother Laxmana. We are in search of our wife Sita, who has been kidnapped by the demon King Ravana".

On knowing the truth, Hanuman knew in an instant that all of Sugriva's miseries were due to end and in an instant, he fell at the feet of Lord Rama. Later, in all humility, he took Lord Rama to the court of his king, Sugriva.

## **Life Lessons from Ramayana**

**Power of Bad Association:** It was a known fact in Ayodhya that Kaikeyi loved Rama more than her own son Bharat, then how could she become so evil. It is by her bad association with Manthara.

**Attachment to service & not to the position:** Rama was willing to become the king as a service to Maharaj Dasharath and he was also willing to go to the forest as a service to His father.

**Vanquish the demoniac tendencies in our heart:** Lord Ram's purpose to kill the demons was fulfilled by his banishment to the forest.

**Ram or Aaram (comforts), a test for every seeker:** Citizens of Ayodhya wanted to go with Lord Ram to forest and leave behind all the comforts (Aaram) of their homes in Ayodhya.

**Goal is to please the Lord:** For Bharat, he wanted to stay in the forest which was easier than to return and rule the kingdom, but he did it to please his Lord Rama.

**Lord is the Proprietor:** Bharat was ruling the kingdom on Rama's behalf by keeping the Paduka's on the Throne. We are only caretakers; He is the real proprietor. The Caretaker acts according to the will of the owner.

**Anybody can make a show of greatness:** The reversals test us who we are. When Laxmana cuts Surpanaka's nose, gone was the charming form, gone was the facade and then the real ugly form manifested. One's greatness is tested by one's ability to tolerate provoking situations.

**Maya's attractions create traps and makes us suffer:** Marichi takes up a golden deer form and traps Sitadevi. We should see the substance through the eyes of the scripture. Marichi was all about false promises. For example, spider web is most attractive to the fly but actually it's a trap.

**Always stand by Righteousness:** Jatayu's integrity. Real success is to please the Lord. Jatayu lost his life fighting for Lord Rama but achieved the purpose of life - to please the Lord.

**Patience, Determination & Enthusiasm:** Example of Shabari. Long time ago, Guru had asked her to wait for Lord Rama. She showed her enthusiasm by working hard everyday to clean the place, plucking flowers & fruits for the Lord. She had complete faith in the words of Guru and patiently waited with determination. The Lord finally revealed to her.

**Obstacles on the path of Bhakti:** The demons who came to stop Hanuman during his jumping across the ocean. Mainak (Gold Mountain) – temptation to seek comfort before achieving our real purpose. While striving for Bhakti, people will chastise, criticize and misunderstand us, we should have the willingness to tolerate.

**Big or Small, we can swim the ocean of Samsara by chanting Lord Ram's holy name:** Big or Small, all the stones floated with Lord Rama's name written on them.

**Pride or Attachment leads to loss of intelligence:** Every stage of this sloka was exhibited by Ravana, loss of intelligence. Even when all his stalwart warriors including Kumbakarna, Indrajit died, but he still didn't give up and thus ended his life.

**Welcoming the Lord in hearts with lamps:** That is Dipavali festival. Lord Rama is welcomed back into Ayodhya with lamps. Dipavali is not just physical fire but lighting the hearts with light of Lord's grace and process of devotional service. When heart is fully illuminated, then we can experience Lord Rama within ourself. When our love awakens, in that love, compassion for all living beings awakens. Then Ramrajya is awakened within the heart and without (i.e. external world).

## **KARMA YOGA ACTIVITIES**

Vedanta Society of Toronto invites volunteers to provide Karma yoga activities every Sunday, starting April 2023, after Sunday service and Prasad (11am to 12.30pm), for various activities in the ashram, which includes:

- Janitorial (cleaning carpets, floors, washrooms, Shrine area, Meditation room, dusting furniture, etc.), Garbage / Recycling waste.
- Kitchen and dining hall cleaning (cleaning the walls, floor, arrange chairs, table, arrange various utensils in correct place, replenish stock)
- Book-store assistance (arranging the books, replenish, inventory check)
- Library assistance (arranging the books, chairs, calling for book return)
- Lawn mowing, gardening, watering plants (during summer).

If interested, kindly contact Abhijit Bhattacharya on (WhatsApp: **+1-416-569-9401**), indicating the activities that you are interested in and availability on Sundays (11am to 1.30pm).

**THANK YOU AGAIN.**

## **Ramakrishna Mission in Brazil**

*Article in the Winter 2001 issue of Global Vedanta, by Swami Bhaskarananda'*

When I visited Brazil the first time, several years ago, a friend there said to me, "Swami, do you know that we have a Ramakrishna Mission in Brazil?"

I was really surprised to hear that. The Ramakrishna Mission is an Indian-based religious and philanthropic organization with several branches outside India, but at that time there was none in Brazil. As a monk of the Ramakrishna Mission, I was certainly expected to know that. I emphatically said, "It's impossible! The Ramakrishna Mission has no branch in Brazil."

Nevertheless, the friend insisted that what he had told me was quite true, and that how the Ramakrishna Mission happened to be in Brazil without the knowledge of the Ramakrishna Mission in India was nothing short of a miracle.

The miracle took place in the city of Belo Horizonte, capital of the mineral-rich state of Minas Gerais. A planned city founded in 1897, Belo Horizonte is the third largest in Brazil.

In that city lived a gentleman named Mr. Arlindo Correa da Silva. He was born on June 2, 1910, in the city of Campina Grande in the state of Paraiba in northern Brazil. He studied at a Baptist college in Recife, the fourth largest city of Brazil and the capital of the contiguous state of Pernambuco. He was trained as an accountant, but chose to become a journalist in order to fight injustice, social abuse, and corruption in his country. At the age of 22 he moved to Belo Horizonte, joined the Spiritist church and started a journal named *O Poder* (The Power).

In 1954, by the time he had married and was in his forties, he had a vision of Sri Ramakrishna. He had already read a French book on Sri Ramakrishna—*L'Enseignement de Ramakrishna* [The Teachings of Ramakrishna]—and must have seen Sri Ramakrishna's picture in it. Sri Ramakrishna said to him, "I am going to send one of my sons to you." So saying, Sri Ramakrishna disappeared.

Shortly thereafter he had another strange vision while bathing alone in a small pool in his home. A person arose from the water in front of him and said, "My name is Brahmananda; I am a disciple of Sri Ramakrishna. He has sent me to help you." These visions took Arlindo totally by surprise. They also scared him.

At that time Arlindo was associated with a well-known Spiritist teacher named Francisco Xavier, also called "Chico Xavier." Arlindo described his visions to him, wanting to take his counsel. Chico Xavier reassured him and said, "Don't be afraid, in the Gospels Jesus has said, 'In my Father's house there are many rooms.'" Arlindo understood that he must have entered another room of God's house. All his fears disappeared.

From then onwards Swami Brahmananda began to appear to Arlindo every now and then and give him guidance. Swami Brahmananda instructed Arlindo about what religious books to read and also asked him to serve the poor children of the city. Even a copy of The Gospel of Sri Ramakrishna came to him—an unexpected gift from a friend!

In 1955 he started to care for children in his own home. Some of them lived with him; others went home at night to their families. Arlindo named his organization Missao Ramakrishna—Portuguese for Ramakrishna Mission. Eventually the organization was officially registered on February 6, 1959. Arlindo became its President and held that position until he passed away on June 20, 1993.

As the number of children increased, Arlindo's own house proved to be too small for Missao Ramakrishna. Professor Arlindo (as he came to be called) sold whatever he could and bought a fairly large piece of land at a low price in Betim, a small town 50 kilometers away from

Belo Horizonte. Later another house was acquired in Belo Horizonte to be used as the headquarters of the Mission. Nowadays, however, the headquarters is located at the original home of Professor Arlindo. The building has been modified to suit the requirements of the headquarters.

The first building of the Mission in Betim, constructed with the help of a bank loan, was inaugurated on March 31, 1960. The second building was built in 1961. At first there was a great scarcity of water on the Mission's property in Betim. A firm was hired by the Mission to dig an artesian well. Several holes were dug, but they could not find any water. Then one day Swami Brahmananda appeared before Professor Arlindo in a vision, and pointing to a rocky spot on the property, said that water would be found there. Accordingly, digging was done on that particular spot and an abundant water supply was found. Later a second artesian well was dug, also following the instructions of Swami Brahmananda. All the water needs of the Mission are now adequately met by these two artesian wells. The Mission now has some fruit trees and a large vegetable garden, all irrigated by the water from these wells. The journal *O Poder*, once an organ of the Spiritist movement, now mainly spreads the teachings of Sri Ramakrishna, the Holy Mother Sarada Devi, Swami Vivekananda, Swami Brahmananda and other disciples of Sri Ramakrishna. The journal has a fairly wide circulation all over Brazil.

To make the Mission financially self-sufficient, a small macaroni factory and a factory that manufactures wire netting were started. The products of these two businesses are in great demand in that rural area. Wire netting is used there for fencing properties, vegetable gardens, etc. There is a small workshop there to teach automobile mechanics, and a second workshop containing several handlooms that are used to instruct the women and children in how to produce various handloom products.

Miracles do happen, even these days! And one of them has happened in the city of Belo Horizonte in Brazil.

According to the latest reports from Missao Ramakrishna about 15,000 children have been given various kinds of help so far. In recognition of the excellent philanthropic work of the Mission, it has recently been awarded the prestigious Premio Itao/Unicef prize.

## UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
<b>Sri Ram Navami</b>	<b>March 30, 2023</b> – 6:30 pm <i>Puja will be streamed live on YouTube.</i>
<b>Buddha Jayanti</b>	<b>May 5, 2023</b> – 6:30 pm <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.

### **Sri Ramakrishna at Dharchula**

The village was located across the Kali river, at a distance of a mile on one side. The white snow-capped Himalayan peaks made for incomparable beauty. The next day, after having finished his meals, the sannyasin went out to have a look around. Far below was an apple orchard—all branches were covered with blossoms. There were no leaves. It was a beautiful sight.

The sannyasin started walking in that direction. Having reached the flower-laden orchard, he sat down on a block of stone and became immersed in the sight and in thinking of God. He did not notice when dusk descended. A Bhutia man approached him and enquired: 'Where have you put up? In whose house?' He then recalled that the Bhutias unchain their dogs in the evening. Then none dare enter their village—they would be torn apart and eaten! What was to be done now? The interlocutor assured that he would help him back. Having climbed a bit they came across a small house—a courtyard and a few rooms amidst fields. Pointing at it he said it was his house and added, 'Come, let's have some tea.' The sannyasin agreed. What a surprise! As soon as he entered the house he found a small picture of Sri Ramakrishna hanging on the wall. Tea was boiling in the fire ahead and the Bhutia man's wife added butter and salt to it. That is how they make tea.

The sannyasin kept looking at the picture and wondering, 'I was thinking I was the first to enter this house, but you have already seated yourself here.' The

Bhutia wife said, 'Tell him whose picture that is.' The Bhutia man responded, 'This is the picture of a saint, a Mahatma.' Sannyasin: 'How do you know?' The Bhutia: 'Why? Since the time I have brought this picture if I happen to go for some work without having his darshan and offering pranams then things are sure to go wrong; the job will not get done.' This was a rather straightforward explanation.

Sannyasin: 'What is the Mahatma's name?' The Bhutia: 'I don't know. I brought this picture from the town. I liked the picture very much. The shopkeeper said, "This is the picture of a Mahatma"; and the price was ten annas. I bought it.' When the sannyasin said that he knew the Mahatma's name, the Bhutia man exclaimed, 'How do you know? Is he still living? Tell me all about him.' The sannyasin narrated Sri Ramakrishna's life in brief. Tears flowed from the couple's eyes and they kept saying, 'You have come for our sake.' It was one o'clock in the night when the talk ended.

It was necessary to return to the village, otherwise the people there would be very worried. The Bhutia man lit a torch and led him a mile above. On reaching back they found the house full of people. Everyone was very worried. 'Oh, he has come,' they exclaimed, and asked the reason for the delay. The Bhutia man narrated all that had happened—Sri Ramakrishna's story. Many of the listeners had their eyes wet.

—'Reminiscences of Swami Japananda (1898–1972);  
Vivek Jyoti, 48/3, 115

# Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

## CALENDAR OF EVENTS

**April 2023**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<u>1</u>
<u>2</u> <b>11:00am</b> <b>Lecture:</b> 'Teachings from Ramayana'	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u> <b>7:30pm</b> <b>Scripture class:</b> 'Gospel of Sri Ramakrishna'	<u>8</u>
<u>9</u> <b>11:00am</b> <b>Lecture:</b> 'Self Discipline'	<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u> <b>7:30pm</b> <b>Scripture class</b> <b>(ONLINE only)</b> 'Uddhava Gita'	<u>15</u> <b>6 am to 6 pm</b> <b>VIGIL</b>
<u>16</u> <b>11:00am</b> <b>Lecture ONLINE only:</b> 'Service for Inner growth'	<u>17</u>	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u> <b>7:30pm</b> <b>Scripture class:</b> 'Gospel of Sri Ramakrishna'	<u>22</u>
<u>23</u> <b>11:00am</b> <b>Lecture:</b> 'Love ALL'  <b>5:00pm</b> <b>Ram Naam</b>	<u>24</u>	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u> <b>7:30pm</b> <b>Scripture class</b> <b>(ONLINE only)</b> 'Uddhava Gita'	<u>29</u>
<u>30</u> <b>11:00am</b> <b>Lecture ONLINE only:</b> 'Advaita according to Sri Ramakrishna and Sri Sankaracharya' by Swami Tattwamayananda from San Francisco						

### **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](mailto:toronto@rkmm.org) i.e. Name, Address, Mobile - Home phone numbers, email 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.

### **TAX RECEIPTS FOR YEAR 2022**

Vedanta Society has already issued and dispatched all Tax Receipts for Year 2022 by email or mail. If you have not yet received your Tax receipt and expect the same for any donation made in the Year 2022, then please contact on [toronto@rkmm.org](mailto:toronto@rkmm.org), or WhatsApp: +1-416-569-9401, indicating your full name, mobile number, email, date and amount of donation and mode of donation (i.e. Paypal/ cheque/ cash/ any other mode). Please respond before April 20, 2023. Our sincere thanks to those who have responded to our appeal and kindly donated to support the Society.