

## Āyurvedic Practitioner: Educational Outline for Competency

### SECTION 1: FOUNDATION OF ĀYURVEDA

**NAMA Scope Description:** The practitioner has a strong understanding of the history, philosophy, fundamental principles and basic vocabulary of Āyurveda.

- **Understands 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)**
- **Understands Sāṃkhya Philosophy**
  - Prakṛti (Primordial nature), Puruṣa (Eternal cause)
  - Mahat (Causative Intelligence)
  - Ahaṃkāra (Ego Principle)
  - Manas (Mind)
  - Pañca tanmātras (Five subtle elements)
  - Pañca jñānendriyas (Five sense organs)
  - 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 ĀYURVEDA

#### Twenty Qualities (Guṇas)

**NAMA Scope Description:** The practitioner has skills and competence in determining which guṇas (qualities) are predominant in prakṛti (individual constitution) and vikṛti (pathological condition) and demonstrates the following ability/abilities:

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

**Related Pre-requisite or Complementary Knowledge of:**

- The 10 pairs of opposing qualities (gurvādi guṇas) associated with the five elements (pañca mahābhūtas) and the three doṣas and those that vitiate the 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 (pathological condition)
- The theory of similar and dissimilar and balancing the guṇas (qualities) through proper daily and seasonal routines for a person of each constitutional type

## Prakṛti (Individual Constitution) and Vikṛti (Pathological Condition)

**NAMA Scope Description:** The practitioner has the skills required to assess the physical and mental prakṛti (individual constitution) and doṣic imbalance using Āyurvedic methodology (trividha[three-fold diagnostic method] aṣṭavidha[eight-fold diagnostic method] and daśavidha parīkṣā [ten-fold diagnostic method]), aṣṭavidha and daśavidha parīkṣā)

**The practitioner has knowledge of:**

### Three-fold Diagnostic Method (Trividha Parīkṣā)

- Observation (Darśana)
- Touch (Sparśana)
- Questioning (Prašna)

### Eight-fold Diagnostic Method (Aṣṭavidha Parīkṣā)

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

### 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
- Analam -The digestive system of the client
- Prakṛti – Constitution
- Vayas -Age of the client
- Sattvam- Psychological nature of the client
- Sātmyam- General and personal habits of the client (ie. smoking)
- Āhāram- Nature of the patients diet and sensory intake (e.g. vegetarian or non-vegetarian)

**Additional items:**

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

**Related Pre-requisite or Complementary Knowledge of:**

- Tridoṣa theory including the 10 pairs of opposite qualities (gurvādi guṇas)
- 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
- Attributes (guṇas) that cause the doṣas to accumulate and become aggravated
- Diet (āhāra) and lifestyle (vihāra); how diet, climate, season and age impact the prakṛti (individual constitution) and subsequently contribute to doṣa vikṛti (pathological condition) 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 (pathological condition) through a proper daily routine, seasonal routine and basic six tastes (rasas) for a person of each constitutional type

## **Doṣas, Sub-doṣas, Dhātus (Tissues), Srotas (Pathways)**

**NAMA Scope Description:** The practitioner is able to show skill and competency in determining the state of doṣas, sub-doṣas, dhātus (tissues), upadhātu (by products of nutrition) and srotas (pathways), then able to assess the following:

- The practitioner is able to assess the state of doṣas, and sub-doṣas, dhātus (tissues), upadhātus (by products of nutrition), and srotas (pathways) involved through observation (darśana) asking questions (praśna) and palpation (sparśana) and is able to interpret the information received.

**Interview/Questioning (Praśna)**

- Asking questions about the current state of digestion, elimination, sleep, stress level, energy level and emotional level.

**Observation (Darśana)**

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

**Palpation (Sparśana)**

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

**Related Pre-requisite or Complementary Knowledge of:**

- Healthy dhātus - tissues (dhātu sārata – signs of ideal tissues).

- How to properly examine the client utilizing the methods of trividha (three-fold clinical assessment), aṣṭavidha (eight-fold clinical assessment), daśavidha parīkṣā (ten-fold clinical assessment) (note: not required to physically examine urine or stools)
- 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 life)
- Relationship of doṣas and dhātus (tissues)
- Definition, origin and function of the srotas (pathways)
- Factors causing abnormality of dhātus (tissues)
- Aggravation (vṛddhi) and depletion (kṣaya) of the doṣas and dhātus
- Normal and abnormal functions of strotāmsi (pathways)

## Agni- Āma-Malas

**NAMA Scope of Description:** The practitioner is able to assess the state of the malas (waste), agni (digestive fire) and āma (undigested material) through questioning (praśna) and observation (darśana).

**The counselor has the following skills:**

- Ability to determine the state of agni (digestive fire) by questioning the client upon intake (rugṇa patrakam).
- 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
- Questioning about urination, elimination and sweat patterns
- Observation of the urine stools and sweat to include color, volume, odor, clarity

**Related Pre-requisite or Complementary Knowledge of:**

- Symptoms and signs of the four states of agni (digestive fire)
- 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 urine (mūtra), feces (purīṣa), sweat (sveda), on the tongue (jihvā), eyes (netra), nails, skin, etc.
- Functions of the malas (waste)
- What constitutes the normal and abnormal quantity and qualities of malas (waste)

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

**NAMA Scope Description:** The practitioner is able to determine the state of prāṇa (vital energy), ojas (essence of life) and tejas (radiance)

**The practitioner is able 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).

**Related Pre-requisite or Complementary 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 vata, pitta and kapha
- Signs of healthy or balanced prāṇa (vital energy), tejas (radiance) and ojas (essence of life)
- Symptoms high ojas (essence of life)
- Symptoms of low ojas (essence of life)

- Displaced ojas (essence of life)
- Factors causing imbalance in ojas (essence of life), tejas (radiance) and prāṇa (vital energy)

## SECTION 3: SKILLS AND COMPETENCIES SECTION

### COUNSELING SKILLS

**NAMA Scope of Practice:** The practitioner should have the necessary skills to provide counseling

**In order to be competent, the student should have 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.

**Related Pre-requisite or Complementary Knowledge:**

- What the chief complaint is, based on initial consultation and the importance of mitigating factors such as: origin, duration, progress and 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
- Medications and supplements a client is taking
- Any allergies or intolerances the client has to drugs or foods
- Client's nutrition habits
- 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

### Personal and Family Health History

**NAMA Scope of Practice:** The practitioner should have the necessary skills to be able to effectively take a detailed current and past, personal and family health history

**In order to be competent, the student should have 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.

**Related Pre-requisite or Complementary Knowledge:**

- What the chief complaint is, based on initial consultation and the importance of mitigating factors such as: origin, duration, progress and 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

- Medications and supplements a client is taking
- Any allergies or intolerances the client has to drugs or foods
- Client's nutrition habits
- 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

## Vital Signs

**NAMA Scope Description:** The practitioner should have the skills to be able to effectively taking basic vital signs such as blood pressure (*raktacāpa*). These abilities are demonstrated by:

- 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

**Related Pre-requisite or Complementary Knowledge of:**

- **Pulse**
  - Able to interpret pulse rate, rhythm and volume
  - Taking pulse at appropriate sites
  - 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

## ETIOLOGICAL FACTORS (*Nidāna*)

**NAMA Scope of Practice:** The practitioner should be able to determine the etiological factors (*nidāna*) responsible for the doṣic imbalance and the disease

**In order to be competent, the practitioner should have the ability to**

- Interprets and understands the case history of the client
- The ability to interpret the case history to determine the specific etiological factors associated with each symptom and disease



### Additional Related Pre-requisite or Complementary Knowledge:

- The three fundamental causes of disease: Asātmyendriyārtha saṁyoga (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 causative factors (nidānas) 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.

## Vikṛti Vijñāna (Pathology)

**NAMA Scope Description:** The practitioner should be competent to be able to understand the pathogenesis of various diseases and diagnose them accurately.

(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)

### In order to be competent, the practitioner should be able to:

- 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 *śākha* (extremities) and from *śākha* (extremities) to *koṣṭha* (GIT)
    - In the 6 stages of *samprāpti* (Pathogenesis)
  - Understand causes of *doṣas* moving from *koṣṭha* (GIT) to *śākha* (extremities) and from *śākha* (extremities) to *koṣṭha* (GIT)
  - Understand relationship between the *doṣas*, *dhātu* (Tissues), and *malas* (waste)
  - Knowledge of *srotāmsi* (pathways):
    - Causes of *srotovaiguṇya* (abnormalities in the qualities of the pathways)
    - Causes and signs of *sroto duṣṭi* (pathological conditions associated with the pathways)
  - Knowledge of *āvāraṇa* (Aggravated doshas or ama blocking the functions of vata) pathology and its signs
  - Knowledge of 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)
    - Knowledge of *vyādhi* (disease) classifications:
      1. *Nija* (internal), *āgantū* (external), and *mānasika* (psychological)

2. *Santarpaṇa* (Diseases due to over nourishment) and *apatarpaṇa* (diseases due to under nourishment) *janya* (generation)
  3. According to *roga mārga* (disease pathways): *Bāhya* (external), *ābhyantara* (internal), or *Madhya* (intermediate)
  4. *Sāmānyaja* (General classification) or *nānātmaja* (specific classification – by specific doshas ie. 80 vata conditions, 40 pitta conditions and 20 kapha conditions)
  5. *Prognosis*: *Sukha sādhyā* (Easily curable), *kaṣṭha sādhyā* (Curable with difficulty), *yāpyā* (Manageable but incurable), or *asādhyā* (incurable)
- 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), *Prameha* (Urinary disorders including diabetes), *Śoṭha* (Swelling / edema)
      - *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): *Pakṣāvadhā* (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)
      - *Manovaha Srotas* (Pathways of the mind): *Unmāda* (Insanity), *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)

## ***PATHOGENESIS (Samprāpti)***

**NAMA Scope Description:** The practitioner should be competent to be able determine the full *samprāpti* (*pathogenesis*) of disease conditions.

**In order to be competent, the practitioner should be able to:**

- Describe the pathology in terms of the stage of disease along with the involvement of the *doṣa*, sub-*doṣa*, *dhātu*(*tissues*) and *srotas* (*pathways*) an in the disease and also determine the state of *agni* (digestive fire) in the disease.

**Related Pre-requisite or Complementary Knowledge:**

- Knowledge of all stages of disease (*śaḍ kriyā kāla*)
- Knowledge of the signs of disease at each stage including relocation, manifestation and diversification.
- Knowledge of the specific pathology related to disease conditions.

## **COUNSELING SKILLS**

**NAMA Scope of Practice:** The practitioner has the necessary skills to provide counseling with the following ability/abilities:

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

**Related Pre-requisite or Complementary 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* (action and passion) and *tāmasika* (ignorance and inertia) client to make changes
- Demonstrating good bedside manner
- The following areas of knowledge are generalized and no specific methodology has been determined. Schools are encouraged to include their own methodologies in their curriculum. No competencies will be evaluated in these areas:
  - Understanding body language
  - Understanding tone of voice
  - Asking relevant questions
  - Ability to paraphrase and summarize
  - Demonstrates active listening
  - Discern nonverbal communication
  - Referring clients to theory references including books and other reference materials that support self-learning

## Client Strengths and Assets

**NAMA Scope Description:** The Practitioner should be able to assess and determine the client's strengths and willingness to follow recommendations

**In order to be competent, the student should be able to:**

- Assess the client's compliance
- Assess the memory of the client

**Related Pre-requisite or Complementary Knowledge:**

- How the qualities noted above influence the outcome of a case.

## Research Skills

**NAMA Scope Description:** Āyurvedic Practitioners should be capable of writing articles, contributing to professional conferences and presenting case studies.

**In order to be competent, the student should be able to:**

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

**Related Pre-requisite or Complementary Knowledge**

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

## SECTION 3: RECOMMENDATIONS, TREATMENT AND OTHER INTERVENTIONS

### Food/Diet

**NAMA Scope Description: Recommendations** Practitioners should be able to recommend or prescribe the appropriate food choices and proper eating behaviors (*āhāra*) in accordance with the *prakṛti* (individual constitution), *vikṛti* (pathological condition), *guṇas* (qualities), *rasa*, season (*ṛtu*), digestive strength (*agnibala*) and age (*vaya*) of the patient.

**NAMA Scope Description Treatment and Intervention:** Practitioner should be able to demonstrate the selection and preparation of appropriate foods and spices according to *prakṛti* (individual constitution), *vikṛti* (pathological condition), *guṇas* (qualities), *rasa*, season (*ṛtu*), digestive strength (*agnibala*) and age, and demonstrate proper eating behaviors (*āhāra*)

In order to be competent, the practitioner should be able to

- **General Knowledge of the six tastes**
  - Six tastes, their elemental make up and qualities
  - *Rasa* (6 tastes), *vīrya* (potency) and *vipāka* (post digestive effect) of the tastes
  - The 10 pairs of opposite qualities (*gurvādi guṇas*) of each taste
  - Effects of each taste on *doṣas*, *dhātus* and *malas*
  - Tastes that are nourishing (*br̥mhaṇa*) and those that are purification (*laṅghana*)
  - Effect of the tastes and foods on *agni* and *āma*
  - Elemental make up of foods (*mahābhoutika āhāra*)
- **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 warm water in the mornings (*uṣāpāna*)

## Lifestyle

**Nama Scope Description. Skills and Competencies:** Practitioners should be able to recommend or prescribe appropriate daily (*dinacaryā*), seasonal (*ṛtucaryā*) and life cycle routines according to *prakṛti* (*individual constitution*), *vikṛti* (*pathological condition*), and *guṇas* (*qualities*). The practitioner should also be able to recommend at-home preventive and promotive (*svasthavṛtta*) measures, and positive conduct (*sadvṛtta*) measures.

### Scope of Practice Description Treatment and Intervention

Practitioners should be able to demonstrate the appropriate daily (*dinacaryā*), seasonal (*ṛtucaryā*) and life cycle routines according to *prakṛti* (*individual constitution*), *vikṛti* (*pathological condition*), and *guṇas* (*qualities*). Demonstrating at-home preventive and promotive (*svasthavṛtta*) measures, and positive conduct (*sadvṛtta*) measures

**In order to be competent, the practitioner should be able to recommend, prescribe or 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 warm water in the morning (*uṣāpāna*)
  - Tongue cleaning
  - Eye washes
  - Self *abhyāṅga* (oil application)
  - Netī (Nasal salve)
  - Activities to promote sleep before bed
- **Recommend adjustments to the daily routine based on season**
- **Support the client to make life style changes**
  - Adjusting bed times and wake up times according to dosha, as well as season
  - Times to take food
  - Instruct the client in modifying lifestyle in accordance with the seasons
- **Proper conduct (*sadvṛtta*)**
  - Encourage devotional and spiritual practices
  - Encouraging mindfulness throughout the day
  - Encourage to cultivate loving kindness, compassion, joy and equanimity
- **The practitioner should be able to modify the daily, seasonal and lifecycle routines of the patient in accordance with their underlying disease.**

**Related Pre-requisite or Complementary Knowledge:**

- *Doṣas* increasing or decreasing during different 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)
- Three Primal States (*Mahāguṇas* - *sattva*, *rajas*, *tamas*)
- Drinking warm water in the morning (*uṣāpāna*)
- Lifestyle impacting digestion and elimination
- A regular routine influencing the *doṣas*
- Practice of *abhyāṅga* (oil application), the oils to be used for *abhyāṅga* (Oil application), different types of *abhyāṅga* (oil application)
- Effective use of daily routine
- Effective use of seasonal routine
- Devotional and spiritual practices affecting the mind and body
- Evening routine (*rātrīcaryā*)
- Transition of the seasons (*ṛtusandhi*)
- *Rasāyana* (rejuvenating) foods
- *Vājīkaraṇa* (aphrodisiac) foods
- Resisting and not resisting urges
- Knowledge of how specific diseases alter general lifestyle recommendations

## Senses

**Nama Scope of Practice Description. Recommendations:** The practitioner should be able to recommend or prescribe the appropriate use of sight, smell, touch, taste and hearing (*sātmyendriyārthasaṁyoga*) and administer the appropriate treatments.

**Scope of Practice Definition. Treatment and Intervention:** The practitioner should be able to prescribe the appropriate use of sight, smell, touch, taste and hearing in the management of disease.

**In order to be competent, the practitioner should be able to recommend, prescribe and/ or demonstrate the following**

- **Aromatic Therapy:** The practitioner is able to identify excessive utilization, deficient utilization and mis-utilization of the sense of smell and instruct the client to make adjustments to their aromatic environment to support the healing process. This might include identifying substances such as turpentine or fabric softener that are disturbing the sense of smell as well as recommending the use of doshically appropriate aromatic herbs such as rose or sandalwood.
- **Taste Therapy (diet and herbs):** The practitioner is able to identify excessive utilization, deficient utilization and mis-utilization of the sense of taste and instruct the client to make adjustments to 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 is able to identify excessive utilization, deficient utilization and mis-utilization of the sense of touch and instruct the client to make adjustments to their tactile environment to support the healing process such as by instructing the client in Āyurvedic self-massage.

- **Sound therapy:** The practitioner is able to identify excessive utilization, deficient utilization and mis-utilization of the sense of hearing and instruct the client to make adjustments to their auditory environment to support the healing process. 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 is able to identify excessive utilization, deficient utilization and mis-utilization of the sense of vision and instruct the client to make adjustments to their visual environment to support the healing process. This might include identifying aspects of the client's work or leisure environment, such as excess screen time, that are stressful to the sense of vision and recommending methods to mitigate these exposures.

**Related Pre-requisite or Complementary Knowledge:** Knowledge of what the sensory and motor faculties are

- The sensory and motor faculties
- Relationship of five elements (pañca mahābhūtas) 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 (medicated nasal drops)
- 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 organs.

## Herbs and Minerals

**NAMA Scope Description. Recommend:** Āyurvedic Practitioners should be competent 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.

**NAMA Scope Description. Treatment and Intervention:** The Āyurvedic Practitioner should be competent 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.

**In order to be competent, the practitioner should be able to make the following recommendations and provide the following treatments and interventions**



- The practitioner is able to recommend or prescribe the appropriate herbs to balance *agni* (digestive fire), eliminate *āma* (undigested material) and support the *malas* (waste) while protecting and building *ojas* (essence of life).
- The practitioner is able to recommend 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.

#### RELATED PRE-REQUISITE AND COMPLEMENTARY KNOWLEDGE:

- 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
- Knowledge of the use of appropriate herb and herbal related medicines for the management of specific disease conditions.
- Knowledge of the effect an herb has on *dhātu* (tissues) and *srota* (pathways)
- Knowledge of different *anupānas* (adjuvants) to target different *doṣas* and *dhātus* (tissues).
- Knowledge of 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.
- Knowledge of the following herbs:

<i>Saṁskṛta</i> Name	Latin Name	Common Name
<i>Āmalakī</i>	<i>Emblica officinalis</i>	Indian Gooseberry
<i>Anantamūla</i>	<i>Hemidesmus indicus</i>	Sariva, Upalsari
<i>Arjuna</i>	<i>Terminalia arjuna</i>	
<i>Aśoka</i>	<i>Saraca indica</i>	
<i>Aśvagandha</i>	<i>Withania somnifera</i>	
<i>Balā</i>	<i>Sida cordifolia</i>	
<i>Bhr̥ṅgarāja</i>	<i>Eclipta alba</i>	

<i>Bhūmyāmalakī</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	Daruhald
<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>	Ferula assa-foetida	Asafoetida
<i>Jaṭāmāmsī*</i>	Nardostachys jatamansi	Indian spikenard
<i>Jātīphalā</i>	Myristica fragrans	Nutmeg
<i>Jīraka</i>	Cuminum cyminum	Cumin
<i>Jyotiṣmatī*</i>	Celastrus paniculatus	
<i>Kalamegha*</i>	Andrographis paniculata	King of Bitters
<i>Kapikacchu</i>	Mucuna pruriens	
<i>Kaṭukī*</i>	Picrorhiza kurroa	Kutki
<i>Kirātatikta*</i>	Swertia chirata	Kade chirait
<i>Kumārī</i>	Aloe barbadensis	Aloe
<i>Kuṭaja</i>	Holarrhena antidysenterica	Kuda
<i>Laśuna</i>	Allium sativum	Garlic

<i>Lavaṅga</i>	<i>Syzygium aromaticum</i>	Clove
<i>Lodhra*</i>	<i>Symplocos racemosa</i>	
<i>Maṅḍūkapaṇī</i>	<i>Centella asiatica</i>	Gotu kola
<i>Mañjiṣṭhā</i>	<i>Rubia cordifolia</i>	
<i>Marica</i>	<i>Piper nigrum</i>	Black Pepper
<i>Meṣaśṅgī</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>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 Lavaṅga</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>Śuṅṭhī</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>	Maranta arundinacea	Arrowroot
<i>Tīla</i>	Sesamum indicum	Sesame
<i>Tulasī</i>	Ocimum sanctum	Holy Basil
<i>Tvak</i>	Cinnamomum cassia	Cinnamon
<i>Uśīra</i>	Vetiveria zizanioides	Vetiver
<i>Vacā</i>	Acorus calamus	Sweet Flag
<i>Vasaka</i>	Adhatoda vasica	Malabar Nut
<i>Vibhītakī</i>	Terminalia belerica	Beleric
<i>Viḍaṅga</i>	Embelia ribes	
<i>Vidārī Kanda</i>	Ipomoea digitata	Indian ginseng
<i>Yaṣṭi Madhu</i>	Glycyrrhiza glabra	Licorice root
<i>Yavānī</i>	Carum copticum	Ajwain or Wild Celery

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

- 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:

<b>Powders (Cūrṇa) or General Combinations?</b>	<b>Tablets (Vaṭi)</b>	<b>Decoctions (Kashaya)</b>	<b>Oil (Taila)</b>	<b>Ghee (Ghṛta)</b>	<b>Fermented Preparations (Āsava/Ariṣṭa)</b>	<b>Jams (Lehyam)</b>
<i>Avipattikara</i>	<i>Ārogyavardhinī Vaṭi</i>	<i>Indukantham</i>	<i>Aṇu Taila</i>	<i>Aśvagandha Ghṛta</i>	<i>Abhaya Ariṣṭa</i>	<i>Cyavanprāśa</i>
<i>Daśamūla</i>	<i>Candraprabhā Vaṭi</i>	<i>Dashamulam</i>	<i>Aśvagandha Bala Taila</i>	<i>Śatāvarī Ghṛta</i>	<i>Arjuna Ariṣṭa</i>	<i>Brahmiprash</i>
<i>Hiṅgvaśṭaka</i>	<i>Citrakādi Vaṭi</i>	<i>Amrutotharam</i>	<i>Bhṛṅgarāja/ Mahābhṛṅgarāja Taila</i>	<i>Triphala Ghṛta</i>	<i>Aśoka Ariṣṭa</i>	<i>Draksha avelaha</i>
<i>Lavaṇabhāskara</i>	<i>Eraṅḍa Harītakī</i>	<i>More coming</i> .....	<i>Brāhmī Taila</i>	<i>Yaṣṭi Madhu (Licorice) Ghṛta</i>	<i>Aśvagandha Ariṣṭa</i>	<i>Ashwagandha avelaha</i>
	<i>Gokṣurādi Guggulu</i>		<i>Eraṅḍa (Castor) Taila</i>		<i>Bala Ariṣṭa</i>	<i>Adrak avelaha</i>
<i>Sitopalādi</i>	<i>Kaiṣora Guggulu</i>		<i>Kṣāra Taila</i>		<i>Candana Āsava</i>	<i>Pippali rasayana</i>

Tālīsādi	Khadirādi Vaṭi		Mahāmaricyādi Taila		Daśamūla Ariṣṭa	
Trikaṭu	Laśunādi Vaṭi		Mahānārāyan Taila		Drakṣa Āsava	
Triphala	Lavaṅgādi Vaṭi		Mahāviṣagarbha Taila		Kumārī Āsava	
	Lākṣādi Guggulu		Nīlgiri (Eucalyptus) Taila		Lohāsava	
	Mahāsudarśana Vaṭi		Nimba (Neem) Taila			
	Maricyādi Vaṭi		Saindhavādi Taila			
	Punarnavādi Guggulu		Ṣaḍbindu Taila			
	Sārivādi Vaṭi					
	Simhanāda Guggulu					
	Śaṅkha Vaṭi					
	Trayodaśāṅga Guggulu					
	Yogarāja Guggulu					

## ***Laṅghana / Śamana (Pacification of Doṣas)***

**NAMA Scope Description. Recommendations:** The practitioner should be able to recommend pacification (shamana) therapies to balance the *doṣas* and eliminate *āma* (undigested material)

**NAMA Scope Description. Treatment and Invention:** The Practitioner should be able to design, implement and manage a plan for pacifying the *doṣas* and eliminating *āma* (undigested material).

**In order to be competent, the practitioner should be able to make the following recommendations and implement that following therapies with the goal of pacification of the *doṣas*.**

- **Herbs and spices:** Those that increase *agni* – digestive fire (*dīpana*) and metabolize *āma*- undigested material (*pācana*)
- **Diet:** See food section (*kṣudhā nigraha* – pacifying hunger)
- **Sensory Therapies:** See sensory therapy section.
- **Exercise** (*vyāyāma*)
- **Heat therapies** (*agni* –therapies with the use of fire and *anagni cikitsā*- therapies without the use of fire)

**Related Pre-requisite or Complementary Knowledge:**

- **Seven traditional forms of palliative therapy**
  - *Dīpana*: Herbs/spices that increasing *agni*(digestive fire)
  - *Pācana*: Herbs/spices that digest *āma* (undigested material)
  - *Kṣudhā nigrāha*: Control over diet including the use of fasting
  - *Tṛṣṇā 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 *ama*(undigested material)**
- **Effective, safe and appropriate, application of diet, herbs, sensory therapies, exercise and heat treatments**

## ***Lañghana – Reduction Therapies: Pañcakarma (Elimination of Aggravated of Doṣas)***

**NAMA Scope Description. Recommendations:** The Practitioner should be able 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.

**NAMA Scope Description. Treatment and Intervention:** 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)

**In order to be competent, the practitioner should be able 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 patient to be 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 patient 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 patient as he/she goes through the program.

It 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).

### **Related Pre-requisite or Complementary Knowledge:**

- Knowledge of *āma pācana* (*digestion of undigested material*)
- Knowledge of the process of *pūrva karma* (*preparatory procedures*)
- Knowledge of the process of *pradhāna karma* (*main procedure*)
- Knowledge of each *pūrva karma* (*preparatory procedures*) practice including indications and contraindications
- Knowledge of each *pradhāna karma* (*main procedure*) practice including indications and contraindications.
- Knowledge of the signs of successful and unsuccessful administration of each practice
- Knowledge of how to adjust the program if the administration of a therapy is not successful.
- Knowledge of the oils and medicines to be used in each practice.
- Knowledge of how to design a complete *pañcakarma* (Elimination of Aggravated of *Doṣas*) program including *pūrva* (*preparatory*), *pradhāna* (*main*) and *paścāt* (*rehabilitative*) *karma* (*procedures*).
- Knowledge of how to modify the complete *pañcakarma* (Elimination of Aggravated of *Doṣas*) program for patients with a *vāta*, *pitta* and *kapha vikṛti* (*pathological conditions*).
- Knowledge of how to modify the complete *pañcakarma* (Elimination of Aggravated of *Doṣas*) program for patients with various diseases.

- Knowledge of how to modify a *pañcakarma* (Elimination of Aggravated of *Doṣas*) program with consideration of the patients response to the therapies including but not limited to: Changes in appetite, elimination pattern , overall strength,

## Rejuvenation (*Rasāyana*)

**NAMA Scope Description. Recommendations:** The practitioner should be able to recommend a post *pañcakarma* (Elimination of Aggravated of *Doṣas*) rejuvenation program (*paścāt karma*)

**NAMA Scope Description. Treatments and Interventions:** The practitioner should be able to design implement and manage a post *pañcakarma* rejuvenation (*paścāt karma*)

**In order to be competent, the practitioner should be able to make the following recommendations and prescribe the appropriate treatments and interventions.**

- Post *pradhāna karma* care (*paścāt karma*) for the purposes of rejuvenating the body and mind.

**Related Pre-requisite or Complementary Knowledge:**

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

## Tonification (*Bṛmhaṇa*)

**NAMA Scope Description. Skills and Competency:** The Practitioner should be competent to recommend tonification (*bṛmhaṇa*) therapy for the body and mind.

**NAMA Scope Description. Treatment and Intervention:** The Practitioner should be competent to design, implement and manage a program of tonification (*bṛmhaṇa*) for sustaining the health of the body and mind.

**In order to be competent, the Practitioner should be able to make the following recommendations and provide the following treatments and interventions.**

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

**Related to Complementary and Pre-requisite knowledge**



- Indications and contraindications for tonification therapy
- Designing a tonification program in accordance with the doṣa vikṛti (pathological condition)
- Managing a tonification program and make adjustments to 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

## Types of Cikitsā (Treatment or therapies)

**NAMA Scope Description:** Practitioner should have a broad understanding of the different categories of *cikitsā* (treatment), as listed below:

**Ekavidha:** *Nidāna* parivarjana (removing the cause)

**Dvividha:**

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 pratyanīka (therapies focused on the aggravated dosa)
7. Vyādhi pratyanīka (therapies focused on the disease)
8. Ubhaya pratyanīka (therapies focused on both aggravated dosa and disease)

**Trividha:**

9. Sattvavajaya (therapeutic measures aimed at strengthening the mind / psychotherapy)
10. Yukti Vyapashray (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:**

12. Śodhana (cleansing the aggravated dosas – panchakarma)
13. Śamana (pacification of aggravated dosas)
14. Āhāra (dietary regimen)
15. Ācāra (lifestyle regimen)

**Pañcavidha:**

16. Vamana (emesis therapy)
17. Virecana (purgation therapy)
18. Basti (enema therapy)
19. Nasya (medicated nasal drop therapy)
20. Raktamokṣaṇa (bloodletting therapy)



### **Saḍvidha:**

21. *Bṛṛhṇaṇa* (Nourishing therapy)
22. *Laṅghana* (Reduction therapy)
23. *Snehana* (oleation therapy)
24. *Rūkṣaṇa* (Drying therapy)
25. *Stambhana* (Binding / blocking therapy)
26. *Svedana* (Sweating therapy)

### **Saptavidha:**

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)

## **Pre-natal, Natal, Post-natal (*Prasūti Tantra*)**

**NAMA Scope Description. Skills and Competency:** The Practitioner should be able to recommend diet (*ahāra*), lifestyle (*vihāra*), herbs (*dravya*) and treatments (*cikitsā*) to manage pre-natal, natal, post-natal health and pathologies and care of newborns.

**NAMA Scope Description. Treatment and Intervention:** The Practitioner should be able to design, implement and manage diet (*ahāra*), lifestyle (*vihāra*), herbs (*dravya*) and treatments (*cikitsā*) to manage pre-natal, natal, post-natal health and pathologies and care of newborns.

**In order to be competent, the practitioner should be able to make 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, natal and post-natal woman
- Support couples experiencing infertility to restore normal procreative abilities
- Utilize herbs to support and treat pre-natal, natal and post-natal women
- Treat pre-natal, natal and post-natal woman who are experiencing illness
- Provide supportive care for new born infants
- Provide treatment for newborn infants who are experiencing illness.

### **Related to Complementary and Pre-requisite knowledge**

- Doṣas increasing or decreasing during different 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)
- Three Primal States (Mahāguṇas - sattva, rajas, tamas)

- Drinking warm water in the morning (uṣāpāna)
- 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
- Evening routine (rātrīcaryā)
- Transition of the seasons (ṛtusandhi)
- Rasāyana (rejuvenating) foods
- Vājīkaraṇa (aphrodisiac) foods
- Resisting and not resisting urges

## Children's Health (*Kaumārabhṛtya*)

**NAMA Scope Description. Recommendations** – The practitioner should be able to offer appropriate recommendations for children of all ages

**NAMA Scope Description. Treatment and Intervention:** The practitioner should be able to design, implement and manage a plan to treat the imbalances in all the *srotas* (*pathways*).

**In order to be competent, the practitioner should be able to make the following recommendations and provide the following treatments and interventions**

- Recommend the proper herbal formulas
- Recommend, the proper Āyurvedic therapies
- Recommend modifications in the diet
- Recommend lifestyle changes
- Monitor patients' progress and make the appropriate adjustments to the treatment plan

**Related to Complementary and Pre-requisite knowledge**

- Knowledge of signs of imbalanced *doṣas* at *kapha* stage of life
- Knowledge of current *samprāpti* (*pathogenesis*)
- Knowledge of cardinal signs of diseases
- Knowledge of herbs, creating herbal formulas, their synergistic effects
- Knowledge of herbal preparations (oils, ghees etc)
- Knowledge of appropriate dosage, time of taking herbs,
- Knowledge of *anupānas* (adjuvants) in children

## ENT / Head and Neck Region (*ŚālākyaTantra*)

**NAMA Scope Description. Recommendations:** The practitioner should be able to recommend preventative care and treatment for the head and neck

**NAMA Scope Description. Treatment and Interventions:** The practitioner should be able to offer therapies to treat imbalances of all the organs around and above the neck region.

**In order to be competent, the practitioner should be able 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

**Related prerequisite or complimentary knowledge**

- Knowledge of the anatomy of all the structures at and above neck
- Knowledge of 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
- Knowledge of herbs, creating herbal formulas for these diseases
- Knowledge of herbal preparations (oils, ghees etc)
- Knowledge of appropriate dosage, time of taking herbs
- Knowledge of *anupānas* (adjuvants)
- Knowledge of designing and performing special Āyurvedic therapy
- Knowledge of indications and contraindications of such procedures

## Psychiatry (*Bhūtavidyā/Manovijñāna*)

**NAMA Scope Description. Recommendations:** The Practitioner should be able to competently recommend diet (*āhāra*), lifestyle (*vihāra*), positive conduct (*acāra*), herbs (*dravya*) and treatments (*cikitsā*) to treat pathologies of the mind.

**NAMA Scope Description. Treatment and Invention:** The Practitioner should be able to design, implement and manage a plan to pacify the *doṣas* within the mid and provide treatments to treat pathologies of the mind.

**In order to be competent, the practitioner should be able to make the following recommendations and implement that 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).

#### Related to Complementary and Pre-requisite knowledge

- 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
- **Knowledge of four aspects of mind- manas, citta, buddhi (intellect), ahmākāra (ego)**

- Knowledge of definition, qualities, location and functions of mind
- Knowledge of the definitions and symptomatology of major diseases of the mind including anxiety and depressive disorders as well as degenerative conditions such as dementia.
- Knowledge that 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). (see related sections of this document)

## Yoga

**NAMA Scope Description. Recommendation:** The Practitioner should be able to refer patients to a practitioner of Ayurveda and Therapeutic Yoga for assessment and education on the general scope and value of Ayurveda and Therapeutic Yoga.

**NAMA Scope Description. Treatment and Intervention:** The Practitioner should be informed on Y Ayurveda and Therapeutic Yoga but its practice requires a separate certification.

**In order to be competent, the practitioner should be able to:**

- Refer the patient to practitioner of Ayurveda and Therapeutic Yoga.

### RELATED PRE-REQUISITE OF COMPLEMENTARY KNOWLEDGE

- Ayurveda and Therapeutic Yoga
- What a practitioner of Ayurveda and Therapeutic Yoga does
- The scope of practice of Ayurveda and Therapeutic Yoga
- How an Ayurveda and Therapeutic Yoga can complement client care
- Therapeutic tools utilized by a practitioner of Ayurveda and Therapeutic Yoga

## Jyotiṣa (Vedic Astrology)

*(This will not be tested in the exam)*

**NAMA Scope Description. Recommendation:** The Practitioner should be able to refer patients 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).

**NAMA Scope Description. Treatment and Intervention:** The Practitioner should be informed on Vedic or Medical *Jyotiṣi* (vedic astrology) but its practice requires a separate certification.

**In order to be competent, the practitioner should be able to:**

- Refer the patient to Vedic or Medical *Jyotiṣi* (vedic astrology) at the appropriate time.

### RELATED PRE-REQUISITE OF COMPLEMENTARY KNOWLEDGE:

- 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)

## Vāstu Śāstra (Vedic Architecture)

**NAMA Scope Description. Recommendation:** The Practitioner should be able to refer patients to a practitioner of *Vāstu* (vedic architecture) for assessment and education on the general scope and value of *Vāstu* (vedic architecture).

**NAMA Scope Description. Treatment and Intervention:** The Practitioner should be informed on *Vāstu* (vedic architecture) but its practice requires a separate certification.

**In order to be competent, the practitioner should be able to:**

- Refer the client to a practitioner of *Vāstu* (vedic architecture) at the appropriate time.

**RELATED PRE-REQUISITE AND COMPLEMENTARY KNOWLEDGE:**

- 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)



## Western Medicine

**NAMA SCOPE DESCRIPTION:** The Practitioner should be able to refer a patient for assessment and possible treatment by a medical practitioner.

**In order to be competent, the practitioner should be able to make the following recommendations:**

A referral to an appropriate Western Medicine Practitioner at the appropriate time.

**RELATED PRE-REQUISITES OR COMPLEMENTARY KNOWLEDGE:**

- 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 referral
- How a Western Medical Practitioner can complement the care being provided by the Āyurvedic Practitioner

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