



NATIONAL AYURVEDIC MEDICAL ASSOCIATION CERTIFICATION BOARD

Scope of Practice for the Ayurvedic Profession

Finalized March 2021

The following listing of Professional categories for the practice of Ayurveda in the United States represents the current state of the profession and also the potential for the growth of the profession moving forward. These three categories are distinguished by their focus on health and wellness as well as the educational and experiential background needed to be competent as a professional in each category.

Ayurvedic Health Counselor: This category represents an entire field of Ayurvedic professionals versed and educated to serve the community in the area of prevention and health promotion with a focus on diet and lifestyle.

Ayurvedic Practitioner: The category represents an Ayurvedic professional with clinical training in the Ayurvedic approach to disease pathology and management. These professionals also practice prevention and health promotion using diet, lifestyle, herbs and other natural therapeutic substances.

Ayurvedic Doctor: This category represents an Ayurvedic professional with advanced clinical and specialized training in Ayurveda. They also have introductory knowledge of conventional medicine and have the training to interface with other medical professionals to provide integrative healthcare.

**The use of the term “doctor” may be limited by individual state licensure regulations.*

This document is broken into four divisions clarifying the scope of practice in each category:

1. Description
2. Skills and Competencies
3. Recommendations

4. Treatment and Intervention Skills

| Three Professional Categories General Description of the Scope of Practice | | | |
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| Category | Category I Āyurvedic Health Counselor | Category II Āyurvedic Practitioner | Category III Doctor of Āyurveda |
| General Description | <p>Āyurvedic Health Counselors are competent in health promotion and disease prevention (<i>svasthavṛtta</i>). They utilize the principles of Āyurvedic medicine to create diet and lifestyle (<i>āhāra</i> and <i>vihāra</i>) recommendations according to their assessment of the patient's Āyurvedic constitution and imbalances (<i>prakṛti</i> and <i>vikṛti</i>), state of the <i>doṣas</i>, <i>agni</i>, <i>dhātus</i>, <i>malas</i>, and <i>manas</i> (mind).</p> <p>They educate, motivate and counsel patients in order to support them to be successful in implementing the principles of Āyurveda into their lives. Āyurvedic Counselors refer patients whose disease state (<i>samprāpti</i>) is beyond the third stage to Āyurvedic Practitioners or Doctors of Āyurveda for diagnosis (<i>nidāna</i>).</p> | <p>Āyurvedic Practitioners are competent in managing and treating disease from the Āyurvedic perspective, using Āyurvedic etiology, (<i>nidāna</i>), <i>pathology</i> (<i>samprāpti</i>), diagnosis and management of diseases (<i>kāya cikitsā</i>), in addition to being in the prevention of disease and promotion of health (<i>svasthavṛtta</i>).</p> <p>In addition to diet and lifestyle (<i>āhāra vihāra</i>), Āyurvedic Practitioners use herbs as medicine (<i>dravyaguṇa vijñāna</i>) and Āyurvedic purification (<i>śodhana cikitsā</i>) and rejuvenative therapies (<i>rasāyana</i>). They also understand the basics of Western anatomy, physiology and pathology. They should be able to contribute to the profession such as by writing articles, contributing to research, teaching at professional conferences or presenting case studies. They are able to support healthy women during the pre-natal, and post-natal periods and to recommend Āyurvedic care for well newborns, to offer</p> | <p>The general scope of practice of the Āyurvedic Doctor is similar to the Āyurvedic Practitioner, but they have more extensive, in-depth education and relevant clinical experience in <i>Aṣṭāṅga</i> Āyurveda (all 8 branches of Āyurvedic medicine⁽¹⁾). They also have additional experience in teaching⁽⁵⁾, demonstrations, practical <i>pañcakarma</i> training, and research methods.</p> <p>Doctors of Āyurveda understand disease from an Āyurvedic perspective, while possessing a working knowledge of Western medical diagnostic and treatment terminology and practices, sufficient to enable them to correlate those terms and diagnosis into Āyurvedic understanding and practice.</p> <p>Doctors of Āyurveda have a working knowledge of Western medical pathology, pharmacology, diagnostic reports, and treatments, in order to interface with the Western medical community and modify the Āyurvedic management of cases accordingly, as needed. But they are not required to order Western diagnostic tests and do not prescribe Western medicines.</p> <p>Āyurvedic Doctors have an informed awareness of public health and epidemiology (<i>janapadoddhvamsa</i>) from the Western and Āyurvedic perspectives. They are informed</p> |

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| | and treatment (<i>cikitsā</i>) of disease | appropriate recommendations for children of all ages suffering from common, minor conditions, to recommend preventative care and treatment for common conditions of the head and neck, and to treat mild pathologies of the mind. They refer more serious conditions to an Ayurvedic Doctor. | consumers of research pertaining to the Āyurvedic field, and are able to evaluate, discuss, and apply contemporary research within the context of Āyurvedic knowledge. They are able to make significant contributions to the profession such as contributing to or participating in research, review articles, conference teaching, or presentation of case studies. ⁽²⁾ |
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Notations

1. *Aṣṭāṅga* Āyurveda: Internal Medicine (*Kāya Cikitsā*), ENT (*Śālākya Tantra*), Pediatrics (*Kaumārabhṛtya*), Psychology (*Bhūtavidyā/Manovijñāna*), Rejuvenation (*Rasāyana*), Fertility (*Vājīkaraṇa*), Toxicology/Epidemiology (*Aḡada Tantra*), Surgery (*Śalya Tantra*) – the latter confined to theoretical knowledge of contemporary practice and historical overview and understanding of Āyurvedic surgery.
2. The intention behind creating this separate category is to set the bar high for the development of the Āyurvedic profession. While many schools may not feel ready to offer this level of training, it carves out the direction for on-going development, while also identifying a category for existing highly trained and experienced practitioners.

General Notes:

1. Throughout this document, “disease” refers to disease according to Āyurvedic diagnosis and treatment.

Skills and Competencies

The professional should be able to show skill and competency in each of the following categories.

| Category | Category I: Āyurvedic Health Counselor | Category II: Āyurvedic Practitioner | Category III: Doctor of Āyurveda |
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| Communication | Counseling skills, “bedside manner” and cultural competency to their patient base. | Counseling skills, “bedside manner” and cultural competency to their patient base. | Counseling skills, “bedside manner” and cultural competency to their patient base. |
| Personal & Family Health History | Taking a detailed current and past personal and family health history | Taking a detailed current and past personal and family health history | Taking a detailed current and past personal and family health history |
| Basic Vital Signs | Taking basic vital signs such as blood pressure (<i>raktacāpa</i>) | Taking basic vital signs such as blood pressure (<i>raktacāpa</i>) | Taking basic vital signs such as blood pressure (<i>raktacāpa</i>) |
| Etiology(Nidāna) | Determining the etiological factors (<i>nidāna</i>) responsible for the <i>doṣic</i> imbalance | Determining the etiological factors (<i>nidāna</i>) responsible for the <i>doṣic</i> imbalance and the disease | Determining the etiological factors (<i>nidāna</i>) responsible for the <i>doṣic</i> imbalance and the disease |
| Prakṛti & Vikṛti | Assessing physical and mental <i>prakṛti</i> and <i>doṣa</i> imbalance using Ayurvedic diagnostic methodology (<i>trividha, aṣṭavidha</i> and <i>daśavidha parīkṣā</i>) | Assessing physical and mental <i>prakṛti</i> and <i>doṣa</i> imbalance using Ayurvedic diagnostic methodology (<i>trividha, aṣṭavidha</i> and <i>daśavidha parīkṣā</i>) | Assessing physical and mental <i>prakṛti</i> and <i>doṣa</i> imbalance using Ayurvedic diagnostic methodology (<i>trividha, aṣṭavidha</i> and <i>daśavidha parīkṣā</i>) |
| 20 Guṇas | Determining which <i>guṇas</i> are predominant in <i>prakṛti</i> and <i>vikṛti</i> | Determining which <i>guṇas</i> are predominant in <i>prakṛti</i> and <i>vikṛti</i> | Determining which <i>guṇas</i> are predominant in <i>prakṛti</i> and <i>vikṛti</i> |
| Doṣas/Sub-doṣas | Identifying which sub- <i>doṣas</i> are involved in a presenting imbalance | Identifying which sub- <i>doṣas</i> are involved in a presenting disease | Identifying which sub- <i>doṣas</i> are involved in a presenting disease |
| Dhātus/Srotāmsi | Determining <i>dhātu</i> , <i>upadhātu</i> , and <i>srotāmsi</i> involvement (<i>sāmyata, vṛddhi/ kṣaya, duṣṭi</i>) in a presenting imbalance | Determining <i>dhātu</i> , <i>upadhātu</i> , and <i>srotāmsi</i> involvement (<i>sāmyata, vṛddhi/ kṣaya, duṣṭi</i>) in a presenting imbalance | Determining <i>dhātu</i> , <i>upadhātu</i> , and <i>srotāmsi</i> involvement (<i>sāmyata, vṛddhi/ kṣaya, duṣṭi</i>) in a presenting imbalance |
| Malas and Dhātumalas | Assessing the state of the <i>malas</i> through questioning (<i>praśna</i>) | Assessing the state of the <i>malas</i> through questioning (<i>praśna</i>) and special tests, including <i>tailabindu parīkṣā, mūtra</i> and <i>puriṣa darśana</i> . | Assessing the state of the <i>malas</i> through questioning (<i>praśna</i>) and special tests, including <i>tailabindu parīkṣā, mūtra</i> and <i>puriṣa darśana</i> . |
| Agnis: Jāṭhara, dhātu, bhūta | Determining the clinical state of <i>agnis</i> by questioning (<i>praśna</i>) and observation (<i>darśana</i>) | Determining the clinical state of <i>agnis</i> by questioning (<i>praśna</i>) and observation (<i>darśana</i>) | Determining the clinical state of <i>agnis</i> by questioning (<i>praśna</i>) and observation (<i>darśana</i>) |

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| Āma | Determining the clinical state of <i>āma</i> by questioning (<i>praśna</i>) and observation (<i>darśana</i>) | Determining the clinical state of <i>āma</i> by questioning (<i>praśna</i>) and observation (<i>darśana</i>) | Determining the clinical state of <i>āma</i> by questioning (<i>praśna</i>) and observation (<i>darśana</i>) |
| Prāṇa, Ojas & Tejas | Determining the state of <i>prāṇa, ojas</i> and <i>tejas</i> | Determining the state of <i>prāṇa, ojas</i> and <i>tejas</i> | Determining the state of <i>prāṇa, ojas</i> and <i>tejas</i> |
| Samprāpti | Determining the stage of <i>samprāpti</i> by observations (<i>darśana</i>), touch (<i>sparśana</i>) and questioning (<i>praśna</i>) | Determining the full <i>samprāpti</i> of disease conditions | Determining the full <i>samprāpti</i> of disease conditions |
| Western Diagnostic Reports | n/a | Understand basic Western diagnostic and medical reports | Understand basic Western diagnostic and medical reports |
| Patient Strengths/Assets | Assessing and determining patients' strengths and willingness to follow recommendations | Assessing and determining patients' strengths and willingness to follow recommendations | Assessing and determining patients' strengths and willingness to follow recommendations |
| Research Skills | Able to create and collect case studies to contribute to research on health promotions and disease prevention (<i>svasthavṛtta</i>) | They are informed consumers of Āyurvedic medical research. They may be capable of writing articles, contributing to professional conferences and presenting case studies. | They are informed consumers of research pertaining to the Āyurvedic field, and are able to evaluate, discuss, and integrate contemporary research within the context of Āyurvedic knowledge. They may make significant contributions to the profession such as contributing to or participating in original research, review articles, conference teaching, or presentation of case studies. |

Recommendations

The professional should have the knowledge within their prescribed scope of practice as noted under the General Description to be able to recommend / prescribe the follow approaches to restore balance and support the healing process.

| Category | Category I: Āyurvedic Health Counselor | Category II: Āyurvedic Practitioner | Category III: Doctor of Āyurveda |
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| Food (Āhāra) | Recommending appropriate food choices according to <i>prakṛti, vikṛti, guṇas, rasa, season (ṛtu), digestive strength (agnibala)</i> and age (<i>vaya</i>), | Recommending appropriate food choices according to <i>prakṛti, vikṛti, guṇas, rasa, season (ṛtu), digestive strength (agnibala)</i> and age (<i>vaya</i>), | Recommending appropriate food choices according to <i>prakṛti, vikṛti, guṇas, rasa, season (ṛtu), digestive strength (agnibala)</i> and age |

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| | and proper eating behaviors (<i>āhāraavidhi</i>) | and proper eating behaviors (<i>āhāraavidhi</i>) | (<i>vaya</i>), and proper eating behaviors (<i>āhāraavidhi</i>) |
| Lifestyle (<i>Vihāra</i>) | Recommending appropriate daily routines (<i>dinacaryā</i>), seasonal routines (<i>rtucaryā</i>) and life cycle routines according to <i>prakṛti</i> , <i>vikṛti</i> , <i>guṇas</i> . Recommending and educating patients about at-home preventive and promotive measures (<i>svasthavṛtta</i>), and positive conduct measures (<i>sadvṛtta</i>). | Recommending appropriate daily routines (<i>dinacaryā</i>), seasonal routines (<i>rtucaryā</i>) and life cycle routines according to <i>prakṛti</i> , <i>vikṛti</i> , <i>guṇas</i> . Recommending and educating patients about at-home preventive and promotive measures (<i>svasthavṛtta</i>), and positive conduct measures (<i>sadvṛtta</i>). | Recommending appropriate daily routines (<i>dinacaryā</i>), seasonal routines (<i>rtucaryā</i>) and life cycle routines according to <i>prakṛti</i> , <i>vikṛti</i> , <i>guṇas</i> . Recommending and educating patients about at-home preventive and promotive measures (<i>svasthavṛtta</i>), and positive conduct measures (<i>sadvṛtta</i>). |
| Senses (<i>Indriyārthasāmyoga</i>) | Recommending appropriate use of sight, smell, touch taste and hearing (<i>sātmyendriyārthasāmyoga</i>) | Recommending appropriate use of sight, smell, touch taste and hearing (<i>sātmyendriyārthasāmyoga</i>) | Recommending appropriate use of sight, smell, touch taste and hearing (<i>sātmyendriyārthasāmyoga</i>) |
| Herbs (<i>Dravya</i>) | Recommending predesigned or creating custom herbal formulas, herbal medicines, minerals, or other natural substances for internal or external use with consideration of dose (<i>mātra</i>), vehicle (<i>anupāna</i>), timing (<i>auśadha kāla</i>) and their safe use for the purpose of balancing <i>agni</i> , eliminating <i>āma</i> while supporting the <i>malas</i> and protecting and building <i>ojas</i> . | Recommending predesigned or creating custom herbal formulas, herbal medicines, minerals, or other natural substances for internal or external use with consideration of dose (<i>mātra</i>), vehicle (<i>anupāna</i>), timing (<i>auśadha kāla</i>) and their safe use for the purpose of balancing <i>agni</i> , eliminating <i>āma</i> while supporting the <i>malas</i> , protecting and building <i>ojas</i> , and treating disease. <i>*Refer to Āyurvedic Practitioner: Educational Outline for Competency</i> | Recommending predesigned or creating custom herbal formulas, herbal medicines, minerals, or other natural substances for internal or external use with consideration of dose (<i>mātra</i>), vehicle (<i>anupāna</i>), timing (<i>auśadha kāla</i>) and their safe use for the purpose of balancing <i>agni</i> , eliminating <i>āma</i> while supporting the <i>malas</i> , protecting and building <i>ojas</i> , and treating disease. <i>*Refer to Āyurvedic Doctor: Educational Outline for Competency</i> |
| Yoga | Referring patients to an Āyurveda Yoga Therapist for further assessment and possible treatment related to Āyurvedic Yoga therapies. Able to educate patients on general scope and value of Āyurvedic Yoga Therapies and the value of practicing yoga | Referring patients to an Āyurveda Yoga Therapist for further assessment and possible treatment related to Āyurvedic Yoga therapies. Able to educate patients on general scope and value of Āyurvedic Yoga Therapies and the value of practicing yoga | Referring patients to an Āyurveda Yoga Therapist for further assessment and possible treatment related to Āyurvedic Yoga therapies. Able to educate patients on general scope and value of Āyurvedic Yoga Therapies and the value of practicing yoga |

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| | for promotion of health and the prevention of disease (<i>svastha</i>). | for promotion of health and the prevention of disease (<i>svastha</i>). | for promotion of health and the prevention of disease (<i>svastha</i>). |
| Pacification (<i>Śamana</i>) | Recommending pacification (<i>śamana</i>) therapies to balance the <i>doṣas</i> and eliminate <i>āma</i> . | Recommending pacification (<i>śamana</i>) therapies to balance the <i>doṣas</i> and eliminate <i>āma</i> . | Recommending pacification (<i>śamana</i>) therapies to balance the <i>doṣas</i> and eliminate <i>āma</i> . |
| Lañghana: Pañcakarma (<i>Śodhana</i>) | n/a | Recommending <i>pañcakarma</i> programs as well as individual treatments (<i>śodhana cikitsā</i>), including: classical <i>pañcakarma</i> , and treatments for individual conditions, including use of specialized traditional body treatments. Includes <i>pūrva karma</i> , <i>pradhāna karma</i> , (diet, lifestyle & herbs) | Recommending <i>pañcakarma</i> programs as well as individual treatments (<i>śodhana cikitsā</i>), including: classical <i>pañcakarma</i> , and treatments for individual conditions, including use of specialized traditional body treatments. Includes <i>pūrva karma</i> , <i>pradhāna karma</i> , (diet, lifestyle & herbs) |
| Rejuvenation (<i>Ras āyana</i>) & Reproductive Vitality/Tonication (<i>Vājikaraṇa</i>) | n/a (see below) | Recommending post <i>pañcakarma</i> rejuvenation (<i>paścāt karma</i>) | Recommending post <i>pañcakarma</i> rejuvenation (<i>paścāt karma</i>) |
| Building/Tonication Therapies (<i>Bṛmhaṇa Cikitsā</i>) | Recommending tonification (<i>bṛmhaṇa</i>) for the body and mind. | Recommending tonification (<i>bṛmhaṇa</i>) therapies for the body and mind. | Recommending tonification (<i>bṛmhaṇa</i>) therapies for the body and mind. |
| Pre-natal, Natal and Post natal Care for Mother and Baby (<i>Kaumārabh ṛtya</i>) | Recommending basic diet (<i>āhāra</i>) and Lifestyle (<i>vihāra</i>) guidelines for pre-natal and post-natal women | Recommending diet (<i>āhāra</i>), lifestyle (<i>vihār</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to manage pre-natal, natal, post-natal health and pathologies and care of newborns | Recommending diet (<i>āhāra</i>), lifestyle (<i>vihār</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to manage pre-natal, natal, post-natal health and pathologies and care of newborns |
| Children's Health (<i>Bālāvastha</i>) | Application of appropriate recommendations for children over the age of 5 | Application of appropriate recommendations for children of all ages | Application of appropriate recommendations for children of all ages |
| Internal Medicine (<i>Kāya Cikitsā</i>) | Recommending a plan to pacify the <i>doṣas</i> that affect the digestive system (<i>annavahasrotas</i>) | Recommending a plan for the elimination of presenting pathologies and the restoration of health in all systems of the body. | Recommending a plan for the elimination of presenting pathologies and the restoration of health in all systems of the body. |
| Head & Neck Region (<i>Śālākya Tantra</i>) | Recommending preventative care for the head and neck region, | Recommending preventative care and treatment for conditions of the head and neck | Recommending preventative care and treatment for conditions of the head and neck |

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| | including ears, eyes, nose and throat | region, including ears, eyes, nose and throat | region, including ears, eyes, nose and throat |
| Psychiatry (Manovijñāna / Bhūtavidyā) | Recommending diet (<i>āhāra</i>), Lifestyle (<i>vihāra</i>) and positive conduct (<i>ācāra</i>) to maintain a healthy mind. | Recommending diet (<i>āhāra</i>), Lifestyle (<i>vihāra</i>) and positive conduct (<i>ācāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to treat pathologies in the mind. | Recommending diet (<i>āhāra</i>), Lifestyle (<i>vihāra</i>) and positive conduct (<i>ācāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to treat pathologies in the mind. |
| Jyotiṣa | Referring patients to a <i>Jyotiṣi</i> for assessment and educating patients on general scope and value of <i>Jyotiṣa</i> | Referring patients to a <i>Jyotiṣi</i> for assessment and educating patients on general scope and value of <i>Jyotiṣa</i> | Referring patients to a <i>Jyotiṣi</i> for assessment and educating patients on general scope and value of <i>Jyotiṣa</i> |
| Vāstu | Referring patients to a <i>Vāstu</i> practitioner for assessment and educating patients on general scope and value of <i>Vāstu</i> | Referring patients to a <i>Vāstu</i> practitioner for assessment and educating patients on general scope and value of <i>Vāstu</i> | Referring patients to a <i>Vāstu</i> practitioner for assessment and educating patients on general scope and value of <i>Vāstu</i> |
| Western Medical Approaches, (drugs, surgery, diagnostic procedures) | Referring patients to a practitioner of Western medical approaches for assessment and possible treatment (presumes a general understanding of the scopes of practice of various western medical disciplines) | Referring patients to a practitioner of Western medical approaches for assessment and possible treatment (presumes a general understanding of the scopes of practice of various western medical disciplines) | Referring patients to a practitioner of Western medical approaches for assessment and possible treatment (presumes a general understanding of the scopes of practice of various western medical disciplines) |

Treatment and Intervention (*Cikitsā*) Skills

The professional should have the knowledge and skill to be able to utilize the following treatment approaches and /or intervention skills to support the healing process (1)

| Category | Category I: Āyurvedic Health Counselor | Category II: Āyurvedic Practitioner | Category III: Doctor of Āyurveda |
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| Food (<i>Āhāra</i>) | Demonstrate the selection and preparation of appropriate foods and spices according to <i>prakṛti, vikṛti, guṇas, rasa</i> , season (<i>rtu</i>), digestive strength (<i>agnibala</i>) and age, and demonstrating proper eating behaviors (<i>āhāravidhi</i>) | Demonstrate the selection and preparation of appropriate foods and spices according to <i>prakṛti, vikṛti, guṇas, rasa</i> , season (<i>rtu</i>), digestive strength (<i>agnibala</i>) and age, and demonstrating proper eating behaviors (<i>āhāravidhi</i>) | Demonstrate the selection and preparation of appropriate foods and spices according to <i>prakṛti, vikṛti, guṇas, rasa</i> , season (<i>rtu</i>), digestive strength (<i>agnibala</i>) and age, and demonstrating proper eating behaviors (<i>āhāravidhi</i>) |
| Lifestyle (<i>Vihāra</i>) | Demonstrate the appropriate daily routine (<i>dinacaryā</i>) seasonal routine (<i>rtucaryā</i>) and life cycle routines according to <i>prakṛti, vikṛti, guṇas</i> . Demonstrating at-home preventive and promotive (<i>svasthavṛtta</i>) measures, and positive conduct (<i>sadvṛtta</i>) measures. | Demonstrate the appropriate daily routine (<i>dinacaryā</i>), seasonal routine (<i>rtucaryā</i>) and life cycle routine components for the treatment of the underlying conditions. Demonstrating at-home preventive and promotive (<i>svasthavṛtta</i>) measures, and positive conduct (<i>sadvṛtta</i>) measures. | Demonstrate the appropriate daily routine (<i>dinacaryā</i>), seasonal routine (<i>rtucaryā</i>) and life cycle routine components for the treatment of the underlying conditions. Demonstrating at-home preventive and promotive (<i>svasthavṛtta</i>) measures, and positive conduct (<i>sadvṛtta</i>) measures. |
| Senses/Sensory therapies (<i>Sātmyendriyārthasamyoga</i>) | Demonstrate appropriate use of sight, smell, touch, taste and hearing | Demonstrate appropriate use of sight, smell, touch, taste and hearing, and administer appropriate treatments | Demonstrate appropriate use of sight, smell, touch, taste and hearing, and administer appropriate treatments |
| Herbs (<i>Dravya</i>) | Administer, combine, provide, compound, and dispense herbal medicines, minerals, or other natural substances. Herbs are to be used for internal or external | Administer, combine, provide, compound, and dispense herbal medicines, minerals, or other natural substances. Herbs may be used for internal or external | Administer, combine, provide, compound, and dispense herbal medicines, minerals, or other natural substances. Herbs may be used for internal or external use for the |

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| | use for the purpose of balancing <i>agni</i> and eliminating <i>āma</i> while supporting the <i>malas</i> and protecting and building <i>ojas</i> . | use for the purpose of balancing <i>agni</i> and eliminating <i>āma</i> while supporting the <i>malas</i> and protecting and building <i>ojas</i> , as well as for treating specific diseases affecting any <i>dhātu</i> , <i>upadhātu</i> , <i>malas</i> or <i>srotas</i> in any stage of the disease pathology. | purpose of balancing <i>agni</i> and eliminating <i>āma</i> while supporting the <i>malas</i> and protecting and building <i>ojas</i> , as well as for treating specific diseases affecting any <i>dhātu</i> , <i>upadhātu</i> , <i>malas</i> or <i>srotas</i> in any stage of the disease pathology. |
| Lañghana: Pacification (Śamana) | Designing, implementing and managing pacification (<i>śamana</i>) therapies directed to balance the <i>doṣas</i> and elimination of <i>āma</i> of a patient. | Designing, implementing and managing pacification (<i>śamana</i>) therapies directed to balance the <i>doṣas</i> and elimination of <i>āma</i> of a patient. | Designing, implementing and managing pacification (<i>śamana</i>) therapies directed to balance the <i>doṣas</i> and elimination of <i>āma</i> of a patient. |
| Lañghana: Pañcakarma (Śodhana) | n/a | Designing, implementing and managing <i>pañcakarma</i> programs as well as individual treatments (<i>śodhana cikitsā</i>), including: classical <i>pañcakarma</i> and treatments for individual conditions, including use of specialized traditional body treatments. Includes <i>pūrva karma</i> , <i>pradhāna karma</i> , (diet, lifestyle & herbs) | Designing, implementing and managing <i>pañcakarma</i> programs as well as individual treatments (<i>śodhana cikitsā</i>), including: classical <i>pañcakarma</i> and treatments for individual conditions, including use of specialized traditional body treatments. Includes <i>pūrva karma</i> , <i>pradhāna karma</i> , (diet, lifestyle & herbs) |
| Rejuvenation (Rasāyana) & Reproductive Vitality/Tonification (Vājīkaraṇa) | n/a (see below) | Designing, implementing and managing post <i>pañcakarma</i> rejuvenation (<i>paścāt karma</i>) | Designing, implementing and managing post <i>pañcakarma</i> rejuvenation (<i>paścāt karma</i>) |
| Building/Tonification Therapies (Bṛmhāṇa Cikitsā) | Designing, implementing and managing tonification (<i>bṛmhāṇa</i>) for sustaining the health | Designing, implementing and managing tonification (<i>bṛmhāṇa</i>) for sustaining health and correcting imbalances of the body and mind. | Designing, implementing and managing tonification (<i>bṛmhāṇa</i>) for sustaining health and correcting imbalances of the body and mind. |

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| | of the body and mind. | | |
| Pre-natal, Natal and Post natal Care for Mother and Baby (Kaumārabhṛtya) | Designing, implementing and managing basic diet (<i>āhāra</i>) and lifestyle (<i>vihāra</i>) guidelines for pre-natal and post natal women | Designing, implementing and managing diet (<i>āhār</i>), lifestyle (<i>vihāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to manage pre-natal, natal, post natal health and pathologies and care of newborns. | Designing, implementing and managing diet (<i>āhār</i>), lifestyle (<i>vihāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to manage pre-natal, natal, post natal health and pathologies and care of newborns. |
| Children's Health (Bālāvastha) | Designing, implementing and managing diet (<i>āhāra</i>), lifestyle (<i>vihāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) in children over the age of 5, and diet (<i>āhāra</i>) and lifestyle (<i>vihāra</i>) for children under 5. | Designing, implementing and managing diet (<i>āhāra</i>), lifestyle (<i>vihāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to treat pathologies in babies and children | Designing, implementing and managing diet (<i>āhāra</i>), lifestyle (<i>vihāra</i>), herbs (<i>dravya</i>) and treatments (<i>cikitsā</i>) to treat pathologies in babies and children |
| Internal Medicine (Kāya Cikitsā) | Designing, implementing and managing a plan to pacify the <i>doṣas</i> within the digestive system (<i>annavaḥasrotas</i>) | Designing, implementing and managing a plan for the elimination of presenting pathologies and the restoration of health. | Designing, implementing and managing a plan for the elimination of presenting pathologies and the restoration of health. |
| Head & neck region (ŚālākyaTantra) | Teach preventative care for the head and neck region, including eyes, ears, nose and throat | Teach preventative care and provide treatment (<i>cikitsā</i>) for the head and neck region, including eyes, ears, nose and throat | Teach preventative care and provide treatment (<i>cikitsā</i>) for the head and neck region, including eyes, ears, nose and throat |
| Psychiatry (Manovijñāna / Bhūtavidyā) | Designing, implementing and managing a plan to pacify the <i>doṣas</i> within the mind. | Designing, implementing and managing a plan to pacify the <i>doṣas</i> within the mind and providing treatments (<i>cikitsā</i>) to treat pathologies in the mind. | Designing, implementing and managing a plan to pacify the <i>doṣas</i> within the mind and providing treatments (<i>cikitsā</i>) to treat pathologies in the mind. |
| Yoga | All categories should be informed on yoga therapies but its practice requires a separate certification. | All categories should be informed on yoga therapies but its practice requires a separate certification. | All categories should be informed on yoga therapies but its practice requires a separate certification. |

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| <i>Jyotiṣa</i> | All categories should be informed on <i>Jyotiṣa</i> but its practice requires a separate certification. | All categories should be informed on <i>Jyotiṣa</i> but its practice requires a separate certification. | All categories should be informed on <i>Jyotiṣa</i> but its practice requires a separate certification. |
| <i>Vāstu</i> | All categories should be informed on <i>Vāstu</i> but its practice requires a separate certification. | All categories should be informed on <i>Vāstu</i> but its practice requires a separate certification. | All categories should be informed on <i>Vāstu</i> but its practice requires a separate certification. |
| Notations | | | |
| 1. All treatment and intervention skills for each category are based on the scope of practice of that category. Thus, treatment modalities for the Āyurvedic Health Counselor are limited to the management of the first three stages of the pathological process. | | | |
| Note on Saṁskṛta For All Sections: The final document will use the international transliteration font that is more universal and accurate for each term. | | | |