



Vedanta Society of Toronto

(Ramakrishna Mission)

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Newsletter July 2022

Words to Inspire

"If a man truly longs for God, if he sincerely desires to practice spiritual disciplines, he is bound to find an illumined guru. That disciple who has the grace of the guru knows the path. Let him follow diligently."

-Swami Brahmananda

I make no distinction

An interesting incident took place many years after the passing of Sri Ramakrishna. Balaram Babu's son, Ramakrishna Bose, had invited the monks of Belur Math and Udbodhan to his house, Balaram Mandir, after the marriage of his daughter—they were to partake of food there. Sw Saradananda (a direct disciple of Sri Ramakrishna) informed all the monks that he would be leaving for Balaram's house at a particular time and those who wish to go there could accompany him. Swami Bhumananda was present there and commented: 'Being monks how can we [the Hindu monks] attend a marriage feast? It would not be proper to go there.' Swami Saradananda heard it and did not reply because of his habit to never interfere with anybody's belief and opinion. At the appointed time he left with a stick in his hand—two monks, Swami Gangeshananda and Swami Dayananda, accompanied him. At Balaram Mandir, Swami Saradananda along with two of his companions sat down at the appointed place for taking food. Quite a number of monks who had arrived from Belur Math also sat beside them. In the meantime, Swami Premananda (another direct disciple of Sri Ramakrishna) who was staying at Balaram's house due to his illness, came out of his room and started rebuking the monks for attending the marriage feast saying: 'How come you monks have come to attend a marriage feast! Don't you get anything to eat at Math!' Thus reprimanded, most of the monks prepared to leave the place. Then the host Ramakrishna Bose came and told Swami Premananda: 'Please do not make any comments in the matter. We are devotees for the last three generations. I know what offerings are to be given to a monk. None of the food items here are in any way connected to the marriage function.' On listening to this Swami Premananda retired to his room. The monks sat down and partook of the food. After the food, Swami Saradananda while walking back to Udbodhan commented, 'I do not distinguish between the food offered here at Shraddha and marriage—Sri Thakur used to say that food offered at Balaram's house is pure—that is why I came to partake the food.' This incident highlights the respectful manner in which

the disciples of Sri Ramakrishna looked at Balaram Bose and his family. Sri Ramakrishna himself visited Balaram's house more than 100 times!

Balaram Bose, born in a wealthy Vaishnava family of North Kolkata, had read and heard about the life and teachings of Sri Ramakrishna and came from Puri to meet him. Himself a devotee, spending hours in meditation and Japam, he met Sri Thakur on 1 January, 1881, at Dakshineswar and was very much impressed by the Master. The Master's words touched his heart. He again visited Sri Thakur on the very next day when Thakur told him: 'The Divine Mother has told me that you are my own—you are one of Her suppliers—many things are stored up for this place (meaning himself) in your house. Buy something and send it here.' It seemed to Balaram Babu that the Master was a close relative of his and he was very much moved by his sweet nature, high spiritual state and repeated Bhava-samadhi. From that time onwards Balaram Babu would supply all the requirements of Sri Thakur till his passing. Needless to say Sri Thakur was always welcome at Balaram Babu's house. Balaram Babu's house in Kolkata was sanctified many times by Sri Ramakrishna's visit to it. There he lost himself in samadhi, dancing, singing, or talking about God. Those of the Master's disciples and devotees who could not go to Dakshineswar frequently used to meet him at Balaram Babu's house and listened to his spiritual talks. The Master had visited his house at least a 100 times and Balaram Babu had kept a record of all these visits. Sri Ramakrishna had even stayed here for 7 days at a stretch. Whenever necessary, the Master would stay overnight at his place and partake the Prasad of Lord Jagannath—their family deity, worshipped daily at their home. While the master used to describe Dakshineswar temple as Mother Kali's Fort—he would describe Balaram's house in Kolkata as Mother Kali's second Fort. The Master used to say 'The family members are all pious and devoted to God—not only can I take Balaram's food, but I take it with pleasure.'

by Hiranmoy Mukherjee, from the article in
The Vedanta Kesari, June 2015.

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!!

Girish Ghosh and Swami Ramakrishnananda

From the book, 'Girish Chandra Ghosh-a Bohemian devotee of Sri Ramakrishna', by Swami Chetanananda

Once Girish remarked about Ramakrishnananda: "Shashi is asana-siddha [perfect in sitting]; otherwise it would be impossible for someone to worship Mother Jagaddhatri for a twenty-four hour stretch, sitting in one place." Later someone asked Ramakrishnananda how he was able to do this. He replied modestly, 'Devotion can accomplish anything.'

In 1911 Ramakrishnananda was dying from tuberculosis and was being cared for in the Udbodhan house. Towards the end the swami expressed a desire to see the Holy Mother, who was then in Jayrambati. Swami Dhirananda was sent to bring her, but she could not come, perhaps for two reasons: first, she knew that she could not bear to witness Ramakrishnananda's death; second, there was not enough room in Udbodhan for her to stay. However, the swami was blessed with a vision of the Holy Mother on the night before he passed away. Ramakrishnananda exclaimed, "Ah, Mother has come."

On the morning of Ramakrishnananda's last day, Pulin Mitra, a famous singer and disciple of Brahmananda, came to see him. Ramakrishnananda expressed his vision in a Bengali line, Pohalo dukha rajani (the night of misery is

over), and asked Pulin to take it to Girish to compose a song. Girish recalled: "By the grace of Sri Ramakrishna, I completed the composition immediately. Pulin Mitra sang it before him. He was greatly moved and was satisfied with the composition." Here is a translation of the song that Girish composed:

"The night of misery is over.

The terrible nightmare of ego is gone forever.

The illusion of life and death is no more.

Lo, the light of knowledge is dawning, and the Mother Divine is smiling.

The Mother is bestowing the boon of fearlessness.

Sing victory in a loud voice.

Blow the trumpet to proclaim the conquest of death.

Let the name of the Mother vibrate all over the world.

The Mother says: "Weep no more. See the feet of Ramakrishna.

Then all worries will vanish, all pain will go.

Son, look by my side: The Saviour of the world is standing.

His eyes full of grace and compassion."

Swami Ramakrishnananda – the Ideal Sadhu

From the book, 'Swami Ramakrishnananda as we saw him'.

Swami Ramakrishnananda was rather strict about maintaining orthodox rules of life and Swami Vivekananda had told his Madras disciples and admirers that he would send one of his Gurubhais, who would be more orthodox than the most orthodox people of the South and at the same time an ideal sadhu, unparalleled in his devotion to God. His saintly character, childlike simplicity, profound learning and intellectual brilliance, his loving heart embracing the whole universe, his lofty spiritual thoughts and ideals and above all his sublime teachings based on personal experience and realization inspired those who had the privilege of coming in contact with him and he succeeded in overcoming all obstacles in the matter of establishing a permanent centre at Madras. He had a light in his vision but was humble and simple like a child. He was a typical sadhu and a monk of the highest order.

In Bhakti, his personality would melt like ice and he would say, 'That is what the spirit craves.' When asked as what was the peculiarity of the Master's teachings, he said: 'He (Shri Ramakrishna), realized and preached the harmony of religions, while the other great world teachers proclaimed that the religion taught by each of them is the only way to salvation. The difference between Shri Ramakrishna and the other Prophets is that he himself preached no new religion, but practiced all religions in his life, and experienced the universal truth underlying them all. His message could be summed up in the words: 'As many ways of life, so many paths to God.' No teacher has laid so much emphasis on the infinity of forms and aspects of the Divine. He was the perfect example of renunciation; and understanding that immortality cannot be obtained without renunciation, he never touched woman or wealth in his life. He looked upon his wife as a living form of the Divine Mother and worshipped her as he would worship the Goddess Kali. Perhaps, he is the only instance of unbroken continence in the conjugal life in the whole world. He had renounced gold so completely from his mind that if he laid his hands even unconsciously on coins, they would become contorted as though stung by scorpion and his breathing would stop. God is realizable, He is truly realizable through all religions. So long as the creation is there, there must be its Creator – there cannot be any doubt about it.'

In the early part of his stay in the Ice House, Swami Ramakrishnananda was his own cook and servant; and the privations and penury he experienced in Bengal for twelve years after passing away of the Master (Sri Ramakrishna) pursued him even here. On certain days of the week, he had more than one class and would return to the Math too tired to cook his food. He would be satisfied with a piece of bread. He would not say to others what he needed. And he would not accept easily even the offered help. His faith in the Master always kept him buoyant and the devout worship of him made up for all the difficulties he had to undergo. During Swami Ramakrishnananda's stay in Madras came several young Brahmacharins, nearly a dozen, who later on became prominent members of the Order. They, all had their training under him. Among his other outstanding achievements was the founding of the Bangalore monastery and sowing of the seeds of the future development of the Mission's work in Mysore state.

Cossipore, birth of Ramakrishna mission

With Cossipore is ushered in the last scene of the wonderful life of the Master, the pathos and sublimity of which is like the melting beauty of the setting sun. These were days of intense physical suffering, yet of ineffable bliss, for he felt that he had fulfilled his mission on earth and was leaving behind him a number of youthful, all-renouncing and determined disciples who would carry on his message. His great hope lay in Narendra Nath and even on his death-bed he devoted himself to the task of moulding his and some of the others' lives and characters. Of his approaching end he gave ample hints to the devotees: "I shall make the whole thing public before I go", "When people in large numbers will begin to whisper about the greatness of this body, then the Mother will take it back", "Devotees will be shifted into inner and outer circles towards the end", and so on.

Day after day the body of the Master grew weaker and weaker. The boys, under the direction and supervision of Naren, gave all their time to nursing him. This required that they stay day and night at the Cossipore garden. It meant serious objections and opposition from their guardians.

Shri Ramakrishna was now practically alone with these young men. Having given up their homes for the time at the urgent desire of Naren, they gave themselves up in unparalleled living and devoted service to Shri Ramakrishna. Naren was to them a constant source of inspiration. During their leisure periods, he would gather them together, and the time was spent in study, music, conversations and discussions of the divine traits of their Master's character. Naren's personality was like a blazing fire, the welding heat of which united the various heterogeneous elements of the boys into a homogeneous whole, possessed, as it were, of one body and one soul. They were twelve in number, every one of them a tower of strength in consecration and single-minded devotion. The names of these twelve are Narendra, Rakhal, Baburam, Niranjana, Yogin, Latu, Tarak, Gopal Senior, Kali, Shashi, Sharat, and Gopal Junior. The few days that were left to Shri Ramakrishna on this plane were memorable ones for the disciples.

One day, Gopal Senior, later Swami Advaitananda, one of the disciples, brought some Gerua clothes and Rudraksha beads to the Master for distribution among Sadhus. The Master said. "Here are boys full of renunciation. You won't be able to find better monks anywhere. Distribute the clothes and beads amongst them." One evening he called the boys, the future apostles of the Ramakrishna Order and put them through a certain ceremony. Thereafter they were permitted to take food from all irrespective of caste and creed. The Master himself initiated these boys as monks, fulfilling their heart's desire. Thus was sown the seed of the future Ramakrishna Order, which was to grow and develop into a mighty organisation.

Now, we come to the greatest moment of Naren's Sadhana, the very crest and glory of his spiritual realisations. Ever since the Master had initiated him into the intellectual and spiritual awareness of the Advaita Vedanta, he was pining for

a vision of the Absolute. He prayed to feel Divinity to have the whole of Nature erased from the tablets of perception. To lose the 'I' in order to plunge into the Region of True Being which is even beyond thought—such was Naren's prayer to Shri Ramakrishna. Naren wanted to realise the very spirit of the Upanishads and be able to say from experience that which is the last utterance of the human soul and the first note of Divine Consciousness—"Aham Brahmasmi". I am Brahman!

Naren had teased the Master for this realisation but of no avail. One evening however it came unexpectedly. He was meditating, when suddenly he felt a light at the back of his head, as if a torch-light had been placed there. It became more and more brilliant, larger and larger and finally seemed to burst. His mind became merged in it. What transpired then in his consciousness was beyond words, for that Absolute State is beyond description. Afterwards he wrote some verses, "The Hymn of Samadhi", which best illustrate that exalted condition. It was all still and quiet in the room where Naren and Gopal Senior were meditating. Suddenly Gopal heard Naren cry out, "Gopalda, Gopalda, where is my body?" In partially descending from that state Naren had consciousness only of his head ; his body seemed lost. "Why, Naren, it is there, it is there," answered Gopal startled beyond description as he looked at Naren's rigid body. He then hastened for help to Shri Ramakrishna and found him in a state of intense calm, his countenance deeply serious as though he knew what was happening in the next room. In reply to Gopal's demand for aid for Naren he said, "Let him stay in that state for a while. He has teased me long enough for it." About nine o'clock at night Naren began to show faint signs of returning consciousness. When he regained full consciousness of the physical world he found himself surrounded by his anxious brother-disciples. Memory came back. He felt as though he were bathed in ineffable peace. His heart was full to overflowing with ecstasy. He realised that the Absolute of Vedanta alone could reconcile all philosophies. When he presented himself to the Master, the latter said, looking deep into his eyes, "Now then, the Mother has shown you everything. Just as a treasure is locked up in a box, so will this realisation you have just had be locked up and the key shall remain with me. You have work to do. When you will have finished iny work, the treasure-box will be unlocked again ; and you will know everything then, just as you do now."

Afterwards Shri Ramakrishna said to the other disciples, "Naren will pass away only of his own will. The moment he realises who he is, he will refuse to stay a moment longer in the body. The time will come when he will shake the world to its foundations through the strength of his intellectual and spiritual powers! I have prayed that the 'Divine Mother may keep this realisation of the Absolute veiled from Naren. There is much work to be done by him. But this veil is so very thin that it may give way at any time."

From the book 'Swami Vivekananda-A biography'.

The Ramakrishna Ashrama at Bangalore (1938-1951)

By Vinayak Lohani

After a period of recuperation in Madras, Tyagishanandaji was asked to take charge of the Bangalore Ashrama. The Ramakrishna Math at Bangalore was started in 1904 following a visit by Swami Ramakrishnananda (Shashi Maharaj), a direct disciple of Sri Ramakrishna and founder of the Math at Madras. The ashrama was sanctified by the visit and stay of the Holy Mother. Its growth was accelerated by the leadership at different times by illustrious monks like Swami Nirmalananda, Swami Atmananda, Swami Siddheswarananda, and – for a brief period of time – Swami Ranganathananda. Tyagishanandaji took this role when Swami Ranganathananda was transferred to the Rangoon centre.

The Swami was very particular in upholding and establishing dignity of labour – not just from a social point of view but as a spiritual practice too. Like Thrissur, in Bangalore ashrama too, he himself led by example. He used to cook, tend cows, work in the garden, clean bathrooms and do other such chores. There were times when there was hardly any helping hand. There was a period when Tyagishanandaji was alone with Brahmacharin Srinivas (later Swami Damodarananda). Srinivas mostly did outside tasks, and it was the Swami who did cooking, shrine worship, tending the cows etc. Later some more young men joined as brahmacharins. For a very long time there were no paid workers and all the work was done by the inmates with an occasional help from visiting devotees. At Bangalore Tyagishanandaji's main focus was to intensify the spiritual life of all the inmates. He carefully trained the young brahmacharins who joined the Order, notable among them were Swami Damodarananda, Swami Shastrananda, Swami Vibudhananda, Swami Kirtidananda, Swami Agehananda, Swami Jneyananda, Swami Punyatmananda, Swami Prabuddhananda, Swami Bhavyanananda, Swami Mukhyananda, and Swami Siddhinathananda. He also guided others like Swami Ritatmananda and Swami Prasannananda who had joined a few years earlier but served under him.

When Tyagishanandaji took the charge of the Bangalore Ashrama there was only one main building which had the shrine and the residence. There was no separate building for office or purposes like holding classes or lectures, book sales etc. Tyagishanandaji got a granite building constructed which had rooms for monastics and a lecture hall. This came to be known as the 'Sri Ramakrishna Centenary memorial Building'.

The ashrama hardly had any money. When the milk from the cows was in abundance the inmates got it in plenty; when there was a period of shortage they went without it. There was never a purchase of milk from outside. There were many mango trees. In mango season each meal had some mango preparation. The Swami was keenly attentive about maintaining the spirit of austerity at the ashrama. Everyone had to do be ready to all tasks. No task was considered small. There was a Goshala where brahmacharins served.

The Swami, in 1943, started the Vidyarthi Mandiram (home for college-going students where many poor boys also stayed). It was started in a room next to the cowshed. The following year it moved to a house offered by a devotee Dr Narayan Rao. These boys stayed at this Students' Home and attended colleges in the city. The Swami paid special attention to the character-moulding of these boys. There used to be weekly class for scriptures for them. Everyone had to attend the daily prayer services in morning and evening conducted in the shrine. On Ekadashi days there used by special longer prayer sessions including Sri Ramana-nama Sankirtana.

Dr Narayan Rao wanted to gift the house to the ashrama with the condition that it should always be used as Vidyarthi Mandiram. But Tyagishanandaji declined the offer saying once a gift is made it should be left to the receiver to determine how to make best use of it. Hence it continued to be owned by Dr Narayan Rao but used as the Students' Home for many years, until it was taken back by the owner for his own use.

At this Vidyarthi Mandiram, lived two kinds of students – one who would bear their own costs and the other who were given the boarding either free or subsidized. The shortfall was met by the donation of one Devarao Shivaram.

While the Swami did not like purposeless talk, he was always receptive to anyone who approached him. The students and visitors could enter his room any time they wanted. The Swami, who would usually be immersed in his studies, would place his books aside, and warmly receive them.

Tyagishanandaji only dwelled on positive qualities of a person, and not on his drawbacks. In this regard, he followed Swami Vivekananda's idea that the qualities of a person are the property of the whole world, but his drawbacks his own business.

From 1949 Tyagishanandaji's health rapidly declined and he was admitted to the Victoria Hospital in Bangalore. After his recuperation, he went to pilgrimage to a few places in South India like Sringeri and Rameswaram. But upon return his condition changed for worse. In May 1951, when the President of the Order, Swami Virajananda attained Mahasamadhi, Tyagishanandaji told his monastic brethren that next was his turn. In the weeks following, he had to be moved to the Kolar Gold Fields (KGF) Hospital. He was found to have developed tuberculosis of the spine. His body had to be immobilized and caste in a plaster mould. Brahmacharins served him by turns. It was extremely painful but the Swami bore it with his usual valiance. When his friend, T.S. Avinashilingam, who was then the Education Minister of Madras state visited him, the Swami joked that this immobilization could be introduced as a punishment for prisoners. To some brahmacharis and monks his sight reminded one of Bhishma in his last moments, lying on a bed of arrows. After staying for about 5 weeks he passed away on 6th August 1951.

UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
Guru Purnima	July 13, 2022 - 6.30 pm
Annual Retreat	Day-1: July 23, 2022 – 8:30 am – 4:30 pm & Day-2: July 24, 2022 - 8:30 am – 4:30 pm
Sri Krishna Janmashtami	Aug 18, 2022 – 6.30 pm
Mahalaya	September 30, 2022 – 7.00 pm
Durga Puja celebration Maha Ashtami Maha Navami Bijoya Dashami	October 3, 2022 October 4, 2022 October 5, 2022

The power of the Divine name

From the book, 'Meditation and Spiritual life', by Sw Yatishwarananda

In the beginning of spiritual life you need not bother about real meditation. Do japa and dwell on your Ishta Devata. In due course japa will develop into dhyana which means unbroken thought on the theme for meditation like the unbroken current or flow of oil from one cup to another. Through japa the divine Spirit will become more real than the world. And only then will real dhyana become possible. Do the first thing first, and then the next step will come by itself.

By all means continue your japa. The holy Sakti-mantra an aspirant receives has a tremendous power of removing obstacles and awakening the spiritual Consciousness. This really is the power of the Divine Mother of the universe, call Her Devi or Kali, manifest in this age as Bhagavan Sri Ramakrishna.

The holy sound gives a sort of support to the mind. When there is any great trouble, one should try to be a little calm and introspective and should pray to the Divine from the bottom of one's heart. Why allow yourself to be swept off your feet when any trouble arises? The moment you let go the 'chain', you are lost. When there is absolutely no help the Divine is the only help. Japa is one of the most important forms of spiritual self-help. It takes us nearer and nearer to the Soul of our souls. There can be no question of doing anything higher like meditation unless we prepare ourselves through the performance of duty, japa, prayers, regular readings from holy books and trying to dwell on their meanings as much as possible. Later on, through persistent practice, we will be able to continue the thought current in an unbroken way.

As we become purer in body and mind, in thought, word and deed, our concentration will improve, resulting in better meditation. Then within our hearts, we will feel the contact between the finite and the Infinite, between the soul and God. Meditation thus attains its goal, the highest state of superconsciousness in which the soul comes in direct touch with the Divine Reality and attains its natural perfection and freedom, peace and blessedness.

May the Divine Name bring peace and blessedness to all!

2022 Annual Summer Retreat

This year, the Vedanta Society will hold its **in-premise** Annual Summer Retreat, details as mentioned below. **Pravrajika Krishnaprana Mataji, a senior nun from Sarada Convent, Santa Barbara, a sub-center of the Vedanta Society of Southern California, Hollywood, will be conducting the Retreat. Topics to be discussed are: Grace, Effort, Faith and Gratitude**

Day 1 - July 23, 2022- 8:30 am – 4:30 pm

Day 2 - July 24, 2022- 8:30 am – 4:30 pm

The Retreat will encourage the active participation of all attendees, and to help them move forward in their spiritual life.

Registration fee (includes breakfast and lunch):

Attendance for **One day – \$50** per person; for **Both days – \$90** per person.

Participants are requested to email their confirmation toronto@rkmm.org before **July 1, 2022**, mentioning their name, and how many days they want to attend. Payment can be made on the day of the Retreat by cheque or by Credit / Debit cards.

Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

CALENDAR OF EVENTS

July 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					<u>1</u> 7:30pm Scripture class: 'Gospel of Sri Ramakrishna'	<u>2</u>
<u>3</u> 11:00am Lecture: (Online and In person) 'Swami Vivekananda in America'	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u> 7:30pm Scripture class 'Uddhava Gita'	<u>9</u>
<u>10</u> 11:00am Lecture: (Online and In person) 'The Mystery of Guru' 5:00pm RAMNAM	<u>11</u>	<u>12</u>	<u>13</u> 6:30pm Guru Purnima	<u>14</u>	<u>15</u> 7:30pm Scripture class: 'Gospel of Sri Ramakrishna'	<u>16</u> 6 am to 6 pm VIGIL
<u>17</u> 11:00am Lecture: (Online and in person) 'God's Will'	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u> 7:30pm Scripture class 'Uddhava Gita'	<u>23</u> 8.30am to 4.30pm Annual Summer RetreatDay-1
<u>24</u> 8.30am to 4.30pm Annual Summer Retreat Day-2	<u>25</u> Summer vacation begins	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u>
<u>31</u> NO SUNDAY SERVICE						

AN APPEAL FOR MEMBERSHIP RENEWAL & DONATION

In these difficult times going through around the world, our attendance has significantly dropped at the Centre and maintenance costs are ongoing, 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 2022, 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.

SUMMER VACATION

The Vedanta Society will remain closed for the Summer Vacation from July 25 to September 9. All our regular activities will remain suspended during this period except the daily prayers and the special events. Newsletter for the month of August 2022 will not be published. The Society will reopen after the Summer vacation on September 10 with the Annual Seminar.