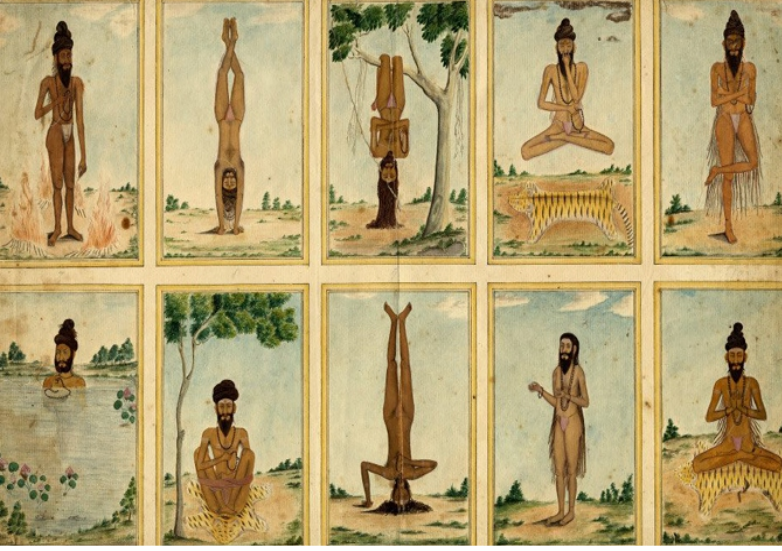
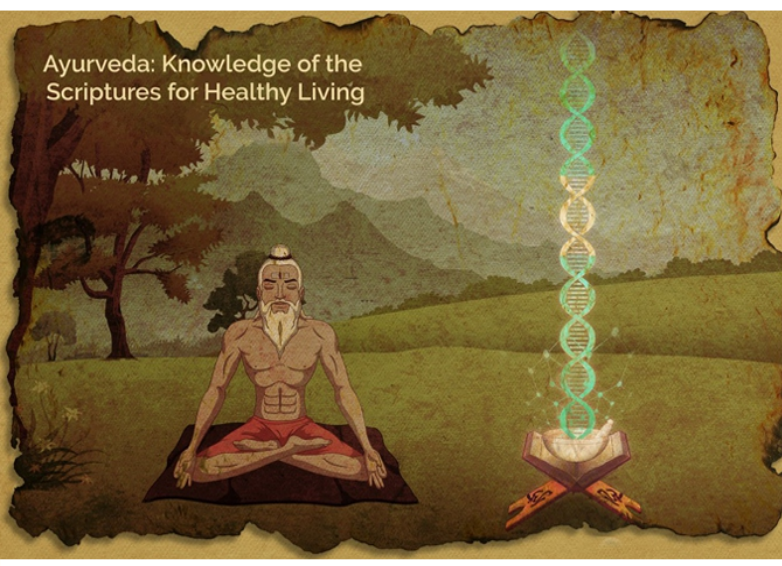


Ayurveda: Knowledge of the  
Scriptures for Healthy Living



Registered in  
नीति आयोग  
National Institute for  
Transforming India



महर्षि वाग्भट आयुर्वेदा एवम योगा शैक्षिक संस्थान

**MAHARISHI VAGBHATA AYURVEDA &  
YOGA SHAIKSHIK SANSTHAN**

**INFORMATION LEAFLET**

Estb. And Incorporated by mvayve Society Under SRA Act 2006 Himachal Govt. of India For The Literacy of Ayurveda, Yoga, Vedic Studies Under The Guideline of National Education Policy Govt. Of India. MVAYV is an ISO 9001:2015 Certified And GMP Certified And Also Accredited Member of Various National And International Bodies.

[www.mvayv.org](http://www.mvayv.org)



## INTRODUCTION OF INSTITUTE

Maharishi Vagbhat Ayurveda & Yoga Shaikshik Santhan (MVAYV) is an autonomous institute established and incorporated by the act of SRA 2006 under the Govt. of Himachal Pradesh for Ayurveda & Yoga Literacy under the guideline of national education policy 1986. MVAYV is an ISO 9001:2015 Certified and GMP certified and also accredited member of various national and international Bodies. MVAYV is primarily with a purpose to enhance reception of Ancient Indian System of Medicine to ensure effective and systematic instructions, schooling, training, research, development and application of Ayurveda, Yoga along with primitive health practises that are more effective in treating chronic conditions that do not respond well to conventional western medicines.

At the MAHARISHI VAGBHATA AYURVEDA & YOGA SHAIKSHIK SANTHAN Institute, we teach traditional Yoga, Ayurveda and a range of ancient Indian therapies as well as other Eastern methodologies to heal, treat and maintain the quality of life. All our alternative, holistic and spiritual treatments, being a science of self-healing, incorporates nutrition, cleansing, exercises and adopting lifestyle changes as well as practices that not only rejuvenates body, mind, and spirit but can also help an individual to embark upon a healthier and more balanced life bringing a fulcrum point for healthy transformation.

## Vision

Our vision is to wake India to the glorious possibilities of Ayurvedic efficacies and facilitate the re-emergence of ancient healings along with alternative, holistic and spiritual therapies so that it assimilates with all aspects of human existence – making India, healthier and happier.

## Mission

Our mission is to develop a supportive environment that encourages individuals to integrate ancient healing practices and natural health sciences into their daily lives to combat temporary as well as life-long conditions effectively without much dependency on conventional allopathic medicines.

## Why MVAYV

1. We have various faculty members who have vast experience from all of these different traditions and very good exposure of teaching Ayurved, Yoga and holistic courses.
2. We have basic as well as advanced courses that students can cover at a pace of their own.
3. We have authorised center network in nation wide to promote training and development.



# Chairman's Message



There is no better way to pay back to the society than providing the most desired and important infrastructure in the form of modern education in Ayurveada and Yoga.

**Maharishi Vagbhata Ayurveda and Yoga Shaikshik Sansthan** is resolved and established by MVAAYVE Society Registered as SRC Act 2006 Himachal Pradesh under the Guideline of National Education Policy Govt. of India. A Not for Profit Trust/ society works for spreading the awareness of Ayurveda and Yoga in daily life for happy and healthy living

Ayurveda Systems of healthcare form the foundation of India's Medical Heritage. These systems are not merely sciences of Disease and Drug, but have their own conceptual frameworks touching at every aspect of health. Path-finding visionaries have appeared in each of different streams of Ayurveda at different times in history and made notable contributions to the growth and the development of respective streams. Ayurveda is the part of Yoga. And Yoga is the part of Ayurveda.

Health is Wealth. Yoga helps us to shape our health in this rapid modern life style. Yoga is not only for physical health. It also is about inner peace, emotional balance and spiritual growth. Social Harmony is also created through regular practice of Yoga. Yoga way of life brings all round growth in our life. To be healthy and happy is our very nature. Due to different reasons, we have gone away from our health. Our lack of being conscious of it results in this drift. Yoga is a wonderful answer to come back to our nature since yoga builds that awareness and consciousness towards health and happiness

**MVAAYSS** strives to spread Yoga to its fullest extent. Yoga is a way of life, yes it is a complete philosophy of life based on scientific principles and it can be used effectively for Self Healing and Self Realization. Yoga is not a mere exercise technique. Rather, it is a tool that unites our mind, body, and soul assisting one on a journey to reaching the profound state of Self Realization.

You would find a wealth of learning opportunities at **MVAAYSS** and institutions of higher learning that would serve as an essential stepping stone to a fulfilling life and career



# About Maharishi Vagbhata

**Maharishi Vagbhata** is one of the most influential classical writers of Ayurveda. His life duration was 135 years. Several works are associated with his name as author, principally the Ashtangasangraha and the Ashtangahridayasamhita. Both works make frequent reference to the earlier classical works, the Charaka Samhita and the Sushruta Samhita. Vagbhata is said, in the closing verses of the Ashtanga Sangraha, to have lived in Sind (today in Pakistan), and to have been the son of Simhagupta and pupil of Avalokita. He was a vedic, as is shown by his explicit praise for the Shiva by name at the start of the Ashtangasangraha, and his praise of the Shiva under the title "Unprecedented Teacher" in the opening verse of the Ashtanga hridayasamhita. His work contains syncretic elements.

Vagbhata was a disciple of Charaka. Both of his books were originally written in Sanskrit with 7000 sutra. According to Vagbhata, 85% of diseases can be cured without a doctor; only 15% of diseases require a doctor.

Vagbhata are considered to be "The Trinity" of Ayurvedic knowledge, with Vagbhata coming after the other two. According to some scholars, Vagbhata lived in Sindh around the sixth century. Not much is known about him personally, except that he was most likely to have been a vedic, as he makes a reference to Lord Shiva in his writings, and his sons, grandsons, and disciples were all vedic. It is also believed that he was taught Ayurvedic medicine by his father and a veda monk, named Avalokita.





# About YOGA AND NATUROPATHY

**“What is yoga, exactly? Is it just an exercise form? Is it a religion, a philosophy, an ideology? Or is it something else entirely? The word "yoga" literally means "union”**

The word “yoga” essentially means, “that which brings you to reality”. Literally, it means “union.” Union means it brings you to the ultimate reality, where individual manifestations of life are surface bubbles in the process of creation. Right now, a coconut tree and a mango tree have popped up from the same earth. From the same earth, the human body and so many creatures have popped up. It is all the same earth. Yoga means to move towards an experiential reality where one knows the ultimate nature of the existence, the way it is made. There is four types of YOGA.

## 1. BHAKTI YOGA



Bhakti yoga, also called Bhakti marga (literally the path of Bhakti), is a spiritual path or spiritual practice within Hinduism focused on loving devotion towards a personal god. It is one of the paths in the spiritual practices of Hindus, others being Jnana yoga and Karma yoga. The tradition has ancient roots. Bhakti is mentioned in the Shvetashvatara Upanishad where it simply means participation, devotion and love for any endeavor. Bhakti yoga as one of three spiritual paths for salvation is discussed in depth by the Bhagavad Gita.

## 2. GNANA YOGA



Gnana yoga, also known as gnanamarga, is one of the several spiritual paths in Hinduism that emphasizes the "path of knowledge", also known as the "path of self-realization". It is one of the three classical paths (margas) for moksha (salvation, liberation). The other two are karma yoga (path of action, karmamarga) and bhakti yoga (path of loving devotion to a personal god, bhaktimarga). Later, new movements within Hinduism added raja yoga as a fourth spiritual path, but it is not universally accepted as distinct from the other three.

## 3. KARMA YOGA



Karma yoga, also called Karma marga, is one of the four spiritual paths in Hinduism, one based on the "yoga of action". To a karma yogi, right work done well is a form of prayer. It is one of the paths in the spiritual practices of Hindus, others being Raja yoga, Jnana yoga (path of knowledge) and Bhakti yoga (path of loving devotion to a personal god). The three paths are not mutually exclusive in Hinduism, but the relative emphasis between Karma yoga, Jnana yoga and Bhakti yoga varies by the individual.

## 4. KRIYA YOGA



Kriya Yoga is described by its practitioners as the ancient Yoga system revived in modern times by Mahavatar Babaji through his disciple Lahiri Mahasaya, c. 1861. Kriya Yoga was brought to international awareness by Paramahansa Yogananda's book Autobiography of a Yogi and through Yogananda's introductions of the practice to the west from 1920. Kriya Yoga is the "Yoga of Action According to Yogananda the ancient Yogic text the Yoga Sutras of Patanjali, contains a description of Kriya Yoga in the second chapter II.49: "Liberation can be attained by that pranayama which is accomplished by disjoining the course of inspiration and expiration.



# 50 Best Yoga Poses & Asanas That Every Beginner Should Know

We have to start physical exercising regularly in the morning and evening and control our eating habits too. So, begin practising yoga asanas for maintaining good health. For beginners, a warm-up or a stretch exercise is the first step. First, you need to find out the list stretching yoga asanas in yoga and their benefits. We have listed some of the best yoga exercises and positions with pictures that will help you perform them efficiently.

1. Surya Namaskar (Sun Salutation)	26. Garudasana (Eagle Pose)
2. Full Body Yoga Tadasana – The Mountain Pose	27. Natarajasana (Lord Of The Dance Pose)
3. Standing Forward Fold Pose (Uttanasana Yoga)	28. Naukasana Posture (Boat Pose)
4. The Triangle Pose (Trikonasana Yoga)	29. Marjariasana (Cat Pose)
5. Bow Pose (Dhanurasana Yoga)	30. Utthita Hasta Padangusthasana (Extended Hand To Toe Pose)
6. Slow Stretching Yoga Asana For Neck	31. Hasta Uttanasana (Raised Arms Pose)
7. Kapalbhati Pranayama Yoga Pose	32. Hastapadasana (Forward Bend Pose)
8. Bound Angle Pose – Baddha Konasana Yoga	33. Prasarita Padottanasana (Wide-Legged Forward Bend)
9. Relaxing Yoga Asana (Eagle Twist Yoga)	34. Vrikshasana Yoga (Tree Pose)
10. Headstand Pose (Sirsasana Yoga Pose)	35. Ardha Chakrasana (Half Wheel Pose)
11. Sarvangasana (Shoulder Stand)	36. Viparita Virabhadrasana (Reverse Warrior Pose)
12. Paschimottanasana (Forward Bend Pose)	37. Chakrasana Yoga (Full Wheel Pose)
13. Plough Pose (Halasana Yoga Pose)	38. Practice Ardha Chandrasana (Half Moon Pose)
14. Ardha Halasana (Half Plough Pose)	39. Adho Mukha Svanasana
15. Bhujangasana (Cobra Pose)	40. Vyaghrasana (Tiger Pose)
16. Pavanamuktasana (Wind Removing Pose)	41. Yoga Bakasana (Crow Pose)
17. Uttana Padasana (The Raised-Leg Pose)	42. Makarasana (The Crocodile Pose)
18. Setu Bandhasana Yoga Pose (Bridge Pose)	43. Salabhasana (Locust Pose)
19. Vajrasana (Diamond Pose)	44. Bhekasana (Frog Posture)
20. Half Twist Pose (Matsyendrasana)	45. Gomukhasana Yoga (The Cow Head Pose)
21. Ananda Balasana (Happy Baby Pose)	46. Virasana Yoga Pose (Hero Pose)
22. Balasana (Child’s Pose)	47. Supta Virasana Yoga (Reclined Hero Pose)
23. Shavasana (Corpse Pose)	48. Kumbhakasana (Plank Pose)
24. Virabhadrasana (Warrior Pose)	49. Vasisthasana (Side Plank Pose)
25. Ustrasana (Camel Pose)	50. Utthan Pristhasana (Lizard Pose)





# About AYURVEDA ?

Ayurveda is a 5,000-year-old system of natural healing that has its origins in the Vedic culture of India. Although suppressed during years of foreign occupation, Ayurveda has been enjoying a major resurgence in both its native land and throughout the world. Tibetan medicine and Traditional Chinese Medicine both have their roots in Ayurveda. Early Greek medicine also embraced many concepts originally described in the classical Ayurvedic medical texts dating back several thousands of years.

## There Are Three Principal Early Texts on Ayurveda

1. Charaka Samhita
2. Sushruta Samhita
3. Bhela Samhita

## Ayurveda in INDIA

According to some sources, up to 80 percent of people in India use some form of traditional medicine, a category which includes Ayurveda.

In 1970, the Indian Medical Central Council Act which aimed to standardise qualifications for Ayurveda practitioners and provide accredited institutions for its study and research was passed by the Parliament of India. In 1971, the Central Council of Indian Medicine (CCIM) was established under the Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha medicine and Homoeopathy (AYUSH), Ministry of Health and Family Welfare, to monitor higher education in Ayurveda in India. The Indian government supports research and teaching in Ayurveda through many channels at both the national and state levels, and helps institutionalise traditional medicine so that it can be studied in major towns and cities. The state-sponsored Central Council for Research in Ayurvedic Sciences (CCRAS) is designed to do research on Ayurveda. Many clinics in urban and rural areas are run by professionals who qualify from these institutes. As of 2013, India has over 180 training centers offer degrees in traditional Ayurvedic medicine.



# INTRODUCTION OF SOWA-RIGPA

## Origin and Birth place of SOWA-RIGPA

Sowa-Rigpa” commonly known as Amchi system of medicine is one of the oldest, Living and well documented medical tradition of the world. It has been popularly practice in Tibet, Magnolia, Bhutan, some parts of China, Nepal, Himalayan regions of India and few parts of former Soviet Union etc. There are various schools of thought about the origin of this medical tradition, some scholars believe that it is originated from India; some says China and others consider it to be originated from Tibet itself. The majority of theory and practice of Sowa-Rigpa is similar to “Ayurveda” . The first Ayurvedic influence came to Tibet during 3rd century AD but it became popular only after 7th centuries with the approach of Buddhism to Tibet. There after this trend of exportation of Indian medical literature, along with Buddhism and other Indian art and sciences were continued till early 19th century.

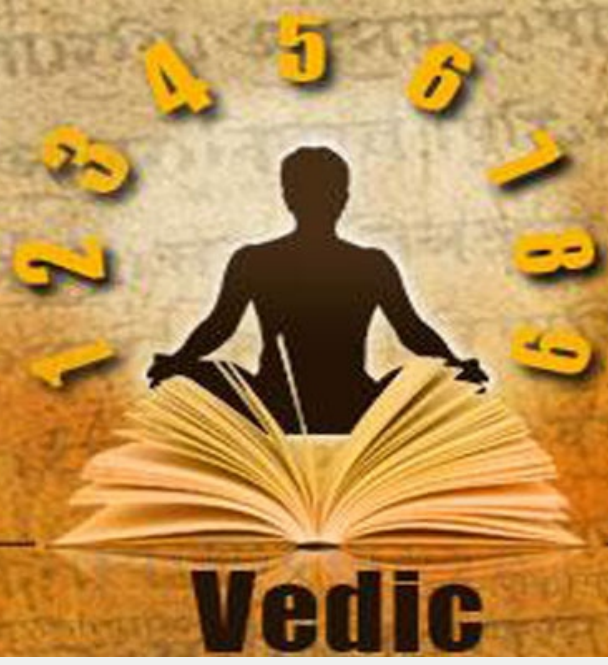
India has always been favorite place for learning Buddhist art and culture for Tibetan students; lots of Indian scholars were also invited to Tibet for prorogation of Buddhism and other Indian art and sciences. This long association with India had resulted in translation and preservation of thousands of Indian literature on various subjects like religion, sciences, arts, culture and language etc. in Tibetan language. Out of these around twenty-five text related to medicine are also preserved in both canonical and non-canonical forms of Tibetan literatures. Many of this knowledge were further enriched in Tibet with the knowledge and skills of neighboring countries and their own ethnic knowledge. “Sowa-Rigpa” (Science of healing) is one of the classic examples of it. Gyud-Zi (four tantra) the fundamental text book of this medicine was first translated from India and enriched in Tibet with its own folklore and other medical tradition like Chinese and Persian etc. The impact of Sowa-Rigpa along with Buddhism and other Tibetan art and sciences were spread in neighboring Himalayan regions. In India this system has been practiced in Sikkim, Arunachal Pradesh, Darjeeling (West Bangal), Lahoul & Spiti (Himanchal Pradesh) and Ladakh region of Jammu& Kashmir etc.

### Theory and Practice

Sowa-Rigpa is based on the principles of Jung-wa-nga (Skt: panchamahabhutas) and Ngepa-Sum (Skt: Tridosa). Bodies of all the living beings and non living objects of the universe are composed of Jung-wa-nga; viz Sa, Chu, Me, Lung and Nam-kha (Skt: Prithvi, Jal, Agni, Vayu and Akash). The physiology, pathology Pharmacology and metria -medica of this system are established on these theories. Our body is composed of these five Cosmo physical elements of Jung-wa-nga; when the proportion of these elements is in imbalance in our body disorder results. The medicine and diet used for the treatment of disorders are also composed of the same five basic elements. In the body these elements are present in the form of Ngepa-Sum (Skt: Tri-dosa) Lus-sung-dun (Skt: Sapta Dhatu) and Dri-ma-Sum (Skt: Trimala) In drugs, diet and drinks they exist in the form of Ro-dug (Skt: Shast-rasa) Nus-pa (Virya) Yontan (Skt: Guna) and Zhu-jes (Skt: Vipaka). It is in context of this theory that a physician would use his knowledge, skills and experience in treating a patient, using the theory of similarity and dissimilarity (Skt: Samanaya and Visesa) of five elements.

### The basic theory of Sowa-Rigpa may be adumbrated in terms of the following five points:

- o- The body in disease as the locus of treatment;
- o- Antidote, i.e., the treatment;
- o- The method of treatment through antidote;
- o- Medicine that cures the disease;
- o- Materia Medica, Pharmacy & Pharmacology



## About VEDAS?

# Vedic

The Vedic Period or the Vedic Age refers to that time period when the Vedic Sanskrit texts were composed in India. The society that emerged during that time is known as the Vedic Period, or the Vedic Age, Civilization. The Vedic Civilization flourished between the 1500 BC and 500 BC on the Indo-Gangetic Plains of the Indian subcontinent. This civilization laid down the foundation of Hinduism as well as the associated Indian culture. The Vedic Age was followed by the golden age of Hinduism and classical Sanskrit literature, the Maurya Empire and the Middle Kingdoms of India.

## Vedic Science

Ayurveda and Yoga are two close facets of the Vedic science – the earliest Indian philosophy of consciousness. Both the systems have the same origin, come from the same culture and share the same practice and methodology.

'Ayurveda', is not just a medical system that treats diseases, but is a science of life aimed at accomplishing optimal health and longevity. This holistic system aids us in healing, leading one onto the route to self-realization and making us unlock our vivacious energy. Ayurveda outlines wellbeing as **harmony of the mind, body and higher self, which precisely** connects this science to Yoga.

In Yoga, our consciousness is our main centre. It **balances the mind and the body** by progressively allowing an individual to rediscover his full potential at all levels – psychological, physical and spiritual. Besides, Yoga is not only a path from the physical to the spiritual, but is also a union between the individual and universal consciousness.

# VATA



## Qualities reflecting the elements of Space and Air

Vata derives from the elements of Space and Air and translates as “wind” or “that which moves things.” It is the energy of movement and the force governing all biological activity. Vata is often called the “King of the Doshas,” since it governs the body’s greater life force and gives motion to Pitta and Kapha.

Just as the wind in balance provides movement and expression to the natural world, the balanced Vata individual is active, creative, and gifted with a natural ability to express and communicate. When the wind in a Vata type rages like a hurricane, negative qualities quickly overshadow these positive attributes. Common signs of Vata imbalance include anxiety and bodily disorders related to dryness, such as dry skin and constipation.

The qualities of Vata are dry, rough, light, cold, subtle, and mobile. A Vata individual will display physical and mental characteristics that reflect these qualities in both a balanced and an imbalanced state.

The main locations of Vata in the body are the colon, thighs, bones, joints, ears, skin, brain, and nerve tissues. Physiologically, Vata governs anything related to movement, such as breathing, talking, nerve impulses, movements in the muscles and tissues, circulation, assimilation of food, elimination, urination, and menstruation. Psychologically, Vata governs communication, creativity, flexibility, and quickness of thought.

### *Key Words to remember: Grounding, Warming, Routine*

- Eat a Vata-balancing diet.
- Eat in a peaceful environment.
- Engage in wholesome and contemplative activities (like spending time in nature).
- Follow a regular daily routine.
- Go to bed early.
- Meditate daily.
- Do gentle physical exercise like yoga, swimming, tai chi, or walking.

### **Ways Vata Becomes Imbalanced**

- Eating Vata-aggravating foods
- Eating while anxious or depressed
- Eating on the run
- Drinking alcohol, coffee, or black tea
- Smoking cigarettes
- Following an irregular daily routine
- Going to bed late at night

# PITTA



## Qualities reflecting the elements of Fire and Water

Pitta derives from the elements of Fire and Water and translates as “that which cooks.” It is the energy of digestion and metabolism in the body that functions through carrier substances such as organic acids, hormones, enzymes, and bile. While Pitta is most closely related to the element of Fire, it is the liquid nature of these substances that accounts for the element of Water in Pitta’s make-up.

The qualities of Pitta are oily, sharp, hot, light, moving, liquid, and acidic. A Pitta individual will display physical and mental characteristics that reflect these qualities in both a balanced and imbalanced state.

The main locations of Pitta in the body are the small intestine, stomach, liver, spleen, pancreas, blood, eyes, and sweat. Physiologically, Pitta provides the body with heat and energy through the breakdown of complex food molecules. It governs all processes related to conversion and transformation throughout the mind and body. Psychologically, Pitta governs joy, courage, willpower, anger, jealousy, and mental perception. It also provides the radiant light of the intellect. When a person has a tendency to “overheat,” excess Pitta is usually the culprit. Just as a campfire may turn into a forest fire without proper care, the internal fire of the mind and body must be kept in check.

The balanced Pitta individual is blessed with a joyful disposition, a sharp intellect, and tremendous courage and drive. As the fire of the mind and body becomes unruly, however, the laughing Pitta quickly becomes the yelling Pitta. Anger, rage, and ego replace Pitta’s positive attributes, leaving an individual who is bitter with life and overbearing towards others. There is a saying that imbalanced Pitta individuals don’t go to hell; they simply create it wherever they go! Pitta imbalances commonly manifest in the body as infection, inflammation, rashes, ulcers, heartburn, and fever.

### *Ways to Balance Pitta*

#### **Key Words to Remember: Cooling, Calming, Moderation**

- Eat a Pitta-balancing diet.
- Eat in a peaceful environment.
- Avoid artificial stimulants.
- Engage in calming activities, like spending time in nature.
- Meditate daily.
- Do calming physical exercise, such as yoga, swimming, tai chi, or walking.

### *Ways Pitta Becomes Imbalanced*

- Eating Pitta-aggravating food
- Eating while angry
- Drinking coffee, black tea, or alcohol
- Smoking cigarettes
- Over-working
- Being overly competitive

# KAPHA



Qualities reflecting the elements of Water and Earth.

Kapha derives from the elements of Earth and Water and translates as “that which sticks.” It is the energy of building and lubrication that provides the body with physical form, structure, and the smooth functioning of all its parts. Kapha can be thought of as the essential cement, glue, and lubrication of the body in one.

The qualities of Kapha are moist, cold, heavy, dull, soft, sticky, and static. A Kapha individual will display physical and mental characteristics that reflect these qualities in both a balanced and imbalanced state.

The main locations of Kapha in the body are the chest, throat, lungs, head, lymph, fatty tissue, connective tissue, ligaments, and tendons. Physiologically, Kapha moistens food, gives bulk to our tissues, lubricates joints, stores energy, and relates to cool bodily fluids such as water, mucous, and lymph. Psychologically, Kapha governs love, patience, forgiveness, greed, attachment, and mental inertia. With its earthly makeup, Kapha grounds Vata and Pitta and helps offset imbalances related to these doshas.

Just as a nourishing rainstorm may turn into a rampant flood, the fluids of the body may flood the bodily tissues, contributing to a heavy dampness that weighs down the body and clouds the mind. This dense, cold, and swampy environment becomes the breeding ground for a number of bodily disorders such as obesity, sinus congestion, and anything related to mucous. Mentally, the loving and calm disposition of the Kapha individual may transform into lethargy, attachment, and depression.

## *Ways to Balance Kapha*

**Key words to remember: Drying, Stimulating, and Expression**

- Eat a Kapha-balancing diet.
- Eat in a loving environment.
- Avoid a luxurious, leisurely lifestyle
- Focus on non-attachment in daily life.
- Do emotional housekeeping regularly.
- Make time for introspective activities, like meditation and writing.
- Make a distinction between being nice and being taken advantage of.
- Go to bed early and rise early, with no daytime naps.

## *Ways Kapha Becomes Imbalanced*

- Eating Kapha-aggravating food
- Overeating
- Eating to offset emotions (like indulging in sweets when depressed)
- Spending too much time in cool, damp climates
- Not engaging in physical activity
- Spending most of one’s time indoors (especially on the couch watching TV!)
- Avoiding intellectual challenges

# HEALTH SCENARIO

India's rank in the **Human Development Index Report 2018 (130 out of 189 countries)** issued by the UNDP illustrates height of ignorance of Indian health sector.

## Some Disturbing and Alarming Stastics in Indian Healthcare System:

1. India spends 1.4% of GDP on health (which is less than countries like Sri Lanka and Nepal). Source: India Spend, January 2018.
2. An assessed 469 million people do not have regular access to essential medicines. Source: WHO
3. 70% of the overall household expenditure on health is on medicines. Source : WHO.
4. Studies have shown the rising out-of-pocket (OOP) costs on healthcare is forcing around 32-39 million Indians below the poverty line annually. Source First Post, NCBI.
5. Heart disease (1/4 people) and stroke is the biggest killer of men and women in India Source.
6. 7% of indians fall below the poverty line just because of indebtedness due to this expenditure, as well as that this figure hasn't changed much in a decade. Nearly 23% of the sick can't afford to pay for healthcare due to these payments.  
Source Oxfam India
7. 55 million were pushed into poverty in a single year due to unaffordable healthcare. (PHFI, 2018).
8. 33 out of 55 million fell under the poverty line due to expenditure on medicines alone. (PHFI, 2018)

## Though Health Care is a Fundamental Right, It is Not Fundamentally Right in India

Though public health centers, dispensaries, hospitals and other medical facilities exist, they are not adequate to cater to the ever-growing needs of India's extensive population. Besides, India has only 10 lakh registered doctors to cater to 1.3 billion citizens and going by the MCI claims, half of the doctors are quacks (the unregistered ones who do not hold a proper degree in allopathy). Also, while urban areas have 58% qualified doctors, the number in rural areas is as low as 18.8%.

Even though India continues to devote about 1.4% of its GDP on health sector, it is far less than the required amount. In fact, some of the poorest countries of the world spend more than India when it comes to investing in healthcare. The availability of public healthcare services is appalling. There is only 1 allopathic government doctor per 10,189 people, only 1 hospital bed per 2046 people, and 1 state-run hospital per 90,343 people. According to National Health Profile, out of 1 million doctors in India, only 10% of them work in the public health sector. They lack dedicated staff, good infrastructure, proper management and many significant things that are required to deliver appropriate healthcare.

Under Article 21 of the Indian Constitution, The Supreme Court has held healthcare to be a fundamental right. However, with government spending of just over a percent of GDP affirms that India's healthcare needs remain under served. No wonder, primary healthcare is in shambles.

The World Bank estimates that 90% of all health needs can be met at the primary healthcare level however, in India, there is only 1 primary healthcare centre for more than 51,000 people. India, as a country, has grossly under-invested in the area that should matter the most.

## FAILURE OF ALLOPATHY

Allopathy, the modern medicine is the most acceptable medicine therapy by majority of people. It has number of advantages that makes it as the uppermost medicine system in the present time but it does have flaws like inefficacy in curing certain chronic diseases and then again the adverse effects are unavoidable.

### Besides, there are drawbacks as well

- New drug discovery and development is time consuming and costly, leading to billions of dollars being spent on launching a new drug.
- Use of modern system is associated with either partial response or non-responsiveness in some patients.
- Some of the new drugs are found to be unsafe during post-marketing surveillance, hence making long-awaited discovery a failure. Inadequacy in treating chronic diseases such as allergies, arthritis, and hyperacidity.
- Organisms becoming resistant to the drugs, leading to the lack in the remedies left with the modern system for resistant organisms.
- Blind eye toward spiritual and social health

## AMALGAMATION OF ALLOPATHY WITH AYURVEDA

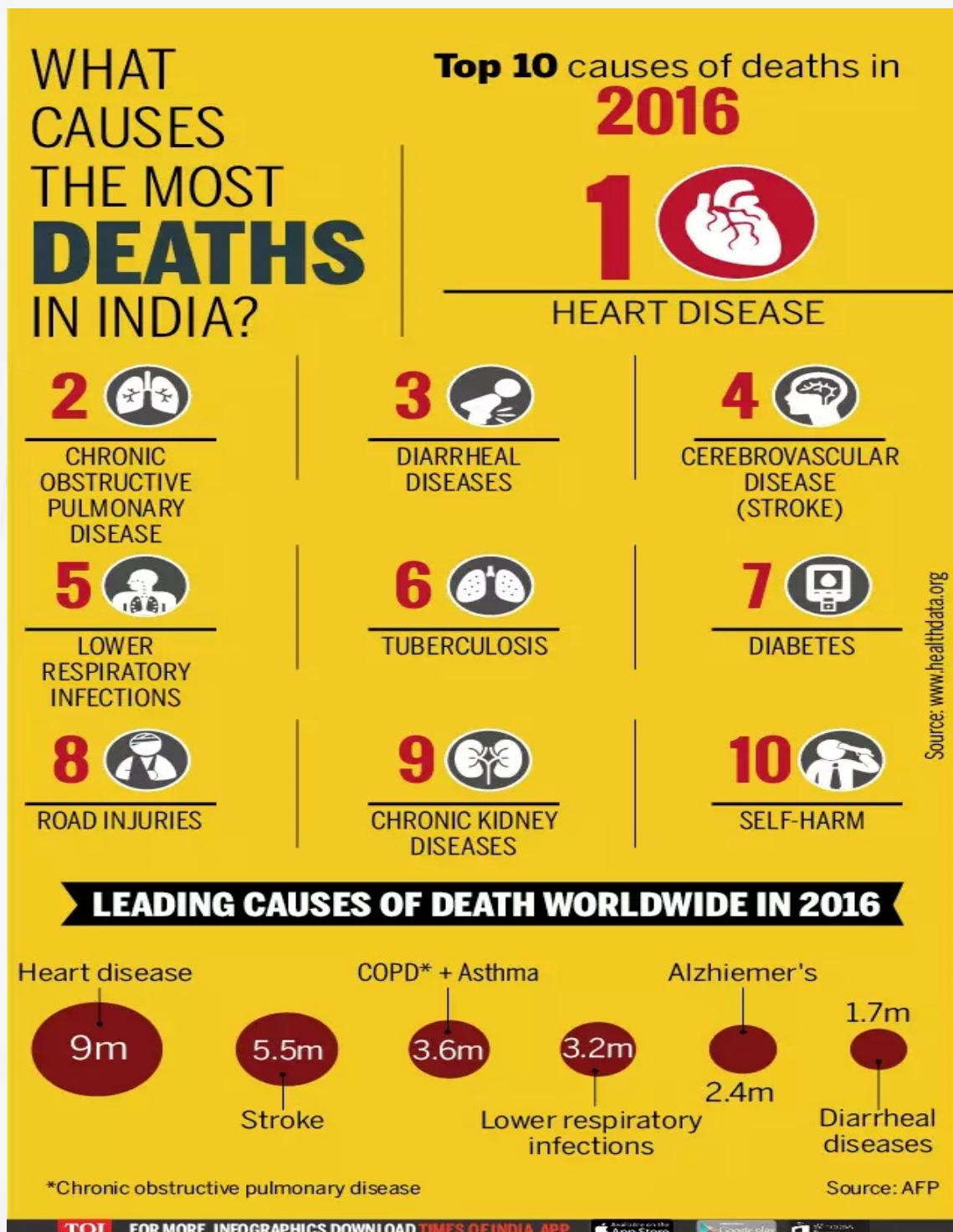
Various disorders respond better to alternative remedies: take the example of *oksharasutra therapy* for anorectal problems. While allopathic treatment is surgical, and is associated with a risk of reappearance, the *ksharasutra* remedy (which involves the use of an alkaline medicated thread), is both, effective and works for long term.

The future of healthcare therefore lies in effective collaboration between physicians, ayurvedic practitioners, massage therapists and yoga experts.

Though mingling modern medicine with traditional therapies is not an easy mission, we need to gear up for an era of integrative medicine. Adopting an "either-or" method to healthcare, which forces people to choose between allopathic treatment and Ayurvedic therapies is doomed to failure in long-term especially with the inflow of new disorders. It's time for us to change its tune.

### Death Rate

Approximately 61% of deaths in India are due to non-communicable diseases, which include diabetes, heart disorders, and cancer. The other big killers include lung diseases caused by air pollution and life-style related things such as smoking.



# MEMBERSHIP TYPE

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## Institutional Membership

Institutional Membership is for institutes/organizations/foundations that support MVAYV's mission to preserve, promote and advance the consciousness-based knowledge, philosophy, science and practice of Yoga and Ayurveda. These Educational institutions can offer MVAYV recognized educational programs for training students as well as training Ayurvedic Practitioners, health counsellors and/or Ayurvedic Yoga Therapists through an inclusive process led by an allied association. Under the membership institutions are allowed to use the MVAYVA logos, and statements. Institutional membership also grants free access and privilege to participate in MVAYV Conference, Seminars, and communications.

**Membership Fee – Rs. 10,000 annually**

## Associate Membership

Associate Membership is for businesses that support MVAYV's mission to preserve, promote and advance the consciousness-based knowledge, philosophy, science and practice of Yoga and Ayurveda. MVAYV's associate membership is open to all Yogic, therapist, Vedic Science and Ayurvedic professionals who along with us can drive the future of Ayurveda across India and abroad. Under the membership plan, these professionals can open, and run centers under brand MVAYV. Any business created by associate members is certain of lifetime royalty.

**Membership Fee – Rs. 1,00,000 for 3 years**

## Individual Membership

Individual Membership is for professionals and experts that share MVAYV's mission to preserve, promote and advance the consciousness-based knowledge, philosophy, science and practice of Yoga and Ayurveda but are devoid of any certificate or credential. Under this membership plan, various professionals of Ayurveda, Yoga, Vedic science and related fields who do not have a professional certification, but who have been teaching and schooling are awarded with certificates. Individual membership also grants free access and privilege to participate in MVAYV Conference, Seminars, and communications.

**Membership Fee – Rs.25,000 for Lifetime**

## Honorary Membership

Honorary Membership is a gesture of honour that is granted by MVAYV to veterans that have spent decades in order to preserve, promote and advance the consciousness-based knowledge, philosophy, science and practice of Yoga, Ayurveda, related fields and/or distinguished personalities who have rendered meritorious services to humanity. The membership is a lifetime appointment with full benefits, rights and privileges of MVAYV's Individual membership.

# DEPARTMENTS

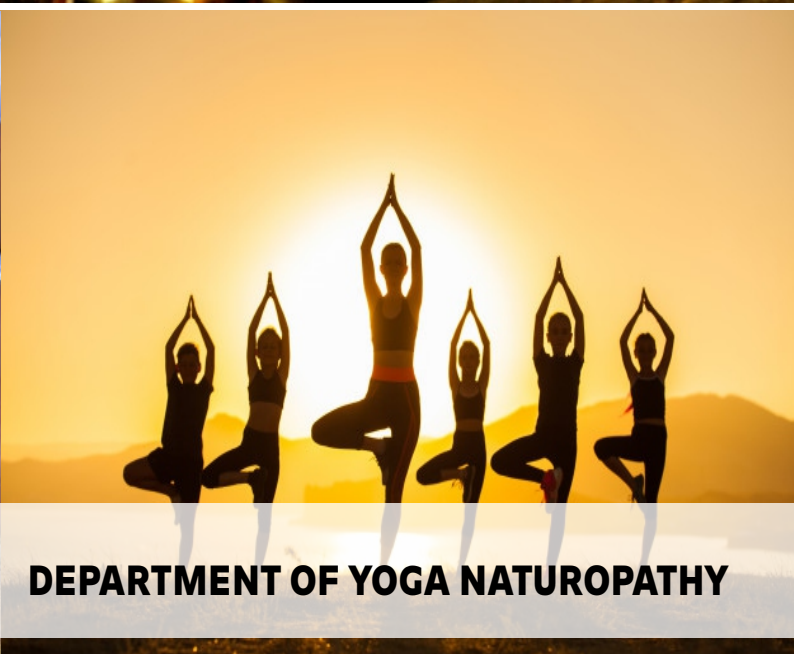
**MAHARISHI VAGHBHATA AYURVEDA  
YOGA SHAIKSHIK SANSTHAN**



**DEPARTMENT OF AYURVEDA**



**DEPARTMENT OF  
RASAYANSHALA**



**DEPARTMENT OF YOGA NATUROPATHY**



**THE VEDAS AND  
THE BIRTH OF SCIENCE**

**DEPARTMENT OF VEDIC SCIENCE**

# OUR PROGRAMMES



## Alternative Therapy Course

Holistic Therapy | Water Therapy | Pyramid Therapy | Su-Jok Therapy | Pendulum Therapy | Aroma Therapy | Fruit Therapy | Magnet Therapy | Laughing Therapy | Color Therapy | Breathing Therapy | Vasthu Therapy | First-Aid Therapy | Gem And Jewels Therapy | Natural Therapy |

## Ayurveda Course

Ayurveda in Thekkny Kripa | Ayurveda Massage & Treatment | Ayurveda Therapist | Ayurvedic Beauty Care | Ayurvedic compounder | Ayurvedic Food and Nutrition | Ayurvedic Herb Cultivation | Ayurvedic Masseur | Spa Massage by Ayurveda | Woman Ayurvedic Health Worker | Panchakarma Therapy Panchakarma Tantra Sahayak | Panchkarma Assistant | Ayurveda Healthcare | Ayurveda Nursing | Ayurveda Sanskrit Padavika | Ayurvedic Health Counselor | Ayurvedic Knowledge | Ayurvedic Nutrition | Ayurveda Studies | Modern Dietetics and Ayurvedic Nutrition | Ayurvedic Drug | Ayurvedic Herb Cultivation | Ayurvedic Psychotherapy | Ayurveda Astrology | Ayurveda Nutrition & Herbology | Panchgavya Ayurveda | Puspa Ayurveda | Ayurveda Cooking | Ayurveda Nadi Shastra

## Naturopathy and Yoga Courses

Diploma in Naturopathy & Yoga Science | Diploma in Naturopathy | U.G Diploma In Naturopathy | P.G Diploma in Yoga & Naturopathy | GYM / Fitness Instruction | Karate | Kobudo | Kshrsutra | Kungfu | Therapeutic Yoga | kshar Karma | Vikiran Avam Chhaya | Abhyanga Mardan Tantra | Intensive Yoga Therapy Teacher Training | Yoga Education | Yoga and Holistic Health | Healing Therapy |

## Vedic Program

Veda | Mantra Vidya | Sanskrit | Vedic Science | Vedic Ecology And Environment | Vedic Engineering | Vedic Mathematics | Pratiganitam | Measurement | Vaastu Shastra | Vedic Management | Yantra Vidya | Hindu Iconography | Hindu Temple Management | Hindu Temple Architecture | karmakand | Paurohitya [Vedic Priesthood] | Kirtan Shastra | Vedic Hinduism | Puranic Science | Puranic Geology | Puranic Genealogy | Dhanurvedya | Military Science | Gandharvavidya | Musicology | Vedic Veterinary Science | Vedic Political Science | Vedic Spiritual Medicine | Vedic Medicine | Tarot Reading | Vastu | Crystal Therapy | Colour Therapy | Reiki Healing | Yoga Vidya | Jyotish Daivagya & Devagyacharya | Jyotish Shiromani | Jyotish Tatvavetta | Yantra Vidya | Swarodaya Vigyan [Vedic Science of Precise Breathing] | Gotra Vigyan | Hindu Iconography | Vedic Toxicology | Vedic Marmavidya | Vedic Creationism | Srustivigyan | Vedic Ecology And Environment | Vedic Astrology | Vedic Hinduism | Shatri In Sanskrit | Acharya In Sanskrit

## Physiotherapy Course

Certificate in Rehabilitation Therapy Assistant | Diploma in Vocational Rehabilitation | Diploma in Acupuncture Therapy | Diploma in Physiotherapy | Diploma in Occupational Therapy | Diploma in Therapist Assistant | Diploma in Physiotherapy Technician | P. G. Certificate in Musculoskeletal Physiotherapy Praticce | Diploma in Manual Therapy | P.F Certificate in Vocational Rehabilitation | P. G. Certificate in Musculoskeletal Physiotherapy

## Research Program

Ayurveda | Yoga & Naturopathy | Alternative Medicine | Vedic Science | Astrology | Physiotherapy

# ADMISSION PROCESS



## STEPS TO ENROLL INTO AN ONLINE COURSE OF THE INSTITUTE

1. Login to [www.mvayv.org](http://www.mvayv.org) and click on Apply now button on the home page. Fill the admission form with all the required details, scan the documents and upload them. Please note down the system generated Reference Number after submitting application for all further references and communication.
2. Make Payment of fee either through Online Payment or with a DD as specified above, fill in the details and submit. Please do not forget to Save/Print Fee Receipt. For the details of the DD, please refer to the Payment schedule section of this website. Please send the following documents in hard copy to the below mentioned address.
3. Take two prints of the application form and sign them.
4. Send 1 hardcopy (2 hardcopies for international applicants) of each of the documents, attested by a Gazetted officer/ Notary 3 Passport size photographs.
5. Demand Draft (in case of DD Payment) / Printed copy of the receipt in case of Online payment.

## CHECKLIST OF DOCUMENTS FOR APPLYING ONLINE

1. Proof of Qualification: Attested Xerox copies of Original Degree / Provisional Pass Certificate and Marks Statement of Qualifying Examination passed.
2. 3 passport size photographs.
3. Attested Xerox copy of the marriage certificate (if applicable) indicating change in name.
4. Proof of Date of Birth: Scanned copy of any one of the document which mentions the Date of Birth of the candidate 10th Std. Mark sheet.
5. 10th School Leaving Certificate.
6. 10th Transfer Certificate / Character Certificate.
7. Copy of the passport.
8. Work Experience Certificate (if any)
9. You will need to get photocopies of the above mentioned documents attested by notary / gazetted officer of the Government. Address For Dispatch.
10. Please send the envelope containing the documents mentioned above by Registered Post Acknowledgement Due Only. Please write Reference Number of your Application on the backside of Photograph and also super scribe envelope with the same.

## MODE OF PAYMENT

During admission, along with the application form and required documents, the student will have to submit the requisite fees. The fees payable includes one-time fees and the fees payable for the first year. The Institute provides two modes of payment of fees by the student.

## OPTIONS FOR MAKING THE PAYMENT

1. Demand Draft to be purchased in favour of "MAHARISHI VAGBHATA AYURVEDA YOGA SHAIKSHIK SANSTHAN " Please check the respective course page for the amount of fees for your course.
2. ONLINE PAYMENT: Online Programs has also facilitated the medium of Online payments for its students. Using this option, the students can pay their fees through credit card/debit card/net banking from the comfort of their homes. After filling up the online admission form, the student shall be guided to the online fee payment page of the Institute. FEES FOR SECOND YEAR.

**STANDING INSTRUCTIONS:** Students paying via credit card through online mode, can opt for standing instructions on their credit card. The requisite fees shall be debited on the same credit card of the student on the due date. Please ensure that you select the Standing Instruction option while paying through your credit card.

**ELECTRONIC CLEARING SYSTEM (ECS):** Students paying through debit card/net banking/demand draft shall be required to opt for this. Please download the ECS option forms from the website of the Institute (check your mailbox too), sign them at the respective places and dispatch them along with the admission form to the Institute.

# EXAMINATION PROCESS



Examinations will be conducted four times a year in February, May, August & November on Saturdays and Sundays. There will be two examinations of three-hour duration in two sessions on a day. The examinations will be in both online mode and Centre-based written mode.

## The Examination Procedure consists of two different Methodologies:

- 1) Study Centre
- 2) Online (Subjective/Objective)

Study Centre method consists of complete theoretical Question Answer based examination. Each semester will have 10 days for completion. Within these 10 days the examination will be held at the respective study centre where the examination period will be for 3 hours per subject. Students will be allowed to take up examinations as they wish within these 10 days with a day break or with no break.

Online Examination will consist of both Subjective and Objective type Questions. Students can submit their answers online through a proper submission id assigned to them. The questions will be situation based so as to get a more vibrant practical knowledge and practical thinking. Each subject will be of 100 marks wherein the passing marks will be 50%. Students will be assigned different grades as per the outcome of their result. Students can collect their Certificates & Mark sheets from the respective STUDY CENTER of MAHARISHI VAGBHATA AYURVEDA YOGA SHAIKSHIK SANSTHAN

**Note:** Multiple choice based objective Question Answer based examination by optical mark reading (omr) sheets

## Examination Fee

An examination fee of INR.600/- for each paper has to be remitted by DD drawn in favour of MAHARISHI VAGBHATA AYURVEDA YOGA SHAIKSHIK SANSTHAN on intimation. Students who fail to pass in a paper will require re-appearing for the respective paper during the time of succeeding examination by remitting an amount of INR.600/- for each paper.

## Grading of Examination

The Grades for Students will be given as follows:-

- A + 80% & Above
- A 65% - 79%
- B + 60% - 64%
- B 50% - 59%

## Examination Results

Examination results will be published in 45 days after the receipt of complete set of answer papers and respective assignments/ case study project..

**Important Notice** Students are requested to submit all examination papers of a particular semester together only, failing of which a Mark-Sheet with "Failed" status will be issued.



# MAHARISHI VAGBHATA AYURVEDA & YOGA SHAIKSHIK SANSTHAN

महर्षि वाग्भट आयुर्वेदा एवम योगा शैक्षिक संस्थान

Po-Kolang, Tehsil - Ladbharol, Distt- Mandi, Himachal Pradesh - 175016

## STUDENT ADMISSION FORM

STUDENT  
PHOTO

1. Programme Name:.....
2. Specialization:.....
3. Session:.....
4. Batch: January ☐ July ☐

## Personal Details

Full Name

Father Name

Mother Name

Mobile No.  E-Mail:.....

Date of Birth  Nationality:- Indian ☐ if Other Specify .....

Gender:- Male ☐ Female ☐ Category Gen ☐ if Other Specify .....

Address: .....

.....Satate.....Pin.....

## Education Qualification

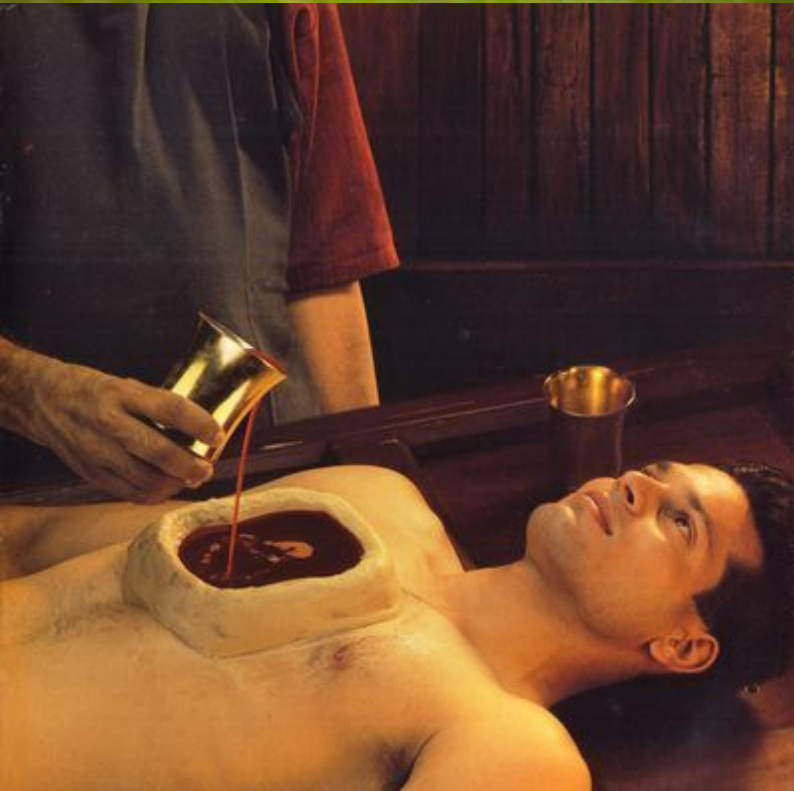
S.No	Examination Passed	Board /University	Reg. No. Year of Passing	Marks Obtained	% of Marks	Medium
1.	10th					
2.	12th					
3.	Graduation					
4.	Pgraduation					
5.	Other					

Attach self attested photocopy of Marksheet and Required Documents

### DECLARATION BY THE CANDIDATE

I..... Hereby declare that the information furnished in this form is true to the best of my knowledge and belief. I Understand that many candidature is liable to be cancelled by the Institute if any information given above by me is found incorrect to misleading at any stage. I shall abide by the norms of territorial jurisdiction of the Institute.

Signature of the Candidate



## MAHARISHI VAGBHATA AYURVEDA YOGA SHAIKSHIK SANSTHAN

**Head Office Address:-** VPO Kolang, Tehsil Joginder Nagar Mandi  
Himachal Pradesh - 175016

**E-Mail:-** [info@mvayv.org](mailto:info@mvayv.org)

**Website:-** [www.mvayv.org](http://www.mvayv.org)

