



# Vedanta Society of Toronto

(Ramakrishna Mission)

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## Newsletter December 2022

### Words to Inspire

"Live an exemplary life. Let your heart expand in love, embracing all. There is nothing higher than love."

-----Swami Premananda

### **The Man in the making**

*(From the book 'Biography of Swami Vivekananda – by his Eastern and Western disciples')*

Poetry, because it is the language of ideals, made a strong appeal to Naren. Wordsworth was to him the fixed star of the poetic firmament. Naren lived in the world of ideals, where history and philosophy and poetry and all the sciences are recognised as phases of Reality. He possessed a prophetic vision of learning, wherein thought was seen as subservient to the real purpose of life, the intellect being the fuel on which the soul fed and which it burned in its supreme effort to go ultimately beyond the intellect, beyond all thought.

With all his seriousness there was another side to Naren. He had a great love for pleasure and gave himself up to it wholeheartedly. Thoroughly human and interested in the ways of human life, he was known in college as "a good old soul", because of his stories, wit and merry making. He was the leader in all innocent fun, and no party was considered complete without him. But his amusements were never allowed to interfere with his studies. Often, after spending the day with friends, he would plunge late at night into the study of some complex historical or philosophical treatise, not giving over until he had completely mastered it. His brain was always clear, even when his health was impaired and he was physically weak. This is to be marvelled at when one considers the terrible strain to which he frequently subjected it. In the last days of his life he used to say, "Though my body is worn out, my brain is as clear as ever." Naren's was a strange personality made up of varying moods and qualities. In mischievous fun a boy, in song an artist, in intellectual pursuits a scholar and in his outlook on life a philosopher.

The monastic instinct was natural to him, and yet he was a jubilant lover of life. He had the physical freedom of a child with the intellectual strength of a spiritual giant. It is not strange, therefore, to find him rising from his study, when he was preparing for the B. L. Examination and saying to a friend. "Yes, I must abandon the idea of appearing for the examination. What does it all mean! I must be free!" In early

youth he recognised marriage to be a barrier to spirituality and said to this same friend, "You are married. You are under the bondage of the householder's life. I am free. Mine will be the monastic life, I am sure." He knew life to be a dream. His very agnosticism had impressed him with the meaninglessness of all things. Therefore he looked upon the monastic life as the only method of protest against the falseness of it all.

The great barrier to his final realisation at this period was the intellect. But it had to be silenced, not by stunting its growth by the acceptance of any casual belief, not by suppressing it as one would an evil thought or desire, but by developing it to its highest capacity. It must have dealt successfully with all phases of doubt and of uncertainty and gone beyond to the perception of reality, before being capable of joining the emotions in the living of the spiritual life. How Naren arrived at this consummation is a mystery. How his intellect became illuminated, no one knows. It was perhaps due to his contact with his teacher Shri Ramakrishna, whose realisation was the fulfilment and solution of all intellectual cravings and doubts. For do not the scriptures say that when one knows God one knows the Universe? Nature cannot withhold from such a one any of her secrets. But Naren had still to grope in darkness for some time to come. There were many difficulties to be faced, many doubts to be settled before he could resign himself to a teacher and accept his teachings without question, and he was to fight every inch of the way, accepting nothing until it was proved conclusively. When any point was gained it became insight, illumination. In all his struggles and sufferings of mind and heart he instinctively felt that victory was to be his : that his latent monastic self would someday overcome his agnostic mind and make of him the victorious monk. He was pure in heart, and such, Jesus the Christ said, shall see God..

### **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!!**

## Holy Mother's Love

*From the book, 'Holy Mother', by Swami Nikhilananda*

The Bhagwad Gita says, "Only a rare one, among thousands, seeks perfection." How can God liberate one who still wants to enjoy the world? There was a worker at the Udbodhan, a householder, Chandra, who often ran errands for Holy Mother. One day a senior Swami said to Chandra: "You always go to the Mother for prasad; can you ask her for something I am going to suggest? Ask her: Mother, I want liberation."

Chandra: "Surely I can. I shall do it right away." Chandra went upstairs and found Holy Mother engaged in worship. Slowly he entered the Shrine room. But his body began to tremble. A little later Holy Mother looked at him and asked: "What do you want?" Chandra felt as if someone was choking his voice. "Prasad," he blurted out. The Mother pointed to him some food under the couch.

Here is another example of the Mother's compassion and thoughtfulness. It was the occasion of Shivaratri, when devotees spend the night in meditation, religious singing, and the reading of various episodes from the life of Shiva. The inmates of the Udbodhan, as was the custom, were fasting the whole day and night. In the morning someone had teased Chandra, asking him to observe the fast too. At first he raised objections, but at last he was prevailed upon to go without food along with the rest. In the evening he went up to Mother's room to offer his salutation to her. The Mother looked at his pale and hungry face and asked him what the matter was. In a sad voice Chandra said that he was compelled to go without food. At once Holy Mother asked him to take food. When he objected that in that case he would not derive the merit of fasting, Mother said: "I will fast for you and you will have the

merit." Chandra beamed with pleasure and at once ate to his heart's content. And the Mother went without food.

Once a young man, a householder, said to the Mother: "Mother, I have suffered a great deal from the world. You are my Guru, my Ishta. I do not know anything else. Truly, I have done such vile things that I am ashamed to tell you about them. I am still here only on account of your grace." The Mother affectionately stroked his head and said: "To the Mother, a child is always a child." Deeply moved by her compassion, he said: "It is true, Mother. I have received so much of your kindness. But may I never feel that such kindness is easy to win." This incident clearly bears out what the Lord says in the Gita: "Even if the most sinful man worships Me with unswerving devotion, he must be regarded as virtuous; for he has made the right effort."

Another time Holy Mother said: "I am the mother of the virtuous; I am the mother of the sinful." No repentant sinner was ever deprived of her grace. To one disciple she said: "Why are you afraid, my child? Always remember that the Master is behind you and also that I am there. What should frighten you as long as I, your Mother, exist? The Master said to me: 'At the end, I will appear to those who come to you, and lift them up, holding them by the hand!' The Master must reveal himself to you at the hour of death, no matter what you do or how you live."

## Being born in Ramakrishna's Day

There is no limit to human imagination. If I had been born at the time of Ramakrishna, what would have happened?

It was not easy to live with Ramakrishna. He would call for his niece Lakshmi and the Holy Mother to get up at 4am and practice meditation. If he got no response, he would pour water under the door of the nahabat to awaken them. Since the Holy Mother and Lakshmi slept on the floor, sometimes their beds would get wet. Rani Rasmani once sat inside the Kali temple, thinking of a lawsuit. Ramakrishna slapped her. The Master also slapped Jay Mukherjee of Baranagore, who had been repeating the mantra absent-mindedly as he sat on the bank of the Ganges. Those who were admonished by the Master in this way, were truly blessed. Mathur took care of the Master's needs for fourteen years. They had a wonderful relationship. Mathur wanted to transfer a large property into Ramakrishna's name. When the Master heard about it, he became upset and scolded Mathur, saying, "You rascal, you want me to be a worldly person!" When the Master saw Latu (Swami Adbhutananda) sleeping one night, he scolded the boy and told him that God never sleeps, and if Latu, who had come there to sleep, then his services was not needed. Latu apologized and from that day, he gave up sleeping at night altogether. Ramakrishna was the embodiment of purity and

renunciation. He came to the world to show people how to love God, teaching each person according to his and her attitude and capability. Sometimes he was as strong as a thunderbolt, and sometimes as soft as a flower.

We often wish that we could have lived with the Master. This reminds us of Holy Mother's situation. She recalled: "Sometimes it happened that I could not see the Master even once in two months. I would console my mind by saying: 'O mind, what good karma have you done to see him every day?' I would stand behind the split bamboo fence to listen to his kirtan. Thus, I developed rheumatism in my feet." This brings tears to our eyes. She served her husband and sacrificed her personal happiness for the good of humanity. Once I put a question to some Americans: "Suppose you are sleeping in your bed alone in a dark room. If Jesus were to appear before you at that time, what would you do? Think about it deeply." Observing their silence, I said: "I know what you would do: You would dial 911." We are timid. We are not yet ready to see Jesus or Ramakrishna. Some would say, 'O Lord please stay in the picture on my wall. I am afraid to see you.'

From the book, 'How to live with God', by Swami Chetananda.

## **Slaying Raktabijasura**

Man is a combination of virtues and vices. God dwells within, so we should love whoever comes to us. Let God judge their merits and demerits. The brain is an insentient instrument. Many thoughts gather there, accumulated from the past and combining at will with present thoughts, and ceaselessly resolve within this little circle of the head. That is called 'Vichara', the process of thought. Most people do not understand their problems and the solutions. That is why we toil life after life without reaching the solution. Someone may solve the problems for you today, but tomorrow this 'Raktabija' will create a thousand more problems. We have three basic problems-One is the Body, the second is the Mind, and third is the Intellect. Body creates hunger, thirst and the like. In the Mind are lust, anger, attachment and aversion OR desire for sense enjoyment. All things, from Brahma and Vishnu to birds, animals, insects and trees are anxiously running about due to the problems of these three 'items'. The 'Raktabija' cannot be cut and killed, unless the Divine Mother herself swallows him up herself. Man thinks that his problem is new, but the fact is that, the problems are very ancient. This body and mind are born from desire, and they were created for the sake of desire. These desires compels the intellect to reject the highest goal of life and makes us fall from the ideal. It wont do for us to remain idle, without any hope. Even after repeated defeats, you must begin the "Victory March". Defeats again and again – let that not scare you. Gita answers us – Go beyond the senses, mind, and the intellect. All will have to wage this battle, the strong and the weak alike. And as we continue this fight, strength comes. Fight with great zeal, even if you are defeated, your eventual victory is certain.

Man is in the condition of a slave, he becomes a thief on account of the conditions in society and a lack of education. Failures are the pillars of success. Knowledge arises through the combination of all our mistakes and errors, our good and bad deeds. How many thousands of times, we have assumed various bodies, how many good and bad deeds have we performed! But we have forgotten all this, and by calculating the insignificant merits and demerits of this one single life, are suffering for no reason. Look at the numberless past lives we have lived, and the limitless future lives. We must not forget that we are not dwelling in a state between life and death, we don't belong to any parents, to any caste or any country. We are *Chaitanya* - pure consciousness, beyond time, space and causation. This world is endless; it has been going along on its own course since the beginning of time and will continue for endless time. Will you shape it according to your own liking? What a waste of time and energy! Let the world follow its own course; you must resolutely and with a steady step follow your own path. A tremendous flood has filled the world; come and float along the current of Ramakrishna's ideas. Have no fear. This world is an amazing place. But we don't find the time to discuss these truths, even after hearing about them. But this time, the Supreme Brahman in the form of Sri Ramakrishna has come before us and simplified all these complicated questions. If we form the habit of thinking of him, gradually all our problems will be resolved. The main point is that we must try to become Sri Ramakrishna in essence, Vivekananda in thought and Mother Sarada in action.

From the book, '*Go Forward, the letters of Swami Premeshananda*'.

## **Swami Premananda**

Once at Belur Math, Swami Saradananda, arriving from the Udbodhan office, asked me, "Where is Brother Baburam?" "He is upstairs in the Shrine room", I informed him. Swami Saradananda tiptoed upstairs, I followed him. In a corner of the Shrine, Swami Premananda was seated, absorbed in meditation. Swami Saradananda was a big, strong man. He lifted the slight, motionless figure of his brother disciple and carried him downstairs, dropping him in the courtyard. Swami Premananda landed on his feet and began to dance in ecstasy. Maharaj danced in the centre and his brother disciples, Swamis Turiyananda, Saradananda, Shivananda and Subodhananda circled around him. The whole place vibrated with their spiritual fervor. They danced and sang for about an hour.

During my last visit with Swami Premananda, he was very ill and staying at Udbodhan office. He asked me to stay there and assist Swami Saradananda in the secretarial work of the Order. I was very happy at this suggestion. But within an hour I received a letter from Maharaj at Puri to come there immediately. So I went to Swami Premananda and read the letter to him. He said, "Write to Maharaj that you cant come, because you are staying here." "How can I do that? Maharaj is my Guru." Swami Premananda's temper was rising, "What you wont obey me?" he asked. I said, "But Sir, when it comes to obeying Maharaj or you, I must obey my Guru, Maharaj." This answer irritated him, "Get away from me. I cannot look at your face!" he exclaimed. I did not get affected by this since I knew deep in my heart that the Swami loved me very much. I went to the city to do some errands before leaving for Puri. In the meantime, Swami Premananda had ordered my favourite sweets and asked me to sit before him and eat. Then he said, "Well this is the last time you will see me. We shall all be gone; you boys will have to take charge of the Mission work. I wanted you to stay here and learn the duties from Swami Saradananda. But don't tell Maharaj that I scolded you." Later Maharaj said, "Do you know what a great soul is Swami Premananda? In whichever direction he looks, that whole direction becomes purified."

*Reminiscences by Swami Prabhavananda, Head of Vedanta Society of Southern California.*

## **Christmas Eve at Antpur**

*From the book, 'Swami Vivekananda – A Biography, by His Eastern and Western Disciples'*

In Narendra Nath was like a spiritual lion, and his brother-disciples looked upon him as their leader, not only because the Master had taught them to do so and his personality unconsciously dominated their every inmost thought and desire, but because he seemed to be the mouthpiece of the Master ; and yet Naren was their brother and comrade. Their love for him almost amounted to reverence. The Master's words concerning him were constantly in their minds. Did they in their zeal for realization disobey him and run to excess in the practice of austerities, all that he would say was, "Did not the Master himself give all of you into my charge?" They could not escape the magnetism of his personality. His lace, his speech, his eyes, the manner in which he walked, the way in which he showed his confidence in them, and cheered and spurred them on, even his methods of admonishing them, made him seem the spirit of the Master incarnate as it were. About this time an incident occurred which clinched the resolve of the boys in their resolution to renounce the world. A few months after coming to Baranagore, they received an invitation, which was readily accepted, from Baburam's mother to make a short visit to Antpur, his native village. They were most cordially received. Here the light of their combined spiritual fire blazed up into a tremendous conflagration. Narendra's religious enthusiasm added fuel to the flame ; it seemed as if the spirit of the Master was speaking and working through him. He was intensely possessed by the living vision of the Sannyasin's life and would cry out, "Let man-making be the goal of our lives! Let us make this our only Sadhana! Away with vain learning! Let not the glamour of the world captivate our minds even for a moment! Realization of God is the one and the sole thing in life! That is what Shri Ramakrishna's life represented! We must realize God!" The boys inspired by these thoughts and fired by a oneness of purpose became aware of a sense of unity — a feeling that they were all inseparably connected by some wonderful spiritual power, making them brothers; and during their stay at Antpur they seemed to grow into one body, one mind and

one soul. The days passed in meditation, song and prayer. The Master was the sole topic of conversation. His name was always on their lips and in their thought. Upon all alike there seemed to descend a great spirit of renunciation, a desire to take the Sannyasin's vow, each in the presence of the others. The monastic spirit seemed to be intensified in their hearts, both for their own liberation as well as for the good of the world. And every disciple saw in his brother-disciples a world of spiritual force; and that vision intensified the love amongst them. This was bound to be, for the spirit which was the Master's was destined to be perpetuated, not singly or isolated as in the ordinary case of Guru and disciple, but organized in a definite form.

Thus, at Antpur, in the still hours, great things were happening in subtle ways, knitting the brothers together in indissoluble close bonds. All this found expression one night before a huge Dhuni in the compound of the house made holy with their prayers. It was late in the evening when the monks (Naren, Baburam, Sharat, Shashi, Tarak, Kali, Niranjan, Gangadhar, Sarada), gathered together before the fire of huge logs. Overhead was the canopy of the Indian sky, and all-around ineffable peace. The meditation lasted a long time. When a break was made Naren began to tell the story of the Lord Jesus, beginning with the wondrous mystery of his birth through his death on to the resurrection. Through the eloquence of Narendra, the boys were admitted into that apostolic world wherein Paul had preached the gospel of the Arisen Christ and spread Christianity far and wide. Naren made his plea to them to become Christs themselves, to aid in the redemption of the world; to realise God and to deny themselves as the Lord Jesus had done. Standing there before the Dhuni, with the flames lighting up their countenances and with the crackling of the wood the sole disturbance of their thought, they took the vows of Sannyasa before God and one another. The very air seemed to vibrate with their ecstatic fervour. Strangely, the monks discovered afterwards that it was Christmas Eve!

## **Humility of Mahapurush Maharaj**

*From the book, "For Seekers of God - Swami Shivananda".*

This incident show us the wonderful humility of Mahapurush Maharaj- Swami Shivananda. Once, when Swami Swaprakashananda was staying at Belur Math and performing the worship of Sri Ramakrishna, he went to make pranams to Mahapurush Maharaj after the evening worship was completed. As the swami was sitting in an indrawn mood, Swaprakashananda very quietly made pranams without touching his feet and then walked away. As Swaprakashananda was leaving the room, Mahapurush Maharaj called out to him and asked, 'Have you made pranams over there?' He was referring to the room where Swami Vivekananda stayed before his sudden passing away in 1902. After learning that he had not, Mahapurush Maharaj became displeased and scolded him saying, 'You should always make pranams there first and only afterwards here. Do you not know that Swamiji—the veritable Shiva—is residing there? If you make pranams there, it is enough. What is there to bow down to here?'

Perhaps the greatest example of his humility was the attitude he showed at the time of becoming president of Belur Math. His regard for Brahmananda was so great that he could never think of himself as the president. In his mind that position always belonged to Brahmananda. After Brahmananda passed away, he said: 'Maharaj is gone. I have no desire to continue living. The Math belongs to Maharaj. He was its head, he was its charm, he was its wealth. He was everything to the Math. We are his servants and are working according to his wishes.' Mahapurush would only agree to take the position of president as a representative of Brahmananda. He never looked upon himself as the actual president or thought of himself as a guru, though he initiated large numbers of devotees and monks into spiritual life.

## UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
<b>Birthday celebration of Holy Mother</b>	<b>December 18, 2022</b> – 11.00 am <i>Puja will be streamed live on YouTube.</i>
<b>Christmas Eve celebration</b>	<b>December 24, 2022</b> – 5.30 pm <i>Puja will be streamed live on YouTube.</i>
<b>Kalpataru Celebration</b>	<b>January 1, 2023</b> – 12.00 noon <i>Puja will be streamed live on YouTube.</i>
<b>Birthday celebration of Swami Vivekananda</b>	<b>January 14, 2023</b> – 11.00 am <i>Puja will be streamed live on YouTube.</i>
<b>Saraswati puja</b>	<b>January 29, 2023</b> – 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.

### Prayers of the Disciple to Jesus

From the book, *'The Imitation of Christ'*, by Thomas a Kempis.

#### **A Prayer against bad thoughts**

O Lord my God, be not far from me. O my God, hasten to help me, for varied thoughts and great fears have risen up within me, afflicting my soul. How shall I escape them unharmed? How shall I dispel them?

"I will go before you", says the Lord, "and will humble the great ones of earth. I will open the doors of the prison and will reveal to you hidden secrets."

Do as You say, Lord, and let all evil thoughts fly from Your face. This is my hope and my only comfort – to fly to You in all tribulation, to confide in You, and to call on You from the depths of my heart and to await patiently for Your consolation.

#### **A Prayer for enlightening the mind**

Enlighten me, good Jesus, with the brightness of internal light, and take away all darkness from the habitation of my heart. Restrain my wandering thoughts and suppress the temptations which attack me so violently. Fight strongly for me, and vanquish these evil beasts – the alluring desires of the flesh – so that peace may come through Your power and the fullness of Your praise resound in the holy courts, which is a pure conscience. Command the winds and the tempests; say to the sea: "Be still," and to the north wind, "Do not blow," and there will be a great calm. Send forth Your light and Your truth to shine on the earth, for I am as earth, empty and formless until You illumine me. Pour out Your grace from above. Shower my heart with heavenly dew. Open the springs of devotion to water the earth, that it may produce the best of good fruits. Lift up my heart pressed down by the weight of sins, and direct all my desires to heavenly things, that having tasted the sweetness of supernal happiness, I may find no pleasure in thinking of earthly things. Snatch me up and deliver me from all the passing comfort of creatures, for no created things can fully quiet and satisfy my desires. Join me to Yourself in an inseparable bond of love; because You alone can satisfy him who loves You, and without You all things are worthless.

# Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

## CALENDAR OF EVENTS

### December 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<u>1</u>	<u>2</u> <b>7:30pm</b> Online Scripture class: 'Gospel of Sri Ramakrishna'	<u>3</u>
<u>4</u> <b>11:00am</b> Lecture: (Online and In person): 'Purity and Love embodied as a man'	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u> <b>7:30pm</b> Scripture class (Online only) 'Uddhava Gita'	<u>10</u> <b>6 am to 6 pm</b> <b>VIGIL</b>
<u>11</u> <b>11:00am</b> Lecture: (Online and In person): 'Simple Mother'  <b>5:00pm</b> <b>RAMNAM</b>	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u> <b>7:30pm</b> Scripture class: 'Gospel of Sri Ramakrishna'	<u>17</u>
<u>18</u> <b>11:00am</b> <b>Birthday</b> <b>Celebration of</b> <b>Holy Mother</b>	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u> <b>7:30pm</b> Scripture class 'Uddhava Gita'	<u>24</u> <b>5:30pm</b> <b>CHRISTMAS</b> <b>EVE</b> <b>CELEBRATION</b>
<u>25</u> <b>11:00am</b> <b>Christmas Holidays</b> <b>begin</b> <b>NO SUNDAY LECTURE</b>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u> <b>7:30pm</b> <b>NO SCRIPTURE</b> <b>CLASS</b>	<u>31</u>

**MERRY CHRISTMAS AND A HAPPY NEW YEAR!**

**May peace and spiritual blessings be yours in the coming year and always!**

### **Winter vacation- February 27 to March 31, 2023**

The Vedanta Society regular activities will continue in January until February 26, 2023.

From February 27 until March 31, the Vedanta Society activities will remain suspended for the Winter Vacation, except the Morning and Evening prayers. Vedanta Vidya Mandir classes will continue in April 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 the website PayPal link <http://newsite.vedantatoronto.ca/donate.shtml> using Credit / Debit cards. Through PayPal you could also setup recurring monthly donations. Our thanks to those who have responded to our appeal and kindly donated to support the Society.

All members are requested to renew their membership for the year 2023. Please fill in the Membership form and mail to the Vedanta Society or email to [toronto@rkmm.org](mailto:toronto@rkmm.org). Please pay the Annual Membership through our website PayPal link as mentioned above.