

Chidambaram *Pūjā*

Worship Service



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Pūjā

(Worship Service)

Satchidananda Ashram–Yogaville,
Virginia, USA
www.yogaville.org



Dedication

This booklet is dedicated to our beloved and revered Sri Gurudev Swami Satchidanandaji Maharaj, who is a pure reflection of the Divine Self, an infinite ocean of compassion, the embodiment of perfection in action, from whose heart the Eternal *Dharma* flows, bringing comfort, guidance and inspiration to sincere seekers everywhere.



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Chidambaram:

The *Mahāsamādhi* Shrine of Sri Swami Satchidananda Maharaj

Sri Swami Satchidananda (Sri Gurudev) was born in South India on December 22, 1914, and entered *Mahāsamādhi* on August 19, 2002. When a God-realized saint leaves the body, it is called “*Mahāsamādhi*.” The physical body is dropped, but the Consciousness remains ever-present to bless and guide the devotees.

Before leaving the body, Sri Gurudev talked about his role after *Mahāsamādhi*. He promised to continue to guide the devotees and told us all: “I will always be with you in spirit. Even if my body is not there, you will never be without me.”

Sri Gurudev’s body was interred according to traditional Vedic rituals inside this special *Mahāsamādhi* Shrine on August 22, 2002. The ceremonies were conducted by Sri Swami Maruthachalam Adigalar from the Perur Adheenam of South India, who came especially for that purpose. The ancient rites, along with the ongoing daily *pujas*, ensure that the holy vibrations will pervade the shrine always.

Sri Gurudev spoke about the special blessings that would emanate from this *Mahāsamādhi* Shrine and told devotees: “When the day comes that I leave the body, you will be able to come here to receive the answers to your questions and the solutions to your problems.”



The Meaning of *Pūjā*

By Sri Swami Satchidananda

Pūjā is a Sanskrit word meaning “worship service.” *Pūjā* is offering your devotion, showing your love to God in a form—either through an image, or a light, or whatever it is.

It’s like receiving a very dear friend at your home. You may have wanted them to come to your home for a long time. All of a sudden one day you get the news, “I’m coming on such and such day.” What would you do? Immediately you clean up the house, buy flowers, decorate, have a special seat and some nice treats for your friend.

In a similar manner, in a *pūjā*, you feel that God is coming to your home. You make a nice altar and invite God to come and sit there. You offer everything—all that you like—a nice bath, some nice dress and decorations, a drink and food. And then, when God is enjoying all your hospitality, you can, if you like, make some request or petition.

If you don’t care about that, say: “God, I’m not interested in begging you. You created me. You know what to do with me. That’s your business. If you give, if you don’t give, it doesn’t matter.” Sometimes you may want to just be thankful: “God, thanks for all the nice things that You have done.” Make it a thanksgiving service.

This is the *bhakti*, or devotional, approach for *pūjā*. But you may also take this ceremony as a kind of meditation. You must focus the mind so that each step is carefully done, with full attention, full concentration. In this way the mind gets well focused.

There are also esoteric mystical meanings for the objects used in *pūjās*—such as for the five elements: earth, water, air, fire, ether—represented by food, water, incense, ghee lamp and camphor. The camphor also represents burning up of the ego, leaving no trace

behind. This is the highest level of *pūjā*. It is offering yourself, your ego to the Divine.”



During a visit to Satchidananda Ashram–Yogaville you may wish to attend a pūjā service at Chidambaram, the Kailash Temple, or another location.

Pūjā Participation and Etiquette

You are welcome to attend the *pūjā*. When you enter the temple, come with love and respect. In this way you will receive the greatest benefit.

You may actively participate by repeating the prayers and the sacred mantras that are chanted. The mantra is the central power or vibration of the *pūjā*.

At the end of the *pūjā*, the *pūjārī* (the person who performs the *pūjā*) will invite you to come up to the altar. If you wish to offer petals, take the petals with your right hand and offer them with all your heart. Then you may bow or *namaskār*, and you may receive some holy water.

To receive the water just extend the cupped right hand, placed over the left, and sip it. You may also receive some holy ash applied to the forehead by the *pūjārī*. *Prasad*, or blessed food, will be put on a table for you to take. A few minutes are then allowed for silent meditation. Silence is appreciated while in the Temple.

Please do not point your feet at the altar. In the Eastern tradition pointing feet is considered very impolite. Chairs and benches are provided for those who are not comfortable sitting on the floor. Please wear modest clothing.

Chidambaram Pūjā

Prayers are used in daily *pūjā*, a service of devotion honoring our beloved Guru, Sri Swami Satchidananda Maharaj. You are invited to join in the prayers and chanting throughout the service.

At Chidambaram, the *puja* (worship service) is offered to the *Sivalingam*. In Sanskrit, *Siva* means “auspiciousness,” and *lingam* means “sign” or “symbol.” The *Sivalingam* symbolizes the Absolute God, the nameless and formless One. But because it’s very difficult to worship the nameless and formless, something, more or less nameless and formless, but at the same time with a name and form, is needed. So the *Sivalingam* is a kind of formless form, made of stone and placed on the altar to represent the Absolute One.

That is how the Sivalingam worship came about. Devotees did not want to give a specific shape to God. They knew The Absolute is beyond all names and forms and could not be limited to one form. But their thinking was, “Unfortunately, ‘I’ am limited; I cannot understand You as the Unlimited One. For my sake, please, come in a limited Form.”

In Chidambaram, there is a vibrational connection between the *Sivalingam* on the altar and the *Guha* below. The *Guha* is the place where the physical form of Sri Swami Satchidananda Maharaj is interred. From his presence in the *Guha*, the vibrational energy rises up to the *Sivalingam* on the altar.

This *Lingam* was especially installed in a sacred ceremony at the time of the *Mahasamadhi* rites for this purpose. During worship services, the *pūjārī* represents those who come to participate, wishing to honor and receive the blessings of the Divine through the Satguru.

Om Om Om

Omkāram Bindu Samyuktam

Om united with the Source,

Nityam Dhyāyanti Yoginaha

On which the yogis ever dwell,

Kāmadam Mokshadam Chaiva

Grants desires and liberation,

Omkārāya Namō Namaha

Salutations to the *Omkāram*.

Prayers to the Sadguru

Gurur Brahmā Gurur Viṣṇu

The Guru creates; the Guru preserves;

Gurur Devo Maheśvaraḥ

The Guru dissolves the Universe.

Guruḥ Sākshāt Param Brahma

The Guru, in fact, is the Absolute.

Tasmai Śrī Gurave Namaha

Salutations to the Sadguru.



Brahmānandam Parama Sukhadam

The greatest bliss, the highest joy,

Kevalam Jñāna Mūrtim

Embodiment of Wisdom Absolute,

Dvandvātītam Gagana Sadṛūṣam

Non-dual, boundless like the sky,

Tattvamasyādi Lakshyam

You are the goal of “Thou art That.”

Ekam Nityam Vimalam Achalam

One, eternal, pure, and still,

Sarvadhī Sākshi Bhūtam

Witness of the whole universe,

Bhāvātītam Trigūṇa Rahitam

Beyond mind's grasp, of *guṇas* free,

Sadgurum Tam Namāmi

To you, O Guru, may my worship be.



Om Namaḥ Śivāya Gurave

The Guru is auspiciousness,

Satchidānanda Mūrtaye

Embodiment of Truth–Knowledge–Bliss.

Nishprapañchāya Śāntāya

Salutations to the One who is beyond the worlds,

Nirālambāya Tejase

Peaceful, independent and radiant.



Dhyāna Mūlam Guror Mūrtiḥ

The root of meditation is the Guru's form;

Pūjā Mūlam Guror Pādam

The root of worship, the Guru's feet;

Mantra Mūlam Guror Vākyaṃ

The root of mantra, the Guru's word;

Moksha Mūlam Guror Kṛpā

The root of freedom, the Guru's grace.



Om Aimkāra Hrīmkāra Rahasya Yukta

We offer our salutations again and again

Śrīmkāra Gūḍhārtha Mahāvibhūtyā

To the Lotus Feet of our Beloved Gurudeva

Omkāra Marma-Pradīpādīnībhyaṃ

Who enlightens us about the secrets of the *Omkāra*

Namo Namaḥ Śrī Guru Pādukābhyāṃ

Which contains the wealth of the great *Bīja Mantras*
Aim, Hrīm and Śrīm.



Mantra: *Om Gum Gurave Namaḥ* (3x)



Pūjārī says:

Beloved Gurudev, please allow us to perform this *Pūjā* to you to honor your Presence here and to receive your Blessings. Until we finish the *Pūjā*, please let nothing distract us. Please protect us from obstacles, and bless us with full faith, zeal and your divine guidance.

Pūjārī Rings Bell (1 x long and 3 x short)

Consecration of Water

Pūjārī dips ring finger into the water and says:

May all the holy waters of Heaven and Earth flow through me into this water, sanctifying it for the *pūjā*.

Purification of the Altar

Pūjārī dips the flower into the blessed water, sprinkles *pūjā* area and all *pūjā* articles. They purify the Deity's seat and offers petals at the base of the *Śiva Liṅgam*.

Meditation on the Ātman (True Self)

Pūjārī sprinkles their own head, places one flower petal on it.

Om Ātmane Namaḥ

Salutations to the *Ātman*

Om Antarātmāne Namaḥ

Salutations to the Inner *Ātman*

Om Jīvātmane Namaḥ

Salutations to the Individual *Ātman*

Om Jñānātmane Namaḥ

Salutations to the *Ātmic* Wisdom

Om Paramātmāne Namaḥ

Salutations to the Supreme *Ātman*

Honoring The Divine Presence Within

Pūjārī holds petals to their heart

Om Antar Jyotir Bahir Jyotir

Om Inner Light, Outer Light,

Pratyak Jyotir Parāt Paraḥ

Omnipresent Light, Supreme, Supreme

Jyotir Jyotiś Svayam Jyotir

Light of Lights, Independent Light

Ātma Jyotir Śivosmyaham

Ātmic Light—That Auspiciousness I am.

Ātma Jyotir Mano Jyotir

Light of the Self, Light of the Mind,

Jyotiś Chakshuś Paśyati

Light that sees through the eyes,

Sa Bāhyābhyantara Jyotir Sa Jyotir Śivam Uchyate

That auspicious pure Light is within and without.

Pūjārī offers petals from their heart to base of the *Śiva Liṅgam* and says:

Beloved Gurudev thank you for always being present here in the form of this *Śiva Liṅgam*.



Mantra: *Om Hrīm Namaḥ Śivāya*

This mantra is to be chanted throughout the following offerings:

- Washing Feet
- Offering Drink,
- Pouring Milk and Honey
- Washing and Drying *Śiva Liṅgam*
- Applying Holy Ash, Sandalwood Paste and *Kum Kum*
- Dressing, Garlanding and Decorating of *Śiva Liṅgam*, Lord *Gaṇesh* and Lord *Naṭarāja*.

Then, start ringing bells through the offering of Incense, Light, Food and Drink:

- *Dhūpam*—Incense offering
- *Dhīpam*—Light offering
- *Naivedyam*—Food offering
- *Amṛitapānīyam*—Drink offering

Pūjārī blesses the food and drink offerings with Holy Water and Petals. All may chant during the offering:

Om Prānāya Svāhā

Om Apānāya Svāhā

Om Vyānāya Svāhā

Om Udānāya Svāhā

Om Samānāya Svāhā

Om Brahmane Svāhā

You are making an offering to the Lord as the five *prāṇas* that operate in the body, and then to the Lord, Brahman Himself, as the sixth.

Pūjārī holds up food, then drink and says:

Please accept this offering of *Naivedyam*.

Please accept this offering of *Amṛitapānīyam*.

Tamil Song

<i>Kallarkum katravarkum</i>	<i>Nallarkum pollarkum</i>
<i>kalipparulum kalippe</i>	<i>naduvil ninra naduve</i>
<i>Kanarkum kandavarkum</i>	<i>Nararkalukum surarkalukum</i>
<i>kannalikkum kanne</i>	<i>nalam godukum nalame</i>
<i>Vallarkum mattarkum</i>	<i>Ellarkum poduvil nadam</i>
<i>varamalikum varame</i>	<i>eduginra sivame</i>
<i>Madiyarkum madippavarkkum</i>	<i>Ennarase yan pugalum</i>
<i>madikodukum madiye</i>	<i>isayumanin darule</i>

YOU are the Bliss, giving bliss to both the learned and the illiterate alike.

YOU are the dear vision, giving vision to both the ones who had seen You and the others who could not see You.

YOU are the very boon that endows everyone with boon—whether the person is capable or incapable of receiving Your boon.

YOU are the Intellect that gives intellect to both the ones who are not for You and the ones who revere You most.

YOU are the embodiment of Impartiality—whether the persons are good or wicked.

YOU offer good things to human beings and to the *Devas*, the Immortal ones, who dwell in the divine abode.

YOU are the Auspicious One, Who dances in the midst of all.
O My Sovereignty! Grace me by wearing the garland of song
I so humbly offer to You.

—Sri Ramalinga Swamikal

Optional Prayer:

Na tatra sūryo bhāti, na chandra tārakam

The sun does not shine there, nor the moon, nor the stars, nor do

Naimā vidyuto bhānti kuto'yam agnih

these lightnings shine there. Then how can this fire do so?

Tameva Bhāntam anubhāti sarvam

Everything shines as God does so; By God's light alone,
all these shine.

Tasya bhāsā sarvamiḍam vibhāti



Tvameva Mātā Cha Pitā Tvameva

Thou art my mother, my father Thou art.

Tvameva Bandhuś Cha Sakhā Tvameva

Thou art my family, my friend Thou art.

Tvameva Vidyā Draviṇam Tvameva

Thou art my knowledge, my wealth Thou art.

Tvameva Sarvam Mama Deva Deva

Thou art my All, Oh Light of All Lights Thou art.

Archanam

Offering of Petals (9x) while chanting:

Om Namo Bhagavate Satchidānandāya

Ārati—Camphor or Light

Ring bells during *Ārati*.

Om Glory to the Lord of the World (2x)

Who removes all devotees' troubles (2x)

In the twinkling of an eye,

Om Glory to the Lord of the World.

You are my mother and my father

In whom else can I take shelter, O Lord,

In whom else can I take shelter?

There is none beside You in whom (2x)

I could put my hope.

Om Glory to the Lord of the World.

Om Glory to the Lord of the World (4x)

Jai Śrī Sat Guru Satchidānandaji Mahārāj Ki! Jai!

Pūjārī says: We offer you this Light, Beloved Gurudev. Let us be like this Light. Please touch us with your Light and let us melt in you.

Pūjārī circles petals over light and offers to *Śiva Liṅgam*.

Pūjārī then offers the light to everyone present. If you wish, you can receive back the Light as a Blessing.

Quiet period

Mantra (3x)

Pūjārī offers petals to base of *Śiva Liṅgam* and says:

Beloved Gurudev, we have humbly offered you this *pūjā* and all its fruits. By your Grace we did this. You guided us, you protected us, you helped us to do this. Thank you for always being present here and for accepting our *pūjā*.

Pūjārī invites all to join in repeating three *Tryambakam Mantras* with special intentions (for those whose names are in the Prayer Box at Chidambaram, for World Peace, for LOTUS and Yogaville, and any other[s] to be especially prayed for at the *pūjā*).

Om Tryambakam Yajāmahe

We worship You, All-Seeing One.

Sugandhim Pushṭi Vardhanam

Fragrant, You nourish bounteously.

Urvārukamīva Bandhanān

From fear of death may You cut us free,

Mṛityor Mukshīya Māmṛitāt

To realize immortality.

Om Śāntiḥ Śāntiḥ Śāntiḥ

Om Śāntiḥ Śāntiḥ Śāntiḥ

Closing Prayers

Om Sarveshām Svastir Bhavatu

Auspiciousness be unto all.

Sarveshām Śāntir Bhavatu

Perfect peace be unto all.

Sarveshām Pūrṇam Bhavatu

Fullness be unto all.

Sarveshām Maṅgalam Bhavatu

Prosperity be unto all.



Sarve Bhavantu Sukhinaha

Happiness be unto all.

Sarve Santu Nirāmayāḥ

Perfect health be unto all.

Sarve Bhadrāṇi Paśyant

May all see good in everyone.

Mā Kaśchid Duḥkha Bhāg Bhavet

May all be free from suffering.



Asato Mā Sad Gamaya

Lead us from unreal to Real.

Tamaso Mā Jyotir Gamaya

Lead us from darkness to the Light.

Mṛtyor Māmṛitam Gamaya

Lead us from the fear of death
To knowledge of immortality.



Om Pūrṇam Adaḥ Pūrṇam Idam

That is full, this also is full.

Pūrṇāt Pūrṇam Udachyate

This Fullness came from that Fullness.

Pūrṇasya Pūrṇamādāya

Though this Fullness came from that Fullness.

Pūrṇamevāvaśishyate

That Fullness remains forever full.

Om Śāntiḥ Śāntiḥ Śāntiḥ

Om Śāntiḥ Śāntiḥ Śāntiḥ



Om Saha Nāvavatu

May God protect us,

Saha Nau Bhunaktu

Grant us wisdom's fruit;

Saha Vīryam Karavāvahai

May we gain energy to know the Truth;

Tejasvi Nāvadhītam Astu

May our intellects grow clear and bright;

Mā Vidviṣhāvahai

May we cherish no ill feeling toward anyone.

Om Śāntiḥ Śāntiḥ Śāntiḥ



Kāyena Vāchā Manasendriyair Vā

Whatever actions I may perform,

Buddhyātmanā Vā Prakriteḥ Svabhāvāt

Impelled by the forces of Nature,

Karomi Yad Yat Sakalam Parasmai

By body, word, mind, senses, intellect, soul,

Guruvarāyeti Samarpayāmi

I offer to the feet of my Sadgurudev.



Kara Charaṇa Kritam Vāk

Please forgive me all my mistakes, Lord,

Kāya Jam Karma Jam Vā

Made by my hands, feet, body, or karma,

Śravaṇa Nayana Jam Vā

By my speech, ears, eyes, or by my mind,

Mānasam Vāparādham

By intent, or through neglect, Lord.

Vihitam Avihitam Vā

May all glory be unto Thee, Lord,

Sarvam Etat Kshamasva

Sacred Ocean of mercy.

Jaya Jaya Karuṇābdhe

Victory to the One who is the Ocean of Compassion,

Śrī Mahādeva Śambho

the Supreme God of Auspiciousness.

Jaya Jaya Mahādeva Śambho

Victory to that Supreme God of Auspiciousness

Śrī Mahādeva Śambho



Lokāh Samastāh Sukhino Bhavantu

May the entire Universe be filled with Peace and Joy,
Love and Light.



Jai Śrī Sadguru Mahārāj Ki!

May the Light of Truth overcome all darkness!



Jai!

Victory to that Light!



While the Guru Chant (see below) is being repeated, all may come to the altar, place some petals at the base of the *Śiva Liṅgam* and other Deities; proceed around the altar; receive holy water in the right hand. (Place right hand on top of left, making a cup with the right hand to receive the holy water, and sip 3x.), receive Holy Ash on the forehead as a blessing; and return to your seat.

After personal meditation (optional), *prasād* (blessed food and drink items from *pūja*) is available on the table as you exit.

Sadguru Jaya Guru

True Guru, Victorious Guru,

Satchidānanda Guru

Guru of Existence, Knowledge, Bliss,

Guru Charaṇam, Guru Charaṇam

When I take refuge at the Feet of the Guru

Sadguru Śaraṇam, Bhava Haraṇam

All my troubles melt away.





Sri Swami Satchidananda

Sri Gurudev Swami Satchidananda is one of the most revered Yoga masters of our time. Sri Gurudev's teachings and spirit guide us toward a life of peace and religious harmony among all people. Invited to come to the West in 1966, Sri Gurudev was quickly embraced by young Americans looking for lasting peace during the turbulent 1960s. In 1969, he opened the Woodstock Festival. The peaceful atmosphere that prevailed throughout the event has often been attributed to his message and blessings.

Sri Gurudev was ordained as a Swami in 1949 by his Guru, His Holiness Sri Swami Sivanandaji Maharaj, founder of the Divine Life Society, Rishikesh, India. From the beginning of his spiritual service, Sri Gurudev was a leader in the interfaith movement. His motto, "Truth is One, Paths are Many," is an essential part of his teachings.

Sri Gurudev founded and is the guiding light for the worldwide Integral Yoga Institutes. Integral Yoga, as taught by Sri Gurudev, combines six branches of classical Yoga, including Hatha Yoga, selfless service, meditation, prayer, and a 5,000-year-old philosophy that helps one find the peace and joy within.

For more than forty-five years, Sri Gurudev sponsored interfaith worship services and conferences. He was invited to share his message of peace with such world leaders and dignitaries as former U.S. Presidents Jimmy Carter, George H. W. Bush and Bill Clinton; His Holiness Pope Paul VI, His Holiness Pope John Paul II, His Holiness the Dalai Lama, and former Secretary-General of the United Nations U Thant.

In 1979, Sri Gurudev was inspired to establish Satchidananda Ashram-Yogaville. Based on his teachings, it is a place where people of different faiths and backgrounds can come to realize their essential oneness. At the heart of Yogaville is the Light Of Truth Universal

Shrine (LOTUS), which was dedicated in 1986. This unique interfaith shrine honors the spirit that unites all the world religions, while celebrating their diversity. People from all over the world come there to meditate and pray.

Over the years, Sri Gurudev received many honors for his public service, including the Albert Schweitzer Humanitarian Award and the Anti-Defamation League Humanitarian Award. He was named an Honorary Patron of the Bharatiya Vidya Bhavan, their highest citation, joining the list of such luminaries to receive this award as Dr. S. Radhakrishnan, Mother Teresa, and His Holiness the Dalai Lama.

In 1994, he was named “Hindu of the Year” by *Hinduism Today* magazine. He was presented with the Juliet Hollister Interfaith Award at the United Nations. In April 2002, he was honored with the prestigious U Thant Peace Award. Previous recipients of this award include Pope John Paul II, Mother Teresa, Archbishop Desmond Tutu, and Nelson Mandela. In addition, he served on the advisory boards of many world peace and interfaith organizations.

Sri Gurudev is the author of many books, including *Integral Yoga Hatha*, *To Know Your Self*, *The Living Gita*, *The Yoga Sutras of Patanjali* and *The Golden Present*. He is also the subject of two biographies, *Apostle of Peace* and *Portrait of a Modern Sage* as well as the documentary *Living Yoga: The Life and Teachings of Swami Satchidananda*.



“You Will Never Be Without Me”

By Sri Swami Satchidananda

Over the years, devotees and disciples of Sri Gurudev would express concerns and ask questions about spiritually what would occur after he left the body. They would often want to know if he would come back into a physical body again, would his guidance still be available and what would happen to the Guru-disciple connection. He would respond with reassurances and the following are some of his responses.

When I leave my body, I will continue to guide you from a higher level. When you are in the Guru's physical presence, you think that the guidance is coming from the physical side. No, spiritual help need not depend on the physical body. If that were so, then Jesus and Buddha would not be helping anybody anymore.

On the other hand, it is mostly after their physical death that they seem to be doing a lot of work. When the body is not there, then you begin to understand something beyond the body. Most of the teachers became well-known and were able to help most of the disciples after their physical death.

Physical death is not the culmination of the journey. Once the physical body is gone, then those who have the capacity will see the spiritual body. It is the spiritual body that is able to go anywhere and everywhere, moving freely. When we are out of this body, we realize the whole universe is ours. We can go wherever we want.

Here, in the body, if I want to go from one place to another, I need a car or a plane. I can't even travel easily. If I want to pick up something, I am limited by what is within the reach of my hand. But when I am out of the body, I can reach anywhere and everywhere. Space and time mean nothing on that level.

When evolved, enlightened beings depart from the body, they can easily reach everybody. They can do more things than when they were in the body. The time will come when I will no longer be confined in the body and can easily reach everybody. Then you people will see what great things will happen.

You should be able to receive the Guru's guidance from a higher level. When you have that communication, you can communicate with his spiritual body, with his thoughts and teachings. You may not see me, but you will know what I would be telling you in a given circumstance.

The Guru-disciple relationship never ends. It's always there, whether the Guru leaves the body or the disciple dies. That relationship is eternal. Guru and disciple can never be separated.

In every incarnation, the same Guru may appear in a different form. That's why, many a time, when you meet your Master you feel that you have known them for ages. You don't see the Guru as a new, unknown person. These memories may not be vivid because of the change of the body, but if the mind is very clear, you can have vivid memories of that.

Remember, you will never be without me, never!

The body may go, but I am always with you. Always!






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