

AYUSH SCHOLARSHIP SCHEME

Government of India through the Indian Council for Cultural Relations (ICCR) has been offering scholarships to pursue Ayurveda Unani, Siddha and Homoeopathy courses in India since 2005. The total number of scholarships offered for AYUSH courses initially was 30. Resurgence of AYUSH at international level has resulted in growing demand from foreign students to study in Indian Institutions. Keeping this in mind, the Department of AYUSH had proposed to support foreign nationals under its international fellowship programme for undertaking AYUSH courses at premier institutions in India. In addition to the 30 scholarships provided initially, another 20 scholarships are being provided under the International Cooperation scheme of the Department of AYUSH. The Department is also providing 20 scholarships to students of Malaysia.

Scholarships are provided for the following courses

Under Graduate courses

- Bachelor of Ayurvedic Medicine and Surgery (BAMS): 5 ½ year degree course including one year mandatory clinical training
Eligibility: 12 years of schooling with science subjects (Physics, Chemistry & Biology)
- Bachelor of Siddha Medicine and Surgery (BSMS): 5 ½ year degree course including one year mandatory clinical training
Eligibility: 12 years of schooling with science subjects (Physics, Chemistry & Biology)
- Bachelor of Unani Medicine and Surgery (BUMS): 5 ½ year degree course including one year mandatory clinical training
Eligibility: 12 years of schooling with science subjects (Physics, Chemistry & Biology)
- Bachelor of Homoeopathic Medicines and Surgery (BHMS): 5 ½ year degree course including one year mandatory clinical training
Eligibility: 12 years of schooling with science subjects (Physics, Chemistry & Biology)
- B.Sc in Yoga : 3 year course
Eligibility: 12 years of schooling

Post Graduate Courses

- M.D. Ayurveda : 3 year course
Eligibility: BAMS degree recognized by CCIM
- MD Siddha: 3 year course
Eligibility: BSMS degree recognized by CCIM
- MD Unani: 3 year course

Eligibility: BUMS degree recognized by CCIM

(It may be noted that amongst foreign universities only degrees of Sri Lankan Universities i.e. BAMS and BUMS from Institute of Indigenous medicine, University, of Colombo, Sri Lanka and BSMS from University of Jaffna, Sri Lanka are recognized by CCIM)

- MD Homoeopathy: 3 year course
Eligibility: BHMS degree recognized by CCH

(It may be noted that only the UG degrees of Indian Universities are recognized by CCH)

Ph.D. Courses

Ph.D in Ayurveda: 3 years course

Eligibility: MD (Ayurveda) degree recognized by CCIM

Procedure for application

ICCR sends the offer letter for scholarships to Indian Missions abroad. Offer of scholarships are advertised by the Indian Missions in countries where the scholarships are offered. Application forms for scholarships are available with the Indian missions. Interested students are required to submit six complete sets of applications forms at the Missions. Applications should be properly filled-up and sent with complete supporting document. Certified copies of all documents should be accompanied with English translations, a syllabus of the qualifying examination should be enclosed with the application.

Selection procedure

Applications from the desirous foreign nationals received by the Indian Diplomatic Missions concerned are scrutinized and forwarded by them to ICCR for selection and placement. ICCR, however, does not consider applications which are received directly from the candidates. ICCR in-turn forwards the application to the Universities/educational institutions who have their own eligibility criteria. A scholarship is awarded only when the admission is confirmed by ICCR. Thereafter appropriate visas are issued by the Missions.

**Financial Terms and conditions of AYUSH scholarship under Scheme for
Promotion of International Cooperation in AYUSH**

Courses	Scholarships Rates (in Rupees)
<u>LIVING ALLOWANCE (STIPEND)</u>	
Undergraduate & Diploma	8,000/-P.M.
MD	
• First Year	15,800+DA
• Second Year	16,950+DA
• Third Year	18,080+DA
Ph.D.	
a) First Year	18,702+DA
b) Second year	19,323+DA
<u>CONTINGENT GRANT</u>	
Under-graduate & Diploma	4,500/- pa
Ph.D. Course/ MD/ MS	12,000/-pa
<u>HOUSE RENT ALLOWANCE</u>	
a) in cities of Delhi, Bangalore, Kolkata, Chennai, Mumbai, Hyderabad & Pune	3,500/p.m.
b) In other cities	3,000/ P.M.
Tuition Fee/ Other Compulsory fee	As per actual
<u>THESIS AND DISSERTATION EXPENSES</u>	
For Ph. D. Scholar	10,000/-
For MD/MS and other courses required submission of project	7,000/-

FAMILY ALLOWANCE (to be provided to students who are staying in India with their families)	
Ph.D. Course/ MD/ MS courses	Rs. 10,000/pm
<u>To and Fro AIRFARE</u>	
For all courses	Provided to all students every year for travel from the capital of their country to international airport nearest to the Institute in India. In case of Ph.D./MD scholars airfare on the above pattern will also be provided to the spouse and dependent children.

Ayurveda

This "science of Life" (*Ayu + Veda*) takes an integrated view of the physical, mental, spiritual and social aspects of human beings, each impinging on the others. Ayurveda was referred to in the Vedas (*Rigveda* and *Atharvveda*) and around 1000 B.C. the knowledge of Ayurveda was comprehensively documented in Charak Samhita and Sushruta Samhita. According to Ayurveda, health is considered as a pre-requisite for achieving the goals of life - *Dharmas*, *Arth*, *Kama* and *Moksha* (Salvation) and all objects and living bodies are composed of five basic elements, the Pancha Mahabhootas, namely: *Prithvi* (earth), *Jal* (water), *Agni* (fire), *Vayu* (air) and *Akash* (ether). The philosophy of Ayurveda is based on the fundamental harmony between universe and man, a healthy balance between macrocosm and the microcosm. Ayurveda believes in the theory of Tridosha: Vata (ether + air), Pitta (fire) and Kapha (earth + water). These three 'Doshas' are physiological entities in living beings. The mental characters of men are described by Satva, Rajas and Tamas. Ayurveda aims to keep these structural and functional entities in a state of equilibrium which signifies good health (Swastha). Any imbalance due to internal or external factors causes disease and the treatment consists of restoring the equilibrium through various techniques, procedures, regimen, diet and medicine.

The treatment in the Ayurveda system is holistic and individualized having two components; preventive and curative. The preventive aspect of Ayurveda is called Svasth-Vritt and includes personal hygiene, regular daily and seasonal regimen, appropriate social behaviour and Rasayana Sevana, i.e., use of rejuvenative materials/food and rasayana drugs. The curative treatment consists of three major categories of procedures, Aushadhi(drugs), Anna(diet) and Vihara (exercises and general mode of life). Ayurveda largely uses plants as raw materials for the manufacture of drugs, though materials of animal, marine origin, metals and minerals are also used. Ayurvedic medicines are safe and have little or no known adverse side-effects.

Ayurveda developed into eight distinct specialities, i.e., Kayachikitsa (Internal Medicine), Kaumar Bhritya (Pediatrics), Graha Chikitsa (Psychiatry), Shalakyas (Eye and ENT), Shalya Tantra (Surgery), Visha-Tantra (Toxicology), Rasayana (Geriatrics) and Vajikarna (Science of virility). During the last 50 years of development in the teaching and training in Ayurveda, twenty two specialties have now been developed. These are Ayurveda Sidhanta (Fundamental Principles of Ayurveda), Ayurveda Samhita, Rachna Sharira (Anatomy), Kriya Sharira (Physiology), Dravya Guna Vigyan (Materia Medica and Pharmacology), Ras-Shashtra (Pharmaceuticals using minerals and metals), Bhaishajya Kalpana (Pharmaceuticals), Kaumar Bhritya - Bala Roga (Pediatrics), Prasuti -Tantra evum Stri Roga (Obstetrics and Gynaecology), Swasth-Vritta (Social and Preventive Medicine), Kayachikitsa (Internal Medicine), Rog Nidan avum Vikriti Vigyan (Pathology), Shalya Tantra (Samanya)(Surgery), Salya Tantra - Kshar Karma avum Anushastra Karma (Kshars Karma and Para-surgical procedure), Shalakyas Tantra -Netra Roga, Shalakyas Tantra - Shiro-Nasa-Karna Avum Kantha Roga (ENT), Shalakyas Tantra - Danta Avum Mukha Roga (Dentistry),

Manovigyana avum Manas Roga (Psychiatry), Panchakarma, Agad Tantra avum Vidhi Vaidyaka (Toxicology and Jurisprudence), Sangyahaarana (Anaesthesiology) and Chhaya avum Vikiran Vigyan (Radiology).

Ayurveda provides a host of treatments for complex diseases, and the traditional and time-tested systems of Ayurveda for holistic healing are available around the country. During recent years, Kshar Sutra and Panchkarma have become popular among the public. Panchakarma is a unique therapeutic procedure for the radical elimination of disease-causing-factors and to maintain the equilibrium of doshas. The Panchakarma therapy reduces the chances of recurrence of the disease and promotes positive health by rejuvenating the vital body systems. Kshar Sutra is an Ayurvedic para-surgical intervention using a medicated thread, which is extremely effective in the treatment of fistula-in-ano and conditions which demand gradual excision of overgrown soft tissues like polyps, warts, non healing chronic ulcers and sinuses and papillae without the need of hospitalization, antibiotics or anesthesia.

Unani

The Unani System of Medicine, which originated in Greece and passed through many countries before establishing itself in India during the medieval period, is based on well-established knowledge and practices relating to the promotion of positive health and prevention of diseases. The Unani System has grown out of the fusion of the traditional knowledge of ancient civilizations like Egypt, Arabia, Iran, China, Syria and India. The system of medicine was documented in Al-Qanoon, a medical Bible, by Sheikh Bu-Ali Sina (Avicena) (980-1037 AD), and in Al-Havi by Razi (850-923 AD) and in many other books written by the Unani physicians. The Unani system is based on the Humoral theory i.e., the presence of blood, phlegm, yellow bile and black bile in a person. The temperament of a person can accordingly be sanguine, phlegmatic, choleric and melancholic depending on the presence and combination of humors. According to Unani theory, the humors and medicinal plants themselves are assigned temperaments. Any change in quantity and quality of the humors, brings about a change in the status of the health of the human body. A proper balance of humors is required for the maintenance of health.

Treatment in Unani consists of three components, namely, preventive, promotive and curative. Unani system of Medicine has been found to be efficacious in conditions like Rheumatic Arthritis, Jaundice, Filariasis, Eczema, Sinusitis and Bronchial Asthma. For the prevention of disease and promotion of health, the Unani System emphasizes six essentials (Asbab-e-Sitta Zarooria):- (a) pure air (b) food and water (c) physical, movement and rest (d) psychic movement and rest (e) sleep and wakefulness and (f) retention of useful materials and evacuation of waste materials from the body. There are four forms of treatment in Unani medicine - Pharmacotherapy, Dietotherapy, Regimental Therapy and Surgery. Regimental therapy (Ilaj Bid Tadbir) is a special technique/ physical method of

treatment to improve the constitution of body by removing waste materials and improving the defense mechanism of the body and protect health. The Unani system of medicine offers various methods of treatment which are used for specific and complicated diseases. It emphasizes the use of naturally occurring, mostly herbal, medicines and also uses some medicines of animal, marine and mineral origin.

During the last 50 years, seven Post graduate specialties have been developed (i) Kulliyat (Fundamentals of Unani System of Medicine) (ii) Ilmu Adviya (Pharmacology) (iii) Amraz-e-Niswan (Gynaecology) (iv) Amraz-e-Atfal (Paediatrics) (v) Tahafuzzi-wa-Samaji-Tib (Social and Preventive Medicine) (vi) Moalejat (Medicine) and (vii) Jarahiyat (Surgery). National Institute of Unani Medicine is established in Bangalore to impart good P.G. education in Unani System.

Siddha

The Siddha System is one of the oldest systems of medicine in India and is practiced in the Tamil speaking parts of India and abroad. The term Siddha means 'achievements' and Siddhars were saintly persons who achieved 'results' in medicine. Eighteen Siddhars were said to have contributed towards the development of this medical system. Siddha literature is in Tamil and it is largely therapeutic in nature.

The Siddha system of Medicine emphasizes that medical treatment is oriented not merely to disease but has to take into account the patient, the environment, age, sex, race, habits, mental frame, habitat, diet, appetite, physical condition, physiological constitution, etc. This means the treatment has to be individualistic and ensures a low probability of incorrect diagnosis or treatment. The diagnosis of diseases in Siddha involves identifying its causes through the examination of pulse, urine, eyes, study of voice, colour of body, tongue and the status of the digestive system. The system has developed a rich and unique treasure house of drug knowledge in which use of metals and minerals is liberally made. Siddha medicines containing mercury, silver, arsenic, lead and sulphur have been found to be effective in treating certain infectious diseases including venereal diseases. The Siddha system is effective in treating chronic cases of liver, skin diseases especially "Psoriasis", rheumatic problems, anemia, prostate enlargement, bleeding piles and peptic ulcer.

During the last four decades, there has been continuous development in Siddha medical education and this has led to the establishment of the National Institute of Siddha at Chennai an apex institute having six specialties in post-graduate teaching and training. These are Maruthuvam (General Medicine), Sirappu Maruthuvam (Special Medicine), Kuzhanthai Maruthuvam (Paediatrics), Gunapadam (Pharmacology), Noi Nadal (Pathology) and Nanju Nool and Maruthuva Neethinool (Toxicology).

Homoeopathy

Homoeopathy was brought into India around 1810 A.D. by European missionaries and received official recognition by a resolution passed by the Constituent Assembly in 1948 and then by the Parliament.

Homoeopathy is a method of treating diseases by administering drugs which have been experimentally proved to possess the power to produce similar symptoms on healthy human beings. Treatment in Homoeopathy, which is holistic in nature, focuses on an individual's response to a specific environment. Homoeopathic medicines are prepared mainly from natural substances such as plant products, minerals and from animal sources. Homoeopathic medicines do not have any toxic, poisonous or side effects. Homoeopathic treatment is economical as well and has a very broad public acceptance.

Homoeopathy has its own areas of strength in therapeutics and it is particularly useful in treatment for allergies, autoimmune disorders and viral infections. Many surgical, gynaecological and obstetrical and paediatric conditions and ailments affecting the eyes, nose, ear, teeth, skin, sexual organs etc. are amenable to homoeopathic treatment. Behavioral disorders, neurological problems and metabolic diseases can also be successfully treated by Homoeopathy. Homoeopathy can also be useful for de-addiction from drugs, tobacco and alcohol. Apart from the curative aspects, Homoeopathic medicines are also used in preventive and promotive health care. In recent times, there is an emergence of interest in the use of Homoeopathic medicines in veterinary care, agriculture, dentistry, etc. Homoeopathic medical education has developed in seven specialties in post-graduate teaching, which are Materia Medica, Organon of Medicine, Repertory, Practice of Medicine, Paediatrics, Pharmacy and Psychiatry.

Yoga

Yoga is a discipline to improve or develop one's inherent power in a balanced manner. It offers the means to attain complete self-realisation. The literal meaning of the Sanskrit word Yoga is 'Yoke'. Yoga can therefore be defined as a means of uniting the individual spirit with the universal spirit of God. According to Maharishi Patanjali, Yoga is the suppression of modifications of the mind.

Yoga is universal in character for practice and application irrespective of culture, nationality, race, caste, creed, sex, age and physical condition. Without practice, no one can experience the utility of Yogic techniques nor can realise of its inherent potential. Only regular practice (sadhana) creates a pattern in body and mind to uplift them. It requires keen desire on the part of the practitioner to experience the higher states of consciousness through training the mind and refining the gross consciousness.

Yoga is an evolutionary process in the development of human consciousness. All paths of Yoga (Japa, Karma, Bhakti etc.) have healing potential to shelter out the effects of pains. However, one especially needs proper guidance from an accomplished exponent, who has already treaded the same track to reach the ultimate goal. The particular path is to be chosen very cautiously in view of his aptitude either with the help of a competent counselor or consulting an accomplished Yogi.

REGULATION OF EDUCATION

(i) Central Council of Indian Medicine (CCIM):

The Central Council of Indian Medicine (CCIM) is a Statutory Body constituted/ established under the Indian Medicine Central Council Act, 1970. The main objectives of the Central Council are as under:

1. To prescribe Minimum Standards of Education in Indian Medicine viz Ayurveda, Siddha and Unani Tibb.
2. To advise Central Government in matters relating to inclusion (recognition) and withdrawal (de-recognition) of medical qualifications in second schedule to the Indian Medicine Central Council Act, 1970.
3. To maintain the Central Register of practitioners of Indian Medicine and revise the register from time to time.
4. To prescribe standards of professional conduct, etiquette and code of ethics to be observed by the practitioners.

(ii) Central Council of Homoeopathy (CCH):

The Central Council of Homoeopathy is a statutory body constituted by the Government of India under the provisions of Homoeopathy Central Council Act, 1973 (website: www.cchindia.com). The CCH is constituted of elected members from the State Boards/Councils of Homoeopathy and from the University Faculties/Departments of Homoeopathy and of members nominated by the Central Government. Its main objectives are:

- Regulation of Homoeopathy medical education,
- Maintenance of a Central Register of Homoeopathic Practitioners in the country,
- Prescribing standards of professional conduct, etiquette and a code of ethics for the practitioners of Homoeopathy.