



बालादी अयुर्वेद गुरुकुल

2457 20th Street

Boulder, CO 80304

Gurukula Catalog, Vol.2



**Approved and Regulated by the Colorado Department of Higher Education,
Private Occupational School Board**

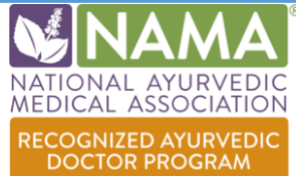


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General Information

What is a gurukula?

Gurukula means the “family of the teacher.”

What does Alandi offer me?

Our unique four-year program is a combination of small-group education, experiential study, hands-on practice and daily interactions with a renowned teacher. We offer a multi-modal, experiential, whole-person learning journey. Our program is designed to support your practical, emotional, intellectual and spiritual growth. Each of the facets of the program

contributes to your holistic development as a healer. You will have the opportunity to learn from a compassionate and experienced practitioner who will share her heart and wisdom with you.

Through the nurturing and rich atmosphere of a gurukula, students can blossom in their personal understandings, interpersonal skills and spiritual practice, as well as in their competence in Ayurveda.

“Alandi Ashram is one of the best centers in America for learning Ayurveda in a spiritual and Vedic context, emphasizing Ayurveda as a yogic discipline for students to both live and practice. Its director, Alakananda, was one of the first western physicians to teach Ayurveda, starting in 1980, and brings her extensive medical background into the work as well.”

-Dr. David Frawley (Pandit Vamadeva Shastri)

Yoga and Ayurveda; Director of American Institute of Vedic Studies



What is it like to be an Alandi student?

We enjoy close personal attention from our teacher, Alakananda Ma (www.alandiashram.org/alakananda/). By sharing meals, taking walks together, and spending abundant time in clinic and pharmacy, our program fosters community and camaraderie among students, with senior students mentoring the newer arrivals.

Meditation plays an important part in our learning journey, while chanting, fire ceremonies, movie nights and organic gardening are available as extra-curricular opportunities.

The small, simple, and intimate environment of Alandi provides the benefits of small class learning at the fraction of the cost per credit of other programs. Students truly participate in a family-style environment – sharing clinical apprenticeship time at Alandi Ashram and working together to support the school and each other. The success of this program depends on the seva of students,

mutual respect communication, and patience. This unique environment is unlike most training you have experienced. Be prepared to work hard and to learn and grow in ways you may not expect.

What is the educational approach?

We combine the best of new paradigm medical education with the best of the ancient gurukula contemplative pedagogy. We seek to empower our students by placing in their hands the tools needed to garner and evaluate knowledge and information. We cultivate the seeds of stillness, altruism and compassionate service in our apprentice's hearts. Honoring the multiple gifts brought by our student's diversity of learning and experience, we see our students as both teachers and learners. We encourage the creation of a community of sharing and support on all levels.

We are not interested in graduating scores of Ayurvedic students but rather a few excellent and compassionate healers who are able to connect to their patients on a deeper level. We want to be able to provide truly holistic support to our students' development. This means rigorous intellectual and clinical training but also a deep immersion in the spiritual and Vedic context of Ayurveda.

Who should apply?

If you are dedicated, self-motivated and prepared to work hard to achieve excellence, Alandi is the place for you. Some choose Alandi because they are shy and quiet and feel more comfortable in a small group, others because they are outgoing and engaging and enjoy studying in a community setting. Self-directed and experiential learners may also prefer a program of this nature.

Students of Alandi come from a variety of scholastic and professional backgrounds. While not required it is highly encouraged for applicants to have at least some higher education experience to prepare for the demands of the program.

There are no pre-requisites to enter the program – however it is highly encouraged for our students or graduates to have an understanding of basic biology and human anatomy and physiology before entering the program. Six credits of college level anatomy and physiology is a pre or co-requisite. Students that have not yet taken these courses prior to attending Alandi can do so during the program in a variety of settings such as online or distance programs or summer school sessions at a local community college or university.

Contact our administrator at info@alandiashram.org if you have more questions around this.



Location

Alandi Ayurveda Gurukula is located in picturesque Boulder, Colorado nestled in the foothills of the Rocky Mountains.

Boulder is mecca for various healing and spiritual modalities, boasts over 300 days of sunshine a year, and offers a variety of outdoor activities. Get ready to enjoy the benefits of a living in a community created by residents that embrace a healthy, culturally enriched lifestyle. Boulder boasts 300 miles of trails and 45,000 acres of open space, not to mention the always-interesting stroll down Pearl Street (a short walk from the Alandi Ashram) where you can find outdoor cafes to study and people watch.

Alandi Ashram

In addition to your classes at the regular school venue, you will also participate in your volunteer externship activities such as clinic and pharmacy at Alandi Ashram, a multi-faith Vedic Ashram.

Alandi Ashram Mission Statement

Inspired by the saints of Alandi, Saint Jnaneshvar and Raghudas Maharaj, Alandi Ashram manifests their core teachings of oneness, simplicity, love and connectedness. As Raghudas has taught us, "there are many rivers, yet one ocean." Thus, we honor one spirit through multiple world wisdom traditions, one heart in a diversity of individual expression and one consciousness in Earth and her varied life forms.

We practice simplicity by living humbly and sustainably upon our Mother Earth and express our love as a healing community rooted in the teachings of Ayurveda. Recognizing that health of the individual and the family rests upon the health of the Earth, we are devoted to earth-healing practices centered upon the five sacred elements: earth, water, fire, air and space. We seek to sustain nature in all our daily choices, including housing, food production, transportation, healthcare and energy use.

Meeting our needs with simplicity and making our offerings of spiritual practices and Ayurveda accessible to all, we reach out to nourish those who are socially disenfranchised or economically disadvantaged. In the spirit of connectedness, we welcome seekers of all walks of life into our family of the heart.

Alandi Ayurveda Gurukula Mission Statement

The mission of Alandi Ayurveda Gurukula is to train caring, compassionate Ayurvedic expert practitioners rooted in the spiritual core of the teachings.

Alandi Ayurveda Gurukula Purpose Statement

We seek to graduate expert Ayurvedic practitioners endowed with excellent clinical competency and in-depth knowledge of Ayurveda. To this end, we continually develop our methods of teaching and evaluation to meet these aspirations. We cultivate the seeds of stillness, altruism and compassionate service in our students' hearts. Honoring the multiple gifts brought by our students' diversity of learning and experience, we see our students as both teachers and learners. We encourage the creation of a community of sharing and support on all levels. Through the nurturing and rich atmosphere of the gurukula, students will blossom in their personal understandings, interpersonal skills and spiritual practice, as well as in their competence in Ayurveda.

General Program Outline

The academic year is divided into two semesters, each having fifteen weeks of instruction. Students attend school four full days per week, for an average of 32 credits per semester. This includes two classroom days and two clinic days. We have a week off for Thanksgiving, so the full duration of fall semester is 16 weeks. In spring semester we have a week for spring break and a week off for the NAMA conference, so the full duration is 17 weeks. After the end of the spring semester, required clinic days continue until mid-June.

The program is limited to 12 students in all and we typically admit only 2-3 students per year. Thus class sizes are small and there is plenty of individual attention. In the gurukula tradition, we study in mixed levels to maximize discussion and increase learning potential. This is an intensive higher education program; come prepared to study, work hard, and learn a lot of great information. Students spend 16 hours in classes **and** 16 hours in clinic per week. Expect to do 1-3 hours per class per week outside of school on assignments, homework or studying.

Highlights of the program include:

- Small class sizes with individual attention and student directed learning.
- Integrated mixed-level classes with peer mentoring.
- Extensive clinical externship culminating in a supervised student clinic.
- Ayurvedic lunch and nutrition program – features a unique menu each classroom day over the course of 2 years with targeted lecture and a complete recipe manual.

PROGRAM OFFERED:

- Master Ayurveda Practitioner Program– Four year full time onsite program
See detailed class descriptions beginning on page

About the Founder and Primary Teacher - Alakananda Ma

Alakananda Devi, affectionately known as Ma, was born in 1951 in Melton Mowbray, U.K. and was raised in both the Jewish and Christian faiths. In 1976, Alakananda graduated as a physician from St Bartholomew's Hospital Medical College, London University. She then spent five years in Catholic convents and Abbeys, making her novitiate in Holy Cross Cistercian Abbey, England, before travelling to India to study with Father Bede Griffiths at Shantivanam. There she met Sadananda, who introduced her to Raghudas Maharaj, the hidden master who was to be her guru. She also met Dr. Vasant Lad, her Ayurveda teacher, in Poona in 1980. Through her studies with Dr. Lad, Alakananda became one of the first western physicians to take up Ayurveda, and became one of Dr. Lad's first students.



Alakananda's subsequent adventures during the five years on pilgrimage in India are described in her book *Pilgrimage to the Mother*. During this time she stayed at many temples, ashrams and shrines, studying yoga, Hinduism, Sufism, Jainism, Ayurveda, Homatherapy and Hindi. Alakananda studied devotional singing with Sadananda and lived as a wandering renunciant or *sadhvi*. At one point she ran an experimental therapeutic community for psychotic Western youth at Om Yeshu Niketan in Goa, and served as "Physician to the Hippies".

After many travels in the United States, in 1990 Alakananda and Sadananda started Alandi Ashram in its current location in Boulder, Colorado. In 1998 they began to develop Alandi Ayurvedic Gurukula.

Alakananda is a co-founder, spiritual mother, teacher, Ayurvedic practitioner, flower essence maker and storyteller. She is also an accomplished writer with many published articles. Ma is highly respected and well known in the Ayurveda community as a renowned senior Ayurveda practitioner, both nationally and internationally. She is a member of the board of directors of NAMA (National Ayurvedic Medical Association). She has been a keynote presenter and popular speaker both at NAMA conferences and at the Swastha International Ayurvedic conference in London.



Alandi's Advisory Board

Dr. Vasant Lad, B.A.M.S., M.A.Sc. – Director Ayurvedic Institute, one of the world's foremost experts in Ayurveda.

Alandi's Board of Directors

- Jane Bunin, Ph.D.– President
- Alakananda Ma, AD – Co-founder
- Sadananda – Co founder
- Ceci Kramer, AD – Treasurer
- Margaret Telfer McConaghay-- Secretary

Learn More About Alandi

There are several ways for you to learn more about Alandi Ayurveda Gurukula and determine if this is the right program for you:

- **Phone appointment with the administrator:** Call 303-786-7437 or email info@alandiashram.org to set up an appointment.
- **School visit:** visit the school on a classroom day (Wednesday or Friday) during the academic year. Prospective students typically sit in on a half-day of class to get a feel for the program and structure, and then enjoy a complimentary Ayurvedic lunch where they can talk with current students and Alakananda. Visits are usually scheduled with the administrator at least 2 weeks beforehand.
- **Schedule an Ayurvedic appointment:** Prospective students often schedule an appointment with Alakananda to experience her work as a practitioner and to experience both Ayurveda and Alandi as a patient. Traveling prospective students often combine a clinic visit with a school visit (clinic days are Tuesdays and Thursdays).

Program Offered

Master Ayurvedic Practitioner

- This program offers the highest training currently available in Ayurveda in the US
- Appropriate for new students of Ayurveda who are committed to the full path
- Prepares graduates to sit NAMACB's Ayurvedic Doctor exam. (This is a professional title and is NOT a doctoral degree. Regulations regarding your use of this title vary from state to state).

Tuition & Fees

A non-refundable registration fee of **\$100** is due within six weeks of your acceptance to the program (or by August 1st for late applicants) to secure your space in the program.

Please note: Your space in the program is not confirmed until your registration fee has been received.

Tuition is **\$7,500 per year**,

Schedule of Payment Options:

Option 1: Pay \$7,500 at the beginning of the school year (August)

Option 2: Pay \$3,750 at the beginning of each semester (August and January)

Option 3: Pay \$750 due on the 1st of each month August through May.

In addition, there is a charge of **\$400 per semester** for the Ayurvedic nutrition (lunch) course, required for all students due at the beginning of each semester.

There may be additional copy costs or materials fees for individual classes (check the detailed course descriptions for required books and anticipated costs for individual classes).

For scholarship opportunities, check with private organizations. There is one called PEO, however, it is for women only. There are PEO groups all over the world. We encourage you to find the PEO in your local area, and to get in contact with them. They have a few different scholarships that could potentially work for our school.

Visit the website: <http://www.peointernational.org/>

Program Information

The program is limited to twelve students. Class sizes are small, with mixed levels to maximize discussion, individual attention, and to increase learning potential. This is an intensive apprenticeship; come prepared to study, work hard, and learn a lot of great information. Students spend 16 hours in classes and 16 hours in clinic per week. Students should expect to spend one to three hours per class per week outside of class on assignments, homework or studying. Students may be given 'library time' during clinic days, when they can work on homework projects using our extensive library.

How is the program organized?

The academic year is divided into two semesters, each having fifteen weeks of instruction. Students attend school four full days per week, for an average of 32 credits per semester. This includes two classroom days and two clinic days. We have a week off for Thanksgiving, so the full duration of fall semester is 16 weeks. In spring semester, we have a week for spring break and a week off for the NAMA conference, so the full duration is 17 weeks. After the end of the spring semester, required clinic days continue until mid-June.

The program also includes a class on Ayurvedic Cuisine held during lunch on Wednesday and Friday

– this is a required class that involves lunch with unique recipes each day over a two-year cycle, a recipe manual, and teaching points about the health benefits of the foods used.

You will have the option to repeat the lunch class during the latter two years. This is recommended, but not required.

In addition to the weekly classes, there are three required weekend workshops that occur during the first year of studies. Please check the academic calendar (see addendum) to see when these are scheduled.

How does our curriculum work?

We have a different curriculum for each year in a four-year cycle, broken up into years A, B, C, and D. For a rich learning environment, students of all levels are combined in all of the classes (except during the Fundamentals of Ayurveda, taken by first year students). The combined class setting allows for mixed levels and mentoring. Studies have shown that this structure allows for a deeper learning experience.

See the schedule below to find out which year (A, B, C or D) is being offered in the upcoming academic year.

Pre/Co-Requisites

- 6 credits college level Anatomy and Physiology. The gurukula must be provided with a certificate or transcript to keep in your records.

These courses can be taken for credit either online or at a local university/community college. An online course must offer college credits. We recommend:

<https://www.corexcel.com/anatomy.physiology.online.htm?gclid=CLKF27uHxdQCFZe4%20wA%20od9dkKKw>

We also recommend purchasing and studying Dr. Lad's *The Textbook of Ayurveda: Fundamental Principles, Volume One* prior to the start of your first semester to familiarize yourself with Ayurveda and its teachings.

Orientation and Weekend Workshops

Orientation:

Each academic year begins with a weeklong orientation intensive, laying the foundations for a rewarding experience in clinic and classes.

Weekend Workshops:

During the first year of study, there are three required weekend workshops. There is no additional charge for these workshops. There is one other weekend workshop in the spring of your second year (it entails two Saturdays).

Dates for these classes are posted in the Academic Calendar. Descriptions can be found in the detailed class description section. The weekend workshops are:

- Medicine Making
- Self-Care
- Lifestyle Counseling

Intensives

Preceding the Spring Semester, there is a weeklong intensive class—there will be no clinic this week, but class Monday through Friday. The intensive is set to begin after you've enjoyed a long holiday break from classes.

We also have an intensive for Pancha Karma Therapies. This is scheduled in the summer after Year B and D. The intensive includes training in basic *purva karma* and *pancha karma* techniques such as *abhyanga* and *shirodhara*.

Note: Individual state law will determine any additional certifications required to administer these therapies, such as a massage therapy certification. Please read the detailed description of this intensive for more information.

For other intensives, see the academic calendar for what is being offered that year



Textbooks and Materials

There are several required and recommended texts for each specific course. Required and recommended texts can be found under each course description. One copy of each book is available in our school library for use while on the property. Other materials costs may be required for certain classes, i.e. copy packets.

Required Books (additional may books may be added to the curriculum)

- In house manuals– please check course descriptions for which classes have in-house manuals, given as free e-versions. All electronic materials for each course will be found on the Student Resources Page of the Website.
- Vasant Lad. *The Textbook of Ayurveda: Fundamental Principles, Volume One*. United States: Ayurvedic Press; 2002.
- Vasant Lad. *The Textbook of Ayurveda: A Complete Guide to Clinical Assessment, Volume Two*. United States: Ayurvedic Press; 2002.
- Vasant Lad. *Secrets of the Pulse: The Ancient Art of Ayurvedic Pulse Diagnosis*. United States: Ayurvedic Press; 2009.
- Sharon Salzberg. *Loving-Kindness: The Revolutionary Art of Happiness*. Boston, MA: Shambhala Publications, Inc.; 1995.
- Unknown. *The Upanishads*. London: Penguin; 2003.- tr. Valerie Roebuck Year A
- Tigunait R. *Seven Systems of Indian Philosophy*. Honesdale, PA: Himilayan International Institute of Yoga Science and Philosophy of the U.S.A.; 1983
- *The Bhagavad Gita for Daily Living*. Berkley, CA: Blue Mountain Center of Meditation; 1988. - tr. Eknath Easwaran (Any translation will do – but be sure it is a translation, not a commentary). Year C
- *Caraka Samhita*. 4 vols. Sharma, Priyavrat V., editor-translator. Chowkhamba Sanskrit Series; 2008. (Available from Vedic Books or Nataraj Books) Electronic version available
- *Astanga Hridayam of Vagbhata: Text with English Translation, Notes and Appendix*. New Delhi: Chaukhambha Publications; 2004. 3 vols. set. by Murthy, K.R. Srikanta. (Available from Vedic Books or Nataraj Books) Electronic version available
- *Sushruta Samhita*. 3 vols. set. by Murthy, K.R. Srikanta. Chaukhambha Orientalia; 2007. (Available from Vedic Books or Nataraj Books) Electronic version available

Please note: the last 3 books listed above – while it is highly recommended to have all 3, due to cost students can choose to share these volumes, or elect to buy them over time (starting with purchasing Caraka first).

Required Materials

- A Sphygmomanometer with stethoscope and a pen light are required for clinical externship.

Recommended Books

- *Dorland's Pocket Medical Dictionary* - Dorland
- Beers MH. *The Merck Manual of Medical Information, Second Edition*. Whitehouse Station, NJ; Merck Research Laboratories; 2003.
- Lad U, Lad V. *Ayurvedic Cooking for Self-Healing, Second Edition*. Albuquerque, NM: The Ayurvedic Press; 2016.
- Amadea Morningstar. *The Ayurvedic Cookbook*. United States: Lotus Press; 1990.
- Dr. Yogesh Chandra Mishra. *Ayurvediya Kriya Sarira - A Text Book of Ayurvediya Physiology*. New Delhi: Chaukhambha Publications; 2008.
- Vasant Lad and Anisha Durve. *Marma Points of Ayurveda*. United States: Ayurvedic Press; 2008.
- Kathleen Deska Pagana and Timothy J. Pagana. *Mosby's Manual of Diagnostic and Laboratory Tests*. United States: Elsevier; 2010.
- Suresh Chandra & Dinkar Govind Thatte. *Clinical Anatomy in Ayurveda*. India: Chowkhamba Press; 2007.
- Alakananda Ma Devi. *Pilgrimage to the Mother*. United States: Prema Press; 1999.
- Alakananda Ma Devi. *The Rainbow Bridge*. United States: Prema Press; 1999.

Sources for Books from India

1. Vedic Books

[HTTP://WWW.VEDICBOOKS.NET/](http://www.vedicbooks.net/)

2. Nataraj Books

[WWW.NATARAJBOOKS.COM](http://www.natarajbooks.com)

Phone: (703) 455-4996

Course Descriptions

❖ **Agada Tantra: Principles of Toxicology, Environmental and Occupational Health with Alakananda Ma – 3 credits, 42 hours theory**

Spring semester- 15 weeks, Wednesday 2:15 PM – 5:00 PM

Year C

Description: Working with the ancient texts of Ayurveda and the latest research on occupational and environmental hazards, we will learn about vital topics such as food borne transmission of disease, zoonotic disease (transmitted from animals), poisonous plants and mushrooms, insect bites and stings, fossil fuels and health, nuclear fuels and health, global climate change, synthetic organic chemicals and toxic metals. Class includes lectures, discussions, documentary films, group projects and case studies.

Assignments/Assessment: Readings, quizzes, case research

❖ **Ayurvedic Diet, Nutrition and Culinary Arts with Alakananda Ma - 1 credit per year for 2 years. 30 hours practical.**

Fall & Spring Semester: Every Wednesday and Friday 1 - 2:15 pm

Description: In our unique culinary, dietetic and nutritional program, students experience and discuss 120 different Ayurvedic menus, receiving a recipe manual with a rich collection of dishes. Menus and dietary learning are tailored to each srotas in turn and the course is integrated with case-based studies in its sequence of topics. This class takes place during lunch and is a required course. Gluten free and dairy free options routinely offered.

Materials Cost: \$400 per semester (includes lunch and recipe manual)

*Repeat of this course is optional but recommended for years 3 & 4

❖ **Case Based Studies in Family Practice with Alakananda Ma – 6 credits per year for 2 years. Total 12 credits**

Fall Semester Year C - Stri Vignana (Women's Health)

Spring Semester Year C - Bala Chikitsa (Infant and Children's Health)

Fall Semester Year D - Jara Tantra (Elder Care)

Spring Semester Year D - Manas Chikitsa (Ayurvedic Psychiatry and Psychology)

6 credits class time per year and 2 credits per year lab time for research projects

Description: In line with the new medical curriculum, this is a problem based, student directed approach designed to provide participants with the tools needed to garner and evaluate knowledge and information. Working with real life cases, students, with Alakananda Ma's guidance, will research and study Ayurvedic approaches to the diagnosis and management of gynecological, pediatric, psychiatric and geriatric patients, thus equipping themselves for Ayurvedic family practice. Targeted lectures and tutorials help illumine the topic.

Assignments/Assessment: Weekly research projects, comprehensive open book quiz at end of each semester.

❖ **Classical Pathology with Alakananda Ma – 6 credits**

Fall and Spring Semester, 30 weeks Fridays 10am-1pm

Description: In this class we will study the Ayurvedic pathology laid out in the classical texts, with special reference to *Madhav Nidhan* and its commentaries, but also looking at *Charak Samhita*, *Sushrut Samhita*, Vagbhat's *Ashtanga Hridaya* as well as *Yogaraj Nigam* and *Chakradatta*. Through getting to the source of the knowledge and gaining proficiency in the use of the ancient texts, students will have the opportunity to understand and be able to apply classical Ayurvedic differential diagnosis and be able to compare with current Western differential diagnoses for similar symptom pictures. This class will enable students to root their differential diagnosis in classical Ayurveda. The team-based learning model is designed to help students with practical application using case summaries of real patients.

Required Textbook: In-house Classical Pathology Guide, in-house DDX manual.

Assignments/Assessment: Weekly reading, in class Readiness Quizzes, end of semester take-home exam, final exam.

❖ **Clinical Assessment with Alakananda Ma – 3 credits**

*Spring semester-15 weeks Wednesday 10am-1pm
Year B*

Description: This course develops skills in ashtavidha pariksha, the eightfold examination. Students will learn to take a history and to assess prakruti and vikruti. They will examine the tongue, nails, eyes, lymph nodes, dhatus and srotansi: including abdominal and neurological examination as well as the delicate art of taking a sexual history. Each class is preceded by a meditation class designed to cultivate the mindfulness and compassion necessary for diagnosis and is followed by practice time.

Required Book: Lad, Vasant. *The Textbook of Ayurveda: A Complete Guide to Clinical Assessment, Volume Two*

Assignments/Assessment: Quizzes, practical exam

❖ **Clinical Externship with Alakananda Ma – 35 credits per year for 4 years**

*Offered annually during both semesters, Tuesdays and Thursdays 9:00 am - 5:00 pm
Total credits 140, Total hours 2100*

Description: Students enter their unpaid (included in curriculum) clinical externship from the outset of the program, gradually developing their abilities in diagnostic skills, clinical interview and diet and lifestyle counseling. Students see the patients before Ma does, taking vital signs and filling out a prakruti questionnaire. They also take the opportunity to practice their diagnostic skills. From the second semester, students begin conducting supervised diet and lifestyle counseling sessions. First year and second year students are paired in the clinical clerkship to allow for peer mentoring. Students are gradually prepared to conduct the entire diagnostic interview themselves, receiving supervision from Alakananda Ma and managing their own student clinic patients under her guidance.

In the third and fourth years, students continue twice-weekly student clinic, gaining a breadth of experience in all branches of Ayurveda. By managing their own patients' long term, over two and a half years, student practitioners also have the opportunity to acquire depth of experience through seeing the long term outcomes and impacts of their clinical decisions through repeated follow up encounters.

After completing three semesters as apprentices and lifestyle counselors with our practitioners, students spend 5 semesters seeing their own patients with supervision of clinical findings and chikitsa for a total of at least 400 encounters (of which at least 150 are one-on-one).

Required Item: Sphygmomanometer and pen light.

Recommended Books: *Dorland's Pocket Medical Dictionary* by Dorland, *The Merck Manual of Medical Information, Second Edition: The World's Most Widely Used Medical Reference - Now In Everyday Language* by Mark H. Beers

Assignments/Assessment: Clinical Encounter Worksheets

❖ **Fundamentals of Ayurveda with Prema Shakti, AD –3 Credits**

Fall semester, Year 1 students only, Friday 10:00 am - 1:00 pm

Description: This is a survey course that will give a foundation in Ayurvedic studies for the practitioner, covering doshas, upadoshas, dhatus, ojas, tejas, prana and srotansi.

Required Book: Lad, Vasant, *The Textbook of Ayurveda: Fundamental Principles, Volume One*

Assignments/Assessment: Weekly quizzes.

❖ **History of Ayurveda with Alakananda Ma – 3 Credits**

*Spring semester- 14 weeks, Friday 10 am - 1 pm
Year B*

Description: History of Ayurveda covering the beginnings of Ayurved in the pre-Vedic era, Vedic culture and the development of early Ayurvedic philosophy, contributions of Charak, Shushruta, and Vaghbhat, Medieval period, Ayurveda under the Moghul Empire and the British Raj and Ayurveda in modern times. Team-based learning model with documentary films to bring the subject matter to life. Students will collaborate to create a History of Ayurveda website.

Assignments/Assessment: Academic paper

❖ **Materia Medica with Alakananda Ma – 3 credits**

*Fall semester-15 weeks, Wednesday 10 am – 1pm
Year B*

Description: This class begins with the principles of dravyaguna as laid out in Charak Samhita and Sharngadhara Samhita and then proceeds to in-depth study of individual Ayurvedic herbs according to karma or mode of action. Alakananda Ma illustrates the class with memorable anecdotes and snippets from her clinical experience in using the herbs. The course is one component of our rich and profound 14-credit herbology program.

Required Book: *Alandi Herbology Manual*

Assignments/Assessment: Herb monograph, quizzes

❖ **Medical Tests with Alakananda Ma – 2 credits**

*Spring semester- 10 weeks, Friday 10 am – 1 pm
Year D*

Description: Students will learn how to understand and make use of laboratory tests, pathology reports and medical imaging.

Recommended Book: *Mosby's Manual of Diagnostic and Laboratory Tests*

Assignments/Assessment: Readings and quizzes; final take-home exam.

❖ **Meditation: Insight and Self-inquiry with Sadananda 2-credits**

*Fall & Spring semester - 30 weeks, Wednesday 9 - 9:50 am. Years
A & C*

Description: This course introduces specific practices designed to enhance pulse-reading skills and teaches the Four Foundations of Mindfulness and the art of self-enquiry. Sadananda is a popular teacher and experienced meditator who has sat a number of three- and six-month silent retreats.

Assignments/Assessments: Meditation Journal and personal practice.

❖ **Meditation: Loving-kindness and Non-violent Communication with Alakananda Ma – 2 credits**

*Fall & Spring semester- 30 weeks, Wednesday 9 - 9:50 am
Years B & D*

Description: The focus of meditation class this year is to develop the four qualities Charak describes as essential for the Ayurvedic healer: loving-kindness, compassion, joy and equanimity. After our meditation practice time, we learn compassionate communication and empathy skills as taught in NVC (non-violent communication)

Required Book: *Loving-Kindness: The revolutionary Art of Happiness* by Sharon Salzberg

Assignments/Assessment: Meditation practice

❖ **Nadi Pariksha (Pulse Diagnosis and Therapeutics) with Alakananda Ma – 6 credits**

*Fall and Spring semester- 29 weeks, Wednesday 10 am - 1 pm
Years A & C*

Alakananda Ma has been teaching and refining her pulse course, a favourite among her students, since 1998. As well as training students in the pulse reading methodology, she learned from Dr Lad, Ma also offers her unique compilation of treatment strategies for each aspect of the pulse. Thus, the class is extremely practical and of great benefit to future Master Ayurvedic Practitioners. Because the class is offered every week during the entire academic year, students have ample opportunity to blossom in their pulse reading skills, practicing each new component during their twice-weekly clinical encounters as well as during ‘lab time’ in class. Our weekly meditation class with Sadanandaji is held before each pulse class, helping students to have a clear and stilled mind to practice the contemplative art of pulse reading.

Required Books: Lad, Vasant. *Secrets of the Pulse* (The Ayurvedic Press), Pulse Manual (in-house)

Assignments/Assessments: Pulse exam at end of course, monthly quizzes, assigned reading.

❖ **Nadi Pariksha Advanced (Pulse Diagnosis and Therapeutics) with Alakananda Ma – 6 credits**

*Fall and Spring semester- 29 weeks, Wednesday 10 am - 1 pm
Year A & C*

Senior students retake Nadi Parkisha with more advanced readings and quizzes. These students integrate the theoretical and practical aspects of the course on a new level based on greater prior knowledge. In addition, senior students are trained as pulse mentors, thus increasing their competency, confidence and ability to secure a job in an Ayurveda school.

❖ **Nighantu, Botany and Phytochemistry with Alakananda Ma—6 credits**
Wednesdays Fall and Spring semester-29 weeks, Wednesday 10 - 1 pm Year D

This class is designed to create expertise in classical Ayurvedic herbology. Going beyond the textbooks, we will become familiar with the Ayurvedic herbal texts known as nighantu, understand how herbs are classified in the ancient texts, and appreciate the pharmacology and phytochemistry that underlie the actions of herbs. We will also spend significant time appreciating the botanical and ecological context of each herb. The course is one component of our rich 14-credit herbology program.

Required Book: Herbology Manual (in house); Nighantu Guide (in house)

Assignments/Assessment: Home botany project, Academic paper

❖ **Panchakarma Theory and Rasayana with Alakananda Ma –3 credits**
Fall semester- 15 weeks, Friday 10 am – 1 pm Year B

Description: *Panchakarma* plays an important role in treating various diseases and restoring the body to balance. In this class we look in depth at how *panchakarma* was practiced in classical times and how it is used in the West today, including selection of herbs, oils, indications, contraindications, etc. We also consider *rasayana* (rejuvenation), and related practices, which traditionally complete the *panchakarma* course of treatment. This course is a core component of our 12-credit *panchakarma* program.

Assignments/Assessment: Quizzes and final exam.

❖ **Prasuti Tantra Fertility, Pregnancy, and Postpartum with Alakananda Ma –3 credits**
Fall Semester, 15 weeks, Fridays 10-1 Year D

Description: This course will familiarize students with the processes of fertility, pregnancy, and postpartum, and how Ayurveda may support these natural processes. We present problems that may be commonly encountered in an Ayurveda practice, with suggested protocols. We read together from classical texts, learn recipes and home remedies for pregnancy and post-partum, watch videos and do anatomy coloring as we bring this important topic to life.

Assignments/Assessment: Quizzes, anatomy coloring, final exam.

- ❖ **Roundtable with Alakananda Ma – 3 credits per semester for 7 semesters: Total 21 credits.**
- ❖ **Friday 9am - 1 pm (every Friday morning after your first semester)**

Description: During a weekly meeting, Ma and senior students will discuss the patients seen that week and consider their treatment plans. Second, third and fourth year apprentices participate together, creating a rich and diverse learning environment. First year students learn about clinical work from observation and participation in this course prior to beginning student clinic.

Assignments/Assessment: Worksheets and other presentation materials

- ❖ **Satsang with Alakananda Ma – 8 credits**
Fall & Spring semesters-30 weeks, Friday 9 - 9:50 am

Year A topic – Upanishads
Year B Topic—Ethics and Art of Healing
Year C Topic—Bhagavad Gita
Year D Topic—21st Century Spirituality

Description: Satsang with Ma is a unique opportunity to sit at the feet of a spiritual teacher and delve into the philosophy of the Upanishads and Bhagavad Gita, as well as to learn Ayurvedic ethics through the yamas, niyamas and paramitas. Twenty first century spirituality introduces Ma’s unique teachings for our current times.

Required Books: *The Upanishads Penguin Classics* tr. Valerie Roebuck, *Seven Systems of Philosophy* - Ramanujan Tigunait, *Bhagavad Gita* tr. Eknath Easwaran

- ❖ **Shalya and Shalakyia Tantra: Principles of Surgery and ENT with Alakananda Ma – 3 credits theory**
Fall semester, 15 weeks, Fridays 10-pm
Year C

Description: We survey the field of *shalya tantra* (Ayurvedic surgery) and its relationship to modern surgery, learning useful treatments for conditions such as wounds, ulcers and fractures. We gain understanding of tumors and cancers and learn about Ayurvedic first aid. We then move on to learn the Ayurvedic diagnosis and treatment of conditions of the eyes, ears, nose and throat, many of which are commonly seen in clinical practice.

Assignments/Assessment: Quizzes, anatomy coloring

- ❖ **Sing the Sūtras I and II – 1 credit per semester**
Wednesdays 9-9:50am 1 credit per semester 3rd and 4th years.

Description: Taj japanam tad arthanam bhavanam. – The Yoga Sūtras, “That repetition, that meaning and worth, becoming.”
Oral recitation is an ancient way of transmitting Sanskrit knowledge. (Gopalakrishnan, 2015) A more recent scientific study demonstrated that japam, or recitation in Sanskrit, brings anatomical brain changes in language, memory, and visual systems. (Hartzell, 2015)
Alandi’s series of classes in Sanskrit is designed to maximize the learning of Sanskrit and, by

extension, Ayurveda through light but insistent japam particularly of Ayurvedic sūtras that **builds** across four semesters. Additionally, academic and written-based learning will supplement the singing principally in the realms of general vocabulary and grammar.

❖ **Srotansi: Case-based Studies with Alakananda Ma – 6 credits per year. Total 12 credits**

*Fall and Spring semesters- 29 weeks, Wednesday 2:15 - 5:00 pm
Years A and B (2 year course)
6 credits theory per year*

Description: In line with the new medical curriculum, this is a problem based, student directed approach designed to provide participants with the tools needed to garner and evaluate knowledge and information. Working with real life cases, students will research and study the features of anatomy, Ayurvedic physiology, classical pathology, Western pathophysiology, herbology, nutrition, recipes and therapeutics appropriate for the cases. Targeted lectures and tutorials help provide direction and conceptual framework for student-directed learning. Students at various levels of knowledge participate in the course together, enhancing opportunities for peer mentoring. The course is designed based on the sixteen major srotansi, with one module for each srotas.

Assignments/Assessments: Weekly research projects, comprehensive open book quiz at end of each semester.

❖ **Subtle Therapies and Sister Sciences with Alakananda Ma—1 credit**

*Last 5 weeks of Spring semester, Fridays 10-1
Year D*

Description: Ayurveda has sister sciences that include jyotish, vastu and tantra. Ayurvedic practitioners should appreciate the scope of these Vedic sciences and know when a referral would be helpful. In this class we will consider jyotish, vastu, mantra and yantra, seeing how they can be helpful for our patients as well as broadening our knowledge of Vedic Science.

Assignments/Assessment: A creative project such as a poem, art piece, slideshow, interior design plan etc. drawn from one of the topics discussed.

Weekend or Intensive Workshops

These workshops are an intrinsic, **required** part of the curriculum and included in your program fees.

❖ **Medicine Making with Nicole Herbert, AD, Alandi Pharmacy Director - 3 credits**

Fall semester, weekend class for first year students only

Description: This practical class is rooted in the Sharngadhara Samhita. Students will learn how to prepare and use herbs within the traditional pancha vidha kashaya—the five methods of processing herbs— including swarasa (fresh juices), kwatha (decoctions), ushna kashaya (hot infusions), hima kashaya (cold infusions), kalka (pastes/pulps), as well as churna (powders),

avaleha (confections), medicated and ghee and oils, and herbal wine. They will also learn some traditional preparations—Gandharva Haritaki, Shatavari Kalpa and Ashwagandha Rasayana. After taking this course, students will gain in-depth experience by working in our educational pharmacy at the externship site.

Materials fee: \$40

Assignments/Assessment: Medicine making test, sample ghee and oil, 30 hours of medicine making (completed by end of first year).

❖ **Business Practices with Prema Shakti, CAP- 3 credits**

Spring semester, years B and D for third and fourth year students

Description: In this class the students will be provided with the information and skills to assist them in starting and running a business. Its scope will include business practices that can be applied to any business although the focus of discussion and interaction will be in the field of Ayurveda.

Required Textbooks: None

Assignments/Assessment: Handouts and Class Interaction

❖ **Self-Care with Alakananda Ma - 1 credit**

Fall semester, weekend class for first year students only

Description: This course presents the Alandi approach to self-care; a perspective which makes ancient classical techniques of self-nurturance accessible and relevant to contemporary American issues and lifestyles. Includes: Simple methods of self-assessment, overcoming obstacles to a healthy lifestyle, caring for our digestive fire, daily and seasonal routines, self-care for subtle energy, how to design a personal self-care plan and working with addictions.

Assignments/Assessment: Create personal self-care plan, keep self-care journal

❖ **Lifestyle Counseling with Alakananda Ma - 4 credits**

Fall semester, weekend class for first year students only

Description: This class introduces the Alandi stepwise process of lifestyle counseling, including assessing the ladder of wellbeing and providing guidance in diet, exercise, habits, and spiritual resilience. Counseling skills are introduced including empathy, dealing with transference and overcoming objections. Practical sessions on skills make this class fun as well as challenging.

Assignments/Assessment: Complete and submit 25 lifestyle-counseling plans for approval (to be completed by the end of the third semester).

❖ **Home Panchakarma – 2 credits**

To be completed during the first year of study.

Description: A personal experience of panchakarma is essential in order to utilize this healing methodology, including the preparatory and follow up phases. Each student sets aside a week dedicated to home panchakarma, typically during Spring Break or after the end of the semester. A month prior to their scheduled PK, each student makes a clinic appointment with a second year student, supervised by Ma, to determine their preparatory practices and PK plan. Following their home PK they have another student clinic appointment for their rejuvenation plan.

❖ **Home Panchakarma Orientation with Akacia Pulaski, AD – 1 credit**

Two Sundays, Spring semester, annually. Taken by second year students, prerequisites are personal home panchakarma and completion of either Year D winter intensive or Year B Panchakarma Theory and Rasayana.

Description: Students learn how to give home panchakarma orientation and how to gather all the products needed to have a patient supplied for a successful home panchakarma.

Assignment/Assessment: Prepare a home panchakarma manual for an individual patient and gather/make their needed supplies.

❖ **Applied Panchakarma Intensive with Akacia Pulaski AD, Certified Rolfer - 2 credits**

Overview: The panchakarma therapies intensive is scheduled during Year A and C. This course is broken up into two levels of training, starting with the *'Panchakarma Experiential'* for 1st and 2nd year students and culminating in the *'Panchakarma Practical'* during the 3rd or 4th year.

❖ **Panchakarma Experiential (1st and 2nd Year Students) - 2 credits**

Description: This experiential intensive is designed to provide 1st and 2nd year students with an opportunity to observe and receive a variety of classical purvakarma and panchakarma treatments.

❖ **Panchakarma Practical (3rd and 4th Year Students) - 2 credits**

Description: During the 3rd or 4th year of study, students will participate in the *'Panchakarma Practical.'* During this intensive, students will be taught to give the same classical purvakarma and panchakarma treatments that they received during the *'Panchakarma Experiential,'* including four-handed abhyanga massage, shirodhara, netra basti and more. We'll dive into the texts of Ayurveda to understand the uses and contraindications of each therapy, followed with hands-on experience of administering these very vital, classical treatments.

❖ **Year A Winter Intensive: Colorado Nighantu - 3 credits**

Description: This course has three components:

1. A week-long winter intensive, where we study Western herbs that are native to Colorado or can be cultivated here.
2. A full day field trip with botanist and ecologist Jane Bunin, PH. D. in late spring, to experience the plants in their natural habitat. (Consult your Academic Calendar Addendum for dates; we give two alternate dates in case of adverse weather).
3. A research monograph on a local herb; as a contribution to our ongoing Colorado Nighantu project.

Required Books: Alandi North American Nighantu manual

❖ **Year B Winter Intensive: Kitchen herbs and home remedies - 2 credits**

Description: To complement our Year B Materia Medica course and add to the richness of our herbology program, we spend a week immersed in study of common kitchen herbs and spices and special medicinal foods, learning their Ayurvedic properties and some favourite home remedies that can be prepared from each spice.

Required Books: Alandi Herbology Manual, Alandi Medicinal Foods Manual.

Assignment/Assessment: Blog post.

❖ Year C Winter Intensive: Classical Pathology - 2 credits

Description: This is a survey course enabling us to understand the Ayurvedic classification of diseases in order to offer Ayurvedic chikitsa (treatment). In Year A an extensive 6-credit course of Classical pathology is taught. This survey course serves as revision for those who have already taken Year A and as preview for those still to take it.

Required Books: Alandi Differential Diagnosis Manual

❖ Year D Winter Intensive: Panchakarma - 2 credits

Description: This is a survey course enabling us to understand the process of panchakarma in order to create a panchakarma plan for a patient. In Year B a more extensive 3-credit course of panchakarma and rejuvenation is offered. This survey course serves as revision for those who have already taken Year A and as preview for those still to take it.

Required Books: Alandi Panchakarma Manual

Policies

Accommodations Policy:

The ADA defines a person with a disability as a person who has a physical or mental impairment that substantially limits one or more major life activity.

1. Alandi Ayurveda Gurukula strives to provide reasonable accommodations to students with a known and documented disability such as specific learning disabilities, physical disabilities, medical and psychological disabilities.
2. Reasonable accommodations are modifications to a course, service, policy, procedure, or activity, that provide an individual with a disability an equitable opportunity to obtain the same benefits and privileges available to an individual without a disability.
3. We strive to make reasonable accommodations for known limitations of otherwise qualified individuals with disabilities. However, we cannot provide accommodations that would alter the essential components of a course of study, or accommodations that are unduly burdensome. Providing accommodations to ensure access is never done at the expense of the essential standards applied to all students.
4. The individual with a disability may be provided with his or her first choice of accommodation or an alternative effective accommodation determined by the Leadership Team.
5. It is the responsibility of the student with a disability to be proactive and to make their needs known to the Leadership Team, in order to receive accommodations.
6. The student is responsible for providing evidence of the current functional impact of a disability. They should support the need for requested academic adjustments through qualified documentation, **including a doctor letter** indicating the diagnosis and the type of accommodations needed.
7. Please be aware that accommodations such as extra time to complete assignments, or alternative assignments, **cannot be given to any student who does not present appropriate documentation and apply for disability accommodations**. It is vital for the credibility of the certifications obtained that all students are held to the same standards.

Academic Coaching

1. Students with disabilities, as well as those who have fallen behind, or have failed a class, may request academic coaching from an approved Alandi graduate.
2. Students should apply to the Administrator, who will match the student with an approved coach.
3. The student, or their funder, will be charged \$35 per hour for coaching.
4. Billing will go through the Gurukula and there will be no direct financial exchange between the student and the coach.

Admissions Policy:

- Students are admitted *once a year at the start of the fall semester*.
(Please note: There is an orientation week preceding the official start of the semester).
- **Materials required for admission:**
 1. Application form
 2. Non-refundable application fee of \$50
 3. Two letters of recommendation from a teacher, professor or advisor.
If the candidate has been out of school for the last five years, letters of recommendation from employers or mentors are also acceptable.

All materials are due February 1st.

Prospective students who have applied by this date are considered for priority acceptance.

Applications submitted after February 1st will be admitted on a space available basis or placed on our waiting list.

- **Schedule a visit**
 - Prospective students are very strongly recommended to visit the Gurukula while classes are in session. Alandi invites all applicants to visit a class, have lunch, and take a walk with Ma and the students. A site visit ensures that Alandi will fit the student's learning style and goals as well as ensuring that Alandi will enroll students who can thrive at Alandi.

- *The highest priority in admissions will be given to students who have already visited Alandi.* Note that classes end early in May, so it is preferable to visit between September and May in order to experience a sample class. In the case of later applications, a site visit will include a building tour. In addition, it may be possible to schedule a clinic appointment or to attend Monday night chants.
- **Interview**
 - Candidates who, after review of their application, appear to be a good match for Alandi will be interviewed, in person or via VSee. After the interview process, Alandi will admit selected candidates.
 - All applicants will be notified no later than **April 15th** with our final decision.
- **Waitlist Policy**
 - In order to be admitted to the waiting list, candidates must supply all admission materials (application form, application fee, and letters of recommendation).
 - Waitlisted candidates who do not get in will have priority in selection for the subsequent year, although final selection will depend upon the interview.

Deferral Policy:

Due to extenuating circumstances a student that has paid the registration fee and can no longer attend the program for the designated year may request a deferral to the following fall and transfer their registration fee. This must be done in writing at least one week before the start of the academic year to allow the transfer of the non-refundable registration fee.

Postponement Clause:

“Postponement of a starting date, whether at the request of the school or the student, requires a written agreement signed by the student and the school. The agreement must set forth:

- a. whether the postponement is for the convenience of the school or the student; and,
- b. the deadline for the new start date, beyond which the start date will not be postponed.

If the course is not commenced, or the student fails to attend by the new start date set forth in the agreement, the student will be entitled to an appropriate refund of prepaid tuition and fees within 30 days of the deadline in accordance with the school’s refund policy and all applicable laws and Rules concerning the Private Occupational Education Act of 1981.”

Credit Transfer Policy:

Alandi Ayurveda Gurukula will accept a maximum of 25% of total credits from a NAMA approved Ayurveda School. Anatomy and Physiology credits may be transferred from any accredited college.

Alandi Ayurveda Gurukula does not guarantee the transferability of its credits to any other institution unless there is written agreement with another institution.

Academic Policies:

Attendance:

- A student is allowed two excused absences per semester for a 15 weeks class (shorter classes may allow 1 or 0 absences). To obtain excused absences, students must pre-arrange their absence by filling out an Excused Absence Form. Students must coordinate with their teacher to make up the missed material, as well as obtaining handouts, copying a fellow student's notes, and listening to any available recordings.
- A third absence will result in a lowered grade, even if the first two absences were excused. More than three absences result in failing the class even if the first two absences were excused. However, if there are extenuating circumstances such as major illness or a family emergency, the teacher may, at her/his discretion, provide a remedial action such as a project that covers the same material. This remedial action may involve the student being required to pay an additional fee so that the teacher or a designated graduate or senior student can tutor them on the missed material.
- Attendance via live Internet is not considered an absence. Please contact your teacher and another student as soon as possible if you need to attend by live Internet on a particular day. (For more detail, see Live Internet Agreement).
- For emergency or last minute absences, please email your teacher, fellow students and the office as soon as possible.
- Unexcused absences are not acceptable in this program. A student who has three unexcused absences may be terminated from the program.
- Students who are unable to continue classes for medical reasons or severe personal problems will be required to take a leave of absence until they are able to return to class. Proper documentation will be required to substantiate a student's withdrawal. The Leadership Team will assign remedial measures to make up the missed material, which may include paying a graduate for tutoring in the topics missed.

Punctuality:

Students and faculty are required to arrive no less than ten minutes before the start time of their class. In the spirit of *kula* or family all students are expected to help prepare for class. Students must be in their place ready to begin class at the exact time the class is scheduled to begin. This is a necessary courtesy to your teachers and fellow students. In a small group setting, late arrivals are disturbing to all. For an excused late arrival, please contact your teacher and notify the office. Three unexcused late arrivals equals an unexcused absence.

Snow days:

The gurukula will have snow days when Boulder Valley School District calls for one. Please listen to the radio or check online on snowy mornings to hear of closures. During snow days all classes will proceed ahead via live Internet. Any students able to attend in person are requested to do so.

Homework:

All homework is due at the time indicated by your instructor. Late homework must be approved by the teacher and turned in no later than two weeks after the end of that semester.

NAMA Required Statement:

“For students enrolled in NAMA-recognized program beginning on or after January 1, 2022, live in-person classes are required to be offered unless state and local public health guidelines mandate otherwise. In the instance that any further pandemic complications should arise, the program format may be adjusted accordingly. See our published schedule for details.”

Tuition Policy:

A non-refundable registration fee of **\$100** is due within six weeks of your acceptance to the program (or by August 1st for late applicants) to secure your space in the program.

Please note: Your space in the program is not confirmed until your registration fee has been received.

Tuition is **\$7,500 per year**, typically paid in installments of \$750 per month, August through May. Each payment is due the 1st of each month.

In addition there is a charge of **\$400 per semester** for the Ayurvedic nutrition (lunch) course.

There may be additional copy costs or materials fees for individual classes (check the detailed course descriptions for required books and anticipated costs for individual classes).

Limited work-study positions may be available to confirmed students. Positions are assigned to qualified applicants for available positions. Please note your interest in work-study on your application.

Alandi Ayurveda does not currently offer financial aid. Payment plans may be arranged for specific circumstances, please direct all questions to the Alandi office (info@alandiashram.org).

Refund Policy

The \$50 application fee is non-refundable.

The \$100 registration fee is non-refundable. Under special circumstances it may be possible to take a one-year deferral.

Students who are not accepted into the program will receive a full refund of any monies paid, minus the non-refundable \$50 application fee.

Students who cancel the contract by notifying the school within three (3) business days are entitled to a full refund of all tuition paid. Students who withdraw after three (3) business days, but before commencement of classes, are entitled to a full refund of all tuition paid except the maximum cancellation charge of \$150.00. In the case of students withdrawing after commencement of classes, the school will retain the cancellation charge plus a percentage of tuition and fees, which is based on the percentage of contact hours attended in the Program, as described in the table below. The refund is based on the official date of termination or withdrawal.

Refund Table

<i>Student is entitled to upon withdrawal/termination*</i>	Refund
Within first 10% of program	90% less cancellation charge
After 10% but within first 25% of program	75% less cancellation charge
After 25% but within first 50% of program	50% less cancellation charge
After 50% but within first 75% of program	25% less cancellation charge
After 75% (if paid in full, cancellation charge is not applicable)	NO Refund

1. The student may cancel this contract at any time prior to midnight of the third business day after signing this contract.
2. All refunds will be made within 30 days from the date of termination. The official date of termination or withdrawal of a student shall be determined in the following manner:
 - a. The date on which the school receives notice of the student's intention to discontinue the training program; or
 - b. The date on which the student violates published school policy, which provides for termination.
 - c. Should a student fail to return from an excused leave of absence, the effective date of termination for a student on an extended leave of absence or a leave of absence is the earlier of the date the school determines the student is not returning or the day following the expected return date.
3. The student will receive a full refund of tuition & fees paid if the school discontinues the Program course within a period of time a student could have reasonably completed it, except that this provision shall not apply in the event the school ceases operation.
4. The policy for granting credit for previous training shall not impact the refund policy.

Grievance Policy:

Grievance Policy and Procedures:

The Alandi ethos is a combination of ease and professionalism. Ease includes a spirit of friendliness, informality, intimacy, warmth, compassion, generosity, care and simplicity. Professionalism includes integrity, honesty, confidentiality, high standards, accountability, initiative and respect for interpersonal boundaries. Members of the Alandi community may differ in how they view and experience one another and the gurukula's mission in the curriculum, the classroom, and in clinical and assessment activities, among others. With a strong foundation in Non-violent communication, Alandi Ayurveda Gurukula views conflict as a potential opportunity for growth, learning, and healing. Most conflicts that arise as part of the educational process will be resolved when students communicate their concerns directly to the faculty or staff member concerned. Students are encouraged to make their concerns known as soon as possible, as this facilitates the likelihood of a timely resolution with mutually satisfactory outcomes for both student and faculty. While the parties may not and need not reach agreement, they may discover and clarify legitimate differences in perspective and decide not to pursue the matter further.

If a student determines that informal, direct channels of communication have been insufficient, that the complaint has not been accurately heard, responded to fairly, or handled to the student's satisfaction, the student can follow the following step-by-step grievance procedures.

These procedures have been designed to address all grievances (excluding grievances based upon a person's status in a protected class including race, ethnicity, religion, socioeconomic status, class, age, (dis)ability, national origin, immigration status, gender, sexual orientation or under Title IX, see below) in a timely, respectful, and fair process.

The student grievance procedures do not apply when issues related to protected class discrimination and gender inequity, sexual misconduct or relationship violence are present as such matters are governed by relevant policies listed in the Handbook.

Step-by-Step Grievance Procedures:

A fair process for resolution of grievances under this policy includes opportunities for each person to provide input, to discuss possible courses of action, and to receive clear, concise explanations of decisions made and the rationale for these decisions. Finally, a fair process clearly articulates expectations, sanctions, and/or recommendations for repairing harm.

In the event that a student has a grievance against a staff or faculty member that is not based on a claim of protected class discrimination, the following procedures have been designed to assist the parties in working toward a solution. Nothing in this policy precludes a staff member, peer mentor or faculty member from reporting, a student, in good faith, to the Leadership Team for a potential Code of Conduct violation based upon the student's conduct preceding the student's filing of a grievance under this policy or while the process is underway. Disposition of Code of Conduct violations is the responsibility of the Leadership Team. Note: Until we address Remedial Measures (Disciplinary procedures) for violation of Code of Conduct or Academic Policies, we cannot finalize this part of the document.

In order to prevent retaliation or further harm, all parties to this process should maintain confidentiality related to the substance of the grievance and process itself. Parties are not, however, precluded from discussing the grievance and this process with their advocate/advisor, therapist, family or intimate partners.

Definitions of Terms

- **Grievant** – Student who makes a formal complaint
- **Grievance** – A complaint asserting that a faculty member’s decision or action has negatively affected a student and/or the student’s right to fair treatment
- **Respondent**—Faculty member who is the subject of the grievance or complaint

Step 1: Informal Meeting with the Faculty or Staff Member

The first step is for the student to meet with the faculty or staff member to address the situation together. Complaints and/or misunderstandings are often resolved when students communicate their concerns directly to the faculty or staff member.

Step 2: Meeting with the Leadership Team

If the student determines that the concern was not adequately addressed during the informal meeting with the faculty or staff member (or if the student chose to bypass this meeting), the next step involves meeting with the Leadership Team. (Should the respondent or their spouse/partner be a member of the Leadership Team, they will recuse themselves)

The purpose of Step 2 is to explore the student’s understanding of what happened and, if possible, to seek the assistance of the Leadership Team in resolving the situation. The student may also be advised of possible resources.

If the situation is resolved in Step 2, there is no need to file a formal grievance and the process may end here. If the grievance is not resolved in Step 2, the student may choose to move to Step 3.

Step 3: Svādyāya—Self-reflection or Self-Inquiry

In keeping with Alandi’s mission and the teachings of the Yoga Sutras, the third step engages the Grievant in a process of self-reflection and inner discernment designed to maximize the potential for healing, learning and insight.

Svādyāya Guiding Questions

- Observation:** Describe the incident in observable terms, including the date, time, and location; the number of people involved; direct speech and/or physical movements of those involved in the incident. (Try to avoid making assumptions about the other person’s intentions. Practice making an observation rather than a judgment, as you have learned in your NVC classes).
- Self-Empathy—feelings and needs:** What is your interpretation of the incident? Is there a story you are telling yourself? Can you go underneath the story and identify a feeling and need? What effect has this incident had on you? Is there a need that continues to go unmet?
- Empathy for the other person:** What is your understanding of the other person’s point of view? What needs might be underlying the behaviours or actions you experienced in the incident? How might your social locations and those of the other person be relevant to the incident and your perception of it?
- Request:** What is your request for resolution? Please state in observable and measureable terms.

If the situation is resolved in Step 3, there is no need to file a formal grievance and the process may end here. If the grievance is not resolved in Step 3, move on to Step 4.

Step 4: Submission of Formal Grievance

The Grievant should complete and submit the Grievance Form. This form will be submitted to the board secretary.

The Grievant may edit or modify responses to the *svādhāya* guiding questions before submission.

The secretary will notify the Respondent that the college has received a formal grievance and will send a copy of the Grievant's Self- Inquiry form and additional documentation (if any) to the Respondent.

The Respondent acknowledges receipt of the complaint by signing the form, including a statement of responsibility to not engage in retaliatory behavior or actions. Any Grievant who believes that they are being subject to retaliation should meet with the Leadership Team. Claims related to retaliation will be addressed through this process along with the Grievant's initial complaint(s).

The Respondent will have two weeks to draft a written response, using the Self- Inquiry guiding questions, and attaching other relevant documents, as needed. These documents will be submitted to the secretary. If notification of the formal grievance is received just before vacation, the faculty/staff member will have until two weeks after classes resume to submit a written response.

Before the Grievance Conciliation Conference, the Grievant will be provided a copy of the Respondent's written response.

Step 5: Grievance Conciliation Conference

The board will designate an ad hoc Grievance Committee, which will not contain any relative or close friend of the Respondent or Grievant. The grievance committee will arrange for a facilitated face-to-face meeting with the Grievant, Respondent and Grievance Committee.

Every attempt will be made to schedule the meeting within two weeks after receipt of the Formal Grievance Form. In the event that the formal grievance is filed just before vacation, the meeting will be scheduled when classes resume.

The Grievant and the Respondent may each bring one person to the Grievance Conciliation Conference; the role of this person is to serve as a silent supportive presence. For the Grievant, the person may be a current student. For the faculty, the person may be a faculty or staff member.

The intention of the Grievance Conciliation Conference is to create a space in which the Grievant and Respondent can safely and respectfully be heard, hear one another and, if possible, participate in a process of generating recommendations for moving toward a mutually satisfactory outcome, which may include repairing harm.

If a mutually satisfactory resolution cannot be reached between the parties, the Grievance Committee will make a decision regarding the issues remaining unresolved. The decision may include a remediation plan, sanctions, and other measures designed to address the specific grievance and/or recommendations to address the underlying needs and interests of the individuals involved.

The Grievant and Respondent will be informed of the decision in writing.

Step 6: Appeals Process

The Grievant or Respondent may file an appeal to the findings, sanctions, or both, only in circumstances where procedural error or previously unavailable relevant information could significantly impact the outcome of the investigation or where a sanction is perceived to be substantially disproportionate to the findings.

A letter detailing reasons for an appeal must be submitted within ten (10) business days of the issuance of the outcome. The appeal is submitted to full Board, which will review the appeal based on the existing record and any new, relevant and previously unavailable information. The full board may seek additional information, as needed, and will make every effort to return a ruling within 30 days of receipt of the appeal. President or Secretary will inform the parties of the decision in writing.

Step 7: Documentation of the Process

A copy of the student's formal grievance, accompanying documents, and the decision rendered will be kept in the student's file. A copy of the student's formal grievance, accompanying documents and the decision rendered will become part of the faculty member's permanent file.

*Please see office for official copy of the Grievance Form. This form should only be used after a student has completed Steps 1, 2 and 3 of the Grievance Procedures.

Step 8: Complaints

Attempting to resolve any issue with the School first is strongly encouraged. Complaints may be filed by a student or guardian at any time online with the Division of Private Occupational Schools (DPOS) within two years from the student's last date of attendance or at any time prior to the commencement of training at <http://higherred.colorado.gov/dpos>, 303-862-3001.

Homework Policy:

Faculty/Student Guidelines for Homework

1. Homework is required for every class
2. Students should know from the outset what their homework expectations will be for each class.
3. All homework must have a timeline. Students are required to meet the timeline unless they have significant reasons (e.g. illness, family emergency etc.) In that event students can negotiate an extension.
4. For all major homework assignments, such as papers and monographs, faculty must provide a detailed outline and timeline. We append an example of detailed outline at the end. Here is an example of a timeline:

Students will write a monograph on an Ayurvedic herb, including quotes from classical texts as well as research into papers written on the herb, and current supply and quality issues.

Monograph Proposal due Feb 28

Rough draft due March 30

Polished paper due April 30

Homework can be of various kinds:

1. Practice/experiential/worksheets

Documented with a log or journal as appropriate.

2. Information gathering

This form of homework mainly applies to case based studies. In information gathering, students are allowed to copy and compile information from various sources. They must cite these sources properly.

3. Written Homework

Written homework must conform with accepted academic standards, which do not allow plagiarism. Information gathered from various sources should be paraphrased in the student's own words and the source/s acknowledged. **Copying and pasting is unacceptable in written homework.** If the student desires to take a direct quotation e.g. from the sutras or from the abstract or conclusion of a study, the quotation should be put in italics and/or quote marks and duly acknowledged in a footnote. Quotations should not exceed one paragraph.

Written homework may be of two kinds:

A. Essays: In essays students can use their class notes as references. Essays do not require rigorous review.

B. Academic papers. Citations in academic papers must be from **primary or scholarly sources**, not class notes, textbooks or general public websites. ALL academic papers must follow the steps:

a) Proposal

b) Rough draft

c) Polished paper

d) Faculty corrects final version and paper is passed back and forth until it is publication-worthy.

Any written homework that does not follow this procedure will be deemed an essay. Essays will not be published on the website although students are welcome to put essays on the

blog.

Example of a detailed outline:

Herb Monograph Guidelines.

The monograph should be typed and edited and proofread. It should contain the following sections.

Introduction or Executive Summary

A brief introduction to or summary about your plant

A discussion of your research process

Botany and ethnobotany

Summarize the following for your plant.

Latin Name (Genus and species) and Common Names

Plant Nomenclature: Kingdom, Division, Class, Family

Ecologic Status. (widespread? uncommon? weedy? etc.)

Plant part(s) used

Ethnobotany (such as “used traditionally by Brazilian tribal healers as... Used by hill tribes in Chhattisgarh, India for... Widely prized in the ancient world due to.... Cleopatra is said to have used this herb as... Mentioned in Culpeper’s English herbal as...)

Second year students: you can add botanical information about your plant.

Ayurvedic Herbal Energetics

Rasa, (and anurasa if applicable) Virya, Vipak

Karmas of this herb

Dhatus and srotansi it targets

Main Body of Text

In the main body of text discuss: classical references; uses of the various plant parts (e.g. root decoction used for.... Svarasa used for... Medicated ghee used for...); Special classical formulations e. g. prash, avaleha, asava, arishta; current supply situation of this plant; case studies where this plant has proved valuable; research pertaining to this plant.

Conclusion

Restate, summarize and synthesize the contents of your article.

REFERENCES

A full, proper reference or citation for a book includes title, author, date, publisher, and please also note page.

For a journal article, it includes title of article, author, volume, (issue #), pages of article, year. Or, if online, the author, title, year, and the address online.

How to Cite AMA Style:

Book

1. [Okuda M, Okuda D. *Star Trek Chronology: The History of the Future.*](#)

New York: Pocket Books; 1993.

Journal or Magazine Article (with volume numbers)

2. Wilcox RV. Shifting roles and synthetic women in Star trek: the next generation. *Stud Pop Culture*. 1991;13:53-65.

Newspaper, Magazine or Journal Article (without volume numbers)

3. Di Rado A. Trekking through college: classes explore modern society using the world of Star trek. *Los Angeles Times*. March 15, 1995:A3.

Encyclopedia Article

4. Sturgeon T. **Science fiction**. In: Lorimer LT, editorial director; Cummings C, ed-in-chief; Leish KW, managing ed. *The Encyclopedia Americana*. Vol 24. International ed. Danbury, Conn: Grolier Incorporated; 1995:390-392.

Book Article or Chapter

5. James NE. **Two sides of paradise: the Eden myth according to Kirk and Spock**. In: Palumbo D, ed. *Spectrum of the Fantastic*. Westport, Conn: Greenwood; 1988:219-223.

ERIC Document

6. Fuss-Reineck M. **Sibling Communication in Star Trek: The Next Generation: Conflicts Between Brothers**. Miami, Fla: Annual Meeting of the Speech Communication Association; 1993. ERIC Document
Reproduction Service ED364932

Website

7. Lynch T. **DSN trials and tribble-ations review**. Psi Phi: Bradley's Science Fiction Club Web site. 1996. Available at:
<http://www.bradley.edu/campusorg/psiphi/DS9/ep/503r.htm>. Accessed October 8, 1997.

Journal Article on the Internet

8. McCoy LH. **Respiratory changes in Vulcans during pon farr**. *J Extr Med* [serial online]. 1999;47:237-247. Available at:
http://infotrac.galegroup.com/itweb/nysl_li_liu. Accessed April 7, 1999.

Notes

- Items are listed **numerically** in the order they are cited in the text.
- If you are using a typewriter and cannot use *italics*, then use underlining.
- **Authors**: use initials of first and second names with no spaces. Include up to **six** authors. If there are more than six, include the first **three**, followed by **et al**. If no author is given, start with the title.
- **Books**: include the edition statement (ex: **3rd ed.** or **Rev ed.**) between the **title** and **place** if it is not the first edition.
- **Place**: use abbreviations of states, **not** postal codes.
- **Journals**: abbreviate titles as shown in *Index Medicus*. If the journal does **not** paginate continuously through the volume, include the month (and day).
- **Websites**: include the name of the **webpage**, the name of the entire **website**, the full **date** of the page (if available), and the **date you looked at it**.
- The rules concerning a **title within a title** are **not** displayed here for purposes of clarity. See the printed version of the manual for details.
- For documents and situations not listed here, see the printed version of the manual. A similar styleguide is the [Uniform Requirements for Manuscripts Submitted to Biomedical Journals](#)

Grading and Assessment Policy:

Alandi does not believe that grades are the single most important measure of education. However, grades remain an important indicator of a student's academic performance, as well as a useful tool for communicating educational accomplishments to others through transcripts.

All students, for each class, start off with an A grade. They will retain their A grade by:

- Punctuality (arriving on time for all classes)
- Attendance (no unexcused absences, no more than two excused absences per semester). If a course is only 5 week or 10 weeks, the teacher will inform the students at the outset how many excused absences they will accept before the grade is lowered). One additional absence will cause the grade to be lowered. More than three absences will result in either failing the class or undertaking remedial measures.
- Participating actively in the class
- Fulfilling all homework and quizzes in a timely fashion and of high quality, demonstrating critical thinking appropriately
- Showing that they have achieved the SLOs of the class via the agreed assessment tools for that class (quizzes, paper, exam etc).
- Community participation

Straight A's will be required for any available scholarships and work-study allocation.

In order to pass the class, students must demonstrate that they have achieved their SLOs. Students cannot pass without developing the requisite competencies. If a student does not pass, the faculty member will suggest remedial measures to be taken during the vacation so the student can attain the competencies. If a student fails based on poor attendance or lateness, they must retake the class or pay for tutoring.

Your grade is composed of:

- 25% = Punctuality and attendance
- 25% = Class and community participation
- 25% = Homework
- 25% = Exam/Project

CBS: Your grade is composed of:

- 33% = Punctuality and attendance
- 33% = Class and community participation
- 33% = Projects

If you do fewer projects than the majority of students, your grade will be lowered.

Round Table: Your grade is composed of:

- 33% = Punctuality and attendance
- 33% = Class and community participation
- 33% = Case Presentations

If you do fewer case presentations than the majority of students, your grade will be lowered.

Fall semester: If your semester take home exam and any due homework are not handed in by January 15th, you will be charged an extra \$150!

Spring Semester: If your semester take home exam and any due homework, e.g monograph, senior project, are not handed in by June 14th, you will be charged an extra \$150!

You will be informed of your grades by email at the end of each semester.

Termination Policy:

For the good of the public, the profession, the Gurukula and the student themselves, a student may be terminated if they do not attain the required competencies after remedial measures have been taken, or if they decline to follow through with the requisite measures (such as retaking a class or obtaining tutoring). Termination shall be determined by full consensus of the Leadership Team, which shall appoint a delegate to notify the student of the final decision.

Placement Assistance Policy:

Due to the emerging nature of the profession, placement assistance beyond references is not provided at this time.

Keeping Our Discipline (Conduct Policy):

Kabbalah teaches that when we balance our energy of warmth and loving-kindness (*hesed*) with integrity, honour and discipline (*gevurah*), we attain the beauty of authentic community (*tifferet*). At Alandi we strive to create this authentic community by combining the *hesed* of mutual love and support with the *gevurah* of our Code of Conduct and Academic Policies. If we all behave at Alandi according to these standards, then the value of the education and degrees that you receive will be enhanced.

Accordingly, peer mentors and clinical supervisors are required to report breaches of Code of Conduct or Academic Policies to the Gurukula president. When the president receives a report, or notices a breach, she will have a friendly, informal chat with the student concerned, in order to point out and address the issue. This will not be reflected in the student's record.

If there is a second breach of our discipline (Code of Conduct or Academic Policies), the student concerned will be invited to meet with the Leadership Team to determine appropriate restorative actions. This will reflect in the student's record. A third breach, if intentional and significant in nature, could lead to more serious consequences such as expulsion from the program.

Note: Sexual harassment, such as attempting to obtain a sexual or romantic liaison with a patient, or inappropriately touching a patient, is a more serious issue. As such, it would be addressed immediately by the Leadership Team.

Live Internet Policy:

The Board of Alandi Ashram allows live Internet class participation, with instructor's permission, under the following circumstances:

- The student lives thirty or more miles away AND the class is deemed suitable for live internet participation.
- The student is too sick/infectious to come in but well enough to participate in the class from their home.
- There is a snowstorm severe enough to preclude the student coming in (as indicated by BVSD or the student's local school district announcing school closure).
- Other special circumstances with Instructor's permission.

I (student) commit that when participating in class via live Internet I will remain in a quiet room where I can concentrate on class. I will participate in the class exactly as if I were present in person. I understand that in order to receive attendance credit for a live Internet class I may not multitask (e.g. driving, cooking, social media, email, laundry, online shopping etc.).

I understand that if I am unable to participate fully and am 'listening in' to class while doing other things, this constitutes an absence, not class attendance. I also understand that if I turn on the Internet to record the class rather than participating fully, this too constitutes an absence and not class attendance.

Non-Discrimination Policy:

Alandi Ayurveda Gurukula does not discriminate on the basis of race, sex, color, age, religion, sexual orientation, political affiliation, national origin, marital status, veteran status, or disability in any of its policies, practices, or procedures. This includes, but is not limited to, admission, employment, and educational services.

The following person has been designated to handle inquiries regarding the non-discrimination policies: Alandi Administrator 303.786.7437 info@alandiashram.org.

Alandi Ayurveda Gurukula will make reasonable accommodations for a student with a disability. Please discuss your needs and requested accommodations with any member of the Leadership Team or submit a written request in the Administrator's inbox. Please note that under the ADA, accommodations and modifications of policies and practices are not required when it would fundamentally alter the nature of the service, program, or activity or give rise to an undue financial or administrative burden.

Sexual Harassment Policy:

Alandi Ayurveda Gurukula strictly prohibits sexual harassment of students, faculty, or staff. Sexual harassment is defined as unwelcome sexual advances; requests for sexual favors; or other physical conduct, verbal, non-verbal, or written communication of a sexual nature when the conduct of such is sufficiently severe, persistent, or pervasive that it denies or limits a person's ability to participate in or benefit from the education program or that it creates a hostile or abusive educational environment. Sexual harassment violates Alandi Ayurveda Gurukula policy as well as state and federal law. Any incidents of sexual harassment should be reported to any board member for appropriate resolution of the harassment situation.

Allegations of sexual harassment will be investigated thoroughly and expeditiously, and appropriate corrective actions will be taken, which may include discipline or expulsion of the harassing party. It is unlawful to retaliate or discriminate in any way against any person who has expressed concern or made any complaint regarding sexual harassment, and Alandi Ayurveda Gurukula will not retaliate or discriminate against any person who expresses concern or files a complaint alleging sexual harassment or discrimination.

Student Code of Conduct:

The Alandi ethos is a combination of ease and professionalism. Ease includes a spirit of friendliness, informality, intimacy, warmth, compassion, generosity, care and simplicity. Professionalism includes integrity, honesty, confidentiality, high standards, accountability, initiative and respect for interpersonal boundaries, as well as for the organizational structure of Alandi Ashram and for standard operating procedure.

Students shall not seek to establish any sexual or romantic liaison with a patient, faculty or staff member of Alandi. In the event of a strong mutual attraction between a student and a staff member, faculty or patient, a cooling off period of 3 months shall elapse between termination of the professional connection and any attempt to pursue a romantic relationship. Students shall also be aware that it is inappropriate for a staff or faculty member to make any attempt to establish a sexual or romantic liaison with them. In the event of such an interaction, the student concerned should immediately approach any board member for appropriate resolution of the harassment situation.

Students shall not seek to establish any sexual or romantic liaison with a Board member of Alandi Ashram. In the event of a strong mutual attraction between a Board member and student, the Board member shall discuss the situation with the Board, who shall work together to determine a course of action free of conflict of interest or harassment issues.

Students shall not engage in hate speech. Hate speech is speech directed against a group of persons defined in terms of race, ethnicity, national origin, gender, religion, sexual orientation, and the like. Hate speech can be any form of expression regarded as offensive to racial, ethnic and religious groups and other discrete minorities or to women.

Students shall maintain high standards of care of patients. This includes:

- **Punctuality**—students shall be present and prepared for any appointments with patients no later than the exact time of the scheduled appointment.
- **Dress**—Students shall be dressed in clean, professional clothing. Their shoulders, knees, buttocks and cleavage shall be covered in such a fashion as not to be revealed when bending over.
- **Courtesy**—Students shall greet the patient, shake hands, use their name and smile. They shall escort the patient to the appropriate room and ensure that they are comfortably seated and know how to find the bathroom.
- **Record keeping**—students shall record all interactions with patients, and all advice given, in person or on the phone, in the patient's file.

Students shall not bring to Alandi or any Alandi sponsored event any food items inappropriate to the ashram i.e. flesh foods, (meat, fish poultry) or eggs. They shall not engage in any interactions involving promotion of use of intoxicants or illegal substances on ashram premises or with any patient or student of Alandi, on or off site. Students shall not abuse intoxicants, either on or off duty.

Students shall conduct themselves in such a way as to further the mission and interests of Alandi Ashram. They shall strenuously avoid clique formation, gossip, backbiting, plotting or any form of conduct counter to a spirit of openness, trust and confidence.

Students shall respect the teacher and the group by paying full attention while in class (whether in person or on live internet). They shall not multitask in class e.g. they shall not do social media, email, online shopping, surfing the internet, homework, working on student clinic patients or do any activity other than attending to and participating in the subject matter of the class.

Weapons Policy:

Alandi Ashram and Alandi Ayurveda Gurukula do not permit any display, possession, use, sale, or acquisition of any firearm or other weapon including ammunition, other explosive devices including fireworks, or other objects designed or used to inflict injury or damage on ashram or gurukula premises; or at any offsite event sponsored by Alandi Ashram or Alandi Ayurveda Gurukula. This is so even if the person possesses a valid concealed weapons permit or other lawful permission to carry a weapon. This policy includes, but is not limited to, items that simulate weapons or other dangerous objects.