



# Vedanta Society of Toronto

(Ramakrishna Mission)

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## Newsletter November 2022

### Words to Inspire

"Youngsters like Narendra and Rakhal are ever-perfect. Every time they are born, they are devoted to God. An ordinary man acquires a little devotion after austerities and a hard struggle. But these boys have love of God from the very moment of their birth. They are like the natural image of Siva, which springs forth from the earth and is not set up by human hands."  
-----Sri Ramakrishna

### **The 'Mon Prince' Vivekananda**

*(Article by Josephine Macleod from the book 'Reminiscences of Vivekananda')*

Swamiji came over to Paris with Mr. Leggett in August. There, my sister and I stayed at the Holland House, and the Swami and Mr. Leggett stayed at a different hotel; but we saw them every day. At that time Mr. Leggett had a courier who always called Swami 'Mon Prince!' And Swami said to him, "But I am not a prince. I am a Hindu monk." The courier answered, "You may call yourself that, but I am used to dealing with Princes, and I know one when I see one." His dignity impressed everyone. Yet, when someone once said to him, "You are so dignified, Swami", he replied, "It isn't me, it's my walk."

Swamiji's knowledge was prodigious. Once when my niece Alberta Sturges, later Lady Sandwich, was with him in Rome, showing him the sights, she was amazed at his knowledge of where the great monuments were. And when she went to St. Peter's with him, she was still more amazed to see him so reverential to the symbols of the Roman Church—to all the jewels, all the beautiful draperies, put upon the saints. She said, "Swami, you don't believe in a Personal God; why do you honour this so much?" He answered, "But Alberta, if you do believe in a Personal God, surely you give it your best."

That autumn he went from Switzerland to India with Mr. and Mrs. Sevier and Mr. J. J. Goodwin, where a great ovation awaited him by the entire nation. This can be read about in the discourses called Lectures from Colombo to Almora. Mr. Goodwin was the stenographer who had been engaged at 54 West 33rd Street to take down the lectures of Swami Vivekananda. Mr. Goodwin was a court-stenographer, which meant two hundred words a minute, and he was very expensive; but as we did not want to lose any of Vivekananda's words, we engaged him. After the first week Mr. Goodwin refused any money; when they said to him,

"What do you mean?" He said, "If Vivekananda gives his life, the least I can do is to give my service." He followed Swami around the world, and we have seven volumes (an eighth volume has been added to the series in 1951) hot from his lips that Mr. Goodwin took down.

I never wrote to Swami after he went to India, waiting to hear from him. Finally I had a letter, "Why don't you write?" Then I sent back, "Shall I come to India?" And his answer was, "Yes, come, if you want filth and degradation and poverty and many loin cloths talking religion. Don't come if you want anything else. We cannot bear one more criticism." Naturally I went over by the first ship; I sailed on the twelfth of January with Mrs. Ole Bull and Swami Saradananda. We stopped in London. Then on to Rome. We arrived in Bombay on the twelfth of February where Mr. Alasinga met us, who wore the vertical red marks of the Vaishnavite sect. Later on, once when I sitting with Swami on our way to Kashmir, I happened to make the remark, "What a pity that Mr. Alasinga wears those Vaishnavite marks on his forehead!" Instantly Swami turned and said with great sternness, "Hands off! What have you ever done?" I did not know what I had done then. Of course I never answered. Tears came to my eyes and I waited. I learnt later that Mr. Alasinga Perumal was a young Brahmin teaching philosophy in a college in Madras earning 100 rupees a month, supporting his father, mother, wife, and four children, and who had gone from door to door to beg the money to send Vivekananda to the West. Perhaps without him we never would have met Vivekananda. Then one understood the anger with which Swamiji met the slightest attack on Mr. Alasinga.

### **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!!**

## Class of Devotees

*From The Gospel of Sri Ramakrishna , Vol.2 – 'The Master and Narendra'.*

**Sunday, March 1, 1885**

MASTER: "There are two classes of devotees: jivakotis, or ordinary men, and Isvarakotis, or Divine Messengers. The jivakoti's devotion to God is called vaidhi, formal; that is, it conforms to scriptural laws. He worships God with a fixed number of articles, repeats God's holy name a specified number of times, and so on and so forth. This kind of devotion, like the path of knowledge, leads to the Knowledge of God and to samadhi. The jivakoti does not return from samadhi to the relative plane.

"But the case of the Isvarakoti is different. He follows the process of 'negation' and 'affirmation'. First he negates the world, realizing that it is not Brahman; but then he affirms the same world, seeing it as the manifestation of Brahman. To give an illustration: a man wanting to climb to the roof first negates the stairs as not being the roof, but on reaching the roof he finds that the stairs are made of the same materials as the roof: brick, lime, and brick-dust. Then he can either move up and down the stairs or remain on the roof, as he pleases.

"Sukadeva was absorbed in samadhi — nirvikalpa samadhi, jada samadhi. Since Suka was to recite the Bhagavata to King Parikshit, the Lord sent the sage Narada to him. Narada saw him seated like an inert thing, absolutely unconscious of the world around him. Thereupon Narada sang four couplets on the beauty of Hari, to the accompaniment of the vina. While the first couplet was being sung the hair on Suka's body stood on end. Next he shed tears; for he saw the form of God, the Embodiment of Spirit, within himself, in his heart. Thus Sukadeva saw the form of God even after jada samadhi. He was an Isvarakoti. Hanuman, after having the vision of God both with form and without, remained firmly devoted to the form of Rama, the Embodiment of Consciousness and Bliss."

"Prahlada sometimes realized, 'I am He'; sometimes he felt that he was the servant of God. How can such a person live without love of God? That is why he must accept the relationship of master and servant, feeling that God is the Master and himself the servant. This enables him to enjoy the Bliss of Hari. In this attitude he feels that God is the Bliss and he himself is the enjoyer. The 'ego of Devotion', the 'ego of Knowledge', and the 'ego of a child' do not harm the devotee. Sankaracharya kept the 'ego of Knowledge'. The 'ego of a child' is not attached to anything. The child is beyond the three gunas; he is not under the control of any of them. One moment you find him angry; the next moment it is all over. One moment you see him building his play house; the next moment he forgets all about it. Now you see him love his playmates; but if they are out of his sight a few days he forgets all about them.

A child is not under the control of any of the gunas — sattva, rajas, or tamas."

"The bhakta feels, 'O God, Thou art the Lord and I am Thy devotee.' This 'I' is the 'ego of bhakti'. Why does such a lover of God retain the 'ego of Devotion'? There is a reason. The ego cannot be got rid of; so let the rascal remain as the servant of God, the devotee of God. You may reason a thousand times, but you cannot get rid of the ego. The ego is like a pitcher, and Brahman like the ocean — an infinite expanse of water on all sides. The pitcher is set in this ocean. The water is both inside and out; the water is everywhere; yet the pitcher remains. Now, this pitcher is the 'ego of the devotee'. As long as the ego remains, 'you' and 'I' remain, and there also remains the feeling, 'O God, Thou art the Lord and I am Thy devotee; Thou art the Master and I am Thy servant.' You may reason a million times, but you cannot get rid of it. But it is different if there is no pitcher."

"Once Vyasadeva was about to cross the Jamuna. The gopis also were there. They wanted to go to the other side of the river to sell curd, milk, and cream. But there was no ferry at that time. They were all worried about how to cross the river, when Vyasa said to them, 'I am very hungry.' The milkmaids fed him with milk and cream. He finished almost all their food. Then Vyasa said to the river, 'O Jamuna, if I have not eaten anything, then your waters will part and we shall walk through.' It so happened. The river parted and a pathway was formed between the waters. Following that path, the gopis and Vyasa crossed the river. Vyasa had said, 'If I have not eaten anything'. That means, the real man is Pure Atman. Atman is unattached and beyond Prakriti. It has neither hunger nor thirst; It knows neither birth nor death; It does not age, nor does It die. It is immutable as Mount Sumeru. He who has attained this Knowledge of Brahman is a jivanmukta, liberated while living in the body. He rightly understands that the Atman and the body are two separate things. After realizing God one does not identify the Atman with the body. These two are separate, like the kernel and the shell of the coconut when its milk dries up. The Atman moves, as it were, within the body. When the 'milk' of worldly-mindedness has dried up, one gets Self-Knowledge. Then one feels that Atman and body are two separate things. The kernel of a green almond or betel-nut cannot be separated from the shell; but when they are ripe the juice dries up and the kernel separates from the shell. After the attainment of the Knowledge of Brahman, the 'milk' of worldly-mindedness dries up."

### Unusual initiation

*From the book 'Sri Sarada Devi and Her divine play' - Swami Chetanananda.*

Once Holy Mother was waiting at the Vishnupur railway station to catch a train for Calcutta. A poor porter saw her at the platform and approached her. He was not Bengali, so he addressed her in Hindi: "You are my Mother Janaki (Sita)". How long I have been searching for you! Where have you been all this time?" With these words he began to weep profusely. The Mother consoled him and asked him to bring a flower from near the railway platform. When he offered that flower at the Mother's feet, she initiated him then and there.

## **Swami Turiyananda**

Once when Hari Maharaj or later Swami Turiyananda, as a boy of thirteen or fourteen, he was bathing in the Ganga, a crocodile was seen in the river. Onlookers shouted to make him aware to leave the river. His first reaction was to return to the bank for safety. At once a thought occurred to him: "If I am one with Brahman, why should I fear? I am not a body. And if I am a Spirit, what fear have I got from the whole world, much less from a crocodile?" Later Hari met Sri Ramakrishna at Dakshineswar, who loved him dearly. Sri Ramakrishna once said to him, "I love to see you all because I know that you are God's special favourites. The Mother tells me that you will realize God without any effort if you only come here."

Hari Maharaj was a master of his senses, and once he sat down to meditate, external troubles could not reach the inner sanctuary of his mind. He said about this to a monk of the Ramakrishna Order, "When I sit down for meditation, I lock the entrances to my mind, and after that nothing external can reach there. When I unlock them, then only can the mind cognize things outside." During his wandering life one day he had a very interesting experience. While he was travelling from place to place on foot, the thought began to torment him that whereas everyone was doing something in this world, he was living only a useless vagrant life. At last, it became so oppressive to him that he threw himself down under a tree and fell asleep. There he had a dream. He saw himself lying on the ground, and then he saw that his body expand in all directions. It went on expanding till it seemed to cover the whole world. Then it occurred to him: 'See how great you are, you are covering the whole world. Why do you think your life is useless? A grain of Truth will cover the whole world of delusion. Get up, be strong, and realize the Truth.' He awoke and jumped up, and all his doubts vanished.

Swami Vivekananda had great admiration for his brother disciple. In a letter from America he wrote in 1895, "Whenever I think of the wonderful renunciation of Hari, about his steadiness of intellect and forbearance, I get a new access of strength!" Once at Bombay, Swamiji told Hari Maharaj, "Haribhai, I don't know what I have gained by austerities and spiritual practices, but this I find, that from the experience of travel throughout India, that my heart has expanded. I feel intensely for the poor, afflicted, distressed people of India."

Once around 1911, while staying in the US, Hari Maharaj developed a carbuncle on his back, for which he had to be operated several times. Strange to say, in none of the operations, did he allow himself to be under chloroform; and the surgeons themselves wondered at such a thing. He had the wonderful capacity to dissociate his mind from the body-idea, and so he did not feel the necessity of any chloroform.

The final three and half years, Hari Maharaj stayed at the Ramakrishna Mission Sevashram at Varanasi. Even while on his very death-bed, He exhorted a fagging monk with the words, "Don't doubt. Do the work started by Swamiji in the right spirit. From that itself will come Samadhi. Have no doubt. Plunge headlong into work."

The day before his passing, the Swami said all of a sudden, "Tomorrow is the last day." Swami Akhandananda, his brother disciple, came to see him, Hari Maharaj said, "We belong to the Mother, and Mother is ours. Repeat, repeat."

On the day of his passing, 21<sup>st</sup> July 1922, in the afternoon, he insisted on being helped to sit in a meditation posture. But his strength gave away and he was forced to lie down in bed. Then he said: "The body is falling off- the Pranas are departing. Make the legs straight and raise my hands." Then he joined his palms and made repeated pranams to Sri Ramakrishna. Then he suddenly spoke out as if realizing Brahman in everything: "This creation is Truth. This world is Truth. All is Truth. Prana is established in Truth." Then he recited '*Satyam Jnanam Anantam Brahma, Prajnanam Anandam Brahma*'. He asked Swami Akhandananda to recite this. Then Hari Maharaj passed into sleep, not a sign of pain or distortion was visible on his face, which glowed with a divine beauty and an unspeakable blessedness.

Once he experienced that the Divine Mother actually wiped off any trace of egotism in him. He used to say, pointing to his heart, "The Mother is wide awake here. I feel that every footstep of mine was through Her power and I was nothing."

From the book, '*Apostles of Ramakrishna*', by Swami Gambhirananda.

## **The Big Cat**

From the book '*Memories of Maharaj*' - Swami Nirvanananda.

An example of Maharaj's (Swami Brahmananda) childlike simplicity and his sense of humor is given in this story.

At Belur Math one day, Maharaj had a little indigestion, so he told me that he would not eat anything that evening. I reported this to Swami Premananda when he asked about Maharaj's dinner.

Maharaj went to bed. There was a cooler in the room next to his, and many kinds of Bengali sweets were stored in it. At four o'clock in the morning Maharaj felt hungry, went to the cooler, and ate all the sweets. It was quite a quantity.

Later in the morning, as usual, Swami Premananda came to pay his respects to Maharaj. He inquired about his health, and Maharaj complained like a little boy: "Oh, I am hungry, and they haven't given me anything to eat yet!" Hearing this, I ran to the cooler to find something for him to eat – but it was empty.

Swami Premananda asked me: "What happened? Did you leave the cooler door open, so that a cat may have gotten in and eaten all the food? Were you so careless?"

I answered: "I cant understand it! When I looked just now, the cooler was still closed, and yet the food has been taken; so I cant see how a cat could have entered."

Then Maharaj smiled and said to Swami Premananda: "Yes brother Baburam, a big cat came and entered the cooler; in fact it was so big that it was able to open and close the door!" And he pointed himself out as the "Big Cat."

## What is a temple?

Inside the impenetrable forest in Bastar, there was a small ashram where a very old saint was living. He was moving among the tribals, teaching the children, telling tales and looking after the small kids while their mothers went away for work and running a small dispensary for the poor tribal patients. He had only a dozen bottles of some pills but whoever came to him once and took one dose of his medicine left completely cured and never more fell ill. The local tribals began to worship him as God himself. Himself being poor, the ashram was being maintained and funded by a famous Maha Mandaleswar (i.e. a Sannyasi who is declared as one of the Holy chiefs like a Bishop controlling a number of Ashrams in various places) living in Jhansi. As a part of their project to buttress religious worships in backward areas, they sanctioned lakhs of rupees for building a temple for Lord Krishna in Bastar District and the old saint was put in charge. They were releasing huge amounts to the saint who was reporting from time to time about the excellent progress achieved in building the temple and how happy the tribals were. Suddenly, somebody who was envious of the old saint and hailing from Bastar came to Jhansi and informed the Mandaleswar that out of the amount of Rs. 50 lakhs received by the old saint not one pie was being spent and no construction of any temple had been started. This news came as a shock and the Mandaleswar sent a group of persons to go and personally verify whether the construction of temple had not been started and if so, to bring the old saint before him at Jhansi for questioning so that if necessary, he can be handed over to the police for misappropriation of funds.

At last, the old saint came tottering into the august presence of the Mandaleswar who was sitting on the throne with all his majesty with evident indignation on his face. The old saint was very tired but his face was peaceful and lit with divine light. As he had forgotten his glasses at Bastar he was unable to see his path or any object in the room clearly. There was a thin beam of sunlight looking like a wire which was coming out of the ventilator and falling on the ground near the place where the saint stood. As the saint was sweating a lot, he took off his old tattered coat and hung it on the sunbeam along with his umbrella as he thought that it was a wire. Both the umbrella and the coat remained hanging in the air over the sunbeam and did not fall down. All the people in the room were astonished at this miracle and some of the persons present fell and prostrated at the feet of the holy saint. The Mandaleswar himself was taken by surprise at this miracle, came down from his throne, bowed to the saint in reverence and seated him in a seat next to his.

The saint began to talk in a quiet tone: "Your Holiness, I know what for you have summoned me. It is true that I have not constructed any separate temple for Lord Krishna. All these tribals have been living in temporary shackles whose roofs were leaking heavily in rainy season and which afforded little protection from the cold in winter. The sanitary conditions were appalling. The entire amount of Rs. 50 lakhs has been spent by me in building small houses for thousands of these tribals. A small township has arisen with shopping centres, playgrounds for children and two school buildings too. All the tribals are very happy and grateful to you. Does not Lord Krishna live in the hearts of these poor neglected tribals? Is not each one of the houses for these needy people verily a temple for Lord Krishna? I do not regret what I have done. You may deal with me as you wish." Tears came into the eyes of the Mandaleswar. He hugged the old saint.

## **THE ANNUAL GENERAL MEETING 2022**

The Annual General Meeting (AGM) will be held at the Vedanta Society of Toronto, 120 Emmett Ave, Toronto on Sunday, November 20, 2022 at 11am. Any member who wishes to nominate an active and willing member of the Vedanta Society for the Executive Committee may do so by writing to the Society. All valid nominations, duly proposed and seconded, must be received by November 17 and be approved by Swami Kripamayananda.

All our members are requested to attend the meeting in person or online. If you are unable to attend, please fill in the proxy form included in this Newsletter and mail it so that it reaches us by November 17, 2022. Alternatively, the filled-in Proxy form can be scanned and emailed to [toronto@rkmm.org](mailto:toronto@rkmm.org). In the subject line please mention: **AGM 2022 Proxy Form**.

The Society is planning to **webcast the AGM online through Webex**. Members who want to participate in the AGM online through Webex are requested to send their name, email and mobile number to [toronto@rkmm.org](mailto:toronto@rkmm.org) by November 18, 2022. In the subject line of the email please mention: **AGM 2022 Attending Online**.

## UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
<b>Annual General Meeting</b>	<b>November 20, 2022</b> – 11.00 am <i>In person and on Webex</i>
<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> – 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.

### We help ourselves not the world

From the '*Complete Works of Swami Vivekananda – Vol 1, Karma Yoga*'

There was a poor man who wanted some money; and somehow he had heard that if he could get hold of a ghost, he might command him to bring money or anything else he liked; so he was very anxious to get hold of a ghost. He went about searching for a man who would give him a ghost, and at last he found a sage with great powers, and besought his help. The sage asked him what he would do with a ghost. "I want a ghost to work for me; teach me how to get hold of one, sir; I desire it very much," replied the man. But the sage said, "Don't disturb yourself, go home." The next day the man went again to the sage and began to weep and pray, "Give me a ghost; I must have a ghost, sir, to help me." At last the sage was disgusted, and said, "Take this charm, repeat this magic word, and a ghost will come, and whatever you say to him he will do. But beware; they are terrible beings, and must be kept continually busy. If you fail to give him work, he will take your life." The man replied, "That is easy; I can give him work for all his life." Then he went to a forest, and after long repetition of the magic word, a huge ghost appeared before him, and said, "I am a ghost. I have been conquered by your magic; but you must keep me constantly employed. The moment you fail to give me work I will kill you." The man said, "Build me a palace," and the ghost said, "It is done; the palace is built." "Bring me money," said the man. "Here is your money," said the ghost. "Cut this forest down, and build a city in its place." "That is done," said the ghost, "anything more?" Now the man began to be frightened and thought he could give him nothing more to do; he did everything in a trice. The ghost said, "Give me something to do or I will eat you up." The poor man could find no further occupation for him, and was frightened. So he ran and ran and at last reached the sage, and said, "Oh, sir, protect my life!" The sage asked him what the matter was, and the man replied, "I have nothing to give the ghost to do. Everything I tell him to do he does in a moment, and he threatens to eat me up if I do not give him work." Just then the ghost arrived, saying, "I'll eat you up," and he would have swallowed the man. The man began to shake, and begged the sage to save his life. The sage said, "I will find you a way out. Look at that dog with a curly tail. Draw your sword quickly and cut the tail off and give it to the ghost to straighten out." The man cut off the dog's tail and gave it to the ghost, saying, "Straighten that out for me." The ghost took it and slowly and carefully straightened it out, but as soon as he let it go, it instantly curled up again. Once more he laboriously straightened it out, only to find it again curled up as soon as he attempted to let go of it. Again he patiently straightened it out, but as soon as he let it go, it curled up again. So he went on for days and days, until he was exhausted and said, "I was never in such trouble before in my life. I am an old veteran ghost, but never before was I in such trouble." "I will make a compromise with you ;" he said to the man, "you let me off and I will let you keep all I have given you and will promise not to harm you." The man was much pleased, and accepted the offer gladly.

# Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

## CALENDAR OF EVENTS

### November 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u> <u>7:30pm</u> No Scripture Class	<u>5</u>
<u>6</u> <u>11:00am</u> <i>Lecture:</i> (Online only): 'Bhakta Nag Mahashaya'	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u> <u>7:30pm</u> No Scripture class	<u>12</u> <u>6 am to 6 pm</u> <b>VIGIL</b>
<u>13</u> <u>11:00am</u> <i>Lecture:</i> (Online only): 'Pain of separation'  <u>5:00pm</u> <b>RAMNAM</b>	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u> <u>7:30pm</u> Scripture class (Online and in-Person): 'Gospel of Sri Ramakrishna'	<u>19</u>
<u>20</u> <u>11:00am</u> <b>Annual General Meeting</b>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u> <u>7:30pm</u> Scripture class (Online only) 'Uddhava Gita'	<u>26</u>
<u>27</u> <u>11:00am</u> <i>Lecture:</i> (Online only): 'Tranquil Mind'	<u>28</u>	<u>29</u>	<u>30</u>			

### AN APPEAL FOR MEMBERSHIP RENEWAL & 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.shtm> 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](mailto: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.