



Introduction to the Yoga Makaranda

T. Krishnamacharya returned to Mysore, permanently, in 1924 after finishing his studies in the North. During this time he had also spent seven and a half years in Tibet by the Manasarovar, where he underwent *yoga sadhana* under the *guru* Rāma Mohanā Brahmācārī. The then Maharaja of Mysore Nalvadi Krishnaraja Odayar, who was seriously ill, requested T. Krishnamacharya to treat him. Through yoga, proper diet and herbs the king recovered and became very healthy. He was so

I was not aware of this book when I began my studies with my father in 1961. As soon as I came to know of it, I started to search for a copy as there wasn't one in the family. I finally found a copy in the Mysore Palace library and borrowed it. I was unable to comprehend many ideas in the book and needed my father's clarifications. I wanted to translate this book even then but could not for two reasons,

1. the language was very special,
2. I had to return the book to the palace.

Subsequently I located a Tamil translation. I went to "Anna" of the Ramakrishna Mission who kindly translated a part of it. With the help of other friends I soon had the book completely translated. In the meanwhile I had got a greater exposure to yoga and the way it was practised in modern times. Since many things had changed since the writing of the book I wondered at the desirability of publishing the translation. Amongst the people I consulted there were two opposing views. Some felt the way T. Krishnamacharya had taught in 1930's differed from his current approach and so translation was not advisable. Others felt that it was a priceless document with great ideas that *yoga sadhaka-s* would greatly benefit from. Somehow the project did not materialise in my father's lifetime.

Recently Dr. K. Vijayalakshmi and Śrī A. V. Balasubramanian came forward to help in the translation. Thanks to the financial help from M. M. Muthiah Research Foundation they completed the task. Śrī Maniam Selvan offered to do the illustrations. We felt that the best way to introduce this work is to bring it out in instalments in KYM Darśanam. This is being begun with this issue to coincide with the 105th birthday of our teacher, T. Krishnamacharya

I would like to bring to the notice of the readers some important aspects of this book to help understand the context in which it was written and to avoid misinterpretation.

1. This was to be the first volume of a series. With the death of the Maharaja the other volumes were not written. Hence it is an incomplete work on yoga.
2. Its purpose was to discuss different techniques of yoga, whether relevant or not. Therefore T. Krishnamacharya has explained some of the *kriya-s* such as *neti* and *dhouti* which he himself did not recommend.
3. The *āsana-s* are presented in *vinyāsa krama*, the way it was taught to children in the *yogasāla*. This should not create the impression that T. Krishnamacharya taught in this manner to everyone.
4. The use of conscious breathing in *āsana* practice, a distinct aspect of his teaching, is constantly emphasised throughout the book.
5. Being an incomplete book it does not cover *prāṇāyāma*, *dhyāna*, and other *sādhana-s*.
6. The disciplines prescribed reflect the regimen of that period.

T.K.V. Desikachar