

ARADHANA

Yoga of the Heart ♥

Year 13 Issue 2
March/April 2024
For Free Distribution



Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India

ARADHANA Yoga of the heart ❤️ is an offering to Paramguru Swami Sivananda and our beloved Pujya Gurudev Swami Satyananda. It is compiled, composed and published as an offering of seva by the sannyasin disciples, devotees and well-wishers of Paramahansa Satyananda.

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Cover photo: SadGuru Peeth



Rikhiapeeth, the tapobhumi of Swami Satyananda Saraswati, has developed into a vibrant spiritual epicentre abundant in peace, plenty and prosperity. Aspirants, seekers, devotees, householders and sannyasins come from all parts of the world to live and work together for the benefit of others by following the high ideals of seva (selfless service), sadhana (spiritual practice), swadhyaya (self study) and satsang (association with truth), as taught by Swami Sivananda and established by Swami Satyananda. It is a place of inspiration and joy for the thousands of natives who live in the hundreds of villages that surround Rikhiapeeth, as well as for millions of spiritual aspirants and devotees who come to imbibe the spiritual vibrations that abound in this sacred place.

ARADHANA Yoga of the heart ❤️ is intended to share the profound teachings and lifestyle that are being practised and lived in this sacred place for the benefit of all.

This issue of ARADHANA features a very special glimpse of Sivananda Sarovar and the Sarovar darshan panels which are being published for the first time for the benefit of all.

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Aradhana Invocation

देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ Bhagavad Gita 3:11
Yajnas nourish, strengthen and empower the Devas, they in turn empower us.
Strengthening and nourishing each other in this way, both attain shreya (prosperity).



Sivananda Sarovar: A Spiritual Oasis

At the heart of Rikhiapeeth, lies the sacred sanctuary known as Sivananda Sarovar. These hallowed grounds are where Swami Satyananda Saraswati, the esteemed yogi, spent the final years of his earthly journey. Sivananda Sarovar stands as an oasis for devotees and spiritual seekers and is a testament to the teachings, wisdom, and the enduring legacy Swami Satyananda left behind.

A Spiritual Haven

Sivananda Sarovar, is more than just a physical location; it is a spiritual haven where seekers from all walks of life can have darshan and experience the tranquillity and imbibe the profound spiritual wisdoms of Swami Satyananda. Surrounded by lush greenery and abundant colourful gardens, the ambiance exudes an aura of peace and tranquillity, inviting

all who enter through the sacred gates to embark on an inward journey of self-discovery.

Swami Satyananda Saraswati, chose Sivananda Sarovar as his abode in his later years, and named the property after his beloved Guru, Swami Sivananda Saraswati.

Tulsi Kutir: The Sacred Abode

At Sivananda Sarovar, one finds Tulsi Kutir, a humble dwelling where Swami Satyananda Saraswati resided during his final years. It was here that he immersed himself in meditation, contemplation, and shared the teachings of selfless service and bhakti, embodying the essence of a true yogi.

In Tulsi Kutir, on the auspicious day of the 5th of December 2009, Swami Satyananda Saraswati attained Maha Samadhi, a state of profound meditation where the soul merges with the cosmic consciousness. This sacred event marked the culmination of his earthly journey and the beginning of his eternal presence in the hearts of countless disciples worldwide.

Even after his physical departure, the legacy of Swami Satyananda Saraswati continues to inspire and guide seekers on their spiritual path. Sivananda Sarovar remains a beacon of light, offering a sanctuary where one can experience the peace and calm that is most sought after in this fast paced modern world. The sanctity that is preserved and spiritual vibrations that continue to emanate from Tulsi Kutir serve as reminders of the enduring presence of a great spiritual master.

Sivananda Sarovar stands as a testament to the transformative power of spirituality and the enduring legacy of Swami Satyananda Saraswati. As seekers tread the path of self-discovery within its sacred confines, they are reminded of the eternal truths that transcend the boundaries of time and space. In the sanctified grounds of Sivananda Sarovar and the humble abode of Tulsi Kutir, the spirit of Swami Satyananda Saraswati lives on, guiding souls towards the ultimate realization of truth and bliss.



Tulsi Kutir: A Sacred Sanctuary Preserving the Legacy of Swami Satyananda

Tulsi Kutir is the revered sanctuary within Sivananda Sarovar, where Swami Satyananda spent the final years of his illustrious life. It was within the sanctity of this humble abode that Swami Satyananda, on the 5th of December 2009 attained Maha Samadhi, departing from his physical form but leaving behind a legacy that continues to inspire generations.

Tulsi Kutir stands as a testament to Swami Satyananda's unwavering dedication to spiritual practice and selfless service. It remains a place of reverence and devotion, where daily routines are conducted in honour of Guru. Every aspect of Tulsi Kutir, from its serene surroundings to the simplicity, reflects Swami Satyananda's teachings of simplicity, purity, and spiritual discipline.

Visitors to Tulsi Kutir experience a sense of tranquillity and reverence as they step into this sacred space. One of the most remarkable aspects of



Tulsi Kutir is that it has been preserved in essence as it was when Swami Satyananda resided there. The simplicity of his living quarters, the austerity of his daily routine, and the purity of his spiritual practice are all meticulously maintained, allowing visitors to gain insight into the life of a true spiritual luminary.

Darshan of Tulsi Kutir is an opportunity to pay homage to Swami Satyananda, to offer gratitude for his teachings, and to seek his blessings on one's spiritual journey. The energy within Tulsi Kutir is palpable, evoking a sense of reverence and devotion in all who visit.

In a world filled with chaos and distractions, places like Tulsi Kutir offer a sanctuary for the soul—a place where one can retreat from the noise of the world and reconnect with the innermost depths of one's being. It is a reminder that amidst the hustle and bustle of life, the timeless wisdom of the sages endures, offering solace, guidance, and eternal peace.







Sivananda Sarovar

Swami Satyananda Saraswati

We are starting an agricultural movement here in Rikhia. An agricultural program called Sivananda Sarovar has developed behind this ashram on land donated by the local people. We have already planted medicinal herbs for ordinary illnesses. Strong medicines, like antibiotics, are generally not needed here, except for emergencies. There are plenty of herbs for most of the common illnesses, like coughs and colds, stomach aches, itching and weakness. Many remedies can be prepared from ginger, onion, garlic and different types of leaves. The plants, leaves, bark, roots, flowers and fruits all have great medicinal value. Since all of us are now dependant on readymade medicines, we have forgotten practically everything about home remedies and we cannot even identify the most common medicinal plants. There may be plants growing in our garden or in the garden next door that can be used as medicine for our illnesses, but we do not know about them.

Agriculture is a versatile culture because it provides food as well as medicines. We must encourage the rural people to revive their herbal knowledge because they can grow medicinal herbs and sell them for

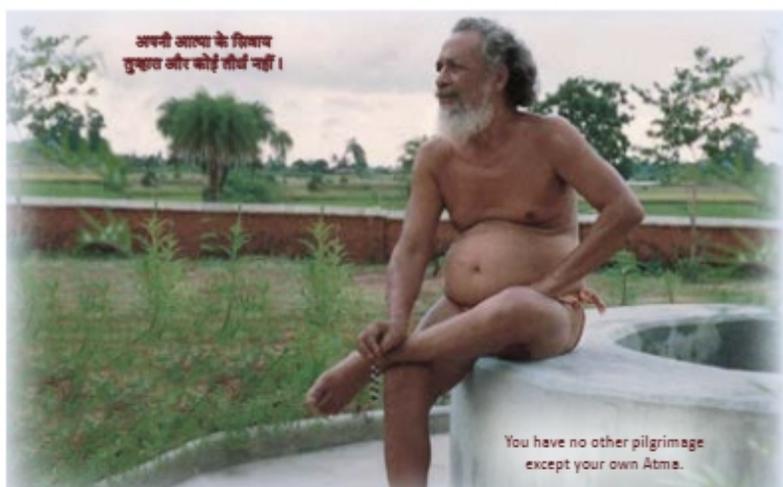
financial support. Many people have sent us good quality vegetable seeds from all parts of the world: Australia, Greece, and the US. Vegetables are marketable and we can grow every kind here. We also supply organic seeds to the local farmers that grow with natural fertilizers, so that they do not need to use chemical pesticides.

We gave some of our exotic plants grown with foreign seeds to the agricultural college nearby. We supplied them with French mango, and now a new local variety of mango has emerged. We created a small nursery here and supplied thirty to forty thousand plants to the local people, such as mahua, mango, bamboo and rosewood. We are making a mini reservoir here, and have planted many saplings around it.



Namo Narayan
You are now entering
Sivananda Sarovar
which is dedicated to
Sadguru







Sarovar Darshan: A Reflective Experience of the Life and Teachings of Swami Satyananda

Within the tranquil confines of Sivananda Sarovar, amidst the whispering trees and abundant gardens, lies a unique path of spiritual contemplation known as Sarovar Darshan. This sacred walk offers seekers an opportunity to immerse themselves in the life and teachings of Swami Satyananda Saraswati.

The Path of Darshan

As one enters Sivananda Sarovar, a sense of serenity envelops the soul. The air is filled with a quiet reverence and permeated by mantras, inviting visitors to embark on a journey of introspection and self reflection. Along the winding path, panels adorned with vivid pictures and insightful quotes from Swami Satyananda's life and teachings line the way, guiding seekers on their quest for spiritual understanding.

A Walking Meditation

Having Sarovar Darshan is more than just a physical experience; it is a walking meditation, a opportunity to leave worries and daily life behind for a few moments and to immerse in a sacred communion with the divine. Each step taken upon the path is a step closer to the heart of Swami Satyananda's teachings, a step deeper into the realms of the inner wisdom and self-realization he embodied. With each panel encountered, seekers pause to reflect, to absorb the profound truths imparted by the words and images before them.

Reflections on a Life Well-Lived

The panels of Darshan offer glimpses into the multifaceted life of Swami Satyananda Saraswati from his arrival in Rikhia to the tapasya and higher sadhanas he undertook as well as his teachings on bhakti and seva. Each image tells a story of devotion, discipline, and unwavering faith. Quotes from Swami Satyananda's discourses and the accompanying visuals, offer profound insights into the nature of yoga, meditation, and spiritual awakening.

Connecting with the Divine

As people progress along the path of Sarovar Darshan, a sense of communion with Swami Satyananda Saraswati begins to deepen. The barriers between the physical and the spiritual dissolve, and the presence of the revered master is keenly felt in every word, every image, every breath. It is a sacred dialogue between the seeker and the Guru, a moment of profound connection with the divine presence that resides within and without.





At the heart of Sivananda Sarovar lies SadGuru Peeth, a shrine dedicated to Guru where traditional pujas and abhisheks are conducted.

The Eternal Legacy

Darshan within Sivananda Sarovar is more than just a collection of images and words; it is a living testament to the eternal legacy of Swami Satyananda Saraswati. Through this sacred walk, seekers are invited to not only learn about his life and teachings but to embody them in their own spiritual journey. As they absorb the wisdom imparted along the path, they are inspired to cultivate compassion, mindfulness, and a deeper understanding of the self.

Conclusion

In the tranquil embrace of Sivananda Sarovar, the Darshan pathway serves as a bridge between the mundane and the divine, a path that leads seekers towards the essence of their own being. As they walk in the footsteps of Swami Satyananda Saraswati, they are reminded of the timeless truths that transcend the limitations of the physical world. Darshan is not merely a scenic pathway; rather it is a reverential homage to the eternal light that shines within us all.

For the benefit of all, a selection of the panels on display in Sivananda Sarovar will be printed for the first time in this Aradhana to encourage and support spiritual seekers on their journey.





हर दिन की तरह मैं मध्य रात्रि में उठा। आसमान शान्त था। अष्टमी की प्रकाशमयी किरणें खिड़की से मेरी कुटिया को उज्ज्वल कर रही थी और मैं एक बार फिर एक दिव्य प्रकाश-मण्डल से घिरा था।

आदेश स्पष्ट था — 'चिताभूमी'। इमरान भूमि जाओ।

सुबह स्वामी सत्यसंगानन्द मुंगेर से चहुँकी और तुरन्त उसे मैंने वह जगह मेरे लिये खोज निकालने का आदेश दिया।

I woke up at midnight as usual. The sky was quiet, the translucent rays of Ashtami were shining through the small windows of my kutir, and I found that I was once again enveloped by a strange light.

The command was clear.

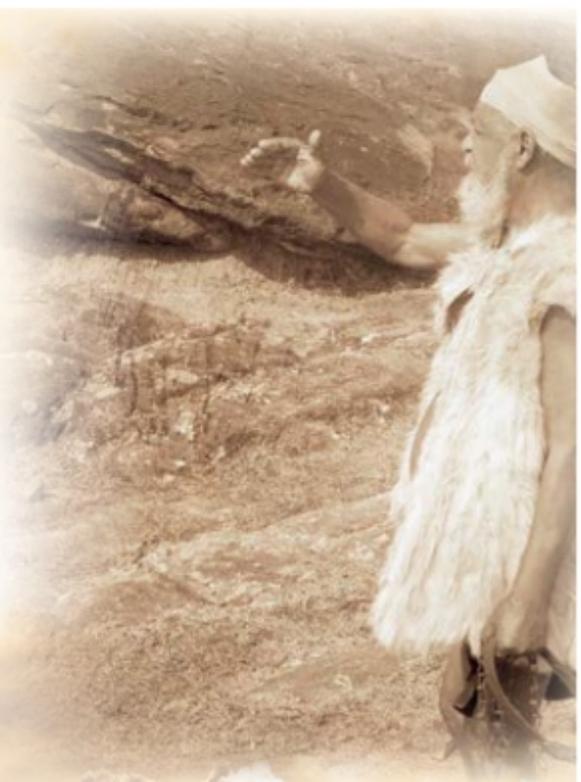
“Chittabhumao”

Go to the burial ground —shmashan bhoomi.

That very morning Swami Satyasangananda arrived all the way from Munger and the first instruction I gave her was to find the place for me.

मैंने यह भू-मण्डल स्पष्ट देखा, जैसे आप टेलिविजन में देखते हो। ८ सितम्बर को, जो स्वामी शिवानन्द जी का जन्मदिन है, मैंने यह जगह देखी और स्वामी सत्संगी को उसका वर्णन किया। वह देवघर के लिये रवाना हुई जहाँ उसको यह भूमि दिखालाई गयी और कुछ ही दिनों में मुझे खबर मिली कि मेरी तपोभूमि मिल गई है।

I saw this place, the landscape, the trees, everything as clearly as on a television screen. On September 8th, Swami Sivananda's birthday, I described what I had seen to Swami Satsangi. She left for Deoghar and in a matter of days I received the news that my tapobhumi had been located.



मैं रिखिया २३ सितम्बर १९८९ दिन के बराबर बजे पहुँचा। उस दिन इक्वीनॉक्स था, जब दिन और रात बराबर होते हैं, मेरे पहुँचने के कुछ दिन बाद एक मोटा बाराह फुट लम्बा गेरुआ रंग का साँप अचानक दिखा। मैंने यहाँ के सेवकों को आवाज दी और देखते ही देखते वह पूरे प्रायर्टी की परिक्रमा करके हमारी आँखों के सामने लुप्त हो गया। मैंने उसी स्थान में अपनी पहली धुनी स्थापित की और उसे महाकाल चित्ता धुनी घोषित किया। उसी क्षण से अग्नि मेरे जीवन की साक्षी बनी।



I came to Rikhia on 23rd September 1989, at midday. It was the day of the equinox when everything is in perfect balance, day and night are both exactly twelve hours.

One morning, a few days after my arrival, a twelve foot long, thick, geru colored serpent suddenly appeared at the far end. I called the few sannyasins who were here and we saw this magnificent snake circumambulate the entire property and disappear right in front of us.

I said, "I shall light my dhuni here." I named it Mahakaal Chitta dhuni. Thus Agni became sakshi of each moment of my life.

महाकाल चित्ता धुनि

ॐ नमो नारायण
भगवान् मृत्युञ्जय !
मैंने तुम्हारी आराधना
काल भैरव के रूप में एक
तत्त्व से की है
कामाख्या में पाँच
तत्त्वों से
विष्णु के रूप में पत्र, पुष्प,
फल और दूध से।
अनेक रूपों में, अनेक
विधियों से,
और अनेक स्थानों पर।
तुमने जिस रूप में दर्शन
दिया, उसी रूप में
मैंने तुम्हारा पूजन किया।
और अब, सम्प्रदान भूमि में
हर श्वास के साथ तुम्हारी
आराधना करूँगा।
यह मेरा वचन है।

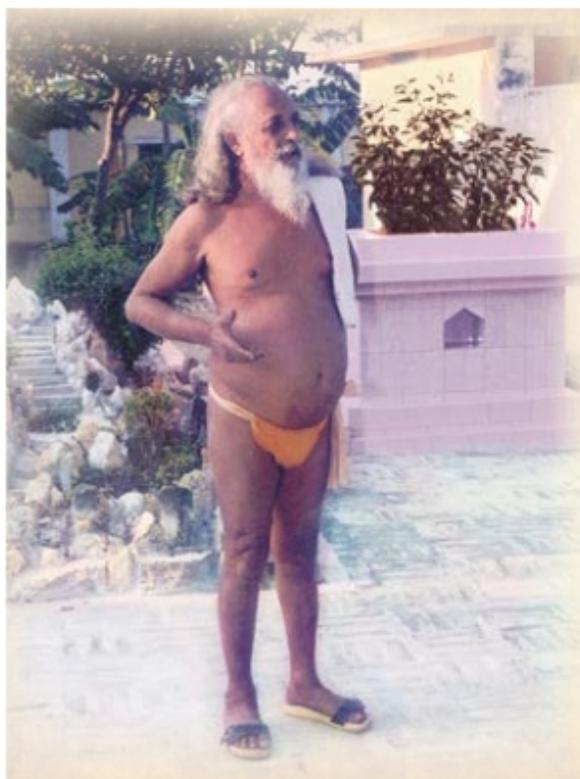
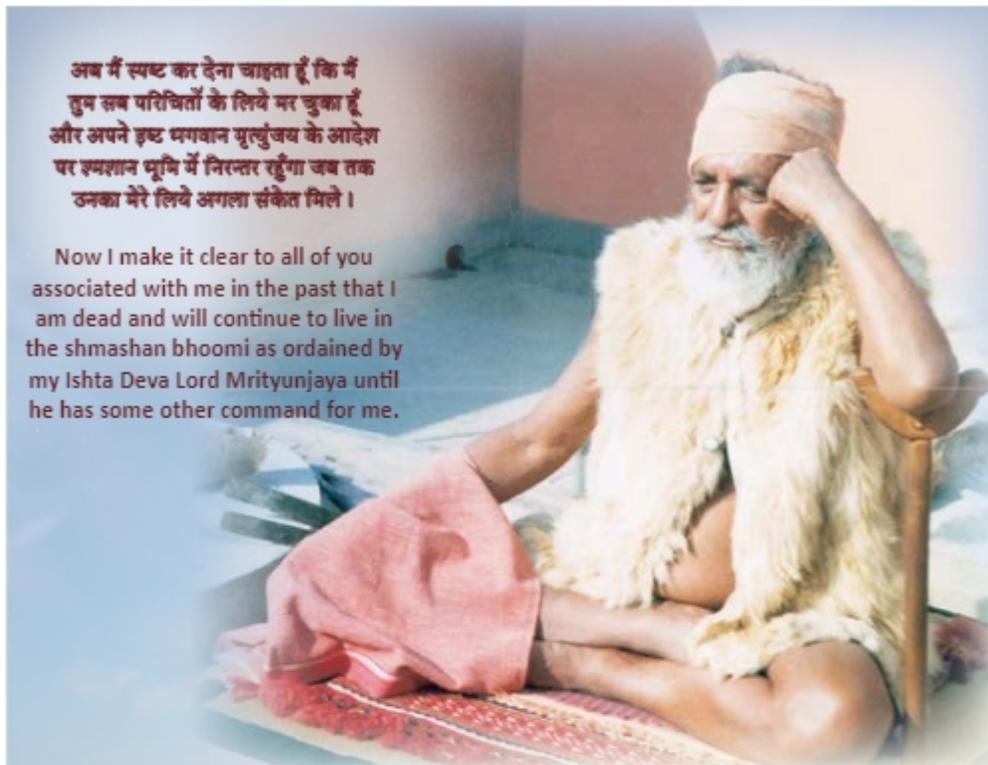


Mahakaal Chita Dhuni

Om Namo Narayana
O Lord Mrityunjaya!
I have worshipped you
As Kaala Bhairava with
one tattwa,
As Kaamakshi with five
tattwas,
As Vishnu with flowers,
fruits, water and milk.
In many forms, in many
ways
And in many places
I have worshipped
whatever form
You have revealed to me
as your own image.
And now, at your burial
ground
I will worship you with
every breath.
This I promise.

अब मैं स्पष्ट कर देना चाहता हूँ कि मैं तुम सब परिचितों के लिये मर चुका हूँ और अपने इष्ट भगवान मृत्युञ्जय के आदेश पर श्मशान भूमि में निरन्तर रहूँगा जब तक उनका मेरे लिये अगला संकेत मिले ।

Now I make it clear to all of you associated with me in the past that I am dead and will continue to live in the shmashan bhoomi as ordained by my Ishta Deva Lord Mrityunjaya until he has some other command for me.

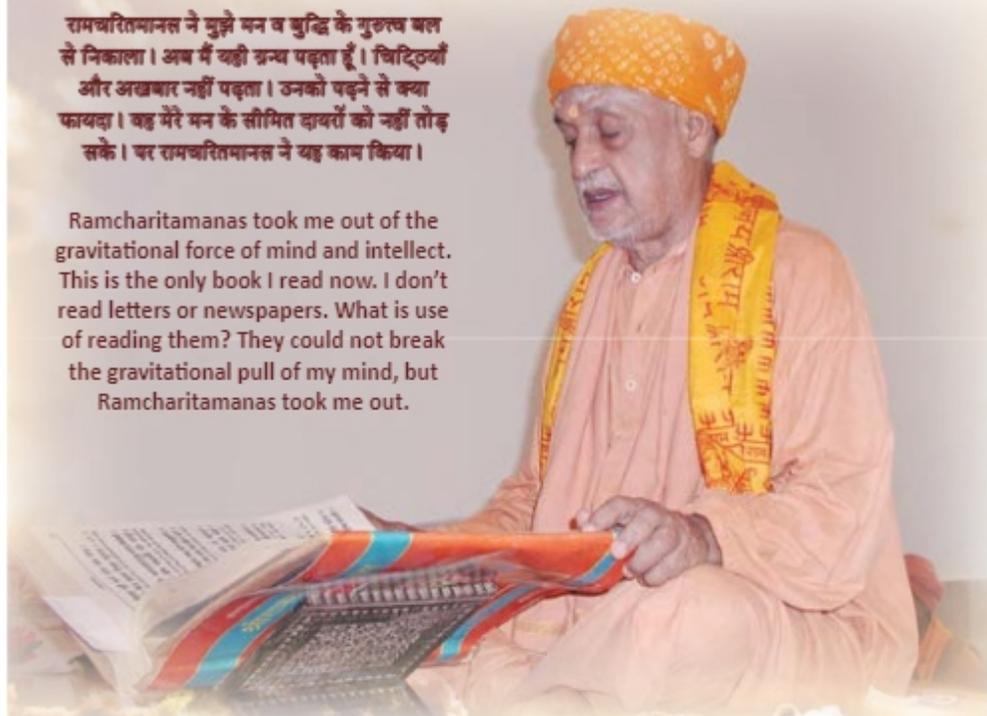


जब मैं यहाँ आया मैंने तुलसी की स्थापना की और पंचाग्नि के उपरान्त उनसे स्वस्थता की प्रार्थना की - 'माँ आज से तुम इस अखाड़े की चीफ़ डॉक्टर हो यहाँ सबके स्वास्थ्य का खयाल रखना, खास तौर से इस बूढ़े आदमी का । मैं जीवन के इस काल में एक कठिन कार्य में निकल पड़ा हूँ जिसमें मुझे रोग मुक्त रहना है ।'

When I came here I installed Tulsi in a shrine and prayed to her for sound health at the beginning of my panchagni: "Mother, from today you are the health minister of this Akhara. You are the chief doctor. Take care of the health of everybody here, including me, this old man. Now I am embarking on a very difficult task in this period of my life and I should be free from illness."

रामचरितमानस ने मुझे मन व बुद्धि के गुरुत्व बल से निकाला। अब मैं यही ग्रन्थ पढ़ता हूँ। छिट्ठियाँ और अखबार नहीं पढ़ता। उनको पढ़ने से क्या फायदा। वह मेरे मन के सीमित क्षारों को नहीं तोड़ सके। पर रामचरितमानस ने यह काम किया।

Ramcharitamanas took me out of the gravitational force of mind and intellect. This is the only book I read now. I don't read letters or newspapers. What is use of reading them? They could not break the gravitational pull of my mind, but Ramcharitamanas took me out.



आदेश स्पष्ट था,
“धन, सीलत, शिष्य और गुरुधन से
दूर रहो।
अलख निरंजन।
अकेले रहो, एकान्त में।”
यही परमहंस धर्म है।

The instruction given to me is clear:
“Keep away from disciples,
money, gurudom.
Alakh Niranjani!
Just remain as one, in
absolute solitude.”
That is the dharma of a
Paramahansa.



पंचाग्नी मेरे लिये बरदान
 बनी और सुष्टी के अनुभा,
 अग्नी, मेरा मित्र। उसकी
 ली मुझसे बातें करके
 सांत्वना देती। वह एक
 प्रकाशमय अनुभव था।
 जैसे तुलसी इस अखाड़े
 की इष्ट देवी बनी वैसे
 ही अग्नी भी तिखिया में
 मेरे परमहंस जीवन का
 सनातन प्रतीक बनी और
 भविष्य में यहाँ सनातन
 अग्नी वेदी के रूप में
 विराजमान रहेगी।

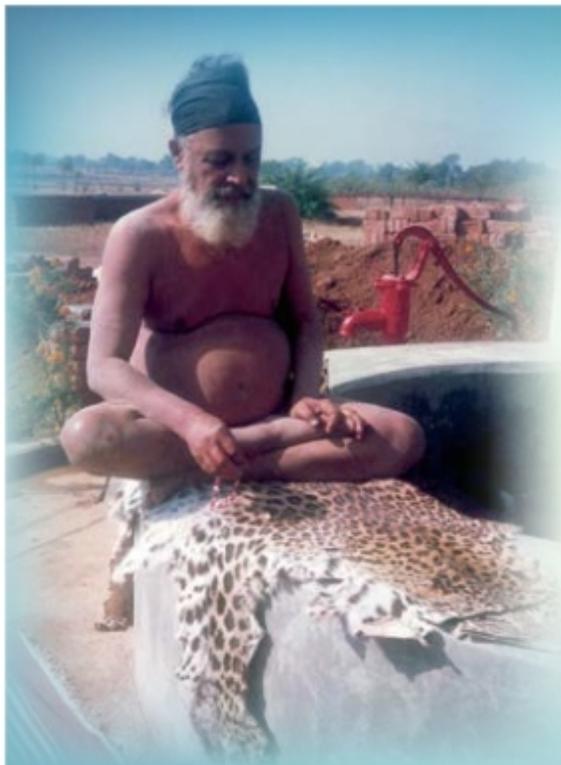


Panchagni tapasya was a boon for me! Agni the forerunner of all existence became my friend. Its flames talked to me and soothed me. It was an illuminating experience. Just as Tulsi became the Ishta Devi of Akhara, Agni too became the sanatan or eternal symbol of my Paramahansa life at Rikhia and in future will be embodied here as a Sanatan Agni vedi.

पंचाग्नी के तीसरे साल मैंने एक और पुरस्चरण जोड़ा
 इष्ट मंत्र का जाप। अष्टोत्तर बटलक्ष मंत्र पुरस्चरण,
 एक सौ आठ लाख मंत्र करने का संकल्प लिया। इसका
 मतलब था तीन सौ दिन के लिये आठ या दस घण्टे मंत्र
 जाप करना। काफी भारी कार्यक्रम। उस साल मैं पूर्ण
 एकान्त में रहा और किसी से नहीं मिला। अखाड़ा के
 अन्दर धुनी पर बैठकर अपना मंत्र जाप मैंने किया। वह
 साल आनन्द और सुन्दरता से परिपूर्ण था।

During the period of panchagni, in my third year here, I started an additional purascharana, observance of the repetition of my Ishta mantra. I took a sankalpa to complete Ashtottarshatlaksh mantra purascharana - one hundred and eight lakh mantras. This meant three hundred days of mantra repetition at the rate of eight to ten hours a day. Quite a heavy schedule! That year I did not meet anyone, I was in total seclusion and isolation. I used to sit at the dhuni inside Akhara and do my mantra. It was a lovely year.





पुरस्चरणा समाप्ति के कुछ समय बाद
आवाज फिर से आई।

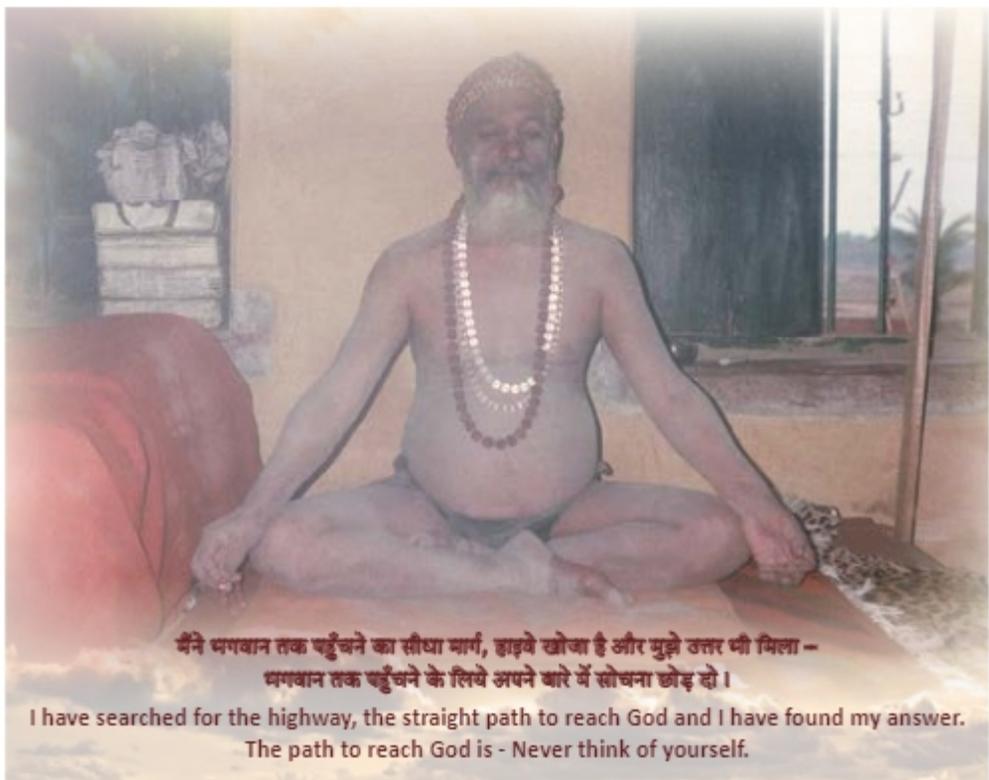
“अपने पड़ोसियों का खयाल
करो जैसे मैंने तुम्हारा
खयाल किया है।”

बस इतना ही कहा। वह एक काल्पनिक
विचार नहीं, भगवान् का आदेश था।

Some time after I had completed the
purascharana, the voice came again -

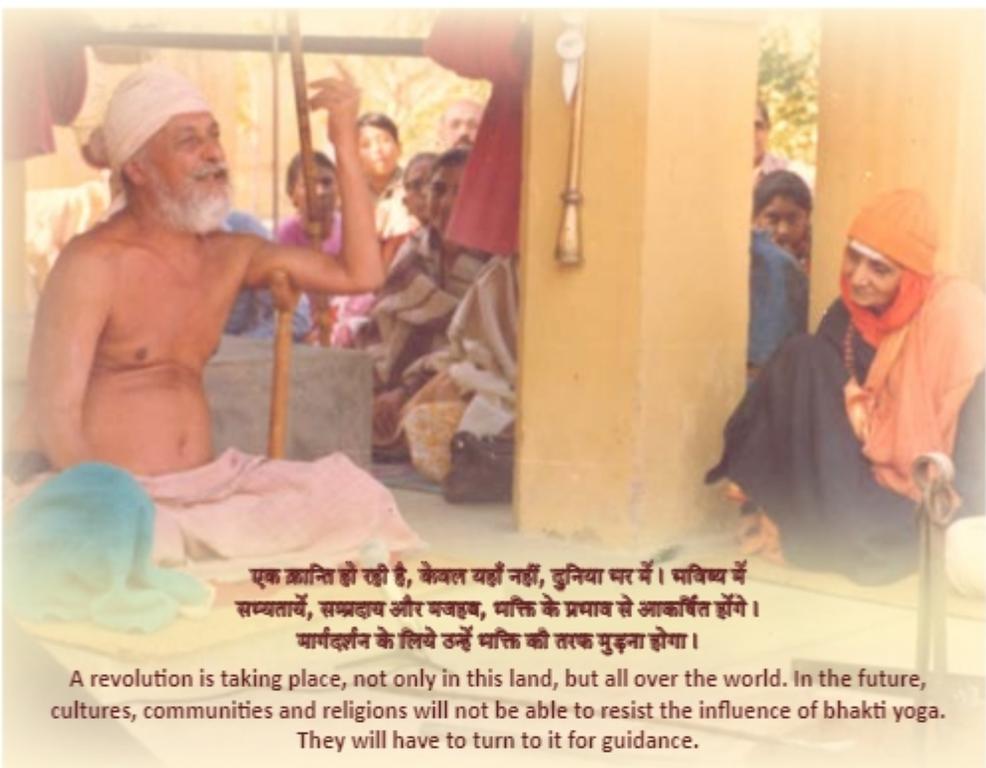
“Take care of your
neighbours as I have
taken care of you.”

That was all. This was not an idea.
This was God’s mandate.



मैंने भगवान तक पहुँचने का सीधा मार्ग, हाइवे खोजा है और मुझे उत्तर भी मिला -
भगवान तक पहुँचने के लिये अपने बारे में सोचना छोड़ दो।

I have searched for the highway, the straight path to reach God and I have found my answer.
The path to reach God is - Never think of yourself.



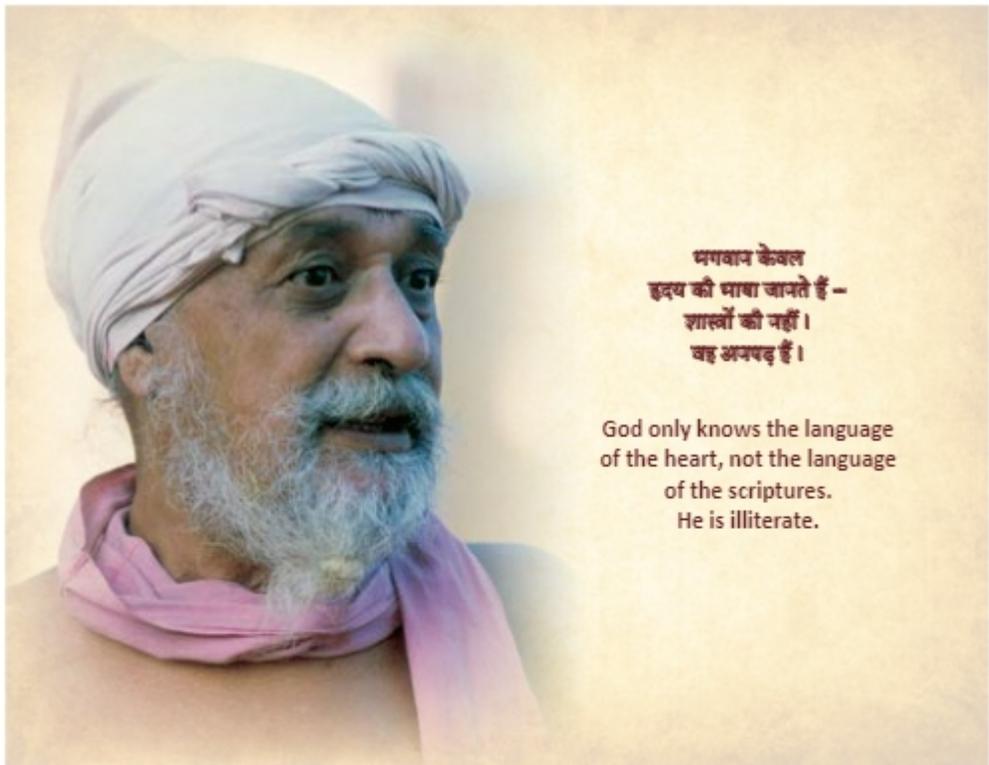
एक क्रांति हो रही है, केवल यहाँ नहीं, दुनिया भर में। भविष्य में
सभ्यतायें, सम्प्रदाय और पंथ, भक्ति के प्रभाव से आकर्षित होंगे।
मार्गदर्शन के लिये उन्हें भक्ति की तरफ मुड़ना होगा।

A revolution is taking place, not only in this land, but all over the world. In the future,
cultures, communities and religions will not be able to resist the influence of bhakti yoga.
They will have to turn to it for guidance.

मैंने भगवान से कहा, “मुझे रास्ता दिखाओ। मैं अन्धा हूँ। बतलाओ मुझे क्या करना है।” तब भगवान मुझे रास्ता दिखाने लगे।
उन्होंने कहा, “जो ठण्ड से जूझ रहे हैं उन्हें कम्बल दो, भूखे को भोजन दो। बीमारों का ख्याल करो।”
इस तरह धीरे-धीरे मुझे स्पष्ट निर्देश मिले।

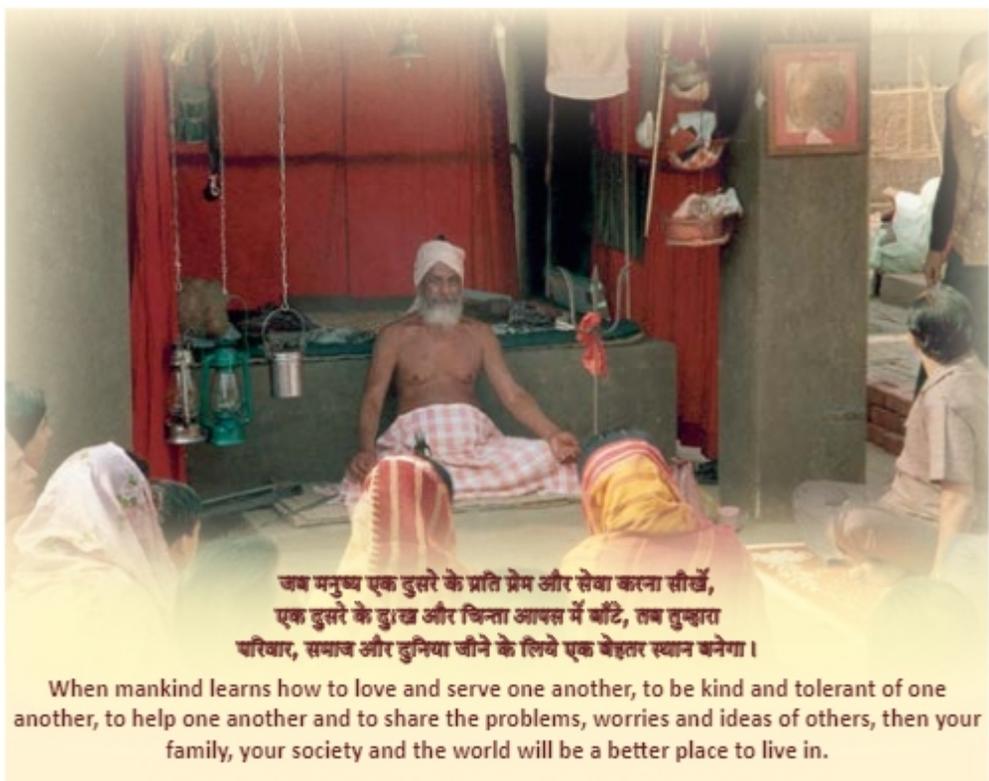


I said to God, “Show me the path. I am blind. Tell me what to do.” It was then that God began to
show me the path. He said, “Give blankets to those who are fighting cold. Give food to the hungry.
Look after the sick and ailing.” In this way the guidance slowly came in clear terms.



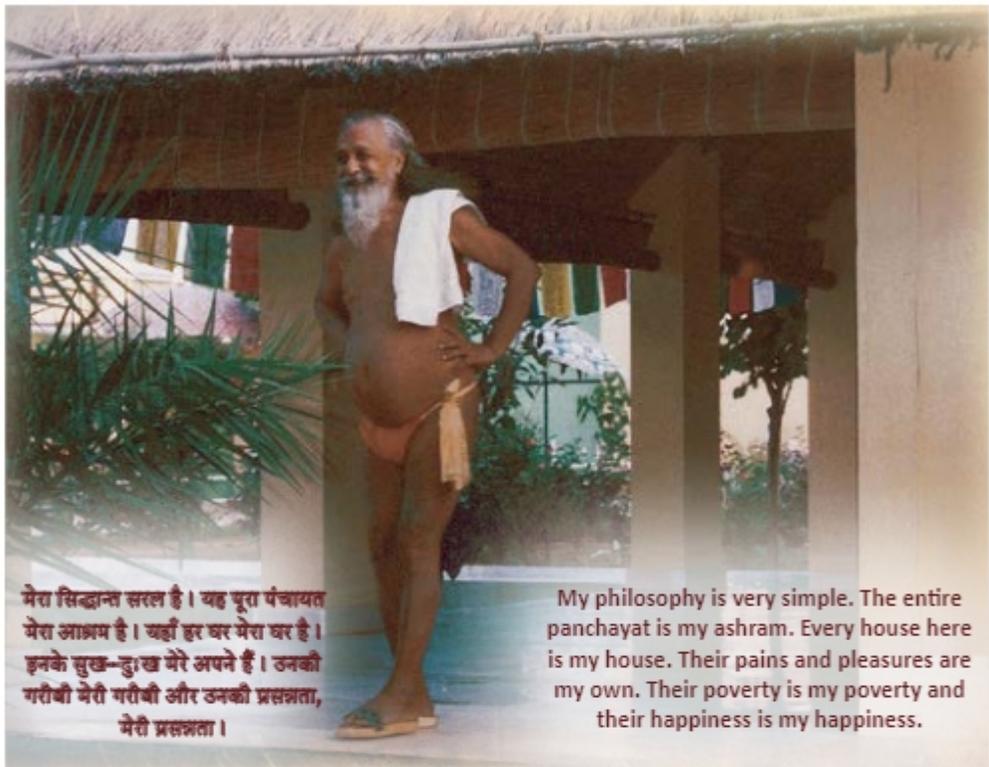
भगवान केवल
हृदय की भाषा जानते हैं -
शास्त्रों की नहीं।
वह अजपढ़ हैं।

God only knows the language
of the heart, not the language
of the scriptures.
He is illiterate.



जब मनुष्य एक दुसरे के प्रति प्रेम और सेवा करना सीखें,
एक दुसरे के दुःख और चिन्ता आपस में बाँटे, तब तुम्हारा
परिवार, समाज और दुनिया जीने के लिये एक बेहतर स्थान बनेगा।

When mankind learns how to love and serve one another, to be kind and tolerant of one another, to help one another and to share the problems, worries and ideas of others, then your family, your society and the world will be a better place to live in.



मेरा सिद्धान्त सरल है। यह पूरा पंचायत मेरा आश्रम है। यहाँ हर घर मेरा घर है। इनके सुख-दुःख मेरे अपने हैं। उनकी गरीबी मेरी गरीबी और उनकी प्रसन्नता, मेरी प्रसन्नता।

My philosophy is very simple. The entire panchayat is my ashram. Every house here is my house. Their pains and pleasures are my own. Their poverty is my poverty and their happiness is my happiness.

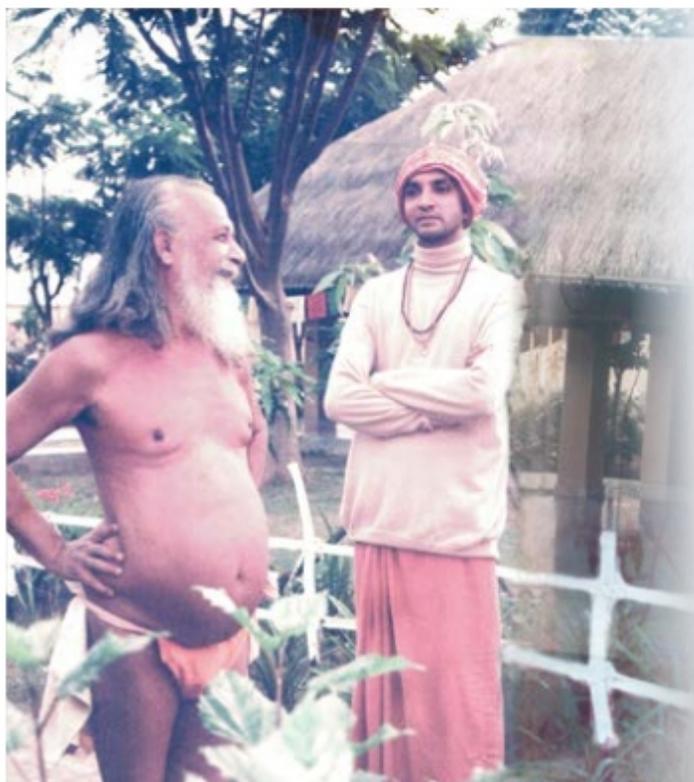


भगवान मेरे संरक्षक हैं। अगर वह मुझे कुछ देवे तो मैं तुमको दूँगा। अगर वह मुझे कुछ नहीं देगे तो मैं नहीं दूँगा क्योंकि वह नहीं चाहते। मेरी धारणा सरल है। यदि वह चाहे कि मैं दूँ तो मैं दूँगा। यदि वह नहीं चाहे तो मैं नहीं दूँगा। तो इस तरह मैं उनके सामने चढ़ावा रखने लगा और इस तरह हमने सबको प्रसाद बाँटना शुरू किया।

God is my benefactor. If he gives me something, I will give it to you. If he doesn't give me anything, then I won't because he doesn't want me to. My concept is simple if he wants me to give I will, if he doesn't I won't. So, I put offerings before him and in this way we started giving prasad to one and all.

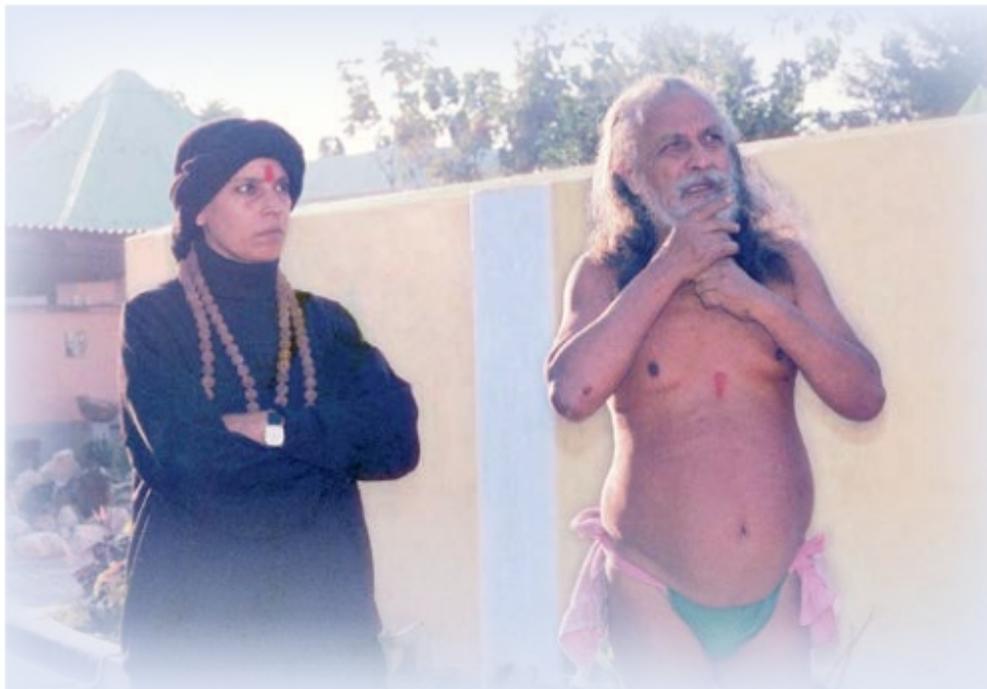
मेरा लक्ष्मी के साथ समझौता है। उन्होंने कहा " मैंने तुम्हें कोरा चेक दिया है। पर वह तुम्हारे व्यक्तिगत आराम के लिये नहीं है। जो मैं तुम्हें दूँ उसे दूसरे को प्रदान करना और जलरत के मुताबिक सबको बाँटना।"

I have an agreement with Lakshmi. She said, "I have given you a blank cheque, but it's not for your personal comfort. Whatever I give to you, share it with others and distribute to everybody according to their needs."



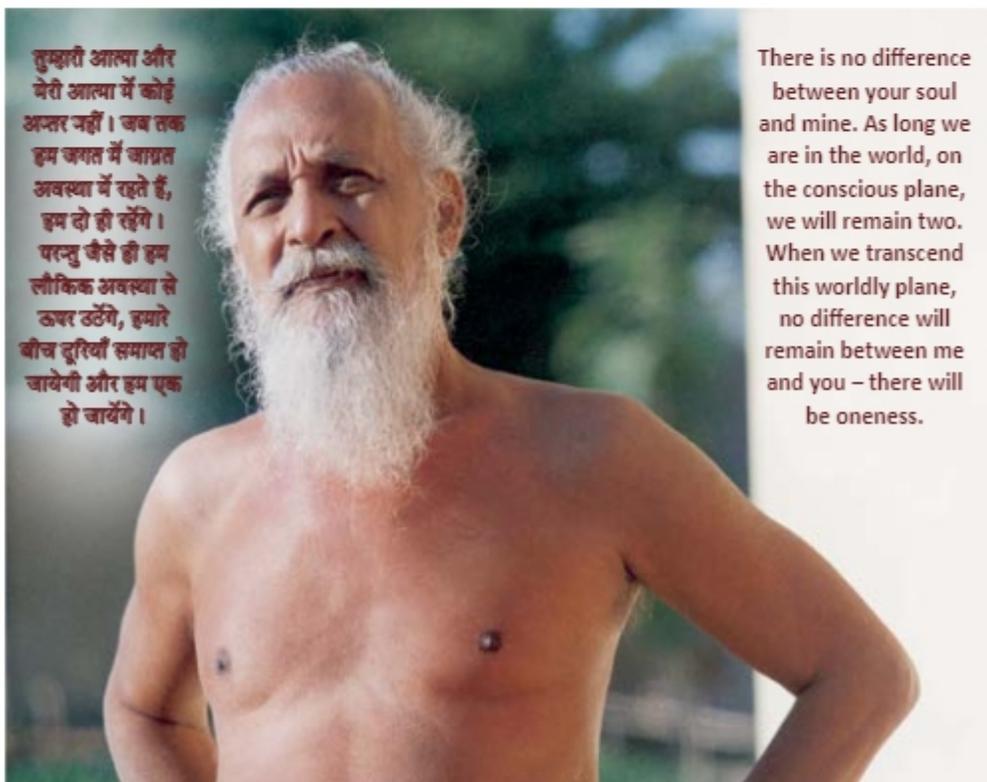
श्रद्धा के शब्दकोश में कुछ भी असम्भव नहीं। यह समझने पर तुम्हारे सामने सब रास्ते अपने आप खुलने लग जाते हैं।

In the dictionary of faith, nothing is impossible. Understand this and the way will open up before you.



मैं तुम्हें प्रेरित करूँगा और वह प्रेरणा प्रेम है।

I will inspire you and that inspiration is love.



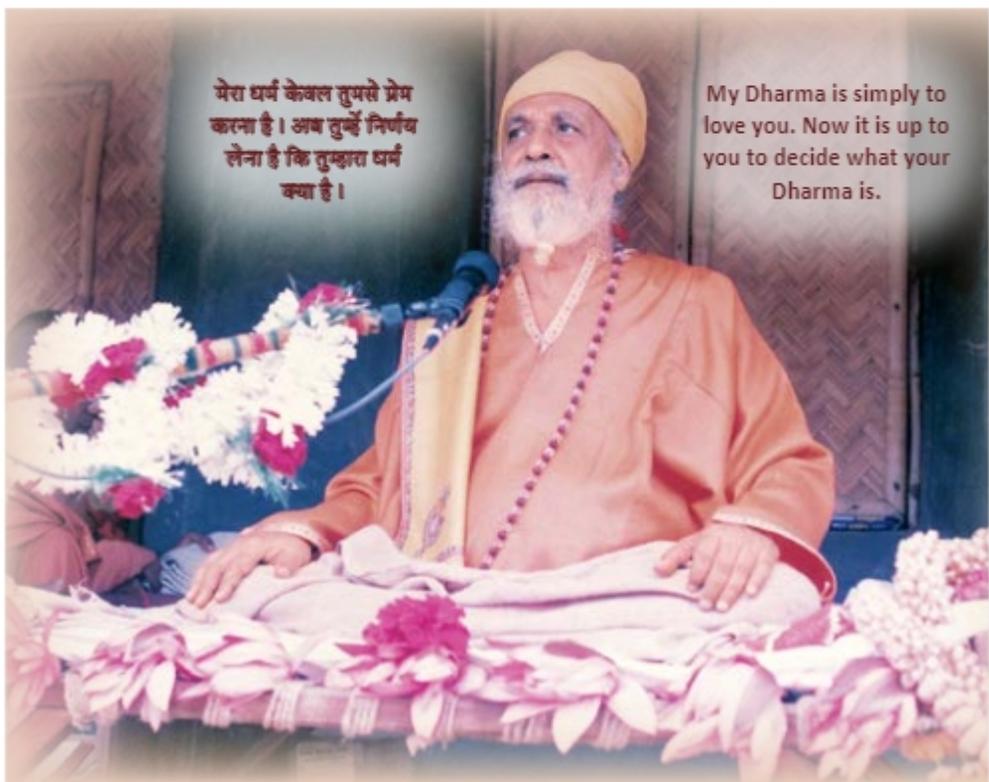
तुम्हारी आत्मा और मेरी आत्मा में कोई अन्तर नहीं। जब तक हम जगत में जाग्रत अवस्था में रहते हैं, हम दो ही रहेंगे। परन्तु जैसे ही हम लौकिक अवस्था से ऊपर उठेंगे, हमारे बीच दूरियाँ समाप्त हो जायेगी और हम एक हो जायेंगे।

There is no difference between your soul and mine. As long we are in the world, on the conscious plane, we will remain two. When we transcend this worldly plane, no difference will remain between me and you – there will be oneness.



जब घर जाने का समय आये तो अपना हृदय यहीं छोड़ के जाना । मैं यहीं हृद्यों का अधिकोष खोल दूँगा । मेरा मतलब तुम्हारा शारीरिक हृदय नहीं बल्कि उसकी गहराई में जो भावना की उमंग बसती है ।

When you go back home, leave your heart here. I will open a bank of hearts. I don't mean this physical heart, I mean that deep feeling of emotion.

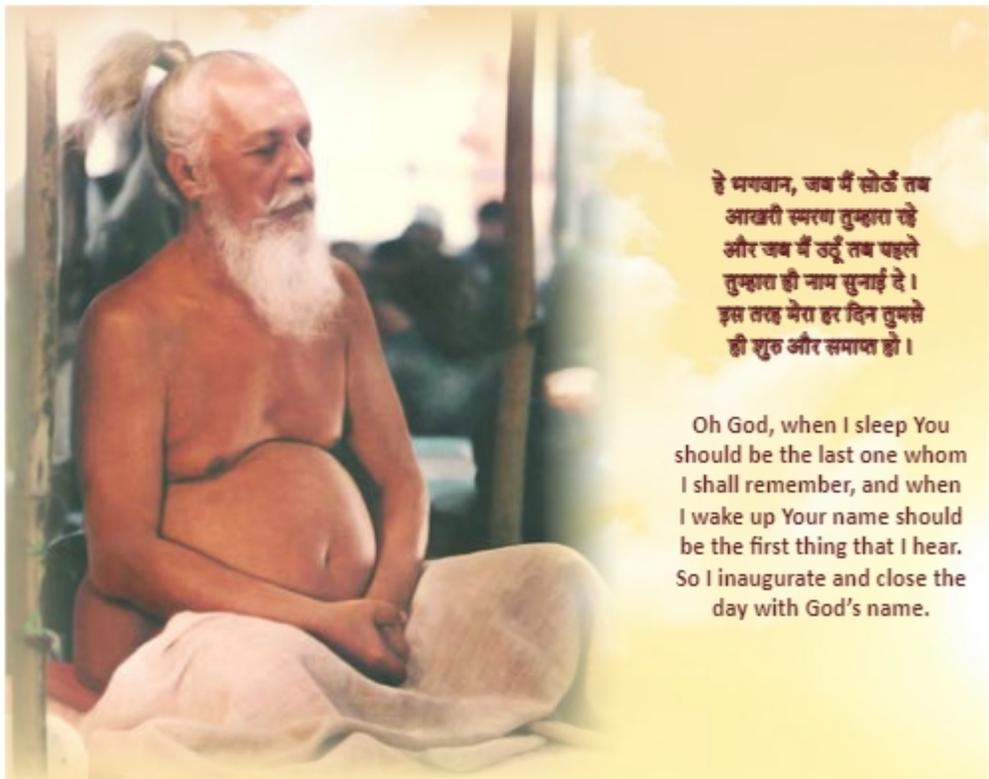


मेरा धर्म केवल तुमसे प्रेम करना है । अब तुम्हें निर्णय लेना है कि तुम्हारा धर्म क्या है ।

My Dharma is simply to love you. Now it is up to you to decide what your Dharma is.

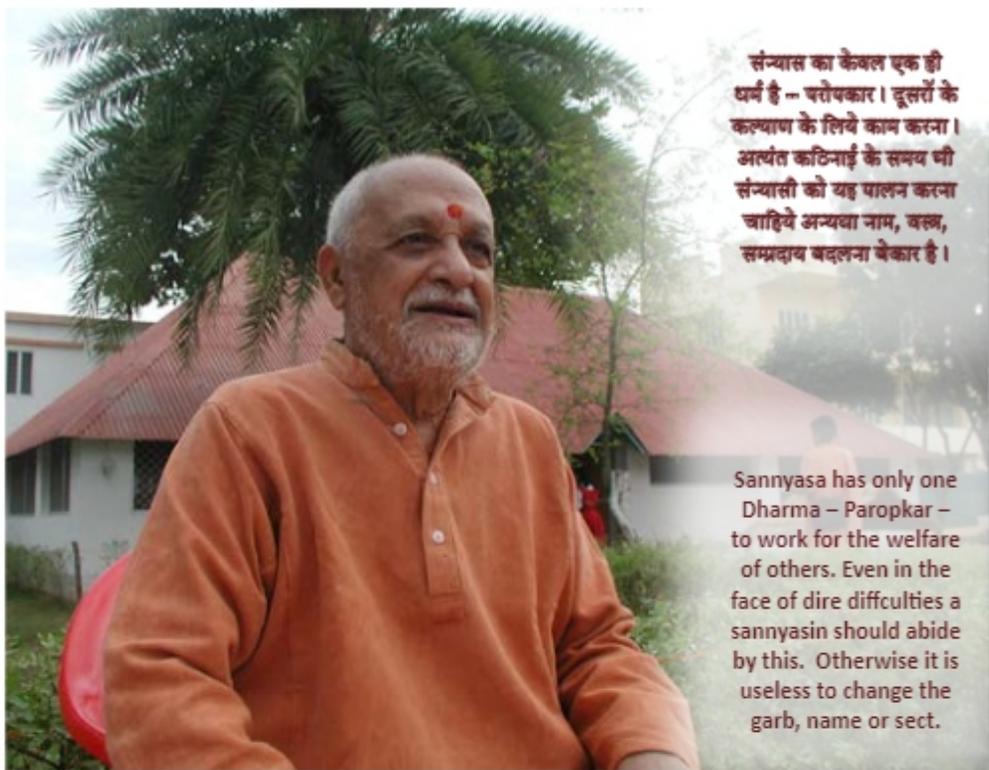
क्या नदी अपना पानी पीती है ?
क्या पेड़ – पौधे अपना कल खाते हैं ?
हाँ ! वह सब हमें देते हैं ।
निष्काम भाव से सेवा करना,
बिना किसी छिपे अभिप्राय के
दूसरों का भला करना, यह
इक्कीसवीं शताब्दी का
सिद्धान्त बनेगा ।

Does a river drink its
own water? Do fruits and
vegetables eat themselves?
No they give it all to us.
Serving others selflessly,
doing good work for others
without any ulterior motive
will become the philosophy
of the 21st century.



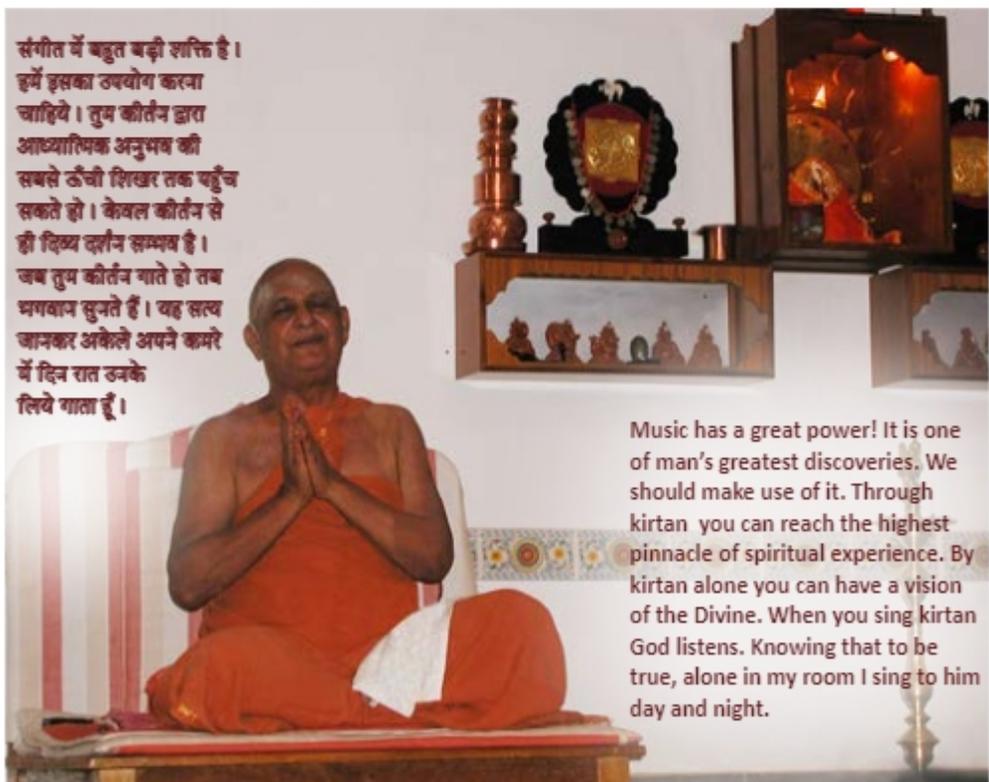
हे भगवान, जब मैं सोऊँ तब
आखरी स्मरण तुम्हारा रहे
और जब मैं उठूँ तब पहले
तुम्हारा ही नाम सुनाई दे ।
इस तरह मेरा हर दिन तुमसे
ही शुरु और समाप्त हो ।

Oh God, when I sleep You
should be the last one whom
I shall remember, and when
I wake up Your name should
be the first thing that I hear.
So I inaugurate and close the
day with God's name.



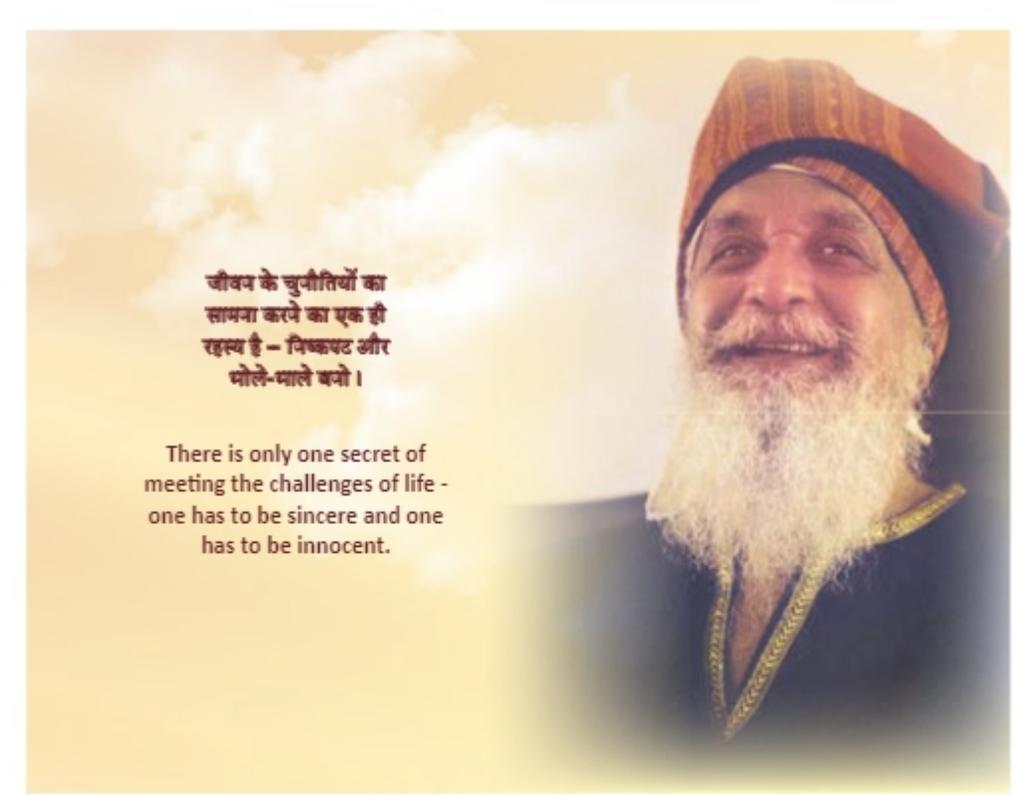
संन्यास का केवल एक ही धर्म है -- परोपकार । दूसरों के कल्याण के लिये काम करना । अत्यंत कठिनाई के समय भी संन्यासी को यह पालन करना चाहिये अन्यथा नाम, वस्त्र, सम्प्रदाय बदलना बेकार है ।

Sannyasa has only one Dharma – Paropkar – to work for the welfare of others. Even in the face of dire difficulties a sannyasin should abide by this. Otherwise it is useless to change the garb, name or sect.



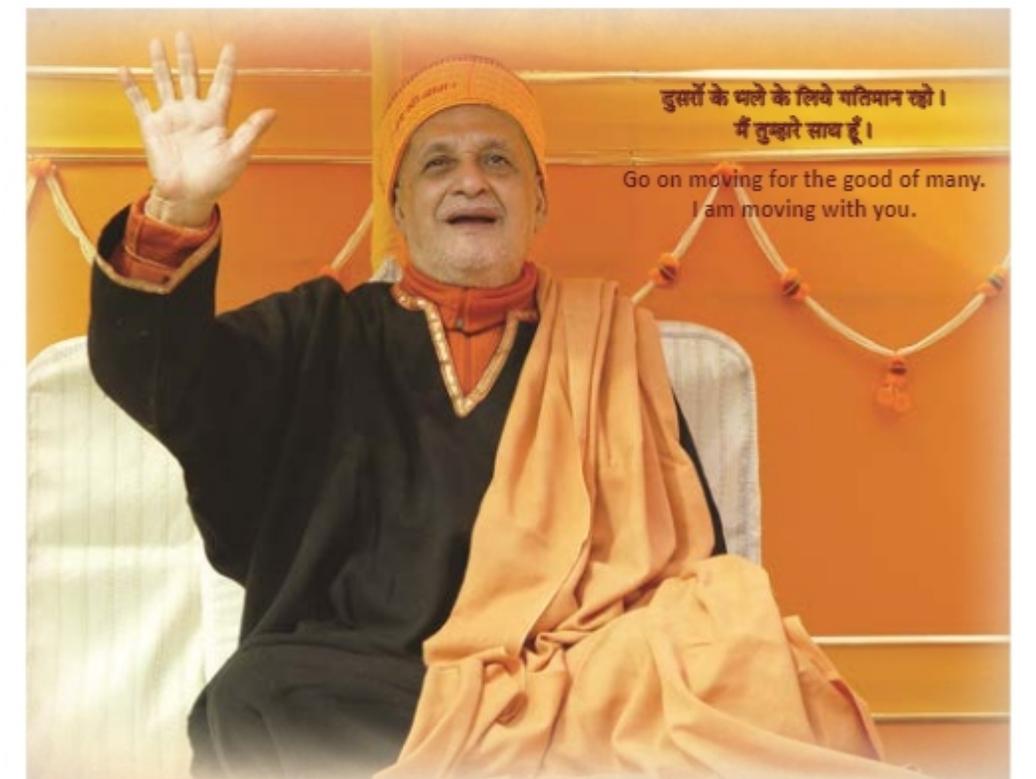
संगीत में बहुत बड़ी शक्ति है । हमें इसका उपयोग करना चाहिये । तुम कीर्तन द्वारा आध्यात्मिक अनुभव की सबसे ठीकी शिखर तक पहुँच सकते हो । केवल कीर्तन से ही दिव्य दर्शन सम्भव है । जब तुम कीर्तन गाते हो तब भगवान सुनते हैं । वह सत्य जानकर अकेले अपने कमरे में दिन रात उनके लिये गाता हूँ ।

Music has a great power! It is one of man's greatest discoveries. We should make use of it. Through kirtan you can reach the highest pinnacle of spiritual experience. By kirtan alone you can have a vision of the Divine. When you sing kirtan God listens. Knowing that to be true, alone in my room I sing to him day and night.



जीवन के चुनौतियों का
सामना करने का एक ही
रहस्य है - विश्वास और
धोले-धाले बनो ।

There is only one secret of
meeting the challenges of life -
one has to be sincere and one
has to be innocent.



दुसरो के भले के लिये यत्निमान रहो ।
मैं तुम्हारे साथ हूँ ।

Go on moving for the good of many.
I am moving with you.

मेरा जन्म महत्वपूर्ण है - तुम्हारा भी। यह मुझे स्मरण कराता है कि भगवान ने अपने को दिखलाने के लिये मेरी रचना की। शायद वह तन्हाई में मुझे खोजता करना चाहते हैं। सम्भवतः तुम धूल चुके हो कि उन्होंने तुम्हें क्यों बनाया। मुझे अभी भी याद है क्योंकि मैं देश और काल से परे उठ चुका हूँ। मैंने अपनी अन्तरात्मा को चीर कर उनको अपने लिये प्रकट किया। इसलिये मुझे याद है। रिखिया उसका परिणाम है। रिखिया का मविष्य उज्ज्वल है क्योंकि मैं उसकी बुनियाद हूँ।

My birthday is very important. So is yours. It reminds me that God created me so that he can reveal himself to me. Perhaps he is lonely and wants to talk to me. You may have forgotten why he created you. I still remember because I have transcended the duality of time and space. I have split the nucleus of my Being to reveal Him to myself! So I remember! Everything in Rikhia is an outcome of that. Rikhia has a bright future because I am the foundation.



भगवान राम ने त्रेता युग में राजसूय यज्ञ किया और स्वामी सत्यानन्द कलियुग में राजसूय यज्ञ सबको प्रेम की डोर में बाँधने के लिये कर रहे हैं। यह यज्ञ दिग्विजयी करते हैं और मैं अपने आप को दिग्विजयी मानता हूँ। जहाँ भी गया, जिस किसी से मिला, मैंने उनके हृदय को जीता और उन्हें अपना बना लिया।

Lord Rama performed the Raja Suya yajna in the Treta yuga and Swami Satyananda is performing Raja Suya in Kali Yuga to unite one and all in a bond of love. This yajna is conducted by one who is a conqueror and I consider myself a conqueror. Wherever I went, whoever I met I conquered their hearts and made them my own.

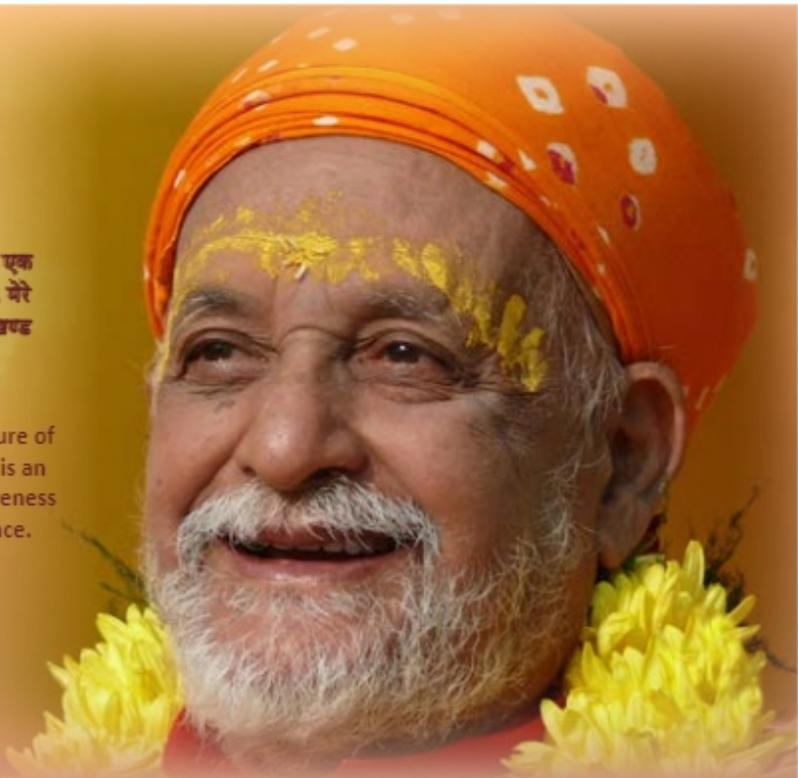
मैं दिग्विजयी हूँ, समस्त संसार का
विजेता। क्योंकि भगवान ने मुझे
अपना माध्यम बनाया। सत्य तो
यह है कि कोई दुनिया पर शासन
करता है और कोई हृदय पर। मैं
हृदयों का शासक हूँ। मैं राजा हूँ,
तुम्हारे हृदय का राजा।

I am a digvijay, a victor
of the universe, for
God has made me his
instrument. The truth is
that somebody rules the
world, somebody rules the
heart, and I am the ruler
of hearts. I am the king –
the king of your hearts!



तुम्हारे प्रगति का एक
मात्र मापदण्ड है, मेरे
सान्निध्य की अखण्ड
जागरूकता।

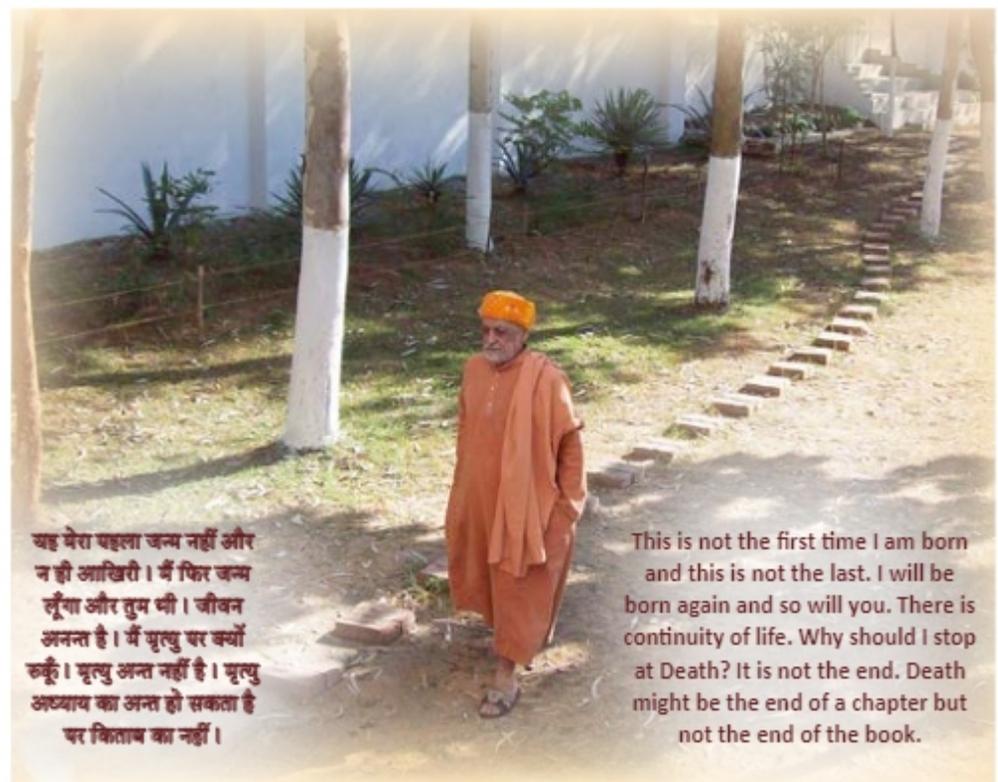
The only measure of
your progress is an
unbroken awareness
of my presence.





मेरी अभिलाषायें परिपक्व हो चुकी हैं और मैं पूरा गीत लिख चुका हूँ। आज मेरे गीतों की नूँच सब दिशाओं से अभ्युदय हो रही हैं। आज मैंने अपने ज्ञान के प्राण सब ही को प्रण कर दिये हैं।

My wishes have all matured and I have written the whole song. Today my song rises from all directions of the world. Today I have given the prana of my jnana to all.

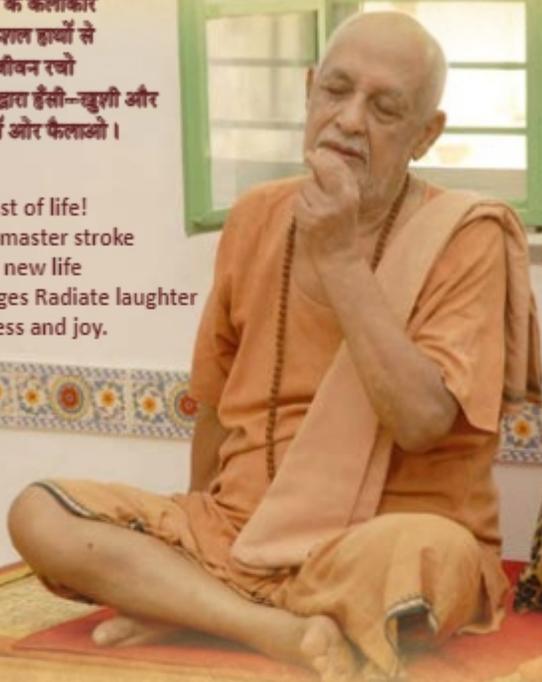


यह मेरा पहला जन्म नहीं और न ही आखिरी। मैं फिर जन्म लूँगा और तुम भी। जीवन अनन्त है। मैं मृत्यु पर क्यों रुकूँ? मृत्यु अन्त नहीं है। मृत्यु अध्याय का अन्त हो सकता है पर किताब का नहीं।

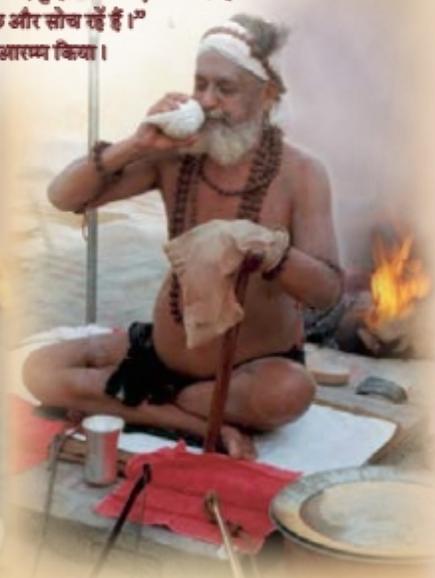
This is not the first time I am born and this is not the last. I will be born again and so will you. There is continuity of life. Why should I stop at Death? It is not the end. Death might be the end of a chapter but not the end of the book.

हे जीवन के कलाकार
अपने कुशल हाथों से
नया जीवन रचो
और अपने छवि द्वारा हँसी-खुशी और
आनन्द चारों ओर फैलाओ ।

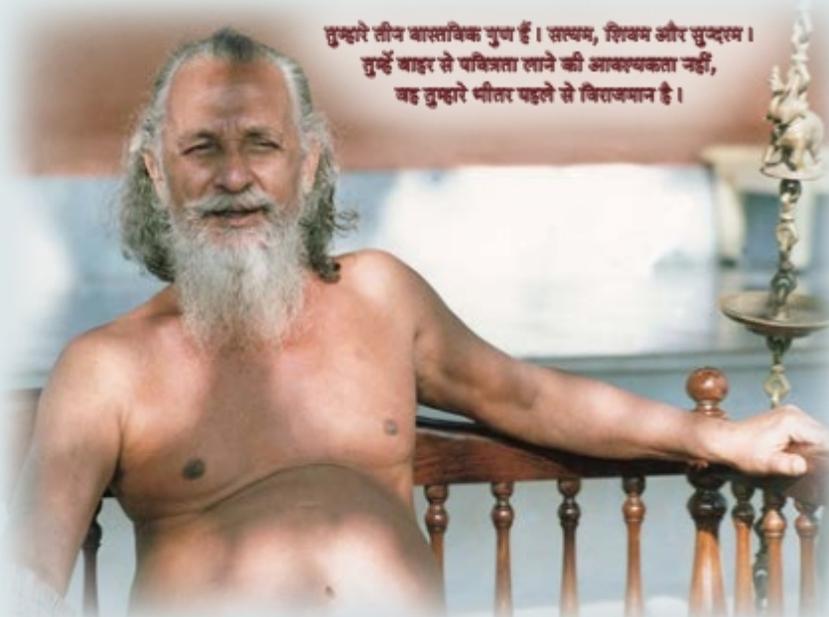
O Artist of life!
With your master stroke
Paint new life
And let your images Radiate laughter
Happiness and joy.



मैंने अपने आप से कहा "सत्यानन्द तुम्हारे मन में एकान्तवास है
परन्तु भगवान कुछ और सोच रहे हैं ।"
तब मैंने यज्ञ आरम्भ किया ।



I said to myself, " Swami Satyananda, you have seclusion in your mind,
but God has something else in His mind."
Then I decided to perform yajnas.



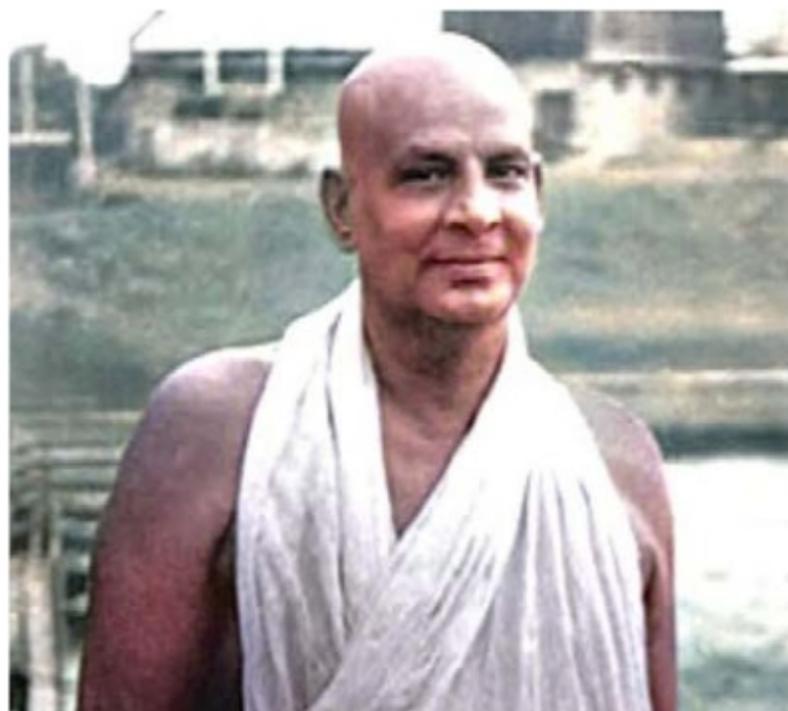
तुम्हारे तीन वास्तविक गुण हैं। सत्यम्, शिवम् और सुन्दरम्।
तुम्हें बाहर से पवित्रता लाने की आवश्यकता नहीं,
जह तुम्हारे भीतर पहले से विराजमान है।

Three things are your true nature – satyam, shivam, sundaram.
Truth, auspiciousness, beauty. You don't have to bring purity from outside,
it is within you. You are already that.



गुरु ब्रह्मा है क्योंकि वह
शिष्य के लिये एक नयी
आश्चर्यजनक दुनिया रचता
है। गुरु विष्णु है क्योंकि
वह शिष्य का पोषण और
रक्षण करता है। गुरु शिव है
क्योंकि वह शिष्य के एकताई
को खड़ से मिटा देता है।

Guru is Brahma because
he creates for his disciple a
new and wondrous world,
he is Vishnu because he
sustains and protects him,
he is Shiva because he
annihilates his world of
individuality.



Swami Sivananda Saraswati

By Swami Satyananda Saraswati

Right from the beginningless ages, the world has been guided by spiritually illumined people who come from time to time to raise man's consciousness and to remind us of the way we must go. Swami Sivananda was one great soul who was born to give the word of spiritual life to thousands and thousands of people all over the globe. He never came to the West and he never went to the East but today he is everywhere.

A Man who Could Convince the Intellect

Of the many great men who have come in the galaxy of spiritual life in the last thirty to fifty years, I have met most. I have utmost faith, respect, devotion and acceptance for all of them, for their sterling personalities, but I have met practically no one in life who has been able to convince my keen intellect. I have always been critical about everything including myself. But

it was Swami Sivananda whose way of life, whose daily routine, external dealings and expression of personal spiritual power were so convincing and impressive that I made him my guru. I am proud, or rather I feel I am very fortunate to have Swami Sivananda as my guru.

I do not mean to draw a comparison between others and Swami Sivananda but definitely, when I was young and when I grew up as a sannyasin, I had my own doubts about personalities. If I saw a man who could perform miracles, my intellect used to ask: "What is the necessity?" and "If he can perform miracles, then why not this one?" and I would create a particular miracle in my mind. If I heard a person talking about the universality of religions and equality of man, my intellect used to put forth the question: "Why don't you practice it?" and I used to think, "What is the use of talking about it?" I can also do that." If I came across a great man who had renounced everything and preached detachment, I would look at him and a question would form: "Then why don't you really live it rather than just trying to convince others?"

Like this I went on criticising throughout my life right from the age of ten. My intellect was always unconvinced about some point or other. But when I lived with Swamiji, from 1943 to 1956, I was very keen on observing each and every action he performed and each and every thing that he wrote in his books. I found that there was no gap between his preaching, his practices and his personal life. Therefore, I summed up that when there is absolutely no gap between a man's thought, speech and action, such a man is a mahatma, one who has universal consciousness.

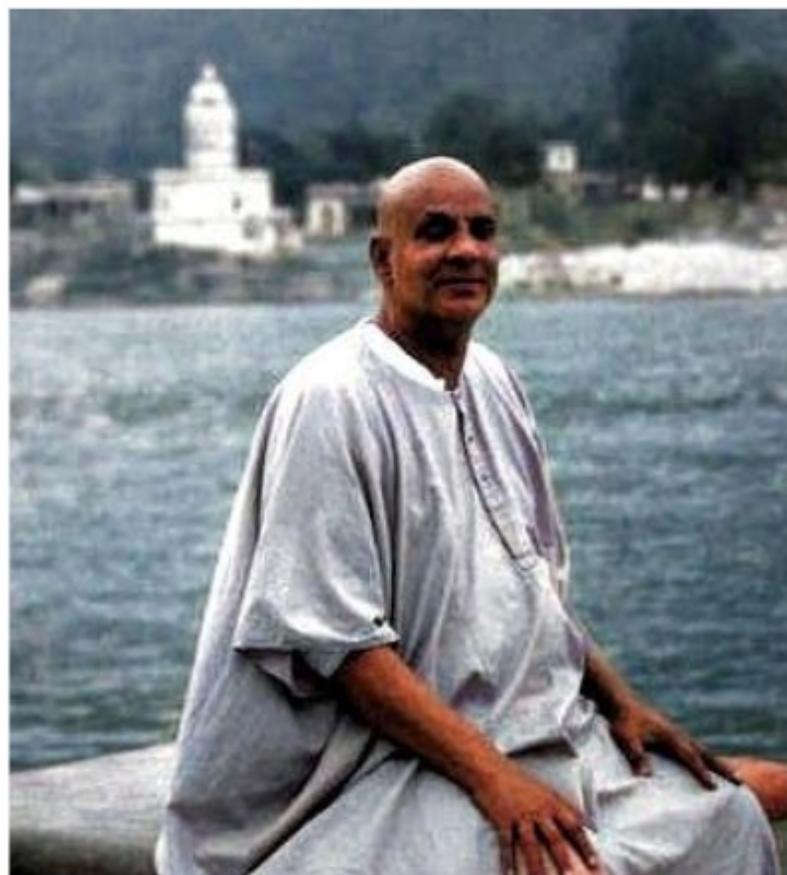
His Inner Personality

The life of Swami Sivananda, as I know it, was the life of a simple innocent child. In fact, he did not have even the trace of the ego of a yogi. When you reach a high point in spiritual evolution, you become a child – not meaning childish, but innocent, like a child. Everything in Swami Sivananda was so natural. He did not have to practice it, nor did he need to think about it. It was as though his personality, mind, body, and spirit were all emanating a type of fragrance.

There are two types of people – those who express their nature and those who express their intellect. I have seen many people who are very humble but that is not their nature. They are shrewd people, but they behave

humbly with others. I have seen people with charity and compassion but I can smell it. That is not their nature; they have faith in it, so they do it. I have seen people with purity, continence, chastity and generosity, but I definitely know these were not part of their nature; they were expressions of their faith.

You may be compassionate, humble, charitable, and pure, but is this what you really are, or is it just the way you have trained yourself to be because you know these are very good qualities? Swami Sivananda was not an artificial good man, he was intrinsically, basically and primarily good because that was the element in him. In my eyes that is the one thing that made Swami Sivananda completely different from all others I have met in my life.



My first Meeting with Swami Sivananda

I came to Swami Sivananda's ashram on 19th March, 1943 in the early morning. When I met Swamiji he was sitting in a small room which was his office. As soon as he saw me, he got up and greeted me with "Om Namo Narayanaya" and bowed down at my feet. I was about nineteen then. He made me sit down and asked me what I had come for. I said that I was searching for something. In the first meeting it was not possible for me to tell everything. He said that I should stay there, and so I stayed for twelve years. During these years I lived with a person whose every act was in absolute conformity with what we call God's behaviour, divine enactment. The more I think about it and compare that with my own life, the more I understand what the word perfection really means. I know that all of you will not have the chance to witness an example of perfection unless, of course somebody else comes down like him. But surely, in the case of Swami Sivananda, perfection was an absolute expression of the beauty and magnanimity of his personality.

Life in the Ashram

During the years with Swami Sivananda, I did not learn hatha yoga, raja yoga, bhakti yoga, tantra, Upanishads, or Gita. Right from dawn to dusk, and sometimes during the night as well, I worked and worked and worked like a donkey because he gave me just one command: "Work hard, then you will be purified. You don't have to bring the light; the light is in you."

It was not intellectually possible for me to understand what he was telling me, but because I had accepted him as my guru, I had accepted his commandment. For twelve years, I lived a life above time and space, and worked as though I was having hysteric fits. I did everything from cleaning the toilets to the management of the ashram.

The first years of ashram life were so difficult that if I imagine them now, I think it must have all been a dream. I am sure none of my disciples would have been able to survive there as swamis! Along with many of the other young sannyasins, I helped to build the ashram step by step. In those days, we never knew what we were going to eat the next day. Whenever I went to Swamiji, he would say, "You look so lean and thin; you should eat a lot." The only I could reply was, "Where from?" Then he would smile and tell me, "No matter, prana is inside you and from it you can get the energy you need." His smiles were wonderful. I think that if a hundred young women

laughed I would not be won over, but one of Swami Sivananda's smiles was enough to kill me.

As well as having little to eat, we had no place to sleep, no room, no roof, and no blankets. I never saw a mosquito net the whole time I was in the ashram; I only saw masses and masses of huge mosquitoes.

For drinking water we had to descend 300 steps and of course we had to ascend them again after we had finished drinking. When I had diarrhoea it was a great problem. Every session involved a one and a half mile walk. By the time I finished one session and came back I had to go again! Of course there would be no water left in my bucket, and I would have to descend 300 steps again, get more water and hurry to the jungle.

Once I had jaundice and I never knew it. I was returning from the market one morning when an elderly swami called out, "Hey, you've got jaundice!" I did not know what he meant by jaundice because disease was something I had never experienced before. When I returned to the ashram I asked Swamiji, "What is jaundice?" He said it was some kind of disease in the body. Anyway I forgot about it and nothing happened. Another time I had paratyphoid and being away from the ashram, I had nobody to look after me. I was unable to cook food for myself and I became so hungry that I went to the garden, picked some green papayas and ate them raw. Next day I had cramps in my stomach. Oh my God, I was in so much pain! But this also passed.

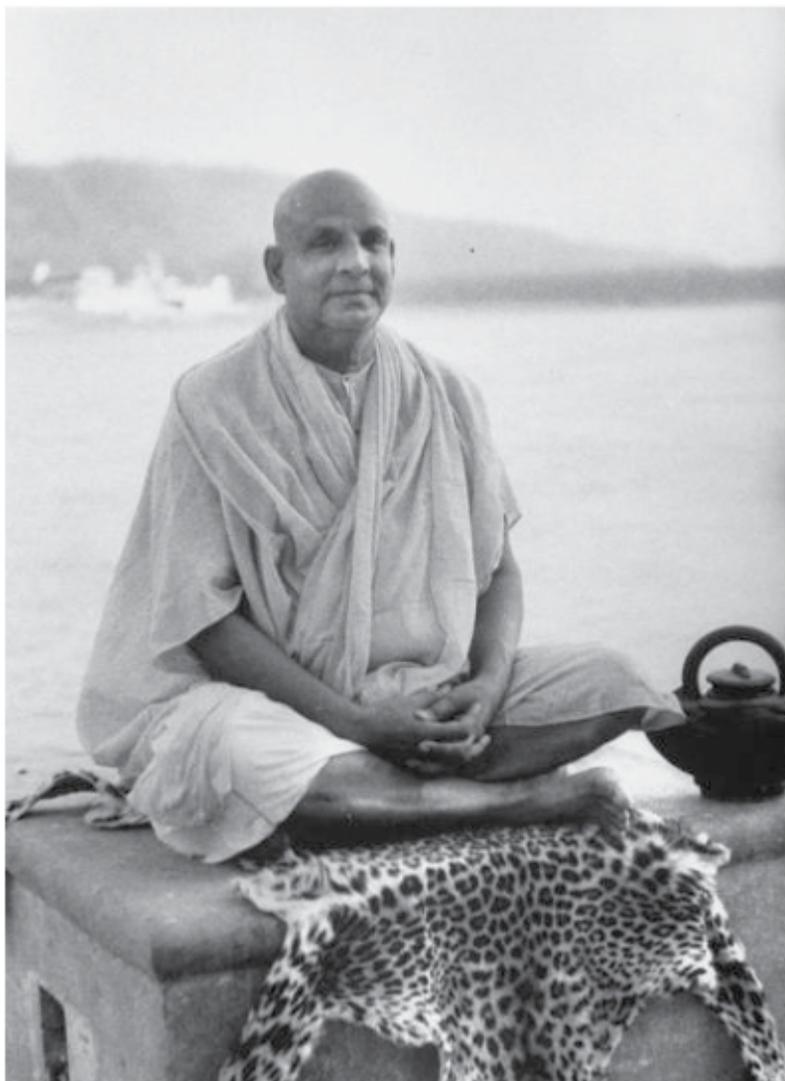
During the difficult periods which were ultimately intended for our evolution, we were unconsciously working day and night in constructing rooms, writing books, and printing them. We never knew that we were working. It was a transcendental life and work was relaxation. I can definitely tell you that during those twelve years I did not really have any mental turmoil. Even if there was anything troublesome within me, it never dared to raise its head.

Living in the Presence of a Saint

To live with Swami Sivananda was to live with a little baby. In his presence you were never aware of your ego. Hold a little baby in your lap, then you will find out where your ego is. Whatever your age, whether you are a big officer or businessman, the president of a large company, the prime minister of a nation, or even a criminal, how do you behave with a baby on

your lap? Differences, formalities, personalities no longer exist. That was the effect of Swami Sivananda's personality, and this is how a saint lives.

It is very difficult to talk of such great men, because what can we say about them? It isn't easy to fathom the spiritual illumination of a person. The mind and logic are finite, but the spiritual attainments are infinite. So, with the finite scale you cannot fathom the infinity of spiritual life.



Learning at the Feet of the Master

Swami Sivananda gave us complete freedom of expression. We had to manage all the ashram affairs from building construction and publishing books, to taking care of the guests or finance. Whatever problem the ashram had or whatever things the ashram needed, we had to manage ourselves. If we made a mistake, we were not chastised. Swamiji believed that everybody had come to the ashram with a noble intention, and he had complete faith in the sincerity, purpose and intentions of his disciples. Even if Swamiji heard about the swamis fighting amongst themselves he said, "It is just a momentary diversion, relaxation!"

Many outsiders used to bring complaints to Swamiji about swamis fighting, or abusing each other. He said, "They are swamis, sannyasins who have renounced with a purpose and an intention. This is a temporary maya on them. They will be alright soon." That is what kept his disciples around him. It was not Swami Sivananda who created the whole illusion, the whole maya, but his disciples, and he was just the seer of that. He gave us plenty of chances to learn things, and that is why his disciples are doing such marvellous work all over the world today in a very sattvic and humane way. They do not work in a rajasic manner, but in a calm, quiet and simple way.

During my stay with Swami Sivananda, people from different ashrams used to come to me because they knew I was a brilliant Sanskrit scholar. "What does your guru teach you?" they asked. "Nothing," I replied. "He doesn't teach you hatha yoga?" They pursued. "No," I said, "I type his letters." Does he give you shaktipat?" they inquired further. "I don't know anything about this shaktipat business," came the reply. "Has he given you some siddhis?" they asked. "No," I answered, "Nothing."

Frankly speaking what I say in lectures, what I have written in books, hatha yoga I teach etc. has not come from studies or teachings. I have not read books about all these things, but they are very clear to me, and definitely I am an authority on hatha yoga, tantra and kundalini. You see, the knowledge does not come from outside; it is an unfoldment of what is already within. That which is in me is also in you. The only difference is that I had one watchword in life – service to guru, without any motive, without expectation. This was my passion, my joy and my pleasure.

Once a very powerful leader of politics came to the ashram. He told me: "Look here my boy, you are wasting your time in this place. You are so

brilliant and such a fine orator, you could influence the whole country. Come with me and I'll tell you what to do." I kept quiet and thought, "This is a test my guru has sent to me. That was the greatest temptation because he wanted to make me president of a big federation, a leader of thousands of powerful people, but I did not accept that offer. I remembered what Swamiji had told me, "Work hard and purify yourself, then the light will unfold from within you." And I felt sure it would come true.

Swami Sivananda's Divine Charity

I have heard many mythological stories about great men of charity, but I have never seen one except for Swami Sivananda. Nobody went away without taking something. If one asked for money, clothes, blankets, food, shelter, medicine, love, affection, recognition, certificate, recommendation letters, anything one wanted he received. That was the greatness of Swamiji's heart. It was not that he was rich, infact, for many years, the ashram was under a very heavy debt.

If anyone told Swamiji about the ashram's financial situation he would say, "It is not me; it is God who gives." If something was not available in the ashram, we had to bring it from Rishikesh market. If it was unavailable there, it would be brought from Dehra Dun, (26 miles away) or from Delhi.

Swamiji's generosity was one of the greatest problems for the institution. His behaviour, attitude and personality became a very big liability, so much so that the moment money was received through the Post Office, it was immediately distributed to different people, leaving nothing in the balance. Then, every time Swamiji asked about money, we would tell him there was none. When he realized what we were doing, he began to directly give away the money that was placed at his feet.

His Attitude to Criticism

Not everyone in Swami Sivananda's ashram spoke well about him; some criticised him day in and day out. Some people even came to the ashram to ridicule and mock not only Swamiji, but everything that concerned him. Swami Sivananda knew this very well. When it was brought to his notice, the only thing he said was, "God's creation is beautiful, and we all have to be different from each other. If there is not resistance or criticism, the evolution of man will come to a dead end. If you think, wish or believe that everybody should accept you, your advice, philosophy, way of life, and agree with you totally, then you are hoping for world which can never be."

The world is a mixture of the three gunas. As such, you will always find people representing different compositions of these three qualities. If everybody in your institution was like you, it would be like an organ or harmonium with only one note, not seven. In music, as in life, each note is entirely different from the others. If you don't know how to combine these notes when you play the harmonium, you will only produce a lot of noise and disturbance. But if you can combine the notes well, you will be able to create beautiful music out of different sounds. In the same way scandal mongers, tale carriers, backbiters and other such people should exist and they always will so you have to learn to live with them and not let them disturb you.

This is a very difficult philosophy to live by, but it is inevitable that you do. If you cannot live with different types of people in society, in your family, in an institution, then you are doomed to miseries, frustrations and all kinds of mental problems. You know it very well.

An Instrument of God

When people came to him with their troubles, Swamiji's attitude was so natural and free from vanity, show and egoism, I have never seen anyone else like this. Many people who have siddhis make a show and give a type of stage performance, or they credit themselves, but he never did this. Whenever people came to him with a problem, he always said, "I will pray for you" or "You should practise this mantra and meditation" or "God is very kind and he will listen to your prayers. You will be alright."

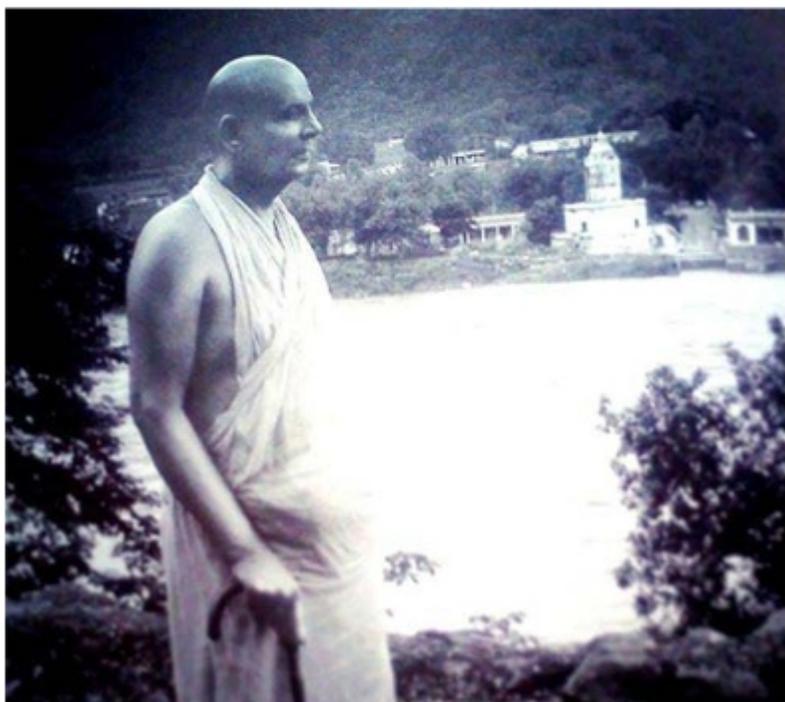
If anyone told Swamiji they had been helped by his spiritual power, he would immediately reject it. He would say, "No God is great, he has done it. I've only helped him." Many people have marketed their spiritual power or they have cashed it in for political influence or for obtaining disciples. This is still being done in the world today and it has been happening throughout the ages. But Swamiji was never a part of this.

According to Swamiji, spiritual power which comes to you by dint of sadhana is an expression of God's wish. Therefore, you are only an agent, an instrument. That much credit can go to you. You are the tool, but you are not the maker of miracles. You are not the healer; you are not the prophet, it is He. This is the greatest self-control a sadhu, a sannyasin or a saint must have.

Once a scorpion stung me twice on the toe and it was a very horrible experience. I was actually crying like a child, not from fear, because I do not know fear, but on account of the unbearable pain. It was so great that I wanted to cut off my toe but before I could do it, I met Swamiji. He asked, "What happened to you?" I said, "Scorpion." "Let me see," he demanded, and when he touched it, I was alright. Then I asked, "How did you do that?" His reply was, "Oh I happened to remember the right mantra for it." I know he was reciting mantras, but he would not take the credit upon himself.

His Departure from the World

On 13th July 1963 I was at Munger, and that night when I was sleeping, I had a very clear vision. I saw Swamiji travelling across the Ganga in Rishikesh on a very big ship. I was standing on the bank of the river while the ship was moving towards the opposite side. The dream was over and I knew that Swamiji had left his body. The physical body of guru leaves at any moment, it is inevitable, but his spirit remains forever if the disciple can remain in tune with him. Then he guides him at all times, in dream, in thought and emotion, and in actual life.



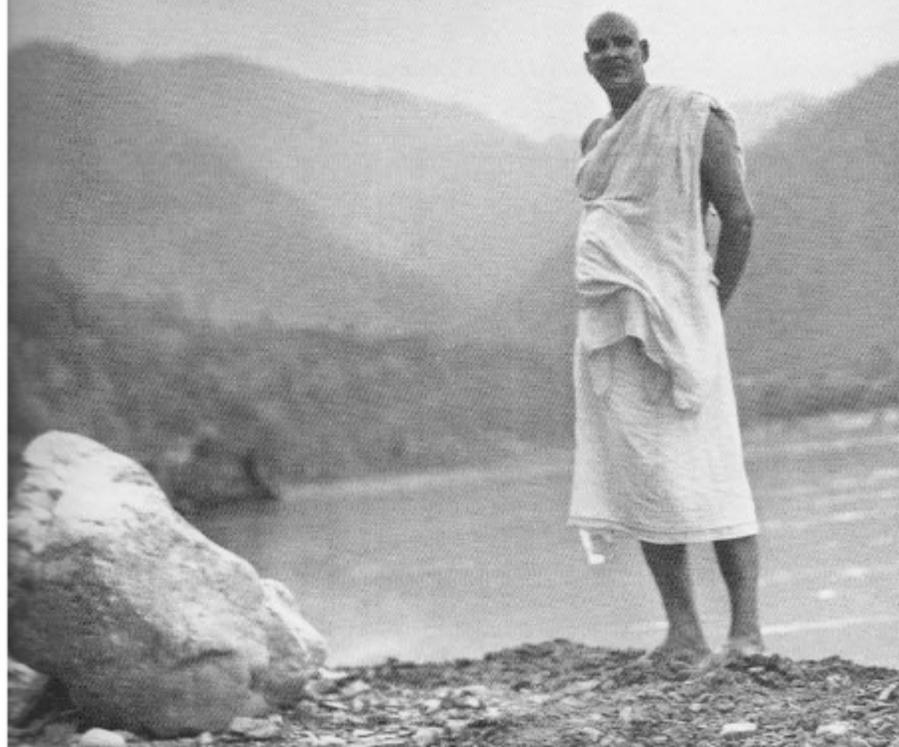




ONE TRUTH

Swami Sivananda Saraswati'

There is only one Caste—
The Caste of HUMANITY.
There is only one Religion—
The Religion of LOVE.
There is only one Commandment—
The Commandment of TRUTHFULNESS.
There is only one Law—
The Law of CAUSE and EFFECT.
There is only one God—
The Omnipresent, Omnipotent, Omniscient Lord.
There is only one Language—
The Language of HEART or the Language of
SILENCE.



Rikhiapeeth Website: www.rikhiapeeth.in



The Rikhiapeeth website serves as a haven for spiritual seekers, offering a timeless connection to the profound teachings of Swami Sivananda, which are practiced and lived at Rikhiapeeth under the timeless mantra and mandate of 'Serve, Love, and Give'. Explore and immerse yourself in the enriching experience of satsangs, delve into the knowledge about the tradition, and discover the heart and soul of Rikhiapeeth.

Form IV (See Rule 8)

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I, Swami Yogamudra Saraswati, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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