KAIVALYADHAMA

Where Yoga tradition and Science meet

LONAVLA, INDIA
Yoga is one of the oldest systems of health and healing in the world. Today, modern science has validated many of the health benefits that Yoga practitioners have been espousing for centuries. This is the ultimate aim of Kaivalyadhama; to bring together the ancient art of Yoga and the principles of modern science.

At Kaivalyadhama, the ancient texts and the teachings that have been passed down from guru to student are still the core element of our philosophy. However, we use modern scientific technology and techniques to continually perform innovative research into every aspect of how Yoga is practiced, how it can be best applied to specific maladies, and how it can be further researched to contribute to a life of vitality and joy.

While this may sound like a recent endeavour, you will be surprised to find that our founder, Swami Kuvalayananda, founded Kaivalyadhama in 1917 while he was in Amalner, and established it in Lonavla in the year 1924. Swamiji was a visionary with a single-minded quest to help society improve for the better through the practice of Yoga, be it through simple physical training, or deep and immersive spirituality. Swamiji truly believed that modern society, with all its pitfalls, had lost its way. His solution was to help create a ‘marriage’ of knowledge, ancient and new.

This union resulted in the birth of Kaivalyadhama, an institute that has since helped millions of individuals in their quest for health and happiness.

As times have changed, so has Kaivalyadhama. From humble beginnings in 1924, Kaivalyadhama went on to open a training college in 1951. Another decade and the year 1961 saw the opening of the Yogic Hospital, the first of its kind in the world. Since then, many Kaivalyadhama satellite institutes have been set up, both in India as well as the West. This is the groundbreaking path that Kaivalyadhama always has and always will forge in the world of Yoga, health, and healing.
It is said that finding a beautiful location is the foundation of creating a happy and vibrant institution. This could not be more true when it comes to the location for Kaivalyadhama. Nestled in the beauteous Western Ghats, close to the hill-station of Lonavla, Kaivalyadhama is spread across 180 acres of pristine land. Lonavla is located at about 600 metres above sea level, meaning that the weather is always cooler and more pleasant when compared to other areas. The natural beauty of the landscape lends itself to creating a mood of serenity at all times. This is best reflected by the staff and workers that live at the institute all year round; they are some of the warmest and happiest people you will ever meet. Kaivalyadhama is a 120 km drive from Mumbai, one of India’s most vibrant cities, and 60 km from Pune, a wonderful city, often called ‘the Oxford of the East.’
Different aspects of Kaivalyadhama

Spiritual
The Kaivalyadhama Ashram is the spiritual heart of the Institute, and all other departments derive their direction and focus from here.

Technical
The Scientific Research Department aims to quantitatively study the Physiological, Radiological, Psychological, Biochemical, and Neurological aspects of Yoga. The study is spread across practices and disciplines, and related to overall health and wellness, recovery from disease, excellence in sports and endurance, and so on.

Archival
The Philosophico-Literary Research Department qualitatively studies the Analytical, Textual, Reconstructive, Bibliographical, and Encyclopedic aspects of Yoga.

Teaching
The Gordhandas Seksaria College of Yoga and Cultural Synthesis offers theoretical and practical training for Certificate Courses, Diplomas, Advanced Teacher Trainings, Yoga Therapy Courses, and Specialist Courses for Management Development.

Therapeutic
The Srimati Amolakdevi Tirathram Gupta Yogic Hospital and Healthcare Centre offers Yoga, Specialised Diets, Ayurvedic Treatments, and Naturopathy Treatments, all under medical supervision.

Spreading the word
The Yog Mimamsa Press disseminates the Institute’s learned output through books, audiovisual presentations, and a quarterly journal.
From time immemorial, the spirit of India has been kept alive by the explorations and interpretations of many sages, rishis, and saints.

Swami Kuvalayananda and his scientific research of Yoga followed this path of inquiry through a modern twentieth century lens. The Institute’s “raison d’être” is to maintain this strength, and today, Swami Maheshananda, as Chairman and Spiritual Guide of Kaivalyadhama, continues the succession with great charm and wisdom. Swami Maheshananda performs a Havan (fire puja) twice a day, to which all staff, students, and visitors are welcome. The Swami is also available to all in the traditional way, which is through unscheduled interactions that occur organically during day-to-day life in the institute.
a. Paramhansa Madhavdasji

Paramhansa Sri Madhavdasji Maharaj (1798–1921) was a great Master of Yoga from Bengal, who spent 50 years traveling India by foot and practicing Yoga in the solitude of the Himalayas. Later, at the age of 80, he began teaching.

Paramhansa Madhavdasji was a major advocate of the revival of Yogic practices, which had almost died out in much of India at that time. He encouraged Swami to scientifically investigate the effects and benefits of Yoga practices, for the propagation of universal health, and spiritual inspiration of all humanity.

In response to his Teacher’s request, Swami Kuvalayananda went on to establish the Kaivalyadhama Institute. Established in 1924 it was the first Yoga Institute of its kind in India, and continues to be a premier centre for the medical and scientific study of Hatha Yoga, as well as a resource of ancient texts, teachings, training, and Yoga therapy.

Paramhansa Madhavdasji’s patron had invited a photographer from Mumbai to take a group photo of all disciples standing with the Guru. Paramhansaji was very reluctant but the host was very adamant. The group gathered, Paramhansaji was in front of them. The photographer arranged the group as he thought best, and finally clicked. He developed the negative. Strangely, Paramhansa Madhavdasji was missing from the photo. All the other members of the group were there. The tree behind Paramhansa Madhavdasji was there, the sandals of the Guru were there, the Kamandalu was there in mid air, but he was not there! It was just like being in a Jivanmukta state – where the Yogi is free from responsibilities, and free from life! He behaves like a free spectator, though performing his duties. Giving up the “I” element may help in causing miracles, including genuine miracles, like the ones that occur during the Dharmamegha Samadhi of Yoga. In this stage, the Yogi does not want, or even does not think of performing a miracle, and yet they happen – automatically, naturally, on their own. A good person is suffering and we all feel sad. In Dharmamegha, the Yogi sees the innocent man suffering and just this awareness of the Yogi seems to stop the suffering!

b. Swami Kuvalayananda

Swami Kuvalayananda’s efforts are chiefly responsible for the worldwide spread of Yoga. It is due to his efforts that this ancient discipline of Yoga became more acceptable to the modern mind, who is trained to be more accepting of scientific and rational guidelines. Due to his scientific work, Yoga became more widely acceptable and accessible in the field of health and healing. He was born on 30th August, 1883, at a time when national resurgence was slowly awakening the spirit of Mother India. In his college days he came under the influence of Sri Aurobindo, who was working as a young lecturer in Baroda. Subsequently, after his graduation from Bombay University, he plunged himself in Lokmanya Tilak’s Home-rule movement. During his journey, he came in contact with the Indian masses, who were ignorant, illiterate, superstitious, and sick in spirit and body. He realised what a great role education could play in reviving them. To give concrete shape to his ideas, he joined the Khandesh Education Society at Amalner, where ultimately he became the Principal of the National College in 1916. His association with Jummadada Vyayamshala at Baroda and its mentor, Rajaratna Manikrao, a great exponent of Indian Physical Culture, made him aware of the various indigenous systems of physical culture including Yoga. This exposure to Yoga opened a new vista for him. His sensitive mind enthused with the physical and psycho-spiritual aspect of Yoga, leading him on the path of spiritual quest. Waiting on this path to guide him, was the great Yogin from Bengal, Paramhansa Madhavdasji, who had settled at Malsar, near Baroda, on the banks of Narmada. The insight in Yogic discipline under the guidance of
c. The Management

The institute is managed under the overall guidance of the advisory board which is chaired by Justice B. N. Srikrishna (Former Judge, Supreme Court of India). The Governing Body is the policy executing body which is chaired by Swami Maheshananda, and Shri O.P. Tiwari serves as the Secretary General. Shri Subodh Tiwari is the Chief Executive Officer.

Madhavdasji, gave Swami Kuvalayananda’s career a sharp turn. He ventured into a new field using an entirely new approach. He tried to investigate the effects of some of the Yogic practices on the human body with the help of some of his students, in the laboratory of Baroda Hospital in 1920-21. His subjective experience coupled with the excellent results of these scientific experiments convinced him once and for all that the age-old system of Yoga, if understood through the modern scientific experimental approach, would help greatly in the spiritual and material resurgence of the human society. This became his life’s mission.

a. Philosophico Literary Research Department

b. Scientific Research Department

c. Fundamental and Analytical Research Department

d. Library
a. Philosophico Literary Research Department

Yoga could not be complete without a learned body of writings, and it is the role of Kaivalyadhama’s Philosophico Literary Research Department to provide what may be the world’s most comprehensive Yoga archive.

The Department’s first objective is to collect, analyse, disseminate, and protect ancient and modern works on Yoga. Protection of the original meanings of Yoga are vital today, as interest in Yoga worldwide is growing; this worldwide interest has brought with it unwarranted distortions of this beautiful wisdom. This is a critical juncture for Yoga as there is a risk of losing India’s priceless and irreplaceable heritage of Yoga.

The basic work of the Department is to render traditional Yogic lore in a systematic and rational way, making it more accessible and understandable to all. Swami Kuvalayananda’s original qualitative methodology is still maintained in the fields of ethics, social, philosophical, and spiritual applications of Yoga. This approach entails enhancing knowledge and unfolding concepts.

b. Scientific Research Department

The work of the Scientific Research Department falls primarily in two quantitative directions.

Firstly, cutting edge studies into the effect of Yoga practices, such as Asanas, Kriyas, and Pranayama are performed. These studies are performed on diverse subjects such as school children, Yoga students, and police officers.

Second, studies into the benefits of Yoga on various afflictions, such as obesity, diabetes, stress, and blindness are also carried out.

Over many decades of conducting this good work, a wealth of knowledge has been built, resulting in over one thousand research articles being published at home and internationally. The Department’s staff are highly regarded and sought after to give lectures and seminars in universities at the postgraduate level, and at worldwide conferences.

Several research projects are completed each year in the Department’s fully equipped laboratories. These fall into six main categories:

1. Physiological
2. Radiology
3. Psychological
4. Sports
5. Biochemical
6. Neurological

With its affiliation to the University of Pune, the Department offers both M.Phil, and Ph.D. courses, while also collaborating with other Indian universities, as well as scientists in Europe and the USA. The magnitude of the contribution that Kaivalyadhama’s Scientific Research Department has made to the world of Yoga and health since 1924 is beyond question.

c. Fundamental and Analytical Research Department

The fundamental research carried out at the institute is related to all the research and writings on Yoga. Specifically, cataloguing information of manuscripts on Yoga that exist all over the world. Currently, over three thousand titles have been sourced. Important manuscripts on Yoga are collected and critically reviewed for further work and publication. Existing papers on Yoga are given complete and robust bibliographies. Texts that have been hitherto unpublished are edited and put forth for publication. Other important texts are authenticated and produced as critical editions. Texts which have ‘disappeared’ are recreated and revived. Popular
titles on significant aspects of Yoga such as Pranayama, Yogic Therapy, and Asana are produced.

The institute conducts specialisation work exploring Yoga through methodological and epistemological means of analysis. After the Yoga texts have been translated into Hindi and English, a Yoga vocabulary is conceptualised in order to make the texts as accessible as possible to the modern reader. To this end, monographs detailing specific concepts are created. Research papers are prepared to expand and clarify key issues. The Yoga Kosha (dictionary) presents a comprehensive understanding of Yogic terms, concepts, and practices in accord with their contexts. The Yoga Kosha serves as a template for what will eventually be the much larger Encyclopedia of Yoga.

d. Library

Kaivalyadhama has a reputation of excellence when it comes to philosophical and literary research in Yoga. The executive director and his entire team have several decades of valuable experience in this field. Today, the team has special interests in the ethical, social, philosophical, and spiritual aspects of Yoga, both ancient and modern. These aspects are examined both from a teaching perspective as well as a translational perspective. The team’s main goal is to publish academic treatises and create the most comprehensive Yogic reference material available.

Swami Kuvalayananda has such deep respect and devotion towards Yogic literature, that he deemed it necessary to collect each and every leaf on which the term Yoga was written or printed. It was his vision to create a global Yoga information centre and databank. The current library in Kaivalyadhama contains over twenty seven thousand titles on Yoga. The catalogue is fully digitised, making access a whole lot easier.

HE WHO HAS HEALTH, has everything.

A healthcare centre that specialises in Yoga, Ayurveda, naturopathy, and specialised diets; this is the S.A.D.T. Gupta Yogic Hospital & Healthcare Centre. While it does not fit the traditional model of a hospital, people of all ages can be found here. Some come for help with chronic problems, while others come to address acute maladies caused by their lifestyles. Some patients may even come with no apparent illness, but simply to spend some quiet and peaceful time listening to their own bodies and getting attuned with themselves. Twin rooms or family suites are available at a reasonable cost and include excellent vegetarian food, massages, talks, mantra chanting, walks, and so on. The minimum period of stay is a week, but many patients feel so happy with the wonderful surroundings and the happy staff, that they choose to extend their visit, and end up staying for longer. The facility is also wheelchair friendly. There is no standard model or prescription for treatment. There are physicians on call at all times, and each case is treated uniquely.
Established in 1951 by Swami Kuvalayananda, the Gordhandas Seksaria College of Yoga & Cultural Synthesis is an institute of excellence for the training of Yoga instructors. Besides individuals that wish to become advanced Yoga teachers, the institute also conducts classes for military officers, police officers, medical professionals, business executives, and schoolteachers. The college is recognised by the Indian government as an Institute of Higher Learning. While the Yoga imparted at the college is taught as a secular activity, the aspects of spirituality and the science of health and healing are integrated within the teachings. The future may see a joint venture with the University of Pune to offer a longer undergraduate course as well as a more robust online learning course structure.

There are currently seven courses that are offered at the college:

1. Certificate Course in Yoga (6 weeks)
2. PG Diploma in Yoga Education (9 months)
3. PG Diploma in Yoga Therapy (18 months)
4. Foundation Course in Yoga (21 days)
5. Foundation Course in Ayurveda (21 days)
6. Advanced Course in Yoga (30 days)
7. B.A. - Yoga Philosophy (Six Semesters)
b. Online courses

1. Online Yoga Teacher’s Training Course
   100 hours Adhyayana
   100 hours Abhyaasa
   Authentic texts taught by Indian teachers

2. The Five Great Elements Rediscovered
   A course by Swami Nityamuktananda

3. Yoga Series
   Demonstration and Lectures

The most sought after scientific research treatise on Yoga, Yog Mimamsa, a quarterly scientific journal, was first published in 1924. The journal today has its audiences all over the world and has published 43 (Part II) Volumes till date.

Other publications include learning material on:

a. Training and Learning
b. Yoga Text and Reference Books
c. Souvenir - Proceedings
d. Yoga Therapy
e. CD/DVDs
The International Day of Yoga was celebrated on the 21st of June, 2016. The program was made up of two components, practicing Asanas and understanding the essence of Yoga.

1. Practice of Asana, Pranayama, and Dharana: Asanas for general health, well-being and self awareness together with simple Pranayama and concentration of the mind were practiced. This module had been developed by the Ministry of AYUSH, in consultation with all the Yoga institutes in the country.

2. Understanding the philosophy: the essence of Yoga is in its philosophy, with Astang Yoga making up for one of the important components. This ideology was discussed with experts from the field, who could make it relevant for participants in today’s perspective.

INTERNATIONAL DAY OF YOGA

INSTITUTIONAL RECOGNITIONS

1. Ministry of Education, Govt. of India, New Delhi
   The Institute is recognized as an ‘An All India Institute of Higher Education’ Vide letter No 7630/62-U.4 dt. 12th Nov. 1962.

2. Ministry of Finance, Govt. of India, New Delhi

3. Ministry of Home Affairs, Govt. of India, New Delhi

4. Ministry of Science & Technology, Govt. of India, New Delhi
   Recognition under the Scheme on Scientific and Industrial Research Organizations (SIRO’s) 1998. Recognition is up to 31.03.2016.

5. Finance Division, Mumbai, Govt. of Maharashtra
   14 days On duty leave once in three year and 6 times in service tenure permitted to Government of Maharashtra’s Employees for attending 10 days Yoga Training Programme. Vide letter dt. 3rd Feb. 2004.
6. Ministry of HRD, Department Secondary & Higher Education, Govt. of India, New Delhi
Nodal Agency / Resource Center under ‘Introduction of Yoga Education in Schools’. Vide letter dt.5th April 2004

7. Navodaya Vidyalaya Samiti, Govt.of India, Department Secondary & Higher Education, New Delhi
Recognized as ‘Kaivalyadhama as Yoga Consultant for Navodaya Vidyalayas’. Vide letter dt.6th September 2005

8. University of Pune, Pune
Approved Centre for Post graduate research 14.09.2007

9. Department of AYUSH, Ministry of Health and Family Welfare through MDNIY
Nodal Agency for implementation of the scheme of Swami Vivekananda District Wellness Centers.

MANDATE OF THE MINISTRY OF HUMAN RESOURCE DEVELOPMENT

Department-Related Parliamentary Standing Committee on Human Resource Development Hundred Eighty-Eighth Report 2006

“It is informed that the working of the Samiti and its programmes and activities have been assessed by expert committees specially constituted for the purpose, by the Government of India from time to time, the last such committee being constituted in 2001. All these committees were of the opinion that the grants to the Samiti should be continued so as to develop it into a Centre of Excellence for Scientific Research and Training so as to become an institution of national importance”


Wednesday, the 31st August 1949 - The Constituent Assembly of India met in the Constitution Hall, New Delhi at Nine of the Clock. Mr. President in the Chair (Hon'ble Dr. Rajendra Prasad). Discussion between Dr. B.R. Ambedkar and Dr. H.V. Kamath.

EXCERPT FROM THE SPEECH OF DR. H.V. KAMATH

With the advent of freedom and the dawn of Indian renaissance, I have no doubt in my own mind that our spiritual culture, our ancient culture, must be revived not in one direction only but in all possible directions. One objection that is levelled against spiritual culture - yogic culture especially - is that it is unscientific. Today the pioneer of scientific research in yoga, Swami Kuvalayananda, at Lonavla, is doing splendid work in this field. I am sure that as we grow in stature, as India’s freedom grows, there will be many more institutes of this kind which will promote research in the spiritual field. It is very necessary. As Mahayogi Aurobindo said recently, the West is turning to the East for some light and guidance, and if the East fails the West today then the world is doomed. He further exhorted us saying that India should not run after the materialistic baubles of the West. It is alright to increase the standard of living, but to become merely materialistic is not all in life. The world craves something else and the world is looking towards India. It is high time we did something in this direction and showed the light to an expectant world.

I hope the Union will promote agencies under its aegis to promote not merely historical and scientific research but also research in yoga and the spiritual field on a really scientific basis, science understood in the largest and most comprehensive sense, not in the very narrow sense of having a little laboratory, test tubes, flasks, pipettes and burettes, but the real scientific outlook of experiment, the outlook of a man seeking knowledge-scio “to know”.
CONTRIBUTE TO KAIVALYADHAMA

AREAS FOR CONTRIBUTION

The Green Ashram project
We seek donations of one thousand or in multiples. We use these to plant and nurture a tree. Donations are exempt for 50% deduction under section 80G of the income tax act.

Gaushala
You can donate towards feeding of the cows, their medical services or towards development. Donations are exempt for 50% deduction under section 80G of the income tax act.

Scientific Research
The institute is engaged in a variety of scientific research projects. It needs to upgrade systems, procure research equipment and execute projects. Contributions are welcome.
Details of the project can be accessed on the website at http://kdham.com/donate

Contribution to College
We aim to enhance the capabilities of the college and we prepare to extend the building.
Details of the project can be accessed on the website at http://kdham.com/donate

OUR CONTRIBUTION TO THE ENVIRONMENT

ENVIRONMENTAL ENDEAVOURS

The institute has integration toward environment and endeavours to be in complete harmony. It has adopted ways and means to achieve them.

Using Solar Energy
All public water heating systems are powered through solar. The institute has a 70kWA solar generation facility.

Nature, Plants and Gardens
The institute has been able to develop varieties of gardens and plantations with expert help.

Harit Vanam
An effort to create a seed bank and plant indigenous plants.

Aushadhi Vanam
An effort to create a medicinal plantation which is also used by our therapy centre.

Kamdhenu Vatika
The institute has a Gaushala which houses around 50 cows. Ayurveda has identified special plants as feed to enhance the health of the cows. This plantation is developed with that intention.
YOGA HAS A COMPLETE MESSAGE FOR HUMANITY. IT HAS A MESSAGE FOR THE HUMAN BODY. IT HAS A MESSAGE FOR THE HUMAN MIND AND IT HAS ALSO A MESSAGE FOR HUMAN SOUL

— SWAMI KUVALAYANANDA (FOUNDER OF KAIVALYADHAMA)

I BOW DOWN TO THE GREAT PATANJALI MUNI WHO SHOWED THE WAY FOR THE REMOVAL OF THE IMPURITIES FROM THE MIND THROUGH YOGA, FROM THE SPEECH THROUGH GRAMMER AND FROM THE BODY THROUGH AYURVEDA

SPONSORS: KAIVALYADHAMA
ANUMODAK: SMT. KUSUMBEN KHANTILAL LALCHAND SHAH, TALAJAWALA-BOMBAY