



## Āyurvedic Health Counselor: Educational Outline for Competency

### Section 1. Foundations of Ayurveda

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

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

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

### Section 2. Concepts of Ayurveda

**Category 2.1** Guṇas (Twenty Qualities)

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

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

**2.1.3** Basic Knowledge of:

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

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

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

Basic knowledge of:

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

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

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

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

### **2.2.4** Ten-fold Diagnostic Method (Daśavidha Parīkṣā)

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

- Āhāra (Nature of the patient's diet)

### 2.2.5 Basic Knowledge of Additional items:

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

### 2.2.6 Knowledge of:

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

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

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

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

### **2.3.3** Darśana (Observation)

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

#### **2.3.4 Sparśana (Palpation)**

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

#### **2.3.5 Praśna (Interview / Questioning)**

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

#### **2.3.6 Knowledge of:**

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

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

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

#### **2.4.2** Demonstrated ability to:

- Determine the state of agni (digestive fire) by questioning the client for rugṇa patrakam (Client intake form).
- Questioning about appetite, digestion, and elimination
- Ability to recognize the signs and symptoms of āma (undigested material) in the body
- Questioning about digestion
- Observation of tongue, stools, and body odor
- Ability to recognize the signs and symptoms of normal and vitiated mala (waste)
- Questioning about urination, elimination and sweat patterns
- Observation of the urine stools and sweat to include color, volume, odor, clarity

### **2.4.3** Knowledge of:

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

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

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

#### **2.5.2** Demonstrated ability to assess the following:

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

#### **2.5.3** Knowledge of:

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

## **Section 3: Assessment and Diagnosis**

### **Category 3.1** Personal and Family Health History

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

#### **3.1.2** Knowledge of:

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

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

### **Category 3.2** Vital Signs

#### **3.2.1** Demonstrated ability to effectively take basic vital signs:

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

#### **3.2.2** Knowledge of:

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

### **Category 3.3** Nidāna (Etiological Factors)

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

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

### **3.3.2** Knowledge of:

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

### **Category 3.4** Saṃprāpti (Pathogenesis)

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

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

### **3.4.3** Knowledge of:

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

### **Category 3.5** Counseling Skills

**3.5.1** Demonstrated ability to provide counseling with the following:

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

### **3.5.2** Knowledge of:

- Communicating effectively
- Demonstrating effective skills for counseling
- Recommending changes in diet and lifestyle as necessary, due to doṣic tendencies and how they relate to challenges

- Supporting each person to make successful changes based on their constitutional type
- Supporting a rājasika (hyperactive /motivated) and tāmasika (dull/ disassociated) client to make changes

### **Category 3.6** Client Strengths and Assets

**3.6.1** Demonstrated ability in assessing and determining client’s strengths and willingness to follow recommendations:

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

### **Category 3.7** Research

**3.7.1** Demonstrated Abilities:

- How to write up a case study including the proper format to summarize the following:
  - Patient information
    - Age
    - Sex
    - Occupation
    - Client’s goals
    - Prakṛti (individual constitution) and Vikṛti (pathological condition)
    - Patient’s state of agni (digestive fire), āma (undigested material), ojas (essence of life) and mala (waste)
  - Treatment plan
    - Diet
    - Lifestyle
    - Herbs
    - Frequency of appointments
  - Progress of each appointment
  - Adjustments to the plan at each visit
  - Final outcome
  - Comments about what aspects of case management were most successful and what aspects were least successful
  - Comments about what could have been done different that may have produced a more positive outcome

## **Section 4: Recommendations, Treatment and Other Interventions**

### **Category 4.1** Āhāra: Food/Diet



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

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

**4.1.3** Demonstrated ability to:

- Recommend appropriate food and dietary guidelines to promote and restore balance based on prakṛti (individual constitution), vikṛti (Pathological condition), agni (digestive fire) and āma (undigested material).
- Recommend fasting when appropriate
- Teach and support the client to implement proper dietary guidelines into their lives
- Prescribe specific foods and spices
- Discuss with the client how to properly prepare the food/meals
- Discuss and teach the proper rituals of eating
- Discuss and teach how to adapt diet to the season and age of a client

**4.1.4** Knowledge of:

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

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

#### **Category 4. 2 Vihāra: Lifestyle**

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

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

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

**4.2.3** Knowledge of:

- Doṣas increasing or decreasing during various times of the day and season
- Age affecting the doṣas and agni (digestive fire)
- Influence of appropriate physical, devotional, spiritual practices on doṣas and guṇas (qualities)

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

### **Category 4.3 Senses**

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

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

identifying exposure to loud music or work-related noise as well as recommending methods to mitigate such exposures.

- Visual Therapy: The counselor can identify excessive utilization, deficient utilization, and mis-utilization of the sense of vision and instruct the client to adjust their visual environment (the counselor is not required to have specific knowledge of color or other specific visual stimuli). This might include identifying aspects of the client's work or leisure environment, such as excess screen time, which are stressful to the sense of vision and recommending methods to mitigate these exposures.

#### **4.3.2 Knowledge of:**

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

### **Category 4.4 Psychiatry**

**4.4.1** Demonstrated ability to recommend, prescribe and implement the following therapies with the goal in mind to pacify the doṣas, balance prāṇa (vital energy), tejas (radiance) and ojas (essence of life) and cultivate sattva (purity and knowledge).

- Visual Therapy: Sāttvika (purity and knowledge). intake of impressions and the proper use of color
- Auditory Therapy: Sāttvika (purity and knowledge) intake of impressions and the proper use of sound
- Aromatic Therapy: Sāttvika (purity and knowledge) intake of impressions and the proper use of aromas
- Gustatory Therapy: Sāttvika (purity and knowledge) intake of impressions and the proper use of foods
- Tactile Therapy: Sāttvika (purity and knowledge) intake of impressions and the proper use of touch
- Effective daily routines

- Changes to a person's behavior

#### **4.4.2** Knowledge of:

- Diagnosing the mental prakṛti (individual constitution) and vikṛti (pathological condition) by quantifying sattva (purity and knowledge), rajas (action and passion), and tamas (ignorance and Inertia)
- The effects of sensory input on the mind
- Effective use and misuse of the five senses
- Overuse, deficient use, and misuse for each sense organ
- Prāṇa (vital energy), tejas (Radiance) and ojas (essence of life) and how to determine their state
- Three guṇas (qualities) and how to determine their state
- What constitutes healthy behavior
- Effect of sensory input on the mind
- Designing a treatment program utilizing diet, lifestyle, adjustments to behavior and how the senses are used
- Various approaches to implementing the treatment program including adjusting the pace of implementation of the program based on a client's prakṛti (individual constitution) and vikṛti (pathological condition)
- Effective case management
  - Knowledge of how to conduct follow up visits to monitor progress and make adjustments to the treatment plan including
  - Checking in on how the client is doing implementing assignment/homework plan and lifestyle changes
  - An ability to support the client to be more successful in implementing the treatment plan
  - An ability to assign additional homework / assignments or lifestyle changes at an appropriate time
  - Utilizing of the counseling process noted in the counseling section of this document
- Knowledge of four aspects of mind- manas, citta, buddhi (intellect), ahaṁkāra (ego)
- Knowledge of definition, qualities, location, and functions of mind

#### **Category 4.5** Doṣas Śamana (Pacification)

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

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

#### 4.5.2 Knowledge of:

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

#### **Category 4.6** Bṛmhāṇa (Nourishing)

**4.6.1** Demonstrated ability to recommendation and provide the following treatments and interventions:

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

#### **4.6.2** Knowledge of:

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

## **Category 4.7 Pre-natal, Natal, Post Natal**

**4.7.1** Demonstrated ability to make recommendations and provide treatments and interventions for Food/Diet and Lifestyle (Categories 4.1 and 4.2) as it relates to the pre-natal, natal, and post-natal woman.

**4.7.2** Knowledge of:

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

## **Category 4.8 Children's Health**

**4.8.1** Demonstrated ability to make the following recommendations and provide the following treatments and interventions in children over the age of five:

- The counselor can design, implement, and manage ahāra (diet), vihāra (lifestyle), dravya (herbs/spices) and cikitsā (treatments)
- Teach the parents of a young child the proper diet appropriate for their child's constitution and vikṛti (pathological condition) with due regard to the child's age and stage of life
- Teach the parents of a young child the proper lifestyle appropriate to the child's constitution and vikṛti (pathological condition) with due regard to the child's age and stage of life
- Utilize herbs appropriate to the child's constitution and vikṛti (pathological condition) with due regard to the child's age and stage of life
- Utilize sensory therapies appropriate to the child's constitution and vikṛti (pathological condition) with due regard to the child's stage of life

- The counselor can offer guidelines about caring for children with due regard to the child's age and stage of life utilizing the following intervention tools:
  - Doṣas increasing or decreasing during various times of the day and season
  - Age affecting the doṣas and agni (digestive fire)
  - Influence of appropriate physical, devotional, spiritual practices on doṣas and guṇas (qualities)
  - Twenty guṇas (qualities), doṣas, agni (digestive fire), āma (undigested material), ojas (essence of life)
  - Three qualities (Mahāguṇas - sattva, rajas, tamas)
  - Drinking uṣṇāpāna (cooked water) in the morning
  - Lifestyle impacting digestion and elimination
  - A regular routine influencing the doṣas
  - Practice of abhyaṅga (oil application), the oils to be used for abhyaṅga (oil application), different types of abhyaṅga (oil application)
  - Effective use of daily routine
  - Effective use of seasonal routine
  - Devotional and spiritual practices affecting the mind and body
  - Rātrīcaryā (evening routine)
  - Ṛtusandhi (transition of the seasons)
  - Rasāyana (rejuvenating) foods
  - Resisting and not resisting urges

#### **4.8.2 Knowledge of:**

- Relationship of between the doṣas and life cycle
- Kapha balancing diet, lifestyle, and herbal recommendations
- The factors that vitiate kapha doṣa

### **Category 4.9 Internal Medicine**

**4.9.1** Demonstrated ability to make the following recommendations and provide the following treatments and interventions:

- Recommend or prescribe a plan to pacify the doṣas that affect the annavaha srotas (digestive system) and prevent prasara (overflow) of the doṣas.
- Design, implement and manage a plan to pacify the doṣas within the annavaha srotas (digestive system)
- Appropriate diet
- Effective eating behaviors
- Effective herbs
- Routines to support healthy elimination
- Monitor client's progress and make the appropriate adjustments to the treatment plan

#### **4.9.2 Knowledge of:**

- Supporting digestion and balance the patients agni (digestive fire)



- Prevention and treatment āma (undigested material)
- Supporting healthy elimination
- Six tastes
- 13 types and 4 states of agni (digestive fire).
- Identifying āma (undigested material)
- Healthy and unhealthy food combinations
- First three stages of samprāpti (pathogenesis)
- The signs of three doṣas at each stage of samprāpti (pathogenesis)
- Foods, lifestyle, and herbs that pacify the doṣas in the digestive system
- Factors that cause imbalance in the doṣas (nidāna)

### **Category 4.10 ENT / Head and Neck Region**

**4.10.1** Demonstrated ability to make the following recommendations and provide the following treatments and interventions:

- Prescribe and teach/demonstrate oil massage for head face, neck muscles
- Prescribe and teach/demonstrate oleation for ears, nose, eyes, and mouth
- Prescribe and teach/demonstrate protection of the head/ face from extreme weather
- Prescribe diet, lifestyle, and herbs to support the goal of pacifying the doṣas within the head
- Prescribe nasya (oleation of the nose) when appropriate to pacify the doṣas of the head and neck

**4.10.2** Knowledge of:

- Dinacaryā (daily routines) for svasthavṛtta (good health)
- Procedures for oleation
- Precautions to take during procedures
- The benefits of following procedures:
  - The indications and contraindications for each procedure
  - Utilizing diet, lifestyle, and herbs to pacify the doṣas in the head and neck
  - The techniques of śiro abhyaṅga (head massage), netra tarpaṇa (oleation of the eyes), karṇa pūraṇa (oleation of the ears), nasya (oleation of the nose) and kavala (oleation of the gums) and gaṇḍūṣa (oil pulling)
  - Techniques for massaging the face and neck

### **Category 4.11 Herbs**

**4.11.1** Demonstrated ability to recommend or prescribe the appropriate herbs to balance agni (digestive fire), eliminate āma (undigested material) and support the malas (waste) while protecting and building ojas (essence of life).

**4.11.2** Demonstrated ability to recommend pre-designed herbal formulas or create custom herbal formulations that include the use of herbs, minerals, or other natural substances for internal or external use with consideration of mātṛa (dose), anupāna (vehicle) and auśadha kāla (timing).

**4.11.3** Demonstrated ability to administer, combine, provide, compound, and dispense herbal medicines, minerals, or other natural substances for internal or external use.

**4.11.4** Knowledge of:

- Herb classification and their energetics based on rasa (taste), vīrya (potency), vipāka (post-digestive effect), guṇa (quality) and prabhāva (specialized therapeutic effect)
- The karma (actions) of herbs. The counselor is informed of the major actions of an herb. When Western terminology matches the Saṃskṛt terminology, the Western terms should be known. When a unique action is described in Saṃskṛt that has no simple translation into English, then the Saṃskṛt terminology for that action should be known
- The effect an herb has on the agni (digestive fire), āma (undigested material), doṣas, and malas (waste)
- How to prepare cūrṇa (powdered mixtures)
- Appropriate mātṛa (dosage) based on age, strength, doṣas, agni (digestive fire) and koṣṭha (pattern of elimination)
- The indications for using herbs and contraindications to assure safe use
- Herbs based on storage, processing, purity, and government regulations
- Best times for administration of herbs

### Basic Herb List for the Ayurvedic Health Counselor

Saṃskṛta Name	Latin Name	Common Name
Āmalakī	<i>Emblica officinalis</i>	Indian Gooseberry
Dhānyaka	<i>Coriandrum sativum</i>	Coriander
Elā	<i>Elettaria cardamomum</i>	Cardamom
Haridrā	<i>Curcuma longa</i>	Turmeric
Harītakī	<i>Terminalia chebula</i>	Chebolic Myrobalan
Hiṅgu	<i>Ferula assa-foetida</i>	Asafoetida
Jātīphalā	<i>Myristica fragrans</i>	Nutmeg
Jīraka	<i>Cuminum cyminum</i>	Cumin
Laśuna	<i>Allium sativum</i>	Garlic
Lavaṅga	<i>Syzygium aromaticum</i>	Clove
Marica	<i>Piper nigrum</i>	Black Pepper

Methikā	<i>Trigonella foenum-graeceum</i>	Fenugreek
Miśreya	<i>Foeniculum vulgare</i>	Fennel
Pippali	<i>Piper longum</i>	Long Pepper
Rājikā	<i>Brassica juncea</i>	Mustard seeds
Śuṅṭhī	<i>Zingiber officinale</i>	Ginger
Tila	<i>Sesamum indicum</i>	Sesame
Tvak	<i>Cinnamomum cassia</i>	Cinnamon
Vibhītakī	<i>Terminalia belerica</i>	Beleric
Yavānī	<i>Carum copticum</i>	Ajwain or Wild Celery

**4.11.5** Knowledge of the most traditional herbal formulations from classical Āyurvedic texts that support agni (digestive fire) and reduce āma (undigested material) as well as rasāyanas (rejuvenators).

- Trikaṭu cūrṇa
- Triphala cūrṇa
- Hīngvāṣṭaka cūrṇa
- Cyavanprāśa

#### **Category 4.12 Jyotiṣa - Vedic astrology**

Familiarity with the following:

- What Jyotiṣa (vedic astrology) is
- What a Jyotiṣi (vedic astrology) does
- The scope of practice of Jyotiṣa (vedic astrology)
- How a Jyotiṣi (vedic astrology) can complement client care
- Therapeutic tools utilized by a Jyotiṣi (vedic astrology)
- How to refer clients to a Jyotiṣi (vedic astrology) for assessment and education on the general scope and value of Jyotiṣa (vedic astrology).

The counselor is familiar with Jyotiṣa (vedic astrology), but its practice requires a separate certification.

#### **Category 4.13 Vāstu Śāstra – Vedic Architecture**

Familiarity with the following:

- What Vāstu (vedic architecture) is
- What a Vāstu (vedic architecture) practitioner does
- The scope of practice of Vāstu śāstra (vedic architecture)

- How a Vāstu (vedic architecture) can complement client care
- Therapeutic tools utilized by a practitioner of Vāstu śāstra (vedic architecture)
- How to refer clients to a practitioner of Vāstu (vedic architecture) for assessment and education on the general scope and value of Vāstu (vedic architecture).

The counselor is familiar with Vāstu (vedic architecture), but its practice requires a separate certification.

#### **Category 4.14 Yoga**

Familiarity with the following:

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

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

### **Section 5: Western Medical Approaches**

**5.1** Knowledge of:

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

### **Section 6: Medical Ethics**

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

**Category 6.1** The practitioner has familiarity with the following areas related to medical ethics:

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Category 6.2 Practical Medical Ethics**

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

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

### **Category 6.3 End of Life Care**

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

### **Category 6.4 Patient Rights**

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

Examples of Patient Rights:

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

### **Category 6.5 Professional Boundaries**

**6.5.1** The Ayurvedic professional is familiar with the NAMA Code of Ethics.

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

## **Section 7: Business Skills**

**Category 7.1** The practitioner has familiarity with the following areas related to business skills:

- a. Strategic Planning: The Āyurvedic professional can create an overarching business plan to include a mission statement consistent with Āyurvedic principles. The Āyurvedic professional can apply the principles of the NAMA Code of Ethics in the business and professional environment.
- b. Leadership: The Āyurvedic professional will demonstrate leadership competence to support the honorable traditions of Āyurveda.
- c. Financial: The Āyurvedic professional has developed the financial skills to run their practice ethically and accurately.
- d. Accounting: The Āyurvedic professional has developed the skills to understand the accounting needs of the business and oversee or hire appropriate professionals as necessary to ensure accurate financial reporting.
- e. Management Practices: The Āyurvedic professional will be familiar with the art of management, marketing, and advertising as a key component of any organization.
- f. Legal: As a foundation of any ethical business, the Āyurvedic professional will know the importance of being compliant with all current legal requirements related to the practice.

## **END OF EDUCATIONAL COMPETENCIES**

### **Definitions of levels of educational competency:**

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

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

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

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

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

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