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**Swami Sri Chandrasekharendra Saraswati** was not put himself into the three remaining days of the exam! Krishnamacharya decided to take the Mimāṃsā Tīrtha examination at Calcutta, Lakshmana Sastri & Anantakrishna Sastri were opposed to him being allowed to sit for the exam without completing the mandatory four years tenure.

**Swami Sri Chandrasekharendra Saraswati** spoke in favour of Krishnamacharya and facilitated him to take the exam. In his memoirs "time in 1923. In the final hour for the viva-voce examinations, Anantakrishna Sastri (who had previously opposed waiving the four year course) abruptly ended the exam after hearing Krishnamacharya's majestic exposition of "Sabara Bhasya (a commentary on Mimāṃsā)" and said Krishnamacharya had passed in flying colours! Krishnamacharya's treatise "Mantra Padārtha Tatva Nirṇaya" won him the titles "Mimāṃsā Ratna" and "Nṛyācārya". Of course, such displays of knowledge bordering on genius, did not go without making others jealous. Some of his classmates often went to the extent of poisoning his food or faking telegrams from home (declaring some emergency), so that Krishnamacharya would drop out of the exam! A Magical Mystical Recollection Krishnamacharya's family were believed to be descendants of Nathamuni (at Alvar Tirunagari town). When Krishnamacharya's father introduced him to Yoga at five years of age, Krishnamacharya fostered a desire to visit Alvar Tirunagari. Fearing that it would be a long sojourn, Krishnamacharya's father denied permission. By age 10, Krishnamacharya lost his father and decided to make the long awaited trip to Alvar Tirunagari, nonetheless. Upon reaching there, Krishnamacharya sat under a tree looking for someone to ask further directions. Here, he found an old man with a long beard smiling at him. Krishnamacharya asked him if he could meet Nathamuni himself. The old man showed his hand across the river to a mangrove forest and said one would find Nathamuni there. Krishnamacharya crossed the river and made his way through the dense mangrove forest. He was ecstatic to find Nathamuni seated there among other sages and upon seeing him, requested him to teach him Yoga Rahasyas. Nathamuni gladly obliged and taught him in beautiful musical verse. By now, Krishnamacharya was exhausted and passed out in a deep slumber. When he came around, he could neither find the bearded old man nor any evidence to indicate that he had indeed crossed the river! Even more interestingly, Krishnamacharya realised that the old man with the beard and Nathamuni in the mangrove forest, were one and the same. But he now knew all the Yoga Rahasyas, in melodious musical notations!

**Personal Life** Krishnamacharya came back to Mysore and was offered the position of senior professor at Parakala Matt, Mysore, on three occasions. He declined the offer on all three occasions. For about two years, Krishnamacharya was employed as a supervisor at a coffee estate in Hassan district. In his spare time, Krishnamacharya gave lectures on Philosophy. Once, a lawyer invited Krishnamacharya to deliver a lecture on Darshanas in Mysore. Krishnamacharya's discourse was so profound that word of his erudition reached the palace. HH Nalwadi Krishna Raja Wodeyar at once insisted that this scholar be persuaded to teach Sanskrit & Yoga at the Sanskrit Patashala, Mysore. A short diminutive man, Krishnamacharya was fluent in Sanskrit, Telugu, Tamil, Kannada, Hindi and Marathi. Krishnamacharya married Namagiramma in 1925. Between 1931 and 1952, the couple had three boys and three girls. Pundarikavalli, his first daughter was born in 1931. Almach (1933), Srinivasan (1936), Desikachar (1938) and Bhasyam (1941) were the names of his other children. The couple shared a passionate love for gardening and Yoga. Their marriage lasted several decades. He was deeply devoted to her and she remained a resolute pillar of strength and love. Her passing in 1985 at 71 years of age, left a void in Krishnamacharya's life. It was probably the only occasion where he was remembered to have shed tears in all his years! Krishnamacharya had an unwavering faith in the divine. Once, an Insurance salesman haggled him for a long time about various Insurance policies and the benefits of each. After enduring this for nearly thirty minutes, an impatient Krishnamacharya thundered, that God was his only Insurance. The agent gathered his papers and left without a word! In his later years, Tirumalai Krishnamacharya and his family were living in a small two floored house in Chennai. Krishnamacharya and his wife had the ground floor accommodation and his son's family lived in the first floor. There were torrential rains that year with waterlogging in the streets. Water was expected to rush into the ground floor house by late that night. The family members pleaded with Krishnamacharya to move to the first floor. He flatly refused. As the rain grew in intensity, the streets were now inundated. Water began flowing into the house compound. Rest of the family members were mortified and expected the worst. At midnight, they heard a loud incantation of Narayana! Narayana! Narayana! coming continuously from the ground floor. Just when water was about to pour into the ground floor house, there was a loud noise in the adjoining school compound. The school compound wall had given away. This had created an alternate path for the water and it began to recede from Krishnamacharya's compound. Krishnamacharya was miraculously saved from almost certain deluge. His for his part continued with his chanting as before. Yogi and the Maharaja!The then Maharaja of Mysore - HH Nalwadi Krishnaraja Wodeyar was plagued by uncontrolled diabetes. The best of European doctors couldn't help him. Someone suggested Tirumalai Krishnamacharya's name to the Maharaja and the Maharaja summoned him to the palace. On their first meeting, Krishnamacharya recited few Sanskrit verses and demonstrated few quick yoganasas which impressed the Maharaja greatly and he in turn allotted a patch of land next to the present day Jagannohan Palace (Mysore) to start a Yoga School. Furthermore, a statutory sum of money was set aside on a monthly basis to be offered to Krishnamacharya as remuneration. A house was given to Krishnamacharya, on rent. When it was informed that the earlier tenant had committed suicide and hence no one else was willing to live in the house, he brushed it aside and performed a few rituals and happily stayed there for several years. A year after Krishnamacharya took charge, the Maharaja's health improved considerably. The Maharaja by his own admission had more energy and vigour to go out daily on horseback and meet people and attend to palace activities. The Maharaja now decided to increase the funding for the Yogashala and mandated yoga classes for all children in the state schools. Similarly, Krishnamacharya had taught Yoga to other Royal family members & dignitaries in India as well - His Excellency Roger Lumley (Governor of Bombay - 1940), Maharaja of Patiala, Maharaja of Dholpur, Maharaja of Jaipur, Maharaja of Baroda (1941) and even the Nizam of Hyderabad! The Maharaja of Jaipur offered Krishnamacharya the position of the Principal of Yoga Vidyalaya (at Jaipur), which he politely declined. Tirumalai Krishnamacharya's writingsHH Nalwadi Krishnaraja Wodeyar encouraged Tirumalai Krishnamarya to write books on Yoga, for future generations. Tirumalai Krishnamacharya's first book titled "Yoga Makaranda" was published by the palace in 1924 and subsequently saw numerous translations into many Indian languages. This was followed by "Vinysa Krama". He also authored a Kannada book titled "Yogasangal", which was later revised in 1970. Many of his poems penned on Yoga were compiled as "Yogajalam" and "Dhyanamalika". "Yogavalli" authored in his ninth decade of life was done through dictations given to Desikachar. Krishnamacharya had an impeccable memory and could recollect with clarity, well into his nineties. He authored "Chit Achit Tatva Mimansa" based on Vedanta sutra in his 94th year. Tirumalai Krishnamacharya's disciplesB. K. S. IyengarAmong his earliest disciples was his own brother in law - B. K. S. Iyengar, who began taking Yoga classes from Krishnamacharya in his early years. B. K. S. Iyengar would rise to international fame in the world of Yoga and would be remembered for his own eclectic brand of 'Iyengar Yoga'. His methodology was welcomed by many famous personalities in the west. Iyengar is said to have healed the tendonitis which was crippling the famous violinist Yehudi Menuhin in his later years, solely through Yoga. Following this, Iyengar was invited to Europe and his travels there culminated in the opening of nearly 200 Yoga schools! Krishnamacharya was invited to Pune at the behest of the Maharaja in 1938. V. B. Gokhale, civil surgeon of Pune was greatly impressed with Krishnamacharya's Yoga demonstration and requested him to stay in Pune and open a Yoga school. Krishnamacharya, in turn requested B. K. S. Iyengar to stay put in Pune and run the Yoga school - thus was born "Ramamani Iyengar Memorial Yoga Institute", later popularly known as "BKS Iyengar School of Yoga". Pattabhi Jais Pattabhi Jois came to Tirumalai Krishnamacharya at the age of 12 years and spent the next 25 years learning advanced Yoga from the master. Jois later evolved his unique brand of Ashtanga Vinysa Yoga and started "The Ashtanga Yoga Research Institute" at Mysore in 1948. Pattabhi Jois continued practicing and teaching Yoga till his 93rd year, when he passed away in 2009. Indra DeviAn American woman married to a foreign diplomat came to Krishnamacharya and persuaded him to teach her Yoga. She herself was an accomplished dancer and a student of Isadora Duncan. Sensing great reluctance in Krishnamacharya, she then approached the Maharaja to put in a word to the Yoga Guru to accept her. Krishnamacharya could not turn down the Maharaja and eventually accepted her as his student, on the condition that she had to follow his dietary restrictions and perform Yoga only before sunrise and after sunset, as long as she remained under his tutelage. She readily obeyed him on these conditions. She would, in time, become one of his finest students and a household name in Yoga in the West. She was Indra Devi. Her legacy in the west needs little emphasis here and at the time of her passing in 2002, she had left behind more than 100 schools of Yoga across USA and Argentina. Other prominent female disciples included Sri Subba and Yvonne Millerand from France. Jiddu KrishnamurtiJiddu Krishnamurti who was an accomplished yoga practitioner himself, approached Krishnamacharya to learn higher forms of Yoga. Strangely enough, Krishnamacharya summoned his son Desikachar and instructed him to teach Jiddu. T. K. V. Desikachar had to help Jiddu unlearn many of his asanas and then instruct him in a different manner. Though older in age, Jiddu was never overbearing and was more than happy to submit himself as an abiding disciple before Desikachar. Later, Jiddu took Desikachar to Europe (on his many trips) and the massive following of European students only grew in number by the day. Jiddu Krishnamurti's association with T. K. V. Desikachar lasted for several decades, till Jiddu's demise in 1986. Krishnamacharya was averse to accepting gifts. Even when expensive gifts came from the palace, he promptly sent them back with gratitude. He eventually sent a word, that the only thing that he would henceforth accept would be fruits & flowers, and nothing more! Under the affectionate patronage of HH Nalwadi Krishna Raja Wodeyar, the Yoga school grew from strength to strength. Great Yoga exponents like Pattabhi Jois & B. K. S. Iyengar emerged from this school. Krishnamacharya's son T. K. V. Desikachar was also among his illustrious disciples and later became famous both in the west and in India for his Vinysakramas. These were some of the texts, Krishnamacharya taught Desikachar during the course of the training: 1. Yoga Sutra2. Bhagavad Gita3. Hatha Yoga Pradpika 4. Yoga Yagnavalkya5. Yoga Rahasya6. Gheranda Samhita7. Siva Samhita8. Caraka Samhita9. Sankhya Karika 10. Rahasya Traya Sara 11. Ramayana12. Mahabharata13. Paninya Siksha14. Upanishads15. Several texts of Ayurveda16. Several texts of Astrology17. Several techniques of meditationAfter HH Nalwadi Krishna Raja Wodeyar's demise, the patronage for the Yoga school diminished. The first Chief Minister of the newly constituted state of Karnataka was even less enthusiastic than his nominal predecessors and went so far as to order its closure. The students of the Yoga school sat in protest before his house. The Chief Minister, annoyed by these protests rushed from his house towards the protestors to address them. In this commotion, he tripped and suffered significant wounds over his hip and surrounding areas. He was in excruciating pain. In what can at best be described as ironical, the Chief Minister turned to Krishnamacharya for help! Krishnamacharya offered his services for several weeks with no hesitation. The Chief Minister was nursed back to health. Krishnamacharya was offered suitable compensation for his trouble. When Krishnamacharya refused and reiterated that he and his students would be more grateful for continued state patronage of the Yoga school, the Chief Minister threw his hands up in the air and said, alas his hands were tied on that front and that there was little he could do to help. He even suggested that closure of the Yoga school may be economically prudent in the long run. In a rare display of anger, Krishnamacharya stormed out of the meeting. The lack of economic support meant the death knell for the Yoga school in Mysore. As providence would have it, Nageeswara Rao (owner of Amrutangan company) offered not only financial backing but also the much needed land, for this Yoga school in Madras. Krishnamacharya gladly accepted this and moved out of Mysore in 1950. In Madras (present day Chennai), Krishnamacharya was invited to be faculty at The Vivekananda college, by its principal Sundaram Iyer. The college was funded by the Ramakrishna Mission and Krishnamacharya was made a Yoga Lecturer. During these years, Krishnamacharya nursed the famous legal luminary T. R. Venkatarama Sastry back to health, as he had just suffered a paralytic stroke. Noted jurist Alladi Krishnaswami Iyer (who was on the drafting committee of the Indian Constitution) had just then suffered a debilitating stroke and was greatly aided by Krishnamacharya's rehabilitative techniques. Tirumalai Krishnamacharya decided to settle in Madras for good. Krishnamacharya would wake up at 2 AM every morning, prepare his own tea and then practice for two to three hours before sitting down for his customary puja at 5 AM. He would then prepare breakfast by 6:30 AM and his students would arrive around 8:00 AM. He was insistent on doing his own grocery shopping and would travel by the same autorickshaw, every time to the market! From cooking to cleaning, he wished to remain independent. He always had in his pockets, chocolates to distribute to the visiting children. In his later years, he spent a great deal of time with his grandchildren and developed a keen interest in the game of Cricket! During household functions and ritual ceremonies, Krishnamacharya would recite along many of the vedic mantras with far greater gusto & accuracy than the visiting younger priests! He would receive visitors from far flung places and almost always managed to strike a chord by speaking in their native tongues. When a foreign student asked to be taught mantras on Narayana, Krishnamacharya smiled at her and said, "Narayana is from my culture, you must find your Narayana from yours; Only then will it work!" Krishnamacharya continued practicing Yoga well into his 90s. At 97 years of age, Krishnamacharya broke his hip. Much to his chagrin, a procession of specialist doctors visited him. The Orthopaedic surgeon who visited, was particularly haughty and rather disparagingly said that one need not bother about such a stubborn old man who was well into his late nineties. This particularly hurt Krishnamacharya. Though bedridden, he now devised several modifications to his Yoga routine and continued performing these asanas in his bed! Krishnamacharya made a miraculous recovery and was now able to move around, stand up and even walk short distances. The first thing he did on his recovery was to call this Orthopaedic surgeon over the phone. The surgeon, haughty as ever, said he had been waiting for this call of desperation. Krishnamacharya very patiently invited him home. When the surgeon visited a few days later, he was surprised to see Krishnamacharya not only ambulating, but also performing complex asanas all by himself! Humbled, he finally relented and said that someone must videotape his yogi, lest his colleagues think he was lying. Krishnamacharya completed his 100th year on November 18, 1988. A grand function was held in his pillow currency notes amounting to about 5,000.00 rupees, with a note explaining that this was kept aside for his own funeral! Krishnamacharya's Legacy "The Krishnamacharya Yoga Mandiram" was formally inaugurated in 1976. Till date, scores of people afflicted with various mental and physical ailments are brought to the Yoga Mandiram and they have found much needed succor. Tirumalai Krishnamacharya served on the Advisory Boards of various academic institutes such as - Ayurvedic Research Institute, Ayurveda College (Chennai), Mysore Medical College (Mysore) and Board of Studies in Indian Medicine (Chennai). Fernando Pages Ruiz in his "The Legacy of Krishnamacharya" (Yoga Journal, May/June 2001) probably summed up Krishnamacharya's legacy best: "You may never have heard of him, but Tirumalai Krishnamacharya influenced or perhaps even invented your Yoga. Whether you practice the dynamic series of Pattabhi Jois, the refined alignments of B. K. S. Iyengar, the classical postures of Indra Devi or the customised Vinysa of Desikachar, your practice stems from one source - a five foot, two inch Brahmin born more than one hundred years ago in a small south Indian village." At a time when the world is embracing Yoga with open arms, it is worthwhile remembering this gentle giant who quietly laid the foundations for future Yoga Gurus, who in turn took his teachings to the four corners of the world. Our humble pranams to this venerable sage. References:1. "The Yoga of the Yogi" (The Legacy of Krishnamacharya) by Kaustubh Desikachar (Pan Macmillan India 2005) 2. "Yogacharya Krishnamacharya - The Purnacarya". Edited by Mala Srivatsan (1997)3. "Krishnamacharya: His Life and Teachings" by A. G. Mohan with Dr. Ganesh Mohan (2015)4. "Health, Healing and Beyond" (Yoga and the living tradition of T. Krishnamacharya) - T. K. V. Desikachar with R. H. Cravens (What style of yoga do you practice? More than likely, your modern asana practice can be traced back to Tirumalai Krishnamacharya. Guru to the most influential teachers of modern yoga, he combined yoga and Ayurveda to create a holistic prescription for living well. If you're interested in finding out more about the origins of Ashtanga Vinysa, Iyengar Yoga, and Vinysa Yoga, then diving into the life and teaching of Tirumalai Krishnamacharya is an excellent place to start. In this article, we'll look at his life. From boy to teacher. His teachings. From philosophy to asana. His students. From Ashrams to Hollywood. His writing. From scholar to the author of yoga manuals. Considered the "father of modern yoga," he was part of the movement that renewed interest in hatha yoga, and he pioneered the breath-movement style known as vinysa. His style was rooted in finding the right yoga prescription for the individual with a mind-body approach. He was not only a yoga teacher but also a scholar and ayurvedic healer. Unlike in the West, in India, he was primarily known as an Ayurvedic doctor and healer. He was acknowledged for this, more so than for his contribution to the development of modern postural yoga. Born in Muchkundapura, Krishnamacharya (1888- 1989) was the eldest of six children. He was taken through the "Hindu educational sacrament" upanayana at six and soon began learning Sanskrit. His spiritual path was supported by his father, who instilled in him the teaching of the Vedas, which sparked a life of yoga and education. He moved to Mysore, Karnataka, after his father's death at ten. As a young man, he was a devoted student and spent his time traveling and studying before attending the University Banaras, where he specialized in Sanskrit and logic. He later devoted his studies to the shaddarshana (six darshanas or Indian philosophy) at Patna University and subsequently gained a scholarship to learn Ayurveda. It is said that Krishnamacharya spent seven years in Tibet studying with Brahmachar (a hatha yoga master), learning all aspects of yoga. He returned to India, and on the instruction of his teacher, he got married and set out on a journey to teach householders rather than renunciates. On his return to India, his new profession of teaching yoga proved financially unviable, leaving him in poverty. He was forced to work at a coffee plantation and recounted that this was a tough time in his life. Krishnamacharya received a break when asked to teach at the Mysore Palace, where he became somewhat of an advisor to The Maharaja. The Maharaja was a fan of Krishnamacharya, having received his teachings, and was keen for him to spread the word of yoga. Subsequently, he performed seemingly impossible things to generate interest in yoga, including performing challenging asana, stopping his pulse, using just his teeth to lift heavy objects, and pushing cars. His lectures and performances of siddhis undoubtedly contributed to the revival of hatha yoga at the time. He became a teacher at Mysore's Sanskrit College in 1931 and opened a school (funded by The Maharaja) in the gymastics hall of The Mysore Palace, which would become the Yoga Shala opened in 1933. At this time, he taught the students that would go on to build his legacy and take yoga beyond the boundaries of India and into the West. The Yoga Shala was closed in 1950 when funding ceased due to the Independence movement and the implementation of the new government who were not interested in yoga.) Faced with financial hardship and uncertainty yet again, he eventually found work at the Vivekananda College in Chennai. It was here that his student base, approach, and style changed. Previously he had taught limber young boys capable of the gymnastic type demands of his vinysa style. Now, he was faced with fewer mobile students, some with significant disabilities. Krishnamacharya was influenced by the Yoga Sutras of Patanjali and the Yoga Yajnavalkya. Like many gurus of the time, he accepted his students' existing faiths and religions and was not dogmatic in his teachings despite his devotion to Vaishnavism. It's important to note that much of the influence on yoga at this time was informed by gymnastics, bodybuilding, and wrestling fuelled by holistic nationalism. During his time with The Maharaja, Krishnamacharya developed his vinysa style, which included the dynamic Surya Namaskar and a systematic set of longer-held poses and inversions. Through Pattabhi Jois' development this became ashtanga vinysa. In his later life, while at the Vivekananda College, Krishnamacharya began to hone his style, where he became motivated by prioritizing personal goals for students. His approach, known as Vinysa Krama Yoga, an individualized method aimed at health and healing, developed into what his son Desikachar would continue - Vininyoga. His accessible method went beyond what we now consider vinysa prioritizing individualized poses and breath. He pioneered sequencing and the therapeutic application of postures and integrated meditation into asana and pranayama. His knowledge and ability as an ayurvedic physician influenced his vision of yoga. His approach was a holistic mind-body approach that today seems normal, but it would not have been. He would prescribe diets, herbs, postures, pranayamas, and meditation to heal the spiritual and the physical. Krishnamacharya is associated predominantly with being a yoga teacher and ayurvedic healer, but he was a gifted scholar earning degrees in philosophy, divinity, philology, music, and logic. He was also well-versed in Hindu ritualistic practices and the six darshanas. Your yoga teacher has most likely been influenced by Krishnamacharya. The magnitude of his teaching is primarily due to his students who became successful teachers in their own right, and most importantly, they were all unique in their approach. Krishnamacharya did not create carbon copies of himself - you'll find vast differences in the styles between Desikachar, Iyengar, and Jois. Let's take a look at his students in more depth. Considered the "first lady of yoga," Devi was not only the first western woman to enter Krishnamacharya's tutorage but also the first woman. She taught in China, India, Mexico, Russia, South America, and the United States. She introduced Hollywood to yoga and became famous for teaching stars such as Gloria Swanson and Greta Garbo. She packaged Krishnamacharya's teachings for a western mainstream audience. He studied with Krishnamacharya for 25 years. Inspired by his teacher's Vinysa method, he built what became known as Ashtanga Vinysa and its six series that continue to be widely practiced globally today. Having taught some of today's most influential teachers, it is essential to note that many of his students exposed Jois as a sexual abuser. Krishnamacharya's brother-in-law, Iyengar, was known by his students as a fierce teacher with a cheeky sense of humor. B.K.S. Iyengar created an alignment-based system of yoga inspired by the teachings of Krishnamacharya. While he did not spend as much time studying with Krishnamacharya as some of his other students, he was a devoted practitioner who started his yoga journey with illness, overcoming his adversities with yoga. Along with Ashtanga vinysa, Iyengar yoga remains one of the principal informants of many modern yoga class styles. Krishnamacharya's son was not interested in yoga as a child, but Desikachar devoted his life to yoga and the development of his father's stamp on yoga. Krishnamacharya's Vinysa Krama Yoga blossomed into Vininyoga through Desikachar. Unlike some of Krishnamacharya's other students, Desikachar was interested in teaching the individual over the pose. A lesser known student of Krishnamacharya's but his longest standing one apart from Desikachar, he spent 33 years with Krishnamacharya and is the only remaining living student (2022). Like Desikachar, his teachings are rooted in serving the individual through a holistic mind-body approach. Although Tirumalai Krishnamacharya did not write an autobiography he did write four books on yoga: "Yoga Makaranda" "Yogaasangala" "Yoga Rahasya" "Yogavalli" Unlike many other influential teachers of the time, Krishnamacharya did not leave India to disseminate the teachings of yoga. There was a great deal of uncertainty and myth in his life, and he was known for his temper and unkind manner toward his students, which softened towards the end of his life. The teachings of Krishnamacharya were far-reaching, but his students catapulted his offerings into the global sphere. What is so characteristic of his teachings is that each of his students was so individual in the approach that they carried forward, proving that as we continue to see today, yoga is a thriving, adapting, and fluid tradition that is influenced not just by its teacher but by culture."When the truth is known ignorance cannot be, when the mind is pure there is no disease, when the breath is mastered there is no death, therefore, surrender to Yoga." - Tirumalai Krishnamacharya Sri Tirumalai Krishnamacharya is known as one of the most influential yoga masters of the 20th century, and is often referred to as the "Father of Modern Yoga." In his long life — 100 years(!), which is another testament to the wonders of yoga for health — Krishnamacharya spread the wisdom of yoga to the West. He believed that the practice could be used to prevent and treat disease, and that yoga postures, breathing exercises and meditation practices should be taught based on "what is appropriate for an individual." This approach emphasizes the therapeutic nature of yoga. Along with Ashtanga vinysa, Iyengar yoga remains one of the principal informants of many modern yoga class styles. Krishnamacharya's son was not interested in yoga as a child, but Desikachar devoted his life to yoga and the development of his father's stamp on yoga. Krishnamacharya's Vinysa Krama Yoga blossomed into Vininyoga through Desikachar. Unlike some of Krishnamacharya's other students, Desikachar was interested in teaching the individual over the pose. A lesser known student of Krishnamacharya's but his longest standing one apart from Desikachar, he spent 33 years with Krishnamacharya and is the only remaining living student (2022). Like Desikachar, his teachings are rooted in serving the individual through a holistic mind-body approach. 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