



Āyurvedic Practitioner: Educational Outline for Competency

Section 1. Foundations of Ayurveda

Category 1.1. Knowledge of the definition of Āyurveda, History of Āyurveda, Aṣṭāṅga Āyurveda (Eight branches of Ayurveda), Bṛhat trayī (Three primary texts of Ayurveda), Laghu trayī (Three secondary texts of Ayurveda)

Category 1.2. Knowledge of Sāṃkhya Philosophy including but not limited to:

- Prakṛti (Primordial nature),
- Puruṣa (Eternal cause)
- Mahat (Causative Intelligence)
- Ahaṃkāra (Ego Principle)
- Manas (Mind)
- Pañca tanmātras (Five subtle elements)
- Pañca jñānendriyas (Five sensory organs of cognition)
- Pañca karmendriyas (Five organs of action)
- Pañca mahābhūtas (Five gross elements)
- Relationship of jñānendriyas (Five sense organs), karmendriyas (Five organs of action), tanmātras (Five subtle elements) and mahābhūtas (Five gross elements)

Section 2. Concepts of Ayurveda

Category 2.1 Guṇas (Twenty Qualities)

2.1.1 Demonstrated ability in determining which guṇas are predominant in prakṛti (individual constitution) and vikṛti (pathological condition).

2.1.2 Demonstrated ability to determine the role and influence of the 10 pairs (or 20 total) of gurvādi guṇas (opposing qualities) in the prakṛti (individual constitution) and vikṛti (pathological condition) through the data received from the history and examination of the client.

2.1.3 Knowledge of:

- The gurvādi guṇas (10 pairs of opposing qualities) associated with the pañca mahābhūtas (five elements) and the three doṣas
- The guṇas (qualities) causing doṣas to accumulate and become aggravated
- How diet, climate, season, and age impact the guṇas(qualities) and subsequently contribute to the cause of disease
- What constitutes excess, deficiency, and the imbalance of the guṇas (qualities) in doṣa vikṛti (Abnormal doṣa variance)
- The theory of similar and dissimilar and balancing the guṇas (qualities) through proper daily and seasonal routines for a person of each constitutional type

Category 2.2 Prakṛti (Individual constitution) and Vikṛti (Pathological condition)

2.2.1 Demonstrated ability to assess the physical and mental prakṛti (individual constitution) and doṣic imbalance using trividha (three-fold diagnostic method) aṣṭavidha (eight-fold diagnostic method) and daśavidha parīkṣā (tenfold diagnostic method)

Knowledge of:

2.2.2 Trividha Parīkṣā (Three-fold Diagnostic Method)

- Darśana (Observation)
- Sparśana (Palpation)
- Praśna (Questioning)

2.2.3 Eight-fold Diagnostic Method (Aṣṭavidha Parīkṣā)

- Nāḍī Parīkṣā (Pulse Assessment)
- Mūtra Parīkṣā (Urine Assessment) – theoretical knowledge only
- Mala Parīkṣā (Stool Assessment) – theoretical knowledge only
- Jihvā Parīkṣā (Tongue Assessment)
- Śabda Parīkṣā (Speech and Voice Assessment)
- Sparśa Parīkṣā (Skin Assessment)
- Dṛk Parīkṣā (Assessment of Eyes)
- Ākṛti Parīkṣā (General Appearance of external features)

2.2.4 Ten-fold Diagnostic Method (Daśavidha Parīkṣā)

- Dūṣyam (Structural and functional abnormalities of the body)
- Deśam (Geographical nature of the place where client lives)
- Balam (Physical strength)
- Kālam (The season and climatic conditions)
- Anala (digestive fire of the client)
- Prakṛti (Constitution)
- Vayas (Age of the client)
- Sattva (Psychological nature of the client)
- Sātmya (General and personal habits of the client)

- Āhāra (Nature of the client's diet)

2.2.5 Knowledge of Additional items:

- Sāra (Quality of Dhātus)
- Samhanana (Physical Build)
- Pramāṇa (Measurement of Body- Height, Weight, Posture, Circumference of Head)
- Sātmya or client's ability to adapt to Āhāra (Diet), Dravya (Herbs), Vihāra (Lifestyle and Behavior)
- Āhāra Śakti (Ability to Digest)
- Vyāyāma Śakti (Stamina, endurance, and capacity to exercise)

2.2.6 Knowledge of:

- Tridoṣa (three humors) theory including the gurvādi guṇas (10 pairs of opposite qualities)
- Physical and mental attributes in a prakṛti (individual constitution) including but not limited to height, weight, color of eyes, skin, mental abilities, memory, intellect, diet, tastes, digestive fire, quality of skin, temperature, hair, appetite, elimination, stress factors
- Physical and mental attributes that change with time: diet, climate, season, stress, and environment
- Changes in vikṛti (pathological condition) due to changes in agni (digestive fire), guṇas (qualities) resulting in digestive disorders, appetite, and elimination changes
- Guṇas (attributes) that cause the doṣas to accumulate and become aggravated
- Āhāra (diet) and vihāra (lifestyle); how diet, climate, season, and age impact the prakṛti (individual constitution) and subsequently contribute to doṣa vikṛti (aggravation of doṣa) and cause of disease
- What constitutes excess, deficient and the imbalance of doṣas within their own site
- Theory of similar and dissimilar and balancing the doṣa vikṛti (aggravation of doṣa) through a proper daily routine, seasonal routine, and basic rasas (six tastes) for a person of each constitutional type

Category 2.3 Doṣas, Sub-doṣas, Dhātus (Tissues), Srotāṃsi (Pathways)

2.3.1 Demonstrated ability in determining the state of doṣas, sub-doṣas, dhātus, upadhātu (By products of nutrition) and srotāṃsi (pathways).

2.3.2 Demonstrated ability to assess the state of doṣas, and sub-doṣas, dhātus (tissues), upadhātus (By products of nutrition), and srotāṃsi (pathways) involved through darśana (observation), sparśana (palpation) and praśna (asking questions) and is able to interpret the information received.

2.3.3 Darśana (Observation)

- Demonstrated ability to interpret information that has been received upon darśana (observation) to determine the involvement (vitiation) of doṣas, sub-doṣas, dhātus (tissues) and srotāṁsi (pathways).

2.3.4 Sparśana (Palpation)

- Demonstrated ability to interpret information that has been received upon palpation (sparśana) to determine the involvement (vitiation) of doṣas, sub-doṣas, dhātus (tissues) and srotāṁsi (pathways).

2.3.5 Praśna (Interview / Questioning)

- Demonstrated ability to interview/question about the current state of digestion, elimination, sleep, stress level, energy level and emotional level.

2.3.6 Knowledge of:

- Healthy dhātus – tissues (dhātu sārata – Signs of ideal tissues).
- How to properly examine the client utilizing the methods of trividha parīkṣā (three-fold clinical assessment), aṣṭavidha parīkṣā (eight-fold clinical assessment), daśavidha parīkṣā (tenfold clinical assessment)
- Definition, qualities, locations, actions, and functions of the three doṣas and 15 sub-doṣas
- Causes of imbalance, signs of imbalance of the three doṣas and 15 sub-doṣas
- Definition, location, and function of the dhātus (tissues) and how they are formed.
- Definition of upadhātus (By products of nutrition) and dhātu malas (waste products of nutrition)
- Relationship between dhātus (tissues), upadhātus (By products of nutrition) and dhātu malas (waste products of nutrition)
- Definition, types, qualities, and functions of ojas (Essence of Nutrition)
- Relationship of doṣas and dhātus (tissues)
- Definition, origin, and function of the srotāṁsi (pathways)
- Factors causing abnormality of dhātus (Tissues)
- Vṛddhi (aggravation) and kṣaya (depletion) of the doṣas and dhātus (tissues)
- Normal and abnormal functions of srotāṁsi (pathways)

Category 2.4 Agni (Digestive fire) – Āma (Undigested material), Malas (Waste)

2.4.1 Demonstrated ability to assess the state of the malas (waste), agni (digestive fire), and āma (undigested material) through praśna (questioning) and darśana (observation).

2.4.2 Demonstrated ability to:

- Determine the state of agni (digestive fire) by questioning the client for rugṇa patrakam (Client intake form).
- Questioning about appetite, digestion, and elimination
- Ability to recognize the signs and symptoms of āma (undigested material) in the body
- Questioning about digestion

- Observation of tongue, stools, and body odor
- Ability to recognize the signs and symptoms of normal and vitiated mala (waste)
- Questioning about urination, elimination and sweat patterns
- Observation of the urine stools and sweat to include color, volume, odor, clarity

2.4.3 Knowledge of:

- Symptoms and signs of the four states of agni (digestion)
- Definitions of āma (undigested material), agni (digestive fire) and mala (waste)
- How āma (undigested material) is formed
- Types agni (digestive fire) and āma (undigested material)
- Functions of agni (digestive fire)
- Signs and symptoms of the altered states of agni (digestive fire)
- Signs and symptoms of āma (undigested material) in the mūtra (urine), purīṣa (feces), sveda (sweat), on the jihvā (tongue), netra (eyes), nakha (nails), tvak (skin), etc.
- Functions of the malas (waste)
- What constitutes the normal and abnormal quantity and qualities of malas (waste)

Category 2.5 Prāṇa (vital energy) –Tejas (radiance) –Ojas (essence of life)

2.5.1 Demonstrated ability to determine the state of prāṇa, ojas and tejas

2.5.2 Demonstrated ability to assess the following:

- The state of prāṇa (vital energy), tejas (radiance) and ojas (essence of life) through observation and the interview process (consultation) which explores the state of prāṇa (vital energy), tejas (radiance) and ojas (essence of life).

2.5.3 Knowledge of:

- Definition of prāṇa (vital energy), tejas (radiance) and ojas (essence of life)
- Relationship of prāṇa (vital energy), tejas (radiance) and ojas (essence of life) to vāta, pitta and kapha
- Signs of healthy or balanced prāṇa (vital energy), tejas (radiance) and ojas (essence of life)
- Symptoms of high ojas (essence of life)
- Symptoms of low ojas (essence of life)
- Displaced ojas (essence of life)
- Factors causing imbalance in prāṇa (vital energy), tejas (radiance) and ojas (essence of life)

Section 3: Assessment and Diagnosis

Category 3.1 Personal and Family Health History

3.1.1 Demonstrated ability to effectively take a detailed current and past, personal, and family health history with the following ability/abilities: Asks questions which gather the appropriate information necessary to understand the prakṛti (individual constitution) and vikṛti (pathological condition) of the client and refers a client for disease management care, when necessary.

3.1.2 Knowledge of:

- What the chief complaint is, based on initial consultation and the importance of mitigating factors such as: origin, duration, progress, factors that aggravate and relieve the symptoms.
- Past medical history, including illness, injuries, surgeries, hospitalizations
- Family history affecting vikṛti (pathological condition) of the client
- Social history affecting vikṛti (pathological condition) of the client
- Roles of work relationships and home environment affecting vikṛti (pathological condition) of the client
- Medication and supplements a client are taking
- Any food or drug allergies or intolerances the client has
- Nutritional habits of the client
- Good listening skills, eye contact and develops rapport with client
- How to ask open ended questions with each client
- The importance of obtaining a good health history and demonstrates this ability
- Accurate assessment and plan of action
- Client's satisfaction of Āyurveda methodology
- Improving the understanding of the consultation
- Improvement of client compliance to any suggestions or guidelines given

Category 3.2 Vital Signs

3.2.1 Demonstrated ability to effectively take basic vital signs:

- Taking a client's measurements: (Requires a description of measurements)
- Assessing a client's height and weight
- Taking a client's pulse
- Taking the blood pressure

3.2.2 Knowledge of:

- Pulse
 - Able to interpret pulse rate, rhythm, and volume
 - Taking pulse at appropriate site
 - Normal and abnormal pulses
- Blood Pressure
 - Determining what is blood pressure
 - The systolic and diastolic pressure (normal, abnormal, physiology)
 - Measuring blood pressure

- Respiration
 - Determining respiration
 - Normal and abnormal respiration

Category 3.3 Nidāna (Etiological Factors)

3.3.1 Demonstrated ability to determine the nidāna (etiological factors) responsible for the doṣic imbalance:

- Interprets and understands the case history of the client
- Conveys the factors causing the general *doṣic* imbalance with the client

3.3.2 Knowledge of:

- The three fundamental causes of disease: Asātmayendriyārtha saṃyoga (abnormal interaction of senses and their objects), prajñāparādha (intellectual transgression), pariṇāma (change due to time)
- How the senses might be misused (over-used, under-used or wrongly used) in a manner that causes the doṣas to become aggravated
- How daily and seasonal routines impact the flow of the doṣas
- Qualities that cause the doṣas to go through the six stages of pathogenesis
- How constitution, climate, season, and age impact the movement of the doṣas
- Additional nidānas (causative factors) in the disease process
- How the suppression of natural urges contributes to the disease process
- Knowledge of the specific etiological factors of each symptom and disease

Category 3.4 Pathology (Vikṛti Vijñāna)

(PLEASE NOTE: The translations of the Sanskrit disease names are broad correlations of conventional diagnoses but not exclusive to those pathologies. Other conditions which present with similar symptoms and pathologies may also be included under some of the Ayurvedic disease names. There are many recent pathologies that may not have specific names in Ayurveda, but can be understood by the pathological changes in the dosas and root cause etiology)

3.4.1 Demonstrated ability to and knowledge of:

- Identify *doṣa vṛddhi* (increase) and *kṣaya* (decrease)
- Identify *dhātu vṛddhi* (increase), *kṣaya* (decrease), and *duṣṭi* (abnormality)
- Identify *mala vṛddhi* (increase) and *kṣaya* (decrease)
- Understand *doṣa gati* (movement of dosas):
 - *Ūrdhvaga* (upwards), *adhoga* (downwards), and *tīryak* (horizontally)
 - From *koṣṭha* (GIT) to *śākhā* (extremities) and from *śākhā* (extremities) to *koṣṭha* (GIT)
 - In the 6 stages of *samprāpti* (Pathogenesis)

- Understand causes of *doṣas* moving from *koṣṭha* (GIT) to *śākhā* (extremities) and from *śākhā* (extremities) to *koṣṭha* (GIT)
- Understand relationship between the *doṣas*, *dhātu* (Tissues), and *malas* (waste)
- *Srotāmsi* (pathways):
 - Causes of *srotovaiguṇya* (abnormalities in the qualities of the pathways)
 - Causes and signs of *sroto duṣṭi* (pathological conditions associated with the pathways)
- *Avaraṇa* (Aggravated doshas or ama blocking the functions of vata) pathology and its signs
- Various *vyādhis* (disease conditions):
 - Identify *vyādhi lakṣaṇas* (signs of disease)
 - Identify *vyādhi avastha* (stage of pathology): *sāma* (with ama) or *nirāma* (without ama) state of *doṣa*, *dhātu*(tissues), and *malas*(waste)

3.4.2 Knowledge of *vyādhi* (disease) classifications:

- *Nija* (internal), *āgantū* (external), and *mānasika* (psychological)
- *Santarpaṇa* (Diseases due to over nourishment) and *apatarpaṇa* (diseases due to under nourishment) *janya* (generation)
- According to *roga mārga* (disease pathways): *Bāhya* (external), *ābhyantara* (internal), or *Madhya* (intermediate)
- *Sāmānyaja* (General classification) or *nānātmaja* (specific classification – by specific doshas ie. 80 vata conditions, 40 pitta conditions and 20 kapha conditions)
- *Prognosis*: *Sukha sādhyā* (Easily curable), *kaṣṭha sādhyā* (Curable with difficulty), *yāpyā* (Manageable but incurable), or *asādhyā* (incurable)

3.4.3 Knowledge of the following diseases:

- According to *srotas*:
 - *Prāṇavaha Srotas* (Respiratory system): *Kāsa* (Cough), *Śvāsa* (Asthma / difficulty in breathing), *Hicca* (hiccups)
 - *Annavaha Srotas* (digestive system): *Ajīrṇa* (Indigestion), *Aruci* (Ageusia/ inability to taste), *Cardi* (vomiting), *Amlapitta* (Peptic ulcers), *Ānāha* (heartburn), *Udara śūla* (colic pain), *Kṛmi* (infection / parasites), *Grahaṇi* (Spru / IBS/ Celiac disease), *Atisāra* (Diarrhea), *Arśhas* (hemorrhoids)
 - *Ambuvaha Srotas* (Pathway for fluids): *Tṛṣṇa* (Morbid thirst), *Śoṭha* (Swelling / edema), *atisāra* (diarrhea)
 - *Rasavaha Srotas* (Pathway for plasma): *Jvara* (All types of fevers), *Pāṇḍu* (Anemia)

- *Raktavaha Srotas (Pathway for blood): Raktapitta (Bleeding disorders), Dāha (burning sensation), Vātarakta (Rheumatoid arthritis / Gout), Kāmala (Jaundice)*
- *Mamsavaha Srotas (Pathway for Muscle tissue): Granthi (Aneurysm), Galaganda (Goiter), Gandamala (mumps / Scrofula)*
- *Medovaha Srotas (Pathways of fat): Staulya – obesity (Medo roga – disease of fatty tissue)*
- *Asthivaha Srotas (Pathways of the bony tissue): Asthigata vāta (Abnormal vata localized in the joints), Sandhigata vāta (osteo arthritis), Āma vāta (Rheumatic fever)*
- *Majjavaha Srotas (pathways of the bone marrow): Pakṣāvadha (Paralysis associated with stroke), Ākṣepaka (Spasm / convulsions), Kampavāta (Parkinson's disease), Apasmāra (epilepsy), Gṛdrasi (sciatica)*
- *Śukravaha Srotas (pathways of the reproductive tissue): Klaibya (impotency)*
- *Ārtavavaha and Stanyavaha Srotas (pathway for female reproduction): Yoni vyāpat (disorders of the uterus), Pradara (Leukorrhea), Stanya rogas (disorders of the breasts)*
- *Mutravaha srotas (urinary tract): mutrakrucchra (dysuria and mutragata (Urinary retention/obstruction), Prameha (Urinary disorders including diabetes)*
- *Purishavaha srotas (excretory system): pravahika (dysentery), Malabaddhata (chronic constipation)*
- *Swedavaha srotas (sweat carrying channel): asweda (absence of sweating), atisweda (excessive sweating) and hydradenitis*
- *Manovaha Srotas (Pathways of the mind): Unmāda (psychosis and major depression), Smṛtibhramṣa (memory loss, lack of cognition)*
- According to organ:
 - *Hrid roga (Heart Disease)*
 - *Tvak (Skin): Visarpa (Erysipelas), Kaṇḍu (Urticaria), Kuṣṭha (Skin Disorders)*
 - *Vṛkka (Kidneys): Aśmari (Kidney calculi)*

*Additional diseases: *Gulma (Abdominal tumors), Arbuda (All types of Cancers)*

Category 3.5 Saṃprāpti (Pathogenesis)

3.5.1 Demonstrated ability to determine the current stage of saṃprāpti by darśana (observation), sparśana (touch) and praśna (questioning) and evaluate the client and determine the stage of pathology the client is experiencing.

3.5.2 Demonstrated ability to discern the difference between the stages of sañcaya (accumulation), prakopa (aggravation) and prasara (overflow) and relocation, manifestation, and differentiation to have knowledge of the limitations of the scope of practice.

3.5.3 Knowledge of:

- Each stage of samprāpti (pathogenesis)
- General signs and symptoms all stages of samprāpti (pathogenesis)
- How the stages of pathology are affected/influenced by season, climate, and age

Category 3.6 Counseling Skills

3.6.1 Demonstrated ability to provide counseling with the following:

- Conveys information and ideas correctly (to educate)
- Listens and understands
- Supports a client to make positive changes in his/her life
- Earns the clients' trust

3.6.2 Knowledge of:

- Communicating effectively
- Demonstrating effective skills for counseling
- Recommending changes in diet and lifestyle as necessary, due to doṣic tendencies and how they relate to challenges
- Supporting each person to make successful changes based on their constitutional type
- Supporting a rājasika (hyperactive /motivated) and tāmasika (dull/ disassociated) client to make changes

Category 3.7 Client Strengths and Assets

3.7.1 Demonstrated ability in assessing and determining client's strengths and willingness to follow recommendations:

- Client's compliance
- Memory of the client
- How the qualities noted above influence the outcome of a case.

Category 3.8 Research

3.8.1 Demonstrated ability to:

- Write an article using proper methods of citation
- Develop a presentation
- Give a clear and articulate presentation

3.8.2 Knowledge of:

- How to organize a presentation

- How to properly cite references from books, journals and websites
- Proper English grammar and spelling
- Knowledge of presentation software and how to use it.

Section 4: Recommendations, Treatment and Other Interventions

Category 4.1 Āhāra: Food/Diet

4.1.1 In-depth knowledge to recommend or prescribe the appropriate food choices and proper āhāraavidhi (eating behaviors) in accordance with the prakṛti (individual constitution), vikṛti (pathological condition), guṇas (qualities), rasa (taste), ṛtu (season), agnibala (digestive strength) and vāya (age) of the client.

4.1.2 Demonstrated ability in the selection and preparation of appropriate foods and spices as per the prakṛti (individual constitution), vikṛti (pathological condition), guṇas (qualities), rasa (taste), ṛtu (season), agnibala (digestive strength) and vāya (age) as well as demonstrate proper āhāraavidhi (eating behaviors) through their own practice.

4.1.3 Knowledge of:

- The Six Tastes
 - Six tastes, their elemental make up and qualities
 - Rasa (taste), vīrya (potency) and vipāka (post digestive effect) of the tastes
 - The gurvādi guṇas (10 pairs of opposite qualities) of each taste
 - Effects of each taste on doṣas, dhātus (tissues) and malas (waste)
 - Tastes that are bṛṁhaṇa (nourishing) and those that are laṅghana (depleting)
 - Effect of the tastes and foods on agni (digestive fire) and āma (undigested material)
 - Elemental make up of foods (mahābhoutika āhāra – five elements in food)
- Dietary Guidelines
 - Suggests proper guidelines for healthy eating
- Specific Foods and Spices
 - Foods in each major category (Grains, meats, dairy, etc.) and their effect on their actions on the three doṣas
 - Spices and their effect upon the doṣas
- Fasting
 - Fasting able to offer types of fasting
 - Liquid, juice, fruit, one meal per day
- Preparation of Food

- How processing food changes its qualities
- How to prepare basic foods such as kichari, ghee and buttermilk
- Rituals of Eating
 - Importance of saying grace before meals
- Other
 - Importance and intake of *uṣāpāna* (cooked water) in the mornings

Category 4. 2 Vihāra: Lifestyle

4.2.1 Demonstrated ability to recommend or prescribe appropriate *dinacaryā* (daily), *ṛtucaryā* (seasonal) and life cycle routines as per the *prakṛti* (individual constitution), *vikṛti* (pathological condition), and *guṇas* (qualities). The practitioner can recommend at-home *svasthavṛtta* (preventive and promotive) measures and *sadvṛtta* (positive conduct) measures.

4.2.2 Demonstrated ability to recommend, prescribe and demonstrate the following:

- Recommend daily routines (review techniques with client)
 - Recommend proper oral hygiene (tongue cleaning, teeth brushing and flossing)
 - Taking care of Eyes (eye wash)
 - Self *abhyāṅga* (oil application)
 - Drinking *uṣāpāna* (cooked water) in the morning
 - *Netī* (nasal salve)
 - Activities to promote sleep before bed
- Recommend adjustments to the daily routine based on season
- Support the client to make lifestyle changes
 - Adjusting bedtimes and wake up times according to *doṣha*, as well as season
 - Times to take food
 - Instruct the client in modifying lifestyle in accordance with the seasons
- *Sadvṛtta* (Good moral conduct)
 - Encourage devotional and spiritual practices
 - Encouraging mindfulness throughout the day
 - Encourage to cultivate loving kindness, compassion, joy, and equanimity
- Modify the daily, seasonal and lifecycle routines of the client in accordance with their underlying disease

4.2.3 Knowledge of:

- *Doṣas* increasing or decreasing during various times of the day and season
- Age affecting the *doṣas* and *agni* (digestive fire)

- Influence of appropriate physical, devotional, spiritual practices on doṣas and guṇas (qualities)
- Twenty guṇas (qualities), doṣas, agni (digestive fire), āma (undigested material), ojas (essence of life)
- Mahāguṇas - sattva, rajas, tamas (Three Primal States)
- Drinking uṣāpāna (cooked water) in the morning
- Lifestyle impacting digestion and elimination
- A regular routine influencing the doṣas
- Practice of abhyaṅga (oil application), the oils to be used for abhyaṅga (oil application), different types of abhyaṅga (oil application)
- Effective use of daily routine
- Effective use of seasonal routine
- Devotional and spiritual practices affecting the mind and body
- Rātricaryā (evening routine)
- Ṛtusandhi (transition of the seasons)
- Rasāyana (rejuvenating) foods
- Vājīkaraṇa (aphrodisiac) foods
- Resisting and not resisting urges
- How specific diseases alter general lifestyle recommendations

Category 4.3 Senses

4.3.1 Demonstrated ability to recommend or prescribe sātmyendriyārthasaṁhyoga (the appropriate use of sight, smell, touch, taste, and hearing). As follows:

- Aromatic Therapy: The practitioner can identify excessive utilization, deficient utilization, and mis-utilization of the sense of smell and instruct the client to adjust their aromatic environment (the practitioner is not required to have specific knowledge of aromas as a form of therapy but only that may be utilized as a form of therapy)
- Taste Therapy (diet and herbs): The practitioner can identify excessive utilization, deficient utilization, and mis-utilization of the sense of taste and instruct the client to adjust their gustatory environment (for more information see the food section) to support the healing process. This might include correcting a diet that is too salty, too pungent, too sweet, etc. and recommending a doshically appropriate balance of tastes.
- Touch Therapy (self-massage): The practitioner can identify excessive utilization, deficient utilization, and mis-utilization of the sense of touch and instruct the client to adjust their tactile environment (the practitioner is not required to have specific knowledge of types of touch as a form of therapy but only that may be utilized as a form of therapy)

- Sound therapy: The practitioner can identify excessive utilization, deficient utilization, and mis-utilization of the sense of hearing and instruct the client to adjust their auditory environment (the practitioner is not required to have specific knowledge of mantras or music as a form of therapy but only that may be utilized as a form of therapy). This might include identifying exposure to loud music or work-related noise as well as recommending methods to mitigate such exposures.
- Visual Therapy: The practitioner can identify excessive utilization, deficient utilization, and mis-utilization of the sense of vision and instruct the client to adjust their visual environment (the practitioner is not required to have specific knowledge of color or other specific visual stimuli). This might include identifying aspects of the client's work or leisure environment, such as excess screen time, which are stressful to the sense of vision and recommending methods to mitigate these exposures.

4.3.2 Knowledge of:

- The sensory and motor faculties
- Relationship of pañca mahābhūtas (five elements) to each sensory and motor faculty
- Effect of appropriate, excessive and absence of sensory stimuli on each of the five sensory faculties and mind
- Sensory stimuli affecting the doṣas
- Appropriate and inappropriate use of senses
- Different oils used for nasya
- Touch therapy including different forms of abhyaṅga (oil application), and appropriate oils used for abhyaṅga (oil application)
- Different tastes and influence on doṣas
- The mind is and its functions
- Relationship between the five elements and their respective tanmātra (five subtle elements), sense and motor organ

Category 4.4 Psychiatry (Bhūtavidyā/Manovijñāna)

4.4.1 Demonstrated ability to competently recommend diet (*āhāra*), lifestyle (*vihāra*), positive conduct (*acāra*), herbs (*dravya*) and treatments (*cikitsā*) to treat mild pathologies of the mind.

4.4.2 Demonstrated ability to design, implement and manage a plan to pacify the *doṣas* within the mind and provide treatments to treat mild pathologies of the mind.

- Minor depression (Major depression should be referred to an AD)
- Anxiety (Anxiety disorder should be referred to an AD)
- Anidra—sleep disorder of recent onset (chronic sleep disorder should be referred to an AD)

- Grief and loss

4.4.3 Demonstrated ability to make the following recommendations and implement the following therapies with the goal of pacification of the *doṣas*.

- Visual Therapy: Sāttvika (purity. positive) intake of impressions and the proper use of color
- Auditory Therapy: Sāttvika (purity. positive) intake of impressions and the proper use of sound
- Aromatic Therapy: Sāttvika (purity. positive) intake of impressions and the proper use of aromas
- Gustatory Therapy: Sāttvika (purity. positive) intake of impressions and the proper use of foods
- Tactile Therapy: Sāttvika (purity. positive) intake of impressions and the proper use of touch
- Effective daily routines
- Changes to a person's behavior
- Herbal remedies for the balancing the *doṣas* of the mind, restoring a healthy balance of *prāṇa* (vital energy), *tejas* (radiance) and *ojas* (essence of life) and are an important part of treating specific disease conditions
- Dietary remedies that not only balance the *doṣas* of the mind and restore a healthy balance of *prāṇa* (vital force), *tejas* (radiance) and *ojas* (essence of life) but also are an important part of treating specific disease conditions
- Lifestyle remedies that not only balance the *doṣas* of the mind and restore a healthy balance of *prāṇa* (vital force), *tejas* (radiance) and *ojas* (essence of life) but also are an important part of treating specific disease conditions
- Conduct correction that not only balance the *doṣas* of the mind and restore a healthy balance of *prāṇa* (vital force), *tejas* (radiance) and *ojas* (essence of life) but also treating specific disease conditions
- Additional sensory therapies that not only balance the *doṣas* of the mind and restore a healthy balance of *prāṇa* (vital force) – *tejas* (radiance) and *ojas* (essence of life) but also are an important part of treating specific disease conditions including visual (color), olfactory (aromas, *netī* (nasal salve), *nasya* – medicated nasal drops), auditory (*mantra* and music) and touch (massage / oil therapies).

4.4.4 Knowledge of:

- Diagnosing the mental *prakṛti* (individual constitution) and *vikṛti* (pathological condition) by quantifying *sattva*, *rajas*, and *tamas*
- The effects of sensory input on the mind
- Effective use and misuse of the five senses
- Overuse, deficient use and misuse for each sense organ

- Prāṇa (vital force), tejas (radiance) and ojas (essence of life) and how to determine their state
- Three guṇas (qualities – sattva, rajas and tamas) and how to determine their state
- What constitutes healthy behavior
- Effect of sensory input on the mind
- Designing a treatment program utilizing diet, lifestyle, adjustments to behavior and how the senses are used
- Various approaches to implementing the treatment program including adjusting the pace of implementation of the program based on a client's prakṛti (individual constitution) and vikṛti (pathological condition)
- Effective case management
 - Knowledge of how to conduct follow up visits to monitor progress and make adjustments to the treatment plan including
 - Checking in on how the client is doing implementing assignment/homework plan and lifestyle changes
 - An ability to support the client to be more successful in implementing the treatment plan
 - An ability to assign additional homework / assignments or lifestyle changes at an appropriate time
 - Utilizing of the counseling process noted in the counseling section of this document
- Four aspects of mind- *manas*, *citta*, *buddhi* (intellect), *ahaṁkāra* (ego)
- Definition, qualities, location and functions of mind
- Definitions and symptomatology of major diseases of the mind including anxiety and depressive disorders as well as degenerative conditions such as dementia.
- Understanding how complementary Vedic science can support the ability to bring balance to the *doṣa*, subtle *doṣas* and the three *guṇas* (qualities – sattva, rajas and tamas) including *Yoga*, *Jyotiṣa* (vedic astrology) and *Vāstu* (vedic architecture).

Category 4.5 Doṣas Śamana (Pacification)

4.5.1 Demonstrated ability to recommendation and implement that following therapies with the goal of pacification of the *doṣas*:

- Herbs and spices: Those that are dīpana - increase agni (digestive fire) and pācana (metabolize āma)
- Diet: See food section (kṣut nigrāha – controlling hunger)
- Sensory Therapies: See sensory therapy section.
- Vyāyāma (Exercise)
- Heat therapies - agni and anagni cikitsā (therapies with and without fire)

4.5.2 Demonstrated ability to design, implement and manage a plan for pacifying the *doṣas* and eliminating *āma* (undigested material).

4.5.3 Knowledge of:

- Seven traditional forms of palliative therapy
 - Dīpana: Herbs/spices that increasing agni
 - Pācana: Herbs/spices that digest āma
 - Kṣudhā nigrāha: Control over diet including the use of fasting
 - Tr̥ṣṇā nigrāha: Control over water and oil intake
 - Vyāyāma: Use of exercise
 - Ātāpa sevana: Forms of creating heat without directly increasing agni such as sunbathing
 - Māruta sevana: Ways to cool the body to protect pitta dosha such as moon walks
- Āyurveda anatomy and physiology, qualities, elements, doṣas, sub-doṣas, dhātus (tissues), upadhātus (by products of nutrition), malas (waste), srotas (pathways), agni (digestive fire), āma (undigested material), ojas (essence of life)
- Indications and contraindications for palliation therapy
- How to design a palliation program to correct an imbalance in each doṣa
- Effective application of each therapy noted above
- Assessing the client's state of agni (digestive fire), āma (undigested material) and ojas (essence of life)
- Assess digestion, tongue, stools, and body odor as a means of identifying āma (undigested material) in the body
- Assessing doṣa vikṛti (pathological condition)
- Use of herbs and spices for balancing agni (digestive fire) and eliminating āma (undigested material)
- Effective, safe, and appropriate, application of diet, herbs, sensory therapies, exercise, and heat treatments.

Category 4.6 Elimination of Aggravated Doṣas (Lañghana: Pañcakarma)

4.6.1 Demonstrated ability to recommend *pañcakarma* (Elimination of Aggravated of Doṣas) programs as well as individual treatments (*śodhana chikitsa – elimination therapies*), including: classical *pañcakarma* (Elimination of Aggravated of Doṣas), and treatments for individual conditions, including the use of specialized traditional body treatments.

4.6.2 Demonstrated ability in designing, implementing and managing *pañcakarma* (Elimination of Aggravated of Doṣas) programs as well as individual treatments (*śodhana cikitsā – elimination therapies*), including: classical *pañcakarma* (Elimination of Aggravated of Doṣas) and treatments for individual conditions, including use of specialized traditional body treatments. Includes *pūrva karma* (preoperational procedures) *pradhāna karma* (main procedure), (diet, lifestyle & herbs)

4.6.3 Demonstrated ability and knowledge to make the following recommendations and provide appropriate case management:

Pūrva Karma (preoperational procedures)

- The practitioner should be able to properly design a *pūrva karma (preoperational procedures)* program and should be able to monitor the client to look for signs of over and under oleation (oil therapy).
- The practitioner should be able to manage the administration of the following therapies
 - *Pūrva karma* diet (*preoperational procedures*)
 - Abhyanga (oil application)
 - Udvartana – Dry powder massage (as needed)
 - Swedana – Sweating therapies
 - Shirodhara – Pouring oil on the forehead
 - Katibasti – oil well in lumbar region (As needed)
 - Hridbasti – oil well in heart region (As needed)
 - Udarabasti – oil well on abdomen (As needed)
 - Netrabasti – oil well on eyes (As needed)

Pradhāna Karma

- The practitioner should be able to properly design a *pradhāna karma (main procedure)* program and should be able to manage the client as he/she goes through the program.
 - Vamana – Medicated Emesis (not done routinely in US)
 - Virechana – Medicated Purgation
 - Basti – Medicated enemas
 - Nasya – Medicated nasal drops
 - Rakta Moksha – Blood letting (not done routinely in US)

Paścāt Karma – Rehabilitative measures

- The practitioner should be able to properly design a *paścāt karma (rehabilitative measures)* program and should be able to manage the client as he/she goes through the program. This includes restoration of strong digestive fire to nourish, strengthen, and balance the newly detoxified tissues by recommending Rasayan (rejuvenative) herbs according to Prakriti (individual constitution).

4.6.4 Knowledge of:

- *Ama pācana (digestion of undigested material)*
- The process of *pūrva karma (preparatory procedures)*
- The process of *pradhāna karma (main procedure)*
- *Pūrva karma (preparatory procedures)* practice including indications and contraindications

- *Pradhāna karma* (main procedure) practice including indications and contraindications.
- Signs of successful and unsuccessful administration of each practice
- How to adjust the program if the administration of a therapy is not successful.
- Oils and medicines to be used in each practice.
- How to design a complete *pañcakarma* (Elimination of Aggravated of *Doṣas*) program including *pūrvā* (preparatory), *pradhāna* (main) and *paścāt* (rehabilitative) *karma* (procedures).
- How to modify the complete *pañcakarma* (Elimination of Aggravated of *Doṣas*) program for clients with a *vāta*, *pitta* and *kapha vikṛti* (pathological conditions).
- How to modify the complete *pañcakarma* (Elimination of Aggravated of *Doṣas*) program for clients with various diseases.
- How to modify a *pañcakarma* (Elimination of Aggravated of *Doṣas*) program with consideration of the client's response to the therapies including but not limited to: Changes in appetite, elimination pattern, and overall strength

Category 4.7 Bṛmhāṇa (Tonification)

4.7.1 Demonstrated ability to design, implement and manage a program of tonification for sustaining the health of the body and mind. Demonstrated ability to recommend and provide the following treatments and interventions:

- Dietary therapies that promote tonification
- Herbal therapies that promote tonification
- Internal and external snehana (oil therapies)
- Daily routines and lifestyle that promotes tonification

4.7.2 Knowledge of:

- Indications and contraindications for tonification therapy
- Designing a tonification program in accordance with the *doṣa vikṛti* (pathological condition)
- Managing a tonification program and adjust the program in accordance with the client's progress
- Assessing the state of *agni* (digestive fire), *āma* (undigested material) and *ojas* (essence of life)
- How to assess the *dhātus* (tissues) and the signs of depletion

Category 4. 8 Rejuvenation (Rasāyana)

4.8.1 Demonstrated ability to recommend a post *pañcakarma* (Elimination of Aggravated of *Doṣas*) rejuvenation program (*paścāt karma*)

4.8.2 Demonstrated ability to design, implement and manage a post *pañcakarma* rejuvenation (*paścāt karma*) for the purposes of rejuvenating the body and mind.

4.8.3 Knowledge of:

- The principles and process of *samsarjana karma* (*rehabilitating diet*); including how restore healthy *agni* (digestive fire) while reintroducing foods into the diet.
- The use of herbs and herbal formulas in the rejuvenation process.
- The appropriate timing for the administration of rejuvenative herbs following *pradhāna karma* (Elimination of Aggravated of *Doṣas*).
- How to properly monitor a client during the period of *paścāt karma* (*rehabilitative procedures*) and how to adjust a client's program in accordance with their response to care.

Category 4.9 Pre-natal, Natal, Post Natal

4.9.1 Demonstrated ability to design, implement and manage diet (*ahāra*), lifestyle (*vihāra*), herbs (*dravya*) and treatments (*cikitsā*) to support pre-natal, and post-natal health and minor conditions and the care of well newborns.

4.9.2 Demonstrated ability and knowledge of the following recommendations and provide the following treatments and interventions:

- See Sections on Food/Diet and lifestyle. The practitioner is able to safely and supportively apply these practices to the pre-natal and post-natal woman
- Support couples experiencing infertility to restore normal procreative abilities
- Utilize herbs to support and treat pre-natal, and post-natal women
- Treat pre-natal, natal, and post-natal woman who are experiencing discomfort or minor conditions
- Provide supportive care for newborn infants
- Prenatal conditions:
 - Nausea or vomiting during first trimester (but not hyperemesis)
 - Reflux or indigestion due to pregnancy
 - Mild depression or anxiety during pregnancy
- Postnatal conditions:
 - Baby blues (but not full-scale postpartum depression)
 - Tender or cracked nipples
 - Stretch marks
 - Low milk production

4.9.3 Knowledge of:

- Doṣas increasing or decreasing during various times of the day and season
- Age affecting the doṣas and *agni* (digestive fire)

- Influence of appropriate physical, devotional, spiritual practices on doṣas and guṇas (qualities)
- Twenty guṇas (qualities), doṣas, agni (digestive fire), āma (undigested material), ojas (essence of life)
- Mahāguṇas - sattva, rajas, tamas (three primal states)
- Drinking uṣṇāpāna (cooked water) in the morning
- Lifestyle impacting digestion and elimination
- A regular routine influencing the doṣas
- Practice of abhyaṅga (oil application), the oils to be used for abhyaṅga (oil application), different types of abhyaṅga (oil application)
- Effective use of daily routine
- Effective use of seasonal routine
- Devotional and spiritual practices affecting the mind and body
- Rātrīcaryā (evening routine)
- Ṛtusandhi (transition of the seasons)
- Rasāyana (rejuvenating) foods
- Vājīkaraṇa (aphrodisiac) foods
- Resisting and not resisting urges

Category 4.10 Children's Health (Kaumārabhṛtya)

4.10.1 Demonstrated ability to offer appropriate recommendations for children of all ages suffering from common, minor conditions such as:

- Upper respiratory tract infections
- Gas, bloating and indigestion
- Constipation
- Colic
- Minor skin rashes

4.10.2 Demonstrated ability and knowledge of how to design, implement and manage a plan to treat the imbalances in all the srotas (pathways).

4.10.3 Demonstrated ability and knowledge of how to provide the following treatments and interventions:

- Herbal formulas
- Āyurvedic therapies
- Modifications in the diet
- Lifestyle changes
- Monitor client's progress and make the appropriate adjustments to the treatment plan

4.10.4 Knowledge of:

- Signs of imbalanced doṣas at kapha stage of life
- Current samprāpti (pathogenesis)
- Cardinal signs of diseases

- Herbs, creating herbal formulas, their synergistic effects
- Herbal preparations (oils, ghees etc)
- Appropriate dosage, time of taking herbs,
- Anupānas (adjuvants) in children

Category 4.11 ENT / Head and Neck Region (ŚālākyaTantra)

4.11.1 Demonstrated ability to recommend preventative care and treatment for common conditions of the head and neck.

4.11.2 Demonstrated ability and knowledge to offer therapies to treat minor imbalances of all the organs around and above the neck region such as:

- Pinasa--Nasal catarrh
- Sinusitis
- Shirorog--Headache (Vata, pitta and kapha type shirorog or tension headache,migraine and sinus headache)
- Pinkeye
- Excess ear wax

4.11.3 Demonstrated ability and knowledge to make the following recommendations and provide the following treatments and interventions:

- Prescribe herbal formulas, or herb preparations for diseases of all the organs around and above the neck region

4.11.4 Knowledge of:

- Anatomy of all the structures at and above neck
- Imbalanced doṣas, sub-doṣas, dhātus (tissues), upadhātus (by products of nutrition), at these regions:
 - Samprāpti (pathogenesis) of their diseases
 - Nidān pañcaka (five stages of pathogenesis) of their diseases
 - Herbs, creating herbal formulas for these diseases
 - Herbal preparations (oils, ghees etc)
 - Appropriate dosage, time of taking herbs
 - Anupānas (adjuvants)
 - Designing and performing special Āyurvedic therapy
 - Indications and contraindications of such procedures

Category 4.12 Herbs and Minerals

4.12.1 Demonstrated ability and knowledge to safely recommend predesigned herbal medicines, minerals and other natural substances for internal or external use with consideration of the dose (*mātra*), vehicle (*anupāna*) and timing (*auśadha kāla*) for the purpose of balancing *agni* (digestive fire), eliminating *āma* (undigested material) while supporting the *malas* (waste) and protecting and building *ojas* (essence of life), and treating disease.

4.12.2 Demonstrated ability and knowledge to administer, combine, provide, compound, and dispense herbal medicines, minerals, or other natural substances. Herbs may be used for internal or external use for the purpose of balancing *agni* (digestive fire) and eliminating *āma* (undigested material) while supporting the *malas* (waste) and protecting and building *ojas* (essence of life), as well as for treating specific diseases affecting any *dhātu* (tissues), *upadhātu* (by products of nutrition), *malas* (waste) or *srotas* (pathways) in any stage of the disease pathology.

4.12.3 Demonstrated ability and knowledge to make the following recommendations and provide the following treatments and interventions:

- Appropriate herbs to balance *agni* (digestive fire), eliminate *āma* (undigested material) and support the *malas* (waste) while protecting and building *ojas* (essence of life).
- Pre-designed herbal formulas or create custom herbal formulations that include the use of herbs, minerals or other natural substances for internal or external use with consideration of dose (*mātra*), vehicle (*anupāna*) and timing (*auśadha kāla*).
- Prescribe herbal and related medicines for the purpose of treating disease.

4.12.4 Knowledge of:

- Herb classification and their energetics based on taste (*rasa*), potency (*vīrya*), post-digestive effect (*vipāka*), quality (*guṇa*) and unique action (*prabhāva*)
- The actions of herbs (*karma*). The counselor is informed of the major actions of an herb. When Western terminology matches the Saṁskṛta terminology, the Western terms should be known. When a unique action is described in Saṁskṛta that has no simple translation into English, then the Saṁskṛta terminology for that action should be known
- The effect an herb has on the *agni* (digestive fire), *āma* (undigested material), *doṣas*, and *malas* (waste)
- How to prepare powdered mixtures (*cūrṇa*)
- Appropriate dosage (*mātra*) based on age, strength, *doṣas*, *agni* (digestive fire) and pattern of elimination (*koṣṭha*)
- The indications for using herbs and contraindications to assure safe use
- Herbs based on storage, processing, purity and government regulations
- The use of appropriate herb and herbal related medicines for the management of specific disease conditions.
- The effect an herb has on *dhātu* (tissues) and *srota* (pathways)
- Different *anupānas* (adjuvants) to target different *doṣas* and *dhātus* (tissues).
- Basic FDA regulations that affect daily practice

- (Example Section 201 (g)(1)(B) of the Federal Food, Drug, and Cosmetic Act (the Act) [21 U.S.C. § 321(g)(1)(B) states that herbs cannot make claims of support].
- Knowledge of those herbs restricted by the FDA.

4.12.5 Knowledge of the following herbs:

<i>Saṁskṛta</i> Name	Latin Name	Common Name
<i>Āmalakī</i>	Emblica officinalis	Indian Gooseberry
<i>Anantamūla</i>	Hemidesmus indicus	Sariva, Upalsari
<i>Arjuna</i>	Terminalia arjuna	
<i>Aśoka</i>	Saraca indica	
<i>Aśvagandha</i>	Withania somnifera	
<i>Balā</i>	Sida cordifolia	
<i>Bakuchi</i>	Cullen corylifolium	
<i>Bhṛṅgarāja</i>	Eclipta alba	
<i>Bhūmyāmalaakī</i>	Phyllanthus amarus	Bhui -avala
<i>Bilva</i>	Aegle marmelos	Bael Fruit
<i>Brahmī</i>	Bacopa monnieri, Centella asiatica (active debate on this)	
<i>Citraka</i>	Plumbago zeylanica	
<i>Dāruharidrā*</i>	Berberis aristata	Daruhalad
<i>Devadāru*</i>	Cedrus deodara	Deodar
<i>Dhānyaka</i>	Coriandrum sativum	Coriander
<i>Elā</i>	Elettaria cardamomum	Cardamom
<i>Eraṇḍa</i>	Ricinus communis	Castor oil
<i>Gokṣura</i>	Tribulus terrestris	Gokharu
<i>Gudūcī</i>	Tinospora cordifolia	Gulvel, Amrita
<i>Guggulu</i>	Commiphora mukul	Guggul
<i>Haridrā</i>	Curcuma longa	Turmeric
<i>Harītakī</i>	Terminalia chebula	Chebolic Myrobalan

<i>Hiṅgu</i>	<i>Ferula assa-foetida</i>	Asafoetida
<i>Jaṭāmāmsī*</i>	<i>Nardostachys jatamansi</i>	Indian spikenard
<i>Jātīphalā</i>	<i>Myristica fragrans</i>	Nutmeg
<i>Jīraka</i>	<i>Cuminum cyminum</i>	Cumin
<i>Jyotiṣmatī*</i>	<i>Celastrus paniculatus</i>	
<i>Kalamegha*</i>	<i>Andrographis paniculata</i>	King of Bitters
<i>Kapikacchu</i>	<i>Mucuna pruriens</i>	
<i>Kaṭukī*</i>	<i>Picrorhiza kurroa</i>	Kutki
<i>Kirātatikta*</i>	<i>Swertia chirata</i>	Kade chirait
<i>Kumārī</i>	<i>Aloe barbadensis</i>	Aloe
<i>Kuṭaja</i>	<i>Holarrhena antidysenterica</i>	Kuda
<i>Laṣuna</i>	<i>Allium sativum</i>	Garlic
<i>Lavaṅga</i>	<i>Syzygium aromaticum</i>	Clove
<i>Lodhra*</i>	<i>Symplocos racemosa</i>	
<i>Maṇḍūkapaṇī</i>	<i>Centella asiatica</i>	Gotu kola
<i>Mañjiṣṭhā</i>	<i>Rubia cordifolia</i>	
<i>Marica</i>	<i>Piper nigrum</i>	Black Pepper
<i>Meṣaśṛṅgī</i>	<i>Gymnema sylvestre</i>	Gurmar, Shardunika
<i>Methikā</i>	<i>Trigonella foenum-graeceum</i>	Fenugreek
<i>Miśreya</i>	<i>Foeniculum vulgare</i>	Fennel
<i>Mustā</i>	<i>Cyperus rotundus</i>	Nagarmotha
<i>Nilgiri</i>	<i>Eucalyptus globulus</i> Labill	Eucalyptus
<i>Nimba</i>	<i>Azadirachta indica</i>	Neem
<i>Padmaka</i>	<i>Nelumbo nucifera</i>	Lotus
<i>Pippali</i>	<i>Piper longum</i>	Long Pepper
<i>Punarnavā</i>	<i>Boerhaavia diffusa</i>	
<i>Rājikā</i>	<i>Brassica juncea</i>	Mustard seeds

<i>Rakta Candana</i>	<i>Pterocarpus santalinus</i>	Red sandalwood
<i>Raktapuṣpi</i>	<i>Hibiscus rosa</i>	Hibiscus
<i>Rāsnā</i>	<i>Alpina officinarum</i>	Galangal
<i>Saindhava Lavaṇa</i>		Mineral Salt
<i>Śallakī</i>	<i>Boswellia serrata</i>	
<i>Śaṅkhapuṣpī</i>	<i>Evolvulus alsinoides</i>	
<i>Sat Isabgol</i>	<i>Plantago psyllium</i>	Psyllium Husks
<i>Śatāvarī</i>	<i>Asparagus racemosus</i>	Asparagus root
<i>Śilājītu</i>	<i>Asphaltum</i>	Mineral Pitch
<i>Śuṇṭhī</i>	<i>Zingiber officinale</i>	Ginger
<i>Svarṇapatrī</i>	<i>Senna alexandrina</i>	Senna
<i>Tagara</i>	<i>Valeriana wallichii</i>	Valerian
<i>Tarunī</i>	<i>Rosa centifolia</i>	Red rose petals
<i>Tavakṣīrī</i>	<i>Maranta arundinacea</i>	Arrowroot
<i>Tila</i>	<i>Sesamum indicum</i>	Sesame
<i>Tulasī</i>	<i>Ocimum sanctum</i>	Holy Basil
<i>Tvak</i>	<i>Cinnamomum cassia</i>	Cinnamon
<i>Uśīra</i>	<i>Vetiveria zizanioides</i>	Vetiver
<i>Vacā</i>	<i>Acorus calamus</i>	Sweet Flag
<i>Vasaka</i>	<i>Adhatoda vasica</i>	Malabar Nut
<i>Vibhītakī</i>	<i>Terminalia belerica</i>	Beleric
<i>Viḍaṅga</i>	<i>Embelia ribes</i>	
<i>Vidārī Kanda</i>	<i>Ipomoea digitata</i>	Indian ginseng
<i>Yaṣṭi Madhu</i>	<i>Glycyrrhiza glabra</i>	Licorice root
<i>Yavānī</i>	<i>Carum copticum</i>	Ajwain or Wild Celery

*Herbs are difficult to obtain due to being protected species or endangered.

4.12.6 Knowledge of various preparations of herbs and how they are made including: infusions, decoctions (kaṣāya), fresh juice (svarasa), jam (avalehya/lehyam), medicated ghee (ghṛta), powders (cūrṇa), medicated oils (taila), pills (vaṭi), moist bolus (kalka), and fermented preparations (āsava/ariṣṭa), including the following specific compound formulations:

Powders (Cūrṇa)	Tablets (Vaṭi)	Decoctions (Kashaya)	Oil (Taila)	Ghee (Ghṛta)	Fermented Preparations (Āsava/Ariṣṭa)	Jams (Lehyam)
Avipattikara Bh.Ra.53/25-29	Candraprabhā Vaṭi Sha.Sa. Madh. 7/40-49	Dashamulam Bh.Ra. 15/	Aṇu Taila A.H.Su. 20/37-39	Triphala Ghṛta Bh.Pra. Madh. 70/52-53	Abhaya Ariṣṭa Bh.Ra. 9/175- 180	Cyavanprāśa Sha.Sa. Madh. 8/10-21
Viṅgvāśhṭaka A.H.Chi.14/35	Citrakādi Vaṭi Sha.Sa. Madh. 6/108-111	Amrutotharam/Nagara di Kashaya S.Y.Kashaya yoga	Bhṛṅgarāja/ Mahābhṛṅgarāja Taila Bh. Ra. 64/271-272	Indukantham S.Y.Ghrita yoga	Aśoka Ariṣṭa Bh.Ra. 69/114- 116	Gudardraka/Aldraka Rasayana S.Y. Guda prayoga
Vitopalādi Sha.Sa.Madh. 5/134-137	Gokṣurādi Guggulu Sha.Sa.Madh. 7/84-87	Dasamoolakatuthrayadi S.Y. Kashaya Yoga	Brāhmī Taila A.F.I	Mahatiktaka Ghṛta S.Y. Ghrita yoga	Aśvagandha Ariṣṭa Bh.Ra. 21/15-21	Agastya Rasayanam C.S.Chi. 17/57- 62
Vāṭsādi Sha.Sa.Madh. 5/130-134	Kaiṣora Guggulu Sha.Sa. Madh. 7/70-81	Guluchyadi A.H. Su.15/16	Mahāmaricyādi Taila Bh.Ra. 54/303-311	Sukumaram Ghrita S.Y. Ghrita yga	Daśamūla Ariṣṭa Sha.Sa. Madh. 10/78-92	Narasimharasayana ras A.H. Utt.39/170- 172
Trikaṭu Sha.Sa.Madh.	Punarnavādi Guggulu Bh.Pra. Madh. 29/165-169	Varanadi A.H. Su.15/21-22	Mahāṇārāyana Taila Bh.Ra. 26/343-354	Kalyanakam Ghrita A.H.Utt. 6/26- 28	Drakṣa Āsava Bh.Ra. 9/17-173	Ashwagandhadi Lehya S.Y.Avaleha yoga
Triphala Sha.Sa.Madh. 5/9- 11	Yogarāja Guggulu Sha.Sa. Madh. 7/56-70	Gandharvahasthadi S.Y. .Kasa/30	Dhanwantaram Taila S.Y. Taila/1	Brahmi Ghritam Bh.Pra. Madh. 23/18	Jirakarishtha S.Y.Arishta yoga	
Panchakola Sha.Sa.Madh. 5/13-14	Dhanwantharam Gulika S.Y.Gudika yoga		Kshirabala Taila A.H. Chi.22/45-46		Amrutharishtam S.Y.Arishta yoga	
Gudārshana Thurna Bh. Ra. 5/445			Bala Taila A.H. Chi.21		Punarnavasava S.Y.Asava yoga	
			Chandanadi Taila S.Y. Taila yoga		Draksharishtam S.Y.Arishta yoga	
			Pinda Taila A.H. Chi. 22/22			

			Balaswagandhadi Taila S.Y.Taila yoga			
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Note: Those marked with “*” are either not easily available in USA or cannot be used as it is an herb or mineral compound containing “heavy metal”. It is important to have knowledge of these products, but students would not be tested regarding the same.

Category 4.13 Jyotiṣa - Vedic Astrology

4.13.1 Familiarity with subject to refer clients to a Vedic or Medical Jyotiṣi (vedic astrology) for assessment and education on the general scope and value of Vedic or Medical Jyotiṣi (vedic astrology) at the appropriate time.

4.13.2 Familiarity with the following:

- What Vedic or Medical Jyotiṣi (vedic astrology) is
- What a Vedic or Medical Jyotiṣi (vedic astrology) does
- The scope of practice of Vedic or Medical Jyotiṣi (vedic astrology)
- How a Vedic or Medical Jyotiṣi (vedic astrology) can complement client care
- Therapeutic tools utilized by a Vedic or Medical Jyotiṣi (vedic astrology)

The practitioner has basic knowledge of Vedic or Medical Jyotiṣi (vedic astrology) but its practice requires a separate certification.

Category 4.14 Vāstu Śāstra – Vedic Architecture

4.14.1 Familiarity with subject to refer clients to a practitioner of Vāstu (vedic architecture) for assessment and education on the general scope and value of Vāstu (vedic architecture) at the appropriate time.

4.14.2 Familiarity with the following:

- What Vāstu (vedic architecture) is
- What a Vāstu (vedic architecture) practitioner does
- The scope of practice of Vāstu Śāstra (vedic architecture)
- How a Vāstu (vedic architecture) can complement client care
- Therapeutic tools utilized by a practitioner of Vāstu Śāstra (vedic architecture)

The practitioner has basic knowledge of Vāstu (vedic architecture), but its practice requires a separate certification.

Category 4.15 Yoga

Familiarity with the following:

- Āyurvedic and Medical Yoga Therapy
- What a practitioner of Āyurvedic and Medical Yoga Therapy does
- The scope of practice of Āyurvedic and Medical Yoga Therapy
- How an Āyurvedic and Medical Yoga Therapy can complement client care
- Therapeutic tools utilized by a practitioner of Āyurvedic Yoga Therapy and Medical Yoga Therapy
- How to refer clients to a practitioner of Yoga or Āyurvedic Yoga Therapy for assessment and education on the general scope and value of Ayurvedic Yoga Therapy/Medical Yoga Therapy.

The practitioner is familiar with Āyurvedic Yoga Therapy/Medical Yoga Therapy, but its practice requires a separate certification.

Section 5: Categories of Cikitsā (Treatment or Therapies)

Category 5.1 Practitioner should have a level of knowledge of the different categories of *cikitsā* (treatment), as listed below:

Ekavidha: *Nidāna* parivarjana (removing the cause)

Dvividha: Basic Knowledge

1. Santarpaṇa and Apararpaṇa (Strengthening and depleting)
2. Śodhana (cleansing of aggravated dosas) and Śamana (pacification of aggravated dosas)
3. Śīta (Cold) and Uṣṇa (hot)
4. Urjaskara (Strengthening the body/ rejuvenating) and Rogaghna (treatment of disease)
5. Roga praśamana (counteracting the disease) and Apunarbhava (prevention of reoccurrence)
6. Doṣa pratyānīka (therapies focused on the aggravated dosa)
7. Vyādhi pratyānīka (therapies focused on the disease)
8. Ubhaya pratyānīka (therapies focused on both aggravated dosa and disease)

Trividha: Basic Knowledge

9. Sattvavajaya (therapeutic measures aimed at strengthening the mind / psychotherapy)
10. Yukti Vyapashraya (therapeutic measures based on rational thinking – three dosas, five elements and or three qualities of the mind etc.)
11. Daiva Vyapashraya (therapeutic measures appeasing conditions associated with the subtle body / faith therapy)

Caturvidha: Basic Knowledge

12. Śodhana (cleansing the aggravated dosas – panchakarma)
13. Śamana (pacification of aggravated dosas)

14. *Āhāra* (dietary regimen)

15. *Ācāra* (lifestyle regimen)

Pañcavidha: Knowledge

16. *Vamana* (emesis therapy)

17. *Virecana* (purgation therapy)

18. *Basti* (enema therapy)

19. *Nasya* (medicated nasal drop therapy)

20. *Raktamokṣaṇa* (bloodletting therapy)

Saṣṭavidha: Basic Knowledge

21. *Bṛ̥ṃhaṇa* (Nourishing therapy)

22. *Laṅghana* (Reduction therapy)

23. *Snehana* (oleation therapy)

24. *Rūkṣaṇa* (Drying therapy)

25. *Stambhana* (Binding / blocking therapy)

26. *Svedana* (Sweating therapy)

Saptavidha: Basic Knowledge

27. *Dīpana* (Increasing digestive fire)

28. *Pācana* (Increasing digestion)

29. *Kṣudhā Nigraha* (Pacification of hunger)

30. *Tṛṣṇā Nigraha* (Pacification of thirst)

31. *Vyāyāma* (Exercise)

32. *Ātapa sevana* (Sun bathing)

33. *Māruta sevana* (Exposure to wind)

Section 6: Western Medical Approaches

Category 6.1 Knowledge of:

- The scope of practice of a Medical Practitioner, including which type of specialist is appropriate for the client's condition
- Knowledge of red flag symptoms that require a referral
- How a Western Medical Practitioner can complement the care being provided by the Āyurvedic Health Practitioner
- How to make a referral to an appropriate Western Medicine Practitioner at the appropriate time.

Section 7: Medical Ethics

The Ayurvedic professional has the knowledge and skills to adhere to the highest ethical standards consistent with Ayurvedic spiritual principles and societal norms.

Category 7.1 The practitioner has familiarity with the following areas related to medical ethics:

a. HIPAA “Health Insurance Portability and Accountability Act “Guidelines-

- HIPAA Guidelines were created to regulate how patient’s medical records or Personal Health Information (PHI) can be kept safe through privacy and security measures.
- HIPAA rules outline national standards for the privacy and availability of PHI between practitioners, doctors, medical centers, health insurance companies and other health providers.
- HIPAA Guidelines respect the privacy and dignity of the patient according to HIPAA requirements.

b. Malpractice Insurance- Although at this time the Ayurvedic professional is not required to maintain malpractice per state or federal law, all health professionals should be aware that:

- If a health care provider causes injury to a patient through either negligent actions, or a violation of the recognized standard of care in that profession, it is defined as “Medical Malpractice.”
- Malpractice insurance policies help protect healthcare professionals in the event of malpractice claims, and to cover the legal fees associated with claims if they arise.
- It is highly recommended that the Ayurveda Professional carry professional malpractice insurance.

c. Health Freedom/Safe Harbor Legislation - Each Ayurveda professional should be familiar with the laws applicable to his/her practice. Several states have enacted laws which are commonly referred to as “Health Freedom” or “Safe Harbor” Laws. These laws provide a way for unlicensed complementary and alternative practitioners to provide certain services in their state without risk of being prosecuted for the unlicensed practice of medicine.

For more information regarding health freedom laws in general, and links to the laws enacted in each state, visit <https://nationalhealthfreedom.org/>

Each Ayurveda professional is expected to operate legally in the state(s) in which (s)he practices. If the Ayurveda professional is a licensed healthcare practitioner, (s)he is expected to practice in a manner in compliance with his or her license(s). If the Ayurveda professional is not a licensed health care practitioner, (s)he is nonetheless expected to practice legally in each state in which (s)he practices. If the unlicensed Ayurveda professional is practicing in a health freedom state, the professional should be familiar with and follow the health freedom law of that state. Any Ayurveda professional who has questions or concerns about how to practice legally in his/her state should seek the advice of legal counsel.

d. Charting- The Ayurvedic professional should understand the HIPAA Requirements for medical records:

- A Medical Record, or “chart,” is a collection of patient’s health information gathered by an authorized healthcare provider.

- Medical charts can be in the form of paper or electronic format. HIPAA (Health Insurance Portability and Accountability Act) requires medical records to be kept in a locked, secure location.
- Records must be maintained for a specified period of time according to state regulations.
- Paper records should be stored in organized, locked areas with no access to unauthorized personnel.
- Electronic medical records should be stored in secure, password protected software that allow for proper organization.
- The Ayurveda Professional shall maintain client privacy and confidentiality, in full compliance with the health care privacy laws of the United States. This duty of privacy and confidentiality extends to client medical records.
- The Ayurvedic professional who creates, maintains, preserves, stores, abandons, destroys, or disposes of medical records to do so in a manner that preserves the confidentiality of the information contained within those records.
- The Ayurveda Professional is expected to understand and follow the State laws concerning the release of client health records.

e. Informed Consent- The Ayurvedic professional should provide documentation of informed consent to all clients. This is an ethical and legal obligation and is the process in which a health care providers educate about the risks, benefits, and alternatives of a given procedure or intervention. <https://www.ncbi.nlm.nih.gov/books/NBK430827/> Patients have the right to receive information and to ask questions about recommended treatments to be able to make informed decisions about their care.

Principles of informed consent- The Ayurvedic professional should have familiarity with:

- Disclosure of Information, nature of procedure
- Competency of the client (or surrogate)
- The risks and benefits of the procedure.
- Reasonable alternative
- Risk and benefits of
- Voluntary nature of the decision and assessment of the client's understanding of the above elements.

Category 7.2 Practical Medical Ethics

Basic knowledge of practical medical ethics including case review, group work and additional training in practical case-based discussion which may be facilitated by:

- Faculty and students participate in case-based discussion. This can include live case work shared between faculty and students.
- Group work involving students emphasizing various components of medical ethics.
- Medical ethics should be included throughout the Ayurvedic curriculum especially with client care management.

Category 7.3 End of Life Care

Familiarity with the definition of end-of-life care, and understanding of available options including hospice care, palliative care, home-based care, long-term care facilities, and hospital-based care. The Ayurvedic professional should understand that advanced care planning is critical to ensure that both caregivers and health care providers can understand their client's wishes and provide all the options for someone who needs to make a choice regarding end-of-life care.

Category 7.4 Patient Rights

Familiarity with the concept of patient rights as they currently exist. While differences exist from state to state, some are guaranteed by federal law, such as the right to get a copy of your medical records and the right to keep them private. Medical ethics competency should include familiarity about certain states which have their own versions of a bill of rights for patients. Additionally, a patient's rights and responsibilities under the Affordable Care Act are found on the HealthCare.gov website:

<https://www.healthcare.gov/health-care-law-protections/rights-and-protections/>

Examples of Patient Rights:

- The Right to Appropriate Medical Care and Humane Treatment
- The Right to Informed Consent
- The Right to Privacy and Confidentiality
- The Right to Information
- The Right to choose a Health Care Provider and Facility
- The Right to Self-Determination
- The Right to Religious Belief
- The Right to Medical Records
- The Right to Refuse Treatment
- The Right to make decision about End-of-Life Care

Category 7.5 Professional Boundaries

7.5.1 The Ayurvedic professional is familiar with a professional Code of Ethics.

7.5.2 The Ayurvedic professional should know about the Practitioner-Client Relationship providing a framework for healthy relationships between healthcare providers and clients. These include physical and emotional limits that protect the client's vulnerability.

Section 8: Business Skills

Category 8.1 The practitioner has familiarity with the following areas related to business skills:

a. Strategic Planning: The Āyurvedic professional can create an overarching business plan to include a mission statement consistent with Āyurvedic principles. The Āyurvedic professional

can apply the principles of a professional Code of Ethics in the business and professional environment.

b. Leadership: The Āyurvedic professional will demonstrate leadership competence to support the honorable traditions of Āyurveda.

c. Financial: The Āyurvedic professional has developed the financial skills to run their practice ethically and accurately.

d. Accounting: The Āyurvedic professional has developed the skills to understand the accounting needs of the business and oversee or hire appropriate professionals as necessary to ensure accurate financial reporting.

e. Management Practices: The Āyurvedic professional will be familiar with the art of management, marketing, and advertising as a key component of any organization.

f. Legal: As a foundation of any ethical business, the Āyurvedic professional will know the importance of being compliant with all current legal requirements related to the practice.

END OF EDUCATIONAL COMPETENCIES

Definitions of levels of educational competency:

The following terms are used to describe the level of educational knowledge required for each competency category.

Familiarity: introductory knowledge of a subject sufficient to bring awareness to the existence and central essence of that subject and for the student to know when further knowledge is required for the practice of Ayurveda.

Basic Knowledge: has acquired an overview of the broad principles of a subject, including a general awareness of its relevance to and/or potential use in the practice of Ayurveda.

Knowledge: an understanding of all aspects of a subject and its specific applications to the practice of Ayurveda.

In-Depth Knowledge: through study and practicum, has acquired a confident, in-depth knowledge of a subject and its multiple applications as well as its potential limitations in the practice of Ayurveda.

Demonstrated Ability: shows the ability to undertake particular tasks and exhibits the application of knowledge specific to the practice of Ayurveda.