



# Vedanta Society of Toronto

(Ramakrishna Mission)

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## Newsletter October 2022

### Words to Inspire

"Brahman and Kali are not different. They are like fire and its power to burn: if one thinks of fire one must think of its power to burn. If one recognizes Kali one must also recognize Brahman; again, if one recognizes Brahman one must recognize Kali. Brahman and Its Power are identical. It is Brahman whom I address as Sakti or Kali."

-----Sri Ramakrishna

### **THE WORSHIP OF THE DIVINE MOTHER**

*(Fragmentary notes taken on a Sunday afternoon in New York in June, 1900)*

Mother-worship is a distinct philosophy in itself. Power is the first of our ideas. It impinges upon man at every step; power felt within is the soul; without, nature. And the battle between the two makes human life. All that we know or feel is but the resultant of these two forces. Man saw that the sun shines on the good and evil alike. Here was a new idea of God, as the Universal Power behind all — the Mother-idea was born. Activity, according to Sāṅkhya, belongs to Prakṛiti, to nature, not to Puruṣa or soul. Of all feminine types in India, the mother is pre-eminent. The mother stands by her child through everything. Wife and children may desert a man, but his mother never! Mother, again, is the impartial energy of the universe, because of the colourless love that asks not, desires not, cares not for the evil in her child, but loves him the more. And today Mother-worship is the worship of all the highest classes amongst the Hindus.

The goal can only be described as something not yet attained. Here, there is no goal. This world is all alike the play of Mother. But we forget this. Even misery can be enjoyed when there is no selfishness, when we have become the witness of our own lives. The thinker of this philosophy has been struck by the idea that one power is behind all phenomena. In our thought of God, there is human limitation, personality: with Shakti comes the idea of One Universal Power. Later came the new philosophy. This universe is a composite fact of good and evil; and one Power must be manifesting through both. "A lame one-legged universe makes only a lame one-legged God." And this, in the end, lands us in want of sympathy and makes us brutal. The ethics built upon such a concept is an ethics of brutality. The saint hates the sinner, and the sinner struggles against the saint. Yet even this leads onward. For finally the wicked self-sufficient mind will die, crushed under repeated blows; and then we shall awake and know the Mother.

Eternal, unquestioning self-surrender to Mother alone can give us peace. Love Her for Herself, without fear or favour. Love Her because you are Her child. See Her in all, good

and bad alike. Then alone will come "Sameness" and Bliss Eternal that is Mother Herself when we realise Her thus. Until then, misery will pursue us. Only resting in Mother are we safe.

Mother is the first manifestation of power and is considered a higher idea than father. With the name of Mother comes the idea of Shakti, Divine Energy and Omnipotence, just as the baby believes its mother to be all-powerful, able to do anything. The Divine Mother is the Kundalini ("coiled up" power) sleeping in us; without worshipping Her we can never know ourselves. All-merciful, all-powerful, omnipresent are attributes of Divine Mother. She is the sum total of the energy in the universe. Every manifestation of power in the universe is "Mother". She is life, She is intelligence, She is Love. She is in the universe yet separate from it. She is a person and can be seen and known (as Shri Ramakrishna saw and knew Her). Established in the idea of Mother, we can do anything. She quickly answers prayer. She can show; Herself to us in any form at any moment. Divine Mother can have form (Rupa) and name (Nāma) or name without form; and as we worship Her in these various aspects we can rise to pure Being, having neither form nor name.

A bit of Mother, a drop, was Krishna, another was Buddha, another was Christ. The worship of even one spark of Mother in our earthly mother leads to greatness. Worship Her if you want love and wisdom.

Samādhi is when the Divine and human are in one, or it is "bringing sameness". We are Shiva, we are immortal knowledge beyond the senses. Infinite power is back of everyone; pray to Mother, and it will come to you.

"O Mother, giver of Vāk (eloquence), Thou self-existent, come as the Vak upon my-lips," (Hindu invocation).

"That Mother whose voice is in the thunder, come Thou in me! Kali, Thou time eternal, Thou force irresistible, Shakti, Power!"

From 'CW of Swami Vivekananda'.

### **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.

## God Vision

*From The Gospel of Sri Ramakrishna , Vol1 – 'The Master's birthday celebration at Dakshineswar'.*

**Sunday, February 18 and 25, 1883**

MASTER: "It is God alone", he said, "who has become all this. But in certain places, for instance, in a holy man, there is a greater manifestation than in others. You may say, there are wicked men also. That is true, even as there are tigers and lions; but one need not hug the 'tiger God'. One should keep away from him and salute him from a distance. Take water, for instance. Some water may be drunk, some may be used for worship, some for bathing, and some only for washing dishes."

A NEIGHBOUR: "Revered sir, what are the doctrines of Vedanta?"

MASTER: "The Vedantist says, 'I am He.' Brahman is real and the world illusory. Even the 'I' is illusory. Only the Supreme Brahman exists. But the 'I' cannot be got rid of. Therefore, it is good to have the feeling, 'I am the servant of God, His son, His devotee. For the Kaliyuga the path of bhakti is especially good. One can realize God through bhakti too. As long as one is conscious of the body, one is also conscious of objects. Form, taste, smell, sound, and touch — these are the objects. It is extremely difficult to get rid of the consciousness of objects. And one cannot realize 'I am He' as long as one is aware of objects.

The sannyasi is very little conscious of worldly objects. But the house-holder is always engrossed in them. Therefore it is good for him to feel, 'I am the servant of God.'

NEIGHBOUR: "Sir, we are sinners. What will happen to us?"

MASTER: "All the sins of the body fly away if one chants the name of God and sings His glories. The birds of sin dwell in the tree of the body. Singing the name of God is like clapping your hands. As, at a clap of the hands, the birds in the tree fly away, so do our sins disappear at the chanting of God's name and glories. Again, you find that the water of a reservoir dug in a meadow is evaporated by the heat of the sun. Likewise, the water of the reservoir of sin is dried up by the singing of the name and glories of God. You must practise it every day. The other day, at the circus, I saw a horse running at top speed, with an Englishwoman standing on one foot on its back. How much she must have practised to acquire that skill!

"Weep at least once to see God. These, then, are the two means: practice and passionate attachment to God, that is to say, restlessness of the soul to see Him."

Sri Ramakrishna began his midday meal with the devotees. It was about one o'clock. A devotee sang in the courtyard below:

Awake, Mother! Awake! How long Thou hast been asleep in the lotus of the Muladhara!  
Fulfil Thy secret function. Mother:  
Rise to the thousand-petalled lotus within the head,  
Where mighty Siva has His dwelling;

Swiftly pierce the six lotuses

And take away my grief, O Essence of Consciousness!  
Hearing the song, Sri Ramakrishna went into samadhi; his whole body became still, and his hand remained touching the plate of food. He could eat no more.

MASTER: "Devotees like Rakhai, Narendra, and Bhavanath may be called nityasiddha. Their spiritual consciousness has been awake since their very birth. They assume human bodies only to impart spiritual illumination to others.

"There is another class of devotees, known as kripasiddha, that is to say, those on whom the grace of God descends all of a sudden and who at once attain His vision and Knowledge. Such people may be likened to a room that has been dark a thousand years, which, when a lamp is brought into it, becomes light immediately, not little by little.

"Those who lead a householder's life should practise spiritual discipline; they should pray eagerly to God in solitude. God cannot be realized through scholarship. Who, indeed, can understand the things of the Spirit through reason? No, all should strive for devotion to the Lotus Feet of God. Infinite are the glories of God! How little can you fathom them!

MR. CHOUDHURY: "How can one see God?"

MASTER: "Not with these eyes. God gives one divine eyes; and only then can one behold Him. God gave Arjuna divine eyes so that he might see His Universal Form. Your philosophy is mere speculation. It only reasons. God cannot be realized that way.

"God cannot remain unmoved if you have raga-bhakti, that is, love of God with passionate attachment to Him. Do you know how fond God is of His devotees' love? It is like the cow's fondness for fodder mixed with oil-cake. The cow gobbles it down greedily.

"Raga-bhakti is pure love of God, a love that seeks God alone and not any worldly end. Prahlada had it. Suppose you go to a wealthy man every day, but you seek no favour of him; you simply love to see him. If he wants to show you favour, you say: 'No, sir. I don't need anything. I came just to see you.' Such is love of God for its own sake. You simply love God and don't want anything from Him in return."

MR. CHOUDHURY: "Sir, is it not possible to have the vision of God without the help of a guru?"

MASTER: "Satchidananda Himself is the Guru. At the end of the sava-sadhana, just when the vision of the Ishta is about to take place, the guru appears before the aspirant and says to him, 'Behold! There is your Ishta.' Saying this, the guru merges in the Ishta. He who is the guru is also the Ishta. The guru is the thread that leads to God. Women perform a ritualistic worship known as the 'Ananta-vrata', the object of worship being the Infinite. But actually the Deity worshipped is Vishnu. In Him are the 'infinite' forms of God.

## Durga Puja at Belur Math

Durga Puja was first celebrated at Belur Math in 1901. Since then Durga Puja has been celebrated at Belur Math year after year, although for a few years after the first celebration in 1901, Pratima worship was not done. (In this connection it should be mentioned that Durga Puja was conducted on a small scale, without the image, by the disciples of Sri Ramakrishna during the early years of Ramakrishna Math at Baranagar.) It was Swami Vivekananda himself who started the first Durga Puja with the image at Belur Math. As a rule, Hindu Sannyasins do not conduct this kind of ritualistic worship. Why then did Swamiji start the new tradition?

One reason was to gain the acceptance of the local community for the new way of life that Swamiji and his monastic brothers were leading. The Hindu society in Calcutta had not fully accepted Swamiji's going to the West, and the rather unconventional ways of life at Belur Math which included disregard for caste rules and mixing with Western people. As a matter of fact, the celebration of Durga Puja helped to remove much of the misunderstanding and misgivings about the new monastic institution among the local people.

Another reason was Swamiji wanted to institutionalize respect for divinity of motherhood and sanctity of womanhood. Swamiji saw that one of the main reasons for the advancement of Western people was the elevation of women in the West, and one of the main reasons for the backwardness of India was the neglect of women in this country. Worship of the Divine Mother, especially the Kumari Puja, would create the awareness of the potential divinity of women and a respectful attitude towards them.

A third reason was supernatural. A few days before Durga Puja in 1901, Swamiji had a vision of Durga Puja being done

at Belur Math. More or less at that time, Swami Brahmanandaji saw in a vision Mother Durga coming across the Ganga from Dakshineswar to Belur Math. Swamiji asked Raja Maharaj to make preparations for Durga Puja immediately, although only a few days were left to begin the Puja.

The main problem was to get a clay image for worship. Enquiries at Kamartuli (the street in Kolkata where artisans make clay images) revealed that there was a single beautiful image of Durga in a shop. The person who had ordered it had not turned up, and so the artisan agreed to sell it to the monks.

Apart from the image, a lot of other things had to be collected for the elaborate ritualistic worship. Under able direction of Swami Brahmanandaji everything was done well at short notice.

The first Durga Puja at Belur Math was conducted in a huge Pandal (decorative shed) on the open ground to the north of the old shrine. The invocatory worship on Shashthi (the 6th day of the lunar month) was on 18 October 1901. The Pujari was Brahmachari Krishnalal and the Tantradharak was Isvar Chandra Chakravarty, the father of Shashi Maharaj. Sitting under the Bel tree (which now stands in front of his temple) Swamiji sang Agamani songs welcoming the Divine Mother. The householder disciples of Sri Ramakrishna and orthodox Brahmins of nearby area had been specially invited, and thousands of people, irrespective of the distinctions of caste or religion, attended the three-day festival. On the night of Navami Swamiji sang many songs in praise of Divine Mother, some of which used to be sung by Sri Ramakrishna..

## Swami Niranjananda

At the very first meeting, the Master talked with Niranjan as if he had known him for a long time. Sri Ramakrishna, seeing that it was getting dark, pressed Niranjan to pass the night at Dakshineswar. But Niranjan could not do so lest his uncle should be anxious for him. He, however, promised to come again.

This meeting, though short, so much impressed Niranjan that all the time on his way home he kept thinking about Sri Ramakrishna. At home also Sri Ramakrishna occupied all his thoughts. So, within two or three days he again came to him. As soon as the Master saw the boy near the door, he ran to him and warmly embraced him. Then with deep feelings he began to say, 'My boy, days are passing, when will you realize God? And if you do not realize God, the whole life will be meaningless. I am extremely anxious as to when you will wholeheartedly devote yourself to God.' Niranjan was mute with wonder, and thought, 'Strange indeed! How could he be so anxious because I have not realized God! Who could this man be?' Anyway, these words, uttered with deep feeling, greatly touched the heart of the boy. He spent the night at Dakshineswar. The next day and the day following that were also spent there in ecstatic joy. It was on the fourth day that he returned to Calcutta.

Niranjan was very frank and open-minded. The Master liked this trait in him because frankness and open-mindedness, in his opinion, were rare virtues—the effect of much Tapasya in one's previous life and they indicated the possibility of realizing God. Niranjan had a great abhorrence for married life. When his relatives pressed him for marriage, he was alarmed at the very idea. He thought he was being dragged towards his ruin. He was an extremely pure soul. The Master used to say that Niranjan was without any 'Anjan'—that is, without any blemish in his character.

Niranjan was of violent temper, though he had a very tender heart. When provoked, he would lose all sense of proportion. One day he was going to Dakshineswar in a country-boat. Some fellow passengers began to speak ill of Sri Ramakrishna in the hearing of Niranjan. Niranjan at first protested. But finding that it was of no avail, he began to rock the boat, threatening to drown the passengers for their misconduct.

The robust appearance and the furious mood of Niranjan struck terror into the hearts of the calumniators, who immediately apologized for their improper behaviour. When Sri Ramakrishna heard of this incident, he severely took Niranjan to task for his violent temper. 'Anger is a deadly sin, why should you be subject to it? Foolish people in their pitiable ignorance say many things. One should completely ignore them as beneath notice', said Sri Ramakrishna..

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

## **Mother Kali and Nivedita**

In the Christmas of 1898, Sister Nivedita was then staying with Mrs. Bull and Ms. MacLeod at their rented house in Bally. She wrote about "The Story of Kali", in the form of a story for Mrs. Legget's young daughter.

"Baby Darling, what is the very first thing you remember? Is it not lying on Mother's lap and looking up into her eyes and laughing? Did you ever play hide and seek with mother? Mother's eyes shut and baby was not. She opened them, and there was baby! Then baby's eyes shut and where was mother? But they opened again and - oh!... Baby, some people think God is just like that. A great great Mother - so great that all this big world is Her baby. God is playing with Her world, and She shuts Her eyes ... And what do we call the Mother with Her eyes shut? We call her Kali. ... And so, will you remember that the Great Mother is everywhere? Thus Kali as the mother is always loving, always ready to play with Her child".

But Kali is also the Terrible. One day when an image of Kali was brought before Nivedita, she said to Swami Vivekananda, "Perhaps, Swamiji, Kali is the Vision of Shiva". "Is She?" Swamiji looked at her for a moment and gently said, "Well! Well! Express it in your own way."

And beautifully she described Kali in "The Vision of Shiva" as follows:

'Her mass of black hair flows behind her like the wind, or like time, 'the drift and passage of things'. But to the great third eye even time is one, and that one, God. She is blue almost to blackness, like a mighty shadow, and bare like the dread realities of life and death. But for Him there is no shadow. Deep into the heart of that Most Terrible, He looks unshrinking, and in the ecstasy of recognition He calls Her Mother. So shall ever be the Union of the soul with God'.

Swamiji called the worship of Kali, the worship of Death. It has already been said above that the Swami's state of mind changed after his visit to Kshir-Bhavani in Kashmir. his poem written in an ecstatic mood at that time awed Nivedita. The concept of 'Mother, the Terrible' was delineated in it was new to her. To quote a few lines:

Scattering plagues and sorrows,  
Dancing mad with joy,  
Come, Mother, come!  
For Terror is Thy name,  
Death is in Thy breath,  
And every shaking step  
Destroys a world for ever.  
Thou Time, the All-Destroyer!  
Come, O Mother, come!  
Who dares misery love,  
And hug the form of Death,  
Dance in Destruction's dance,  
To him the Mother comes.

Since then the Swami always spoke of the Mother, sometimes of Her Terrible form; at other times of Her beneficent form. Nivedita struggled hard to understand this

concept of the Universal Mother, but gradually, by her Guru's grace, she understood it. He, as it were, gave her the key to his understanding.

Nivedita wrote to Miss MacLeod once: "Is this worship of the Terrible a new theme with Him? It doesn't seem to me. It seems that I have always found the promise of certain things in Him (Swamiji) - even at the beginning - I mean by promise that hint that He recognized certain things and would give me the key to them. And so it has proved. The Worship of the Terrible has grown more overwhelming of late - and only very very lately has He given me the personal key and perfect freedoms - but it was always in Him."

But to Nivedita, Divine Mother Kali was also the tender and loving Mother. Whenever she travelled amidst unfriendly and unknown persons, Kali seemed to lead her every step.

One day when she was engrossed in her thoughts she saw that a short red road led up to Kali. But as she got nearer and nearer, Kali went backward, further and further, till She became a lofty black door. It was the end of the path, and beyond lay the Infinite Ocean, and she understood that Kali was Death.

Many were surprised at her devotion to Kali the Terrible. Constant meditation on Her had become so natural with Nivedita that till the end of her life she felt the presence of the Power that Kali symbolized. The editor of *The Hindu Review* had once been to her house and wrote about his interesting interview with her as follows:

"Once I was sitting with Nivedita in her house in Bosepara Lane, sipping tea out of her quaint Swadeshi cups. Suddenly the sky was overcast with black scowling clouds as oftentimes happens in our early summer evenings; and there was immediately a marked change in the mood of my hostess (Nivedita). Her face seemed at once to reflect this awfully dynamic mood of Nature. It beamed with a new light, at once awful and lovely. And she sat silent, apparently unconscious for the moment of my presence, looking intently through the window, at the gathering gloom about the earth and heaven, and listening, like one in a trance, to the rising tumult of the growing storm. And just as there came, in a little while, the first flash of lightening followed by the crash of the first thunder, she cried out with bated breath - "Kali!"

She went on to explain the three forms of the symbol, Durga, Jagaddhatri and Kali. Then, answering all the objections rest against Kali-worship at the Albert Hall, she ended in the tone of deep devotion:

"It was so easy to say that God is love, and to think our own private happiness proves it. God is love - but when do we learn that? How do we know it? It is not in moments of anguish in our own lives that the Great Reality is borne in upon us as all Love, all Beauty, all Bliss? This was the paradox so boldly stated in the Kali-image - this paradox of Nature and of the Universe and of the Soul of man - that She who stands there surrounded by all that is terrible to Humanity is, nevertheless, the Mother, and all we Her babes."

It was this study of "Kali and Kali-worship" that enabled her to write later the book 'Kali The Mother'.

## UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
<b>Mahalaya</b>	<b>September 30, 2022</b> – 7.00 pm <i>Will be streamed live on YouTube.</i>
<b>Durga Puja celebration</b> <b>Maha Ashtami</b> <b>Maha Navami</b> <b>Bijoya Dashami</b> <i>(Puja from 6.30 PM; Pushpanjali and prasad at 8 PM)</i>	<b>October 3, 2022</b> – 6.30 pm <b>October 4, 2022</b> – 6.30 pm <b>October 5, 2022</b> – 6.30 pm <i>Each day puja will start at 6.30pm and will be streamed live on YouTube.</i>
<b>Kali Puja</b>	<b>October 24, 2022</b> – 6.30 pm <i>Puja will start at 6.30pm and 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.

### Kali and Brahman

From the book '*Meditation and Spiritual Life*', by Swami Yatishwarananda.

The Bhagavan Sri Ramakrishna worshipped the supreme Spirit in the form of Kali, a representation of the Cosmic Power. The image of Kali is symbolic but highly suggestive. With one hand She is creating; with another hand She is protecting; with the third She is destroying; and with the fourth, She is holding a decapitated head. This only a concrete representation of what Upanishads speak of the nature of Brahman. A son asked his father, 'Master, tell me about Brahman.' And the father replied: 'Realize That out of which all things come into being, by which all things live and unto which all things go back; that is Brahman.' In our bhakti scriptures we call Brahman by various names like Kali or Narayana or Shiva. In Vedanta we call it Isvara or Sat-Cit-Ananda, Infinite Existence-Consciousness-Bliss. He dwells in our souls as the Soul of our souls. Again, we all dwell in Him. We must feel it, atleast His nearness. If we cannot feel His nearness, we should try to develop the consciousness that He is nearer than the nearest, dearer than the dearest.

### Holy Mother and samadhi

From the book '*The way to God*', by Swami Lokeshwarananda.

We all know that Bhagavan Sri Ramakrishna used to experience samadhi at will. But Holy Mother Sarada devi also experienced samadhi, though few knew about her ecstatic states. Swami Premananda said, "We did not see anyone but Thakur in this state. He could not suppress it. In the twinkling of an eye he could enter into samadhi. But no one knew about Holy Mother's ecstasy and samadhi." On several occasions, however, she was discovered in that state. Once when Yogin Maharaj (Swami Yogananda) was staying at Dakshineswar, in the middle of a moon-lit night he noticed Holy Mother sitting by the door of her room completely motionless, absorbed in samadhi. She also went into samadhi on hearing a flute while she was staying at Nilambar Babu's house at Belur. Once Holy Mother was travelling to Jayrambati from Kamarpukur with Sri Ramakrishna's nephew, Shivaram. As they neared the village, suddenly Shivaram asked Holy Mother, "Will you tell me who you really are?" Mother replied, "Who do you think I am? I am a human being, your aunt." But Shivaram insisted and it was getting dark. Then Holy Mother said, "People say I am Kali." "Are you really Kali? Is it true?" Holy Mother replied, "Yes".

# Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

## CALENDAR OF EVENTS

### October 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<u>1</u>
<u>2</u> <b>11:00am</b> Guided Meditation	<u>3</u> <b>6.30pm</b> Durga puja Maha Ashtami	<u>4</u> <b>6.30pm</b> Durga puja Maha Navami	<u>5</u> <b>6.30pm</b> Durga puja Vijaya Dashami	<u>6</u>	<u>7</u> NO SCRIPTURE CLASS	<u>8</u>
<u>9</u> <b>11:00am</b> Lecture: (Online only): 'Forms of Divine Mother'	<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u> <b>7:30pm</b> Scripture class 'Uddhava Gita'	<u>15</u> <b>6 am to 6 pm</b> VIGIL
<u>16</u> <b>11:00am</b> Lecture: (Online and In person): 'Mystery of Death'  <b>5:00pm</b> RAMNAM	<u>17</u>	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u> <b>7:30pm</b> Online Scripture class: 'Gospel of Sri Ramakrishna'	<u>22</u>
<u>23</u> <b>11:00am</b> Lecture: (Online and In person): 'Sons of Mother Kali'	<u>24</u> <b>6.30pm</b> Kali puja	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u> <b>7:30pm</b> Scripture class 'Uddhava Gita'	<u>29</u>
<u>30</u> <b>11:00am</b> Lecture: (Online and In person): 'Prayer for Strength, Knowledge and Fearlessness'	<u>31</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.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](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.