



Vedanta Society of Toronto

(Ramakrishna Mission)

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Newsletter September 2022

Words to Inspire

"As a man you are separate from the animal, but as living beings, man, woman, animal, and plant are all one; and as existence, you are one with the whole universe. That universal existence is God, the ultimate Unity in the universe."
-----Swami Vivekananda

THE PERSONALITY OF SWAMI VIVEKANANDA

Swami Vivekananda's genius reached such great heights of versatility that however much we may talk about him or make him our object of study we will hardly be able to give proper valuation to even a fraction of the manifold traits of his sublime character. Only those who were fortunate enough to come in direct contact with him would be able to fully realize the truth of this statement. In the presence of Swamiji's superhumanly powerful personality, a person however great, would invariably feel himself a mere boy. In him were harmonized in an unprecedented manner the characteristic messages and personal qualities of the religious teachers of legend and history. The following remark in Swamiji's English biography is no mere hyperbole but a fact: 'He combined in himself the profundity of Shankara's knowledge, the magnanimity of the Buddha, the fullness of Narada's devotion, the absorption of Shukadeva in Brahman, Brihaspati's polemical faculty, the beauty and grace of Kamadeva, the heroism of Arjuna and the great erudition of Vyasadeva in the shastras.' As days roll on the full significance of the prophecy of his Master, Bhagavan Sri Ramakrishna, concerning him, is gradually making itself felt. He said, 'Those who pass as "great men" manifest in themselves one or two shaktis (special powers) at best; Naren, however, is the powerhouse of eighteen such shaktis.' He would add, 'Naren will be recognized by few. A character of such great potentialities has never before been revealed in this world.' He was as it were a master of perfection. In the course of any discussion, he would be so absorbed in his subject that every word spoken by him would transmit a wonderfully enlivening power. The listeners could not but be completely overwhelmed by it to the extent of losing consciousness of the body and the surroundings. At that moment such a power would be taking possession of them all that it appeared as though Truth was shining before them in all its vividness. Even as a flaming fire conducting

heat to the objects in its vicinity, Swamiji would impart in his associates the competence of understanding his sublime ideas, and this would happen not on rare occasions alone. It was so natural with him. The marvellous novelty and sweetness that characterized his every remark on any topic can never be adequately described. Anything he would take up, be it ever so trifling, would be sparking with a new beauty. Swamiji was a supreme jnani, he was an indefatigable karma-yogin too. A great Yogi who had attained the supreme loneliness of samadhi, he was simultaneously a person glowing with compassion for all. A great patriot, he was a lover of the whole world. For him there was no shade of distinction between a Hindu and a Muslim or a Christian. Neither did he differentiate his kinsfolk from aliens. He knew that all were his own brethren, no matter what religion and creed they adhered to. The distinction between the rich and the indigent, the male and the female, the saint and the sinner had ceased for him. His all-embracing love made everyone look upon him as one of their very own. His great heart would discard none. Even those whom we avoid as villains or infidels would also share in his warm affection. The only sin and the only atheism he recognized were weakness, cowardice, selfishness and insincerity. 'To resort to the name of Hari and at the same time to be mindful of one's clothes' as the parable goes—to pose before others as a man of virtue, a Vedantin declaring the existence of the omnipotent, unborn deathless Paramatman within oneself, and at the same breath to consider oneself weak and wretched—such contradictions Swamiji could not bear. Weakness is the bacillus which causes all sorts of mental troubles. So he would always address us in the language of the Gita: 'Oh ye mighty one, off this trashy morbidity. Arise and awake. What is there to be afraid of? Are you not a hero?'

From the book '*STRIVE TO ATTAIN GOD*', by Sw Virajananda

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!!

The Youth in a Ferment

Article by Sw Smaranananda published in Prabuddha Bharata May 1971

In his search for new values, the adolescent does not always exhibit original thinking. He tries to imitate. Of course, certain ideas attract him and certain others repulse him. He wants the freedom to practise what attracts him and avoid what repulses him. But as he grows up, he tries to rationalize his attractions. He does such and such a thing, because that contributes to such and such a common good. That is at least the way he thinks. It is no use challenging him. He will swear by it. He is not following it because so and so has said it. That is his own independent conclusion. It is difficult to convince him that he may himself change his ideas as he comes to see a wider spectrum of life. No, his ideas are formed once for all. This tendency to fondly stick to his conclusions with a great amount of certainty, springs often from an unwillingness to part with his new-found freedom. He is no more the child to be told every now and then categorically what to do or not to do. Now he can fend for himself. In such an intractable mood, providing the student with all sorts of sermons and trying to pin him down to set disciplines will never bring results. He needs to be reasoned with; he needs to be convinced. It is not that every student will have to be dealt with individually, though it would have been better, if it were possible. But there is a representative type in every group, who characterize a certain way of thinking. It is the leaders of these groups who need to be convinced. No doubt, such a procedure as suggested above is difficult in a world where there is a constant impingement from without, a world which has become a melting-pot of various cultures, civilizations, thought-currents, and economies. But external dynamism becomes irrational and destructive, if it is not supported by inner dynamism, based on serious thinking. Every individual has to understand his own responsibility in society, before expecting others to fulfill their responsibilities.

Before claiming our rights, we have to become conscious of our duties. The egalitarian ideal cannot be made to co-exist with the desire for absolute freedom, unless each individual is prepared to own his responsibility to the group. The physical evolution of man seems to be over. Now he needs to evolve mentally and spiritually. Owning one's own responsibility in society is the first step towards this evolution. The young men the world over have to now understand and have to be taught that they can be their own masters, only if they own their responsibilities and do not get lost in fulfilling their irrational urges. The question is, Can we provide the student with values that can stand the test of time and clime, but can always be readjusted to suit the needs of a new age? Can these values satisfy his aspirations, his new-found likes and dislikes, his new search for equality and universalism, his craving for a more humanistic society? Is it possible for egalitarianism to co-exist with the desire for absolute freedom? Can there be a society where these two ideals can combine? Here comes the relevance of Vedanta and Sw Vivekananda to student problems. The student will refuse to learn from anyone who is not his archetype. He wants his teacher, too, to be young in his thought-never mind his physical age. Swamiji died young-he never saw forty. All his work was accomplished within the course of ten years. He looked at the world as a young man, a young adventurer who wants to understand life and react and reshape the world around on the basis of his findings. He looked forward to the young men who would rise up to work for a resurgent India. His call was addressed to the young. Himself possessed of the exuberance of youth, he would impress those around him with his personality and thinking. It is surprising to note that his critics were usually the old guard. Young people adored him wherever he went.

The real nature of man

The body is not the Real Man, neither is the mind, for the mind waxes and wanes. It is the Spirit beyond, which alone can live forever. The body and mind are continually changing, and are, in fact, only names of series of changeful phenomena, like rivers whose waters are in a constant state of flux, yet presenting the appearance of unbroken streams. Every particle in this body is continually changing; no one has the same body for many minutes together, and yet we think of it as the same body. So with the mind; one moment it is happy, another moment unhappy; one moment strong, another weak; an ever-changing whirlpool. That cannot be the Spirit which is infinite. Change can only be in the limited. To say that the infinite changes in any way is absurd; it cannot be. You can move and I can move, as limited bodies; every particle in this universe is in a constant state of flux, but taking the universe as a unit, as one whole, it cannot move, it cannot change. Motion is always a relative thing. I move in relation to something else. Any particle in this universe can change in relation to any other particle; but take the whole universe as one, and in relation to what can it move? There is nothing besides it. So this infinite Unit is unchangeable, immovable, absolute, and this is the Real Man. We are not individuals yet. We are struggling towards individuality, and that is the Infinite, that is the real nature of man. He alone lives whose life is in the whole universe, and the more we concentrate our lives on limited things, the faster we go towards death. Those moments alone we live when our lives are in the universe, in others; and living this little life is death, simply death, and that is why the fear of death comes. The fear of death can only be conquered when man realizes that so long as there is one life in this universe, he is living. When he can say, "I am in everything, in everybody, I am in all lives, I am the universe," then alone comes the state of fearlessness. To talk of immortality in constantly changing things is absurd. Says an old Sanskrit philosopher: It is only the Spirit that is the individual, because it is infinite. No infinity can be divided; infinity cannot be broken into pieces. It is the same one, undivided unit for ever, and this is the individual man, the Real Man. The apparent man is merely a struggle to express, to manifest this individuality which is beyond; and evolution is not in the Spirit. Say to your own minds, "I am He, I am He." Let it ring day and night in your minds like a song, and at the point of death declare "I am He." That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practice the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached. From the *'Complete works of Swami Vivekananda- vol.2 -Jnana Yoga.*

The Yoga of Meditation

From the book, '*Universal message of the Bhagwad Gita*', by Swami Ranganathananda

In the Bhagwad Gita, ch:6, vs:34, Arjuna says, "Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding; I regard it quite as hard to achieve its control, as that of the wind." Here Arjuna is putting forth the doubt which everyone has. These verses convey the problem of dealing with the mind in the most luminous way.

In ch:6, vs:35, Sri Krishna replies, "Without doubt, O mighty armed, the mind is restless and difficult to control; but through practice and renunciation, O son of Kunti, it can be achieved." Sri Krishna accepts this; he doesn't contradict it. But he says that the mind can be managed, by constant practice and detachment. When I was a boy and saw people riding bicycles, I thought, 'how difficult it would be riding a cycle like this.' But when you try it for a few days, you also do it easily. Abhyasa and Vairagya are both important. Why does the mind run about? Because there are so many things to attract the mind, we must develop detachment. When you say that an achievement is impossible, then you will not be able to do that at all. You must first have the conviction that it is possible for you to achieve the goal, then only it becomes possible. Going to the moon was once thought to be impossible, but even that is possible today. Therefore, always say – We will do it, we will do it.

In Mandukya Upanishad Karika of Gaudapada in a famous verse (3.41) which says that, while dealing with the mind, you must have a tremendous determination. Without depression, we must consistently pursue this work of dealing with the mind, just like a bird which had decided to empty the ocean because the ocean had destroyed the eggs the bird had laid nearby. The bird came, held a piece of grass in its beak and started emptying the ocean, drop by drop. A strange sight, but this is what we need to do in our daily life; we must have that determination, 'I shall succeed. I shall do it.' We must have faith in that power of the mind that, in our mind, there are hidden possibilities. A child finds a thing difficult; a young man of twenty will find it easy. In this example, you can see that our judgement regarding possibility or impossibility of things is relative. So don't go to an extreme assertion, though a thing is impossible, you can say, 'at present it is impossible, but I shall do it.'

The mind can be trained, just like a wild tiger is trained slowly and made a servant. Let it take a number of years, even lives, but we shall do it. Our concept of time is not confined merely to one physical existence. It is much wider, much vaster, which is given to us by Vedanta. What I fail to achieve now, I shall achieve it later, maybe in next birth. A wonderful idea is mentioned here. I have seen a rock where a person used to make sastanga namaskar, salutation with the forehead touching that rock. I watched it for some years, and gradually that rock began to develop a dent in it; that is the nature of repetition. A very tender touch of the skin can make a dent on a hard rock. What a wonderful idea! So, we can do wonders with this mind; we can control it, though it looks very unstable and uncontrollable just now. We will have to make it strong and steady; that is the work we have to do in training the mind. This is the teaching that is given in this verse. 'We will win, we will win,' that is the language. Defeatism has no place in human life. You may get defeated once, but try again, and again, till you win. We shall lose many battles, but eventually we will win the war. It is extremely difficult path. In Bhakti yoga, a devotee prays, 'O Lord, please do something to control my mind.' A devotee knows that their weak minds can only be controlled through God's grace. There is a prayer composed by Adi Sankaracharya, in Sivanandalahari (sloka:20) – Here he prays to Lord Shiva –

Kapalin bhikso me hddayakapim atyantacapalam;
Drdham bhaktya baddhva siva bhavadadhinam kuru vibho.
Here he calls Shiva 'kapalin' because he takes a skull from the cremation ground and uses it as a vessel for begging and eating food. It is sort of begging bowl; bhiksho, so he is being addressed as a beggar. He says that the monkey of my heart is extremely fickle, it never sits quiet; its eyes are always moving. What should Shiva do? He asks Shiva to bid the mind strongly with the cord of bhakti; but then don't leave the mind here and there, keep it under your control, then there will be no fear. That is the prayer of Sankaracharya on behalf of every devotee. Sri Krishna is telling us to have this positive attitude, I shall overcome all fear and full faith in God's grace, practice abhyasa (practice) and vairagya (renunciation).

The Parable of Ganesh and the Divine Mother

One day, Lord Ganesh (son of Lord Shiva) happened to scratch a cat with his nail.

Upon returning home, Lord Ganesh observed that there was a mark of a scratch on the cheek of his divine mother, Goddess Parvati. Seeing this Lord Ganesh asked her, "Mother, how did you get this ugly scar on your cheek?"

Goddess Parvati, regarded in Hindu mythology as the Mother of the universe, replied, "This is the work of your hand; it is the scratch of your nail, Ganesh."

Lord Ganesh asked in wonder, "How is it, Mother? I do not remember to have scratched you at any time."

The Mother replied, "Darling, have you forgotten the fact of your having scratched a cat, this morning?"

Lord Ganesh said "Yes, I did scratch a cat, but how did your cheek get the scar?"

The Mother replied, "Dear child, nothing exists in this world but Me. The whole creation is I; whomsoever you may hurt you only hurt me."

Lord Ganesh was greatly surprised to hear this and then he determined never to marry. For, whom could he marry? Every woman was mother to him. Realizing thus the motherhood of woman, he gave up marriage.

Who was the Master?

In 1925, Mahapurushji again visited Gadadhar Ashrama on the occasion of the Jagaddhatri Puja. The worship went off well, and the monks and the devotees were extremely glad to have his company. Mahapurushji said to a young devotee during a conversation: "We are Indians, and our ideal is plain living and high thinking. Maybe we will not ride in expensive cars, so be it. Our aim of life is God-realization. The Master, by being born in India, has made this country, once again, great in the eyes of the world. All will realize the greatness of Indian culture in the course of time. The Master's message to the whole of mankind is: 'God-realization is the only aim of life.' Not only did the Master give his teaching, he exemplified it in his own life. He did not care for anything in this world. The whole world has been blessed by the Master's birth, and it is by making him as its centre that the world will progress. Romain Rolland, the renowned French savant, felt especially attracted to the life and teachings of the Master and Swamiji. He had first come to know of them from the book *The Face of Silence*, by Dhan Gopal Mukherjee, who lived in America and was a disciple of Mahapurushji. Later, after collecting the necessary material from the editor of *Prabuddha Bharata*, and also from other sources, he wrote the now-famous biographies of Sri Ramakrishna and Swami Vivekananda. These were instrumental in introducing the people of foreign countries to the Master and Swamiji. Regarding these books, Mahapurushji said: "The author has portrayed the Master as a perfect man and Swamiji as an unselfish patriot." In a letter, Romain Rolland requested Mahapurushji to send him his reminiscences of the Master. In response, Mahapurushji wrote, among other things: "I have not yet come to a final

understanding whether He was a man or a superman, a god or God Himself. But I have known Him to be a man of complete self-effacement, master of the highest renunciation, possessed of the supreme wisdom and as the very incarnation of love; and as I am slowly getting better and better acquainted with the domain of spirituality and feeling the infinite extent and depth of Sri Ramakrishna's spiritual moods, the conviction is growing in me that to compare Him with God, as God is popularly understood, would be minimizing and lowering His supreme greatness. I have seen Him showering His love equally on men and women, on the learned and the ignorant and on saints and sinners, and evincing earnest and unceasing solicitude for the relief of their misery and for their attainment to infinite peace through the realization of the Divine. And I dare say that the world has not seen another man of His kind in modern times, so devoted to the welfare of mankind. Sri Ramakrishna had the divine power to transmit spirituality to others and lift them to higher states of consciousness. This He would do either by thought, power, or touch. Like Swami Vivekananda, many of us used to visit Him and had the privilege of being lifted to higher planes of consciousness, in accordance with our capacities. I myself had the privilege of attaining to that high spiritual consciousness (samadhi) thrice by His touch and grace during His lifetime. I am still alive to bear direct testimony to His great spiritual powers. It was neither hypnotism nor a mere state of deep sleep, but deep realizations which brought about, more or less, permanent changes of character and outlook.

Excerpts from the book 'In The Divine Realm' by Swami Apurvananda

Swami Advaitananda

At the Cossipore garden-house Narendranath (later Swami Vivekananda), when sitting one day in meditation, was lost to outer consciousness. His mind flew beyond the realm of relative consciousness and was merged in the Absolute. Gopalda (later Swami Advaitananda) became terrified and rushed to the Master (Sri Ramakrishna) to report that Naren was dead. The Master understood that it was a case of Nirvikalpa samadhi and after some time Naren regained normal consciousness.

Gopalda was elder to the Master and had come to Him after the death of his wife. Ultimately he renounced the world and started serving the Master. Gopalda was known for his neatness and the Master appreciated this. In fact, he served Holy Mother whole-heartedly and she did not talk to anyone else except the old Gopalda, Latu and a few others.

After passing away of the Master, Gopalda and Swami Shivananda were the first occupants of the Baranagore monastery. When Swamiji returned to India and organized the Ramakrishna Brotherhood, Swami Advaitananda stayed mainly at the new monastery at Belur Math. He looked after various affairs of the monastery, especially the garden work. The young novices who joined the monastery could hardly match his orderliness and systematic approach to every work. Even in his old age, Gopal da did not like anybody to take the trouble of attending to his personal needs.

Swami Vijnanananda related an humorous incident. 'One day Swami Nityananda called the young novices (monks and Brahmacharins), "Well, come and dig up this plot of land. I shall raise brinjals and potatoes here." They started digging. Seeing this Gopalda said, "Oh, what a hard labour they are put to! Come away, all of you boys." Gopalda took them along with him. Then he told them quietly, "You brother dig up this plot for flower beds." The soil of the latter plot was harder than the first. Swamiji and other monks had a hearty laugh.'

Gopalda took up the duty of levelling the land of Belur Math which had been used for repair of steamers earlier and was full of pits and canals. He set up an example of selfless quality service and was source of inspiration to many. He followed every word that he had heard from the Master till the very end of his life. He kept sound health till the end and passed away on December 28, 1909, at the age of eighty-one.

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

UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
Sri Krishna Janmashtami	Aug 18, 2022 – 6.30 pm
Annual seminar Distinguished speaker: Rev. Swami Ishatmanda	September 10, 2022 – 8.30am to 4.30pm
Mahalaya	September 30, 2022 – 7.00 pm
Durga Puja celebration (Puja from 6.30 pm; Pushpanjali and prasada at 8 pm) Maha Ashtami Maha Navami Vijaya Dashami	October 3, 2022 October 4, 2022 October 5, 2022

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.

Indian Institute of Science

The RMS Empress of India started from Yokohama for Vancouver in 1893. On board were hundreds of men; among them were Swami Vivekananda and J. N. Tata. They got talking. Tata talked about his plans to import steel technology into India. Vivekananda blessed the endeavour and spoke of the duty of diverting the ascetic spirit in India into useful channels and also emphasized the development of fundamental science within India. Vivekananda took the train to Chicago, to attend the World Parliament of Religions, where he delivered his famous address. Tata brought steel manufacturing technology to India. Inspired by the conversation with Vivekananda, Tata began the process of establishing a quality scientific research institution in India. Five years after the voyage, Tata wrote to Vivekananda requesting him to lead the institution. The Ramakrishna Mission effusively appreciated the efforts of Tata. Tata passed away in 1904. The Indian Institute of Science, Bangalore was established in 1909.

Gospel of Holy Mother

Recorded by Swami Ritananda

On that day the Mother was very busy with the Jagaddhatri Puja at her village home in Jayrambati. Now and then she would say, "How will the Mother's worship be performed?" Today she was performing the daily worship of the Master very early. A large quantity of fruits, sweets, etc. was offered. At the time of offering them, she said to the Master, "Look, the Divine Mother's worship will be held today. Please take your food quickly, for I shall have to go to the place of worship." Then she uttered something inaudible. It seemed to me as if she was talking with a living person. When the Puja was over, she went to the place where Jagaddhatri was being worshipped and sat through the entire Puja, all the time looking intently at the image with adoring eyes.

One day I thought I would ask the Mother how I should do my spiritual practices. In the afternoon she was doing Japa with her rosary while sitting on the verandah. But when I approached her, I forgot all that I wanted to ask. I didn't feel like asking her any question. Simply saying, "Mother, kindly take my responsibility," I broke into tears. Then the Mother comforted me saying, "Don't weep. I have already taken up your responsibility long ago. And the Master too has taken up your responsibility long ago. Why do you worry?"

Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

CALENDAR OF EVENTS

September 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<u>1</u>	<u>2</u>	<u>3</u>
<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u> 8.30am to 4.30pm Annual Seminar (Topic: "Can one be spiritual and successful?")
<u>11</u> 11:00am <i>Lecture: (Online and In person):</i> 'A Special Day for Humanity' <i>by Swami Ishatmananda</i> 5:00pm RAMNAM	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u> 7:30pm Online Scripture class: 'Gospel of Sri Ramakrishna'	<u>17</u>
<u>18</u> 11:00am <i>Lecture: (Online only):</i> <i>'Harmony through Vedanta'</i>	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u> 7:30pm Scripture class <i>'Uddhava Gita'</i>	<u>24</u> 6 am to 6 pm VIGIL
<u>25</u> 11:00am <i>Lecture: (Online and In person):</i> <i>'The significance of Brahmacharya in spiritual life'</i>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u> 7:00pm Mahalaya <i>(Online and In person)</i>	

ANNUAL SEMINAR

This year, the Vedanta Society will hold its **in-premise** Annual Summer, details as mentioned below.

Date: September 10, 2022

Speakers: Rev. Swami Ishatmananda, President, Vivekananda Vedanta Society of Chicago, Eleanor Clitheroe, Mano Murty, Anil Partridge.

Topic: "Can one be spiritual and successful?"

Tentative timelines: Breakfast – 8.30am; Seminar–9.30am; Lunch–1.00pm; Discussion with Panel–2pm; Tea–4.30pm

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

Registration fee (includes breakfast and lunch): **\$50** per person; for **Students – \$15** per person.

Participants are requested to email their confirmation toronto@rkmm.org by **September 5, 2022**, mentioning their name. Payment can be made on the day of the Retreat by cheque or by Credit / Debit cards.

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 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.