



## Ayurveda Healing Arts Institute

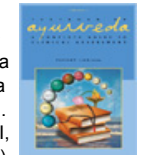
| <u>Course Titles:</u>   | <u>Course Code</u> | <u>Total Units</u> | <u>Total Class Hours</u> |
|---|--------------------|--------------------|--------------------------|
|   |                    |                    | <b>15</b>                |
| <b>Level 1-A: "Ayurvedic Nutrition Educator"</b>  |                    |                    |                          |
| <b>90 class hours / 6 trimester units</b>   |                    |                    |                          |
| <b>50 Patient Consultations via Clinic Auditing of MP3 Audio or In-Person</b>   |                    |                    |                          |
| Shad Darshan: The Six Philosophies of Indian Medicine: Including Buddhism, Yoga, Vedanta, and others  | HUM108             | 0.25               | 3.75                     |
| History of Medicine and Religion - Medicines of World Cultures: World Models of Herbal Medicine   | HIS108             | 0.25               | 3.75                     |
| The Five Elements and Their Attributes: Space, Air, Fire, Water, Earth and their Qualities and Effects on Body, Emotions, Mind Behaviors and Consciousness  | AYR108             | 0.50               | 7.5                      |
| <p>Required Textbook: <b>Textbook of Ayurveda: Fundamental Principles, Volume One</b><br/>           By Vasant D. Lad, B.A.M.S., M.A.Sc. This textbook conveys the philosophical and fundamental principles of Ayurveda in a dynamic and inspirational way, providing a detailed foundation upon which to pursue deeper knowledge.<br/> <a href="http://www.ayurveda.com/products/books.html">http://www.ayurveda.com/products/books.html</a> Lad, Vasant, Dr., B.A.M.S., M.A.Sc., <i>Textbook of Ayurveda</i>, Vol I, Albuquerque, New Mexico: Ayurvedic Press, 2001, 368 Pages, ISBN: 1883725070. (800-863-7721 or 505-291-9698)<br/> <a href="http://www.Ayurveda.com">www.Ayurveda.com</a>, <a href="http://www.amazon.com/gp/product/1883725070/ref=ase_medicinebuddh-20">http://www.amazon.com/gp/product/1883725070/ref=ase_medicinebuddh-20</a></p> |                    |                    |                          |
| The Doshas and Their Subtypes: Physical Assessment Skills/Constitutional Analysis: Vata, Pitta and Kapha and their 15 manifestations in the senses and organ systems. Diagnosis of imbalance and its causes.  | AYR220             | 0.50               | 7.5                      |
| Agni, The Digestive Fire in Ayurveda: Understanding Asian Medicine Concepts and Philosophical Perspectives in Nutrition, Digestion Absorption, and Elimination.   | AYR230             | 0.75               | 11.25                    |
| Dhatu (Bodily Tissues) - I: Rasa, Rakta and Mamsa Dhatus: Blood Plasma and Lymphatic Tissue, Blood Tissue, Muscle Tissue  | AYR240             | 0.25               | 3.75                     |
| Dhatu (Bodily Tissues) - II: Meda, Asthi, Majja & Shukra/Artava Dhatus: Adipose Tissue (Fat), Osseous Tissue (Bone), Nervous System Tissue, Male and Female Reproductive Tissue   | AYR241             | 0.25               | 3.75                     |
| Srotamsi (Bodily Channels and Systems)  | AYR250             | 0.25               | 3.75                     |
| Ojas, Tejas and Prana: Understanding the Immune System and its Inseparable Connection to Generosity, Healthy Behaviors, Patience Energy-Vigor, Clear Mindful Focus, and Wisdom  | AYR260             | 0.25               | 3.75                     |
| Ayurvedic Digestion and Nutrition Therapeutics I: Practical applications of Asian Medicine and philosophical methods for optimal awareness of nutrition, digestion, absorption, and elimination. Examines various diets and foods from an energetic vata-pitta-kapha, sattva-rajastamas, five element, heating and cooling perspectives.  | NUT108             | 0.75               | 11.25                    |
| Ayurvedic Herbology I - 40 Herbs  | HRB108             | 0.50               | 7.5                      |
| Conclusions of the Basics of Ayurveda   | AYR190             | 0.25               | 3.75                     |
| Sanskrit Level I: Devanagari Alphabet, Transliteration, Mantras   | SKT108             | 0.25               | 3.75                     |
| Sanskrit Level II: Ayurvedic Gunas-Dhatu-Agni-Ojas-Tejas-Prana-Srotas   | SKT210             | 0.25               | 3.75                     |
| Sanskrit Level III: Ayurvedic-Buddhist-Yogic-Hindu Words and Definitions  | SKT220             | 0.25               | 3.75                     |
| Ayurvedic Perspectives on Yoga Therapeutics: Understanding the body, its sensations-feelings, the mind-memory-intellect, daily behaviors-habits and consciousness as "the observer." Examines Yoga as Union - simultaneous union of the bliss of compassion with the wisdom knowing the interconnectedness of all of existence. Looks at what Yoga asanas poses (exercises) and what meditation - mindfulness techniques are best suited to constitutional ailments and imbalances.   | YOG108             | 0.25               | 3.75                     |





Ayurveda Healing Arts Institute

|   |  |       |      |     |
|---|--|-------|------|-----|
|   | Physics for Non-Physicists I: Modern and Ancient | WS310 | 0.10 | 1.5 |
|   | Chemistry for Non-Chemists I: Modern and Ancient | WS320 | 0.10 | 1.5 |
|   | Biology for Non-Biologists I: Modern and Ancient | WS330 | 0.10 | 1.5 |
| Modern Psychology for Non-Psychologists I: 7 Point Mind Training ("Seven Points of Mind Training" Tibetan: Tonglen) in Comparison   | PSY310   | 0.25  | 3.75 |     |
| Philosophy for Non-Philosophers I: Modern and Ancient, East and West  | PHL310   | 0.25  | 3.75 |     |
| Diagnosis: Assessment of Prakruti (Constitution) and Vikruti (Current State) I: Ayurvedic and Tibetan Perspectives on Physical Assessment Skills/Constitutional Analysis: Understanding diseases and their causes via the 5 Elements, the 20 Gunas (attributes) and the Nineteen Pairs of Opposites.  | AYR320   | 0.25  | 3.75 |     |
| Diagnosis: Assessment of Metabolism and Digestion (Agni) I - Ayurvedic and Tibetan Perspectives: Based in part on Bhikshu Nagarjuna's <i>Yoga-Shataka</i> of the Tibetan Ayurvedic tradition, Nagarjuna's <i>Sushruta Samhita</i> of Indian Ayurveda, and on Vagbhata's <i>Astanga Hridayam</i> of the Indo-Tibetan tradition.  | AYR330   | 0.50  | 7.5  |     |
| Pathology: Nidanam-Hetu - Causes, Signs and Symptoms of Doshic Disorders I  | AYR325   | 0.25  | 3.75 |     |
| Pathology: Causes, Signs and Symptoms of Disorders of the Srotas (Channels and Meridians) I   | AYR350   | 0.25  | 3.75 |     |
| Diagnosis: Nidana-Panchakam I: Time & The Art of Clinical Assessment: Ayurvedic and Tibetan Perspectives  | AYR355   | 0.25  | 3.75 |     |
| Pathology: Nidana-Panchakam II: Disease Classifications, Prognosis, Etiology: Ayurvedic and Tibetan Perspectives  | AYR360   | 0.25  | 3.75 |     |
| Diagnosis: Nidana-Panchakam III: Prodromal/Cardinal Signs/Symptoms, Therapeutic Trials, Disease Process: Purva-rupa, Rupa, Upashaya, Shad Samprapti   | AYR365   | 0.25  | 3.75 |     |
| <p>By Vasant D. Lad, B.A.M.S., M.A.Sc. These articles have arisen over Vasant Lad's decades of clinical and classroom experience. They elucidate the fundamental imbalances behind a range of diseases, guiding practitioners toward addressing causes and eliminating disease recurrences. Lad, Vasant, Dr. B.A.M.S., M.A.Sc., <i>Ayurvedic Perspectives on Selected Pathologies - an Anthology of Essential Reading from Ayurveda Today</i>, Albuquerque, NM: Ayurvedic Press (800-863-7721 or 505-291-9698), 2005. www.Ayurveda.com, www.Amazon.com ISBN 13: 978-1-883725-12-9. 368 Pages, ISBN: 1883725070. (800-863-7721 or 505-291-9698) www.Ayurveda.com, <a href="http://www.amazon.com/gp/product/1883725070/ref=ase_medicinebuddh-20">http://www.amazon.com/gp/product/1883725070/ref=ase_medicinebuddh-20</a></p>  |  |       |      |     |
| <p>Required Textbook: <b><i>The Textbook of Ayurveda: A Complete Guide to Clinical Assessment, Volume Two</i></b><br/>By Vasant Lad, B.A.M.S., M.A.Sc. Presents a systematic method for identifying the causes of illness and the stages in which a disease unfolds. Sharing from a wealth of clinical experience, Dr. Lad imparts principles and methods of assessment using a combination of the most helpful Ayurvedic and modern techniques. Hardcover, 416 pp..<br/><a href="http://www.ayurveda.com/products/books.html">http://www.ayurveda.com/products/books.html</a> \$50.00 Lad, Vasant, Dr., B.A.M.S., M.A.Sc., <i>Textbook of Ayurveda</i>, Vol I, Albuquerque, New Mexico: Ayurvedic Press, 2001, 368 Pages, ISBN: 1883725070. (800-863-7721 or 505-291-9698) www.Ayurveda.com, <a href="http://www.amazon.com/gp/product/1883725070/ref=ase_medicinebuddh-20">http://www.amazon.com/gp/product/1883725070/ref=ase_medicinebuddh-20</a></p> |  |       |      |     |
| Diagnosis: Nidana-Panchakam IV: Samprapti -- The Six Stages of Disease Progression: Ayurvedic Perspectives - Chinese Perspectives on Ayurvedic Diagnosis  | AYR370   | 0.50  | 7.5  |     |
| Diagnosis: Trividha Pariksha -- The Methods of Acquiring Information - Ayurvedic Perspectives and Comparison with Chinese Medicine  | AYR380   | 0.50  | 7.5  |     |
| Diagnosis: Ashtavidha Pariksha I - The Eight Methods of Diagnosis   | AYR385   | 3.00  | 45   |     |





Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| Diagnosis: Rugna Patrakam - Client Assessment I: History Assessment  | AYR390 | 0.25 | 3.75 |
| Healthy Lifestyle - Daily and Seasonal Routines I - Ayurvedic Perspectives: Lifestyle/Wellness Counseling - Includes <i>Everyday Dharma</i> : A collection of mantras to make every action beneficial and food offering prayers. Also includes ways of incorporating the mind of enlightenment into mundane activities such as sitting down and opening doors into the path to enlightenment, one of the texts is written by Lama Zopa Rinpoche. | SOC301 | 0.25 | 3.75 |
| Tanmatric Chikitsa (Senses -- the Pathways of Inner Pharmacy - Sound Therapy, Touch Therapy, Color Therapy, Taste Therapy, and Aromatherapy)   | ACU301 | 0.25 | 3.75 |
| Ayurvedic <b>Marma Acupressure</b> Chikitsa (The Tactile Pathways of the Inner Pharmacy)   | ACU324 | 0.25 | 3.75 |
| Ayurvedic Herbology II - <b>Materia Medica - 75 Herbs</b>  | HRB301 | 3.00 | 45   |
| Ayurvedic Herbology III - Ayurvedic <b>Pharmacology and Plant Chemistry</b>  | HRB310 | 0.50 | 7.5  |
| Ayurvedic Therapeutics I - Kaya Chikitsa - Ayurvedic Remedies - <b>30 Herbal-Mineral Compounds (Rasa Shastra)</b>  | HRB320 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Heart Disease</b> according to 200 B.C. Charaka Samhita Siddhi Sthana (Skill) Chapter 9 and Charaka Samhita Chikitsa Sthana (Treatment) 26 and Sutra Sthana 17 - Level I   | HRB331 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Diabetes (Prameha - Madhu Meha)</b> according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 6 and Sutra Sthana 17 - Level I  | HRB332 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Multiple Sclerosis (MS)</b>  | HRB333 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Chronic Fatigue Syndrome (CFIDS - CFS) (Bala Kshaya and Oja-Kshaya)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB334 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Arthritis (Ama Vata - Asthi, Sandhi and Majja Rogani), Gout (Rakta Pitta), Back Ache (Kati Shula) and Sciatica (Grudhrasi)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB335 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Obesity (Staulya)</b> - Level I   | HRB336 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Respiratory: Asthma (Swasa), Cough (Kasa), Bronchitis, Rhinitis, Sore Throat, Flu and the Common Cold</b> according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 1 - Level I   | HRB337 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Anxiety (Atattvabhinivesha), Panic and Depression</b> according to 200 B.C. Charaka Samhita - Level I   | HRB338 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Anger (Krodha), Mania, Bipolar, Manic-Depression, Rage</b> according to 200 B.C. Charaka Samhita - Level I  | HRB339 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Skin Problems (Dermatology - Twak Roga/Kushtha)</b> according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 5 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 7 - Level I   | HRB340 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Pregnancy and Child Care - Pediatrics (Kumara Brutya)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB341 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Female Reproductive Health (Women's Health Care - Menstrual Ailments - Artava - Rajah - Stanya - Vajikarana - Virilization Therapy)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB342 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Constipation and Diarrhea (Atisara), Irritable Bowel Syndrome, Colitis, Crohn's Disease</b> according to 200 B.C. Charaka Samhita - Level I   | HRB343 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Cancer (Arbuda and Gulma)</b> according to 200 B.C. Charaka Samhita - Level I - Includes the Multi-colored Garuda Sadhana of Transcendent Wisdom: This practice was recommended by Lama Zopa Rinpoche for a student dying of AIDS. The practice of Garuda is effective for eliminating serious illness. | HRB344 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Old Age (Geriatrics - Rasayana)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB345 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Miscellaneous Diseases</b> according to 200 B.C. Charaka Samhita - Level I  | HRB346 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Miscellaneous Diseases</b> according to 200 B.C. Charaka Samhita - Level II   | HRB347 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Hepatitis and Other Liver Diseases (Yakrit Roga)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB348 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Otolaryngology (ENT and Ophthalmology) (Shalakya Tantra: Eyes [Netram], Ears [Karna], Nose [Nasa], Throat [Kantha], Mouth [Mukha])</b> according to 200 B.C. Charaka Samhita - Level I  | HRB349 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Allergies (Asatmya): Skin (Twak), Respiratory (Phuphusa), and Food (Anna)</b> according to 200 B.C. Charaka Samhita - Level I - Also includes Also includes Giving Breath to the Wretched: This text has been written because, let alone the ordinary beings who are under the control of the present degenerate time, I have seen some who have the pride of being the leader of many transmigrating beings and who, upon reaching the bedside of a sentient being near death, know no other way to help than to put blessed pills in the mouth of that being. Furthermore, I thought that it would benefit some beings if I set down these methods that can be easily practiced by both lower and superior beings.<br>This text was written at the very center of Flower Park by Kusali Dharma Vajra and transcribed by Bhikshu Vagindra Shashenwart. | HRB350 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Cholesterol (Hyperlipidemia) and Excess Kapha</b> according to 200 B.C. Charaka Samhita - Level I   | HRB351 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Fevers (Jwara)</b> according to 200 B.C. Charaka Samhita Chikitsa Sthana (Treatment) Chapter 11 - Level I   | HRB352 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Headache (Shirah Shula)</b> according to 200 B.C. Charaka Samhita Sutra Sthana (Summary) Chapter 17 and Chikitsa Sthana (Treatment) Chapters 26 and 8 - Level I   | HRB353 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>High Blood Pressure - Hypertension (Sirabinodana and Dhamani Praticchaya)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB354 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Pain (Shula)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB355 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Parkinson's Disease (Vepathu and Kampa Vata)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB356 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Paralysis (Vata Vyadhi)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB357 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Sleep Disorders (Svapna Roga)</b> according to 200 B.C. Charaka Samhita - Level I - Discusses insomnia (lack of sleep, undersleep), hypersomnia (oversleep), day sleep, and dreams. | HRB358 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Anemia and Jaundice (Kamala)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB359 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for the <b>Urinary System</b> according to 200 B.C. Charaka Samhita - Level I  | HRB360 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Gastrointestinal Disorders (Grahani)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB361 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Hemorrhage (Bleeding Disorders)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB362 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Swelling - Edema (Shotha)</b> according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 1 - Level I         | HRB363 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Abdominal Diseases</b> according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita - Level I  | HRB364 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Hemorrhoids (Arsha)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB365 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Insanity - Mental Disorders (Unmad)</b> according to 200 B.C. Charaka Samhita - Level I   | HRB366 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Epilepsy</b> according to 200 B.C. Charaka Samhita - Level I   | HRB367 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Vomiting (Chardi)</b> according to 200 B.C. Charaka Samhita - Level I  | HRB368 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Alcoholism</b> according to 200 B.C. Charaka Samhita - Level I   | HRB369 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Thirst</b> according to 200 B.C. Charaka Samhita - Level I   | HRB370 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Parasites</b> according to 200 B.C. Charaka Samhita - Level I  | HRB371 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Wound Care</b> according to 200 B.C. Charaka Samhita - Level I   | HRB372 | 0.25 | 3.75 |
| Counseling / Psychology I - Ayurvedic - Chinese - Buddhist - Western: Lifestyle/Wellness Counseling  | PSY301 | 0.50 | 7.5  |
| Pancha Karma Massage, Cleansing and Rejuvenation I - Introduction to Rasayanas, Adaptogens, Cleansing Agents, Purification, Spiritual Repentance-Reform  | PKM301 | 1.00 | 15   |
| Food as Medicine I - Ayurvedic Dietary Therapeutics: Focus on Sustainable Healthy Vegetarian and Vegan Diets and on Ojas-Building, Ama-Burning: Based on Teachings of Tibetan Yogi Shabkar Natshok Rangdrol, (Tsogdruk - Zabs-dkar Tshogs-drug-ran-grol) (1781-1851 A.D.) <i>Food of Bodhisattvas: Buddhist Teachings on Abstaining from Meat</i> and on Dr. Vasant Lad's <i>Ayurvedic Cooking for Self Healing</i> - Ayurvedic approach to food and tasty vegetarian cooking. 100+ recipes formulated using herbs-spices to help balance constitution. Effects of foods on individual constitution included with each recipe along with medicinal properties of foods. Discusses: Maintaining digestion and constitutional balance. Importance of food combining. Setting up Ayurvedic kitchen and planning menus inclusive of every family member: Nearly 300 simple remedies for everything from common cold & skin problems to stabilizing diabetics' blood sugar, all using familiar household herbs, fruits, vegetables. Comprehensive food guideline for basic constitutional types. Listing of qualities of foods and their affects on doshas. | NUT301 | 1.00 | 15   |
| Clinic-Ministerial I (Case Management, Observations, Case Studies - includes Direct Supervision and Case Discussion)   | CLN301 | 6.00 | 90   |
| Clinic-Ministerial II (Client Management Internship - Time the Intern spends with clients leading consultations - Based on NAMA Guidelines)  | CLN310 | 4.00 | 60   |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| <p><b>Amitabha (Sanskrit: Sukhavati Vyuhah) Sutra</b> (Taisho No. 366, Tibetan Tripitaka Tangyur Toh. NE 115) and <b>Amitayus Long Life Sutra (Sanskrit: Amitayurdhyana Sutra</b> Taisho No. 365) Study I - With both Sanskrit and English texts. Also includes Amitayus Meditation for long life and the Amitabha Phowa Rebirth Puja Practice. According to Lama Zopa Rinpoche, "This text is very precious and there is so much benefit in printing or writing it or reciting it. It is also great purification. Especially, writing this collects most merit. You write it, not because someone needs the book, but just because it helps for long life and to collect merit. It's very good to print for people who have cancer, and for the success of activities and projects. Then you can dedicate the merits of printing for all sentient beings. This is one solution for success and long life. Also, when you die you will get born in Amitabha's pure land." Requests Amitabha Buddha to transfer the consciousness of those who have died to his pure land, a special place where all the conditions for study and practice are perfect, and enlightenment for the sake of all is achieved quickly.</p> | SUT301 | 0.25 | 3.75 |
| <p><b>Bhaisajya Guru (Medicine Master Buddha) Sutra (Sanskrit: Bhagavato Bhaisajya Guru Vaidurya Prabhasya Purva Pranidhana Visheshha Vistara Sutra</b>; Tibetan: 'Phags pa bcom ldan 'das sman gyi bla bai durya'i od kyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo -- Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Includes <i>Disasters of the Elements</i> - Tibetan Tripitaka Tangyur Toh. 504. The Buddha speaks limitless Dharmas, which are like medicines, to alleviate the illnesses of living beings. Medicine Master Buddha is honored as the foremost teacher in medicine, the king of medicine kings. He has vowed to quell disasters and lengthen life and has established the Vaidurya Pure Land in the East. This sutra contains his twelve great vows to help living beings and his mantra for healing. Advice from Lama Zopa Rinpoche for practices to do to avert "natural" disasters such as famines, flood, earthquakes, drought, etc. Includes Practice of Prostrations to the 35 Confession Buddha's together with recitation of the names of the Medicine Buddhas. Includes chanting of the original Sanskrit text.</p>                                    | SUT305 | 0.25 | 3.75 |
| <p><b>Bhaisajyaraja-bhaisajyasamudgata-sutra (Sutra of the Visualization of the Two Bodhisattvas, the King of Medicine and the Superior Physician) Sutra</b> (Mandarin: Guān yàowáng yàoshàng èrpúsà jīng, 觀藥王藥上二菩薩經, <i>Kuan yao-wang yao-shang erh-p'u-sa ching</i>) Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Includes <i>Disasters of the Elements</i> - Taisho No. T. 1161.20.660-666. Based on the English translation of Raoul Birnbaum, <i>Healing Buddha</i>, 1979, pp.115-148.</p>   | SUT306 | 0.25 | 3.75 |
| <p><b>Sanghata Sutra Dharma Paryaya Study I</b> (Taisho No. T 423, 424) The <i>Sanghata Sutra</i> contains stories illustrating the power of invoking the bodhisattva wish; and the power of past and present actions to produce expansive results. Imbued with the blessings of the power of prayer invoked by Shakyamuni Buddha himself, recitation of this sutra produces a great mass of positive karma that can quickly ripen, even this life. Just by hearing the <i>Sanghata Sutra</i> we accumulate inconceivable amounts of merit. In this way we take care of not only the wishes of this life but also those of future lives and become closer to liberation and finally enlightenment, when we gain the ability to free numberless sentient beings from all their suffering. MP3 recited by Lama Zopa Rinpoche. Although it was visited often and with great enthusiasm for centuries by Buddhists in India and Central Asia, the wondrous <i>Sanghata</i> was largely forgotten by Buddhists from the 11th century onwards, and very recently. In 2002, the text was re-introduced.</p>  | SUT307 | 0.25 | 3.75 |
| <p><b>Shurangama Sutra (Mandarin: Da Fo Ding Shou Leng Yan Jing) Study I - Understanding the Universe and the Mind</b> - Taisho No. 945. "Within Buddhism, there are very many important sutras. However, the most important sutra is the <i>Shurangama</i>. There are places which have the <i>Shurangama</i>, then the Proper Dharma dwells in the world. If there is no <i>Shurangama</i>, then the Dharma-ending Age appears." An in-depth explanation on meditation, in the words of the Buddha himself. In a question and answer format between the Buddha and Ananda, we learn that living beings possess a universal mind. In order to fully comprehend universal mind, individuals need to enter the proper cultivation door. Different sages explain 25 different methods of cultivation. The Buddha discloses the durable and great <i>Shurangama Samadhi</i> and its Mantra, and based on this an ordinary human may advance throughout the stages of enlightenment and attain true liberation. Finally, Buddha instructs on how to break through various obstructive states as one progresses in meditation. To cross the sea of birth and death this sutra is an essential guide.</p>                   | SUT310 | 0.50 | 7.5  |
| <p><b>Ushnisha Vijaya Dharani Sutra Study I</b> (Uṣṇīṣavijayādhāraṇī; Tibetan: <i>de bzhin ghegs pa thams cad kyi gtsug tor nam par rgyal ba shes bya ba'i gzungs rtog pa dang bcas pa</i>, Chinese: Fódíng zūnshèng tuólúoní jīng, 佛頂尊勝陀羅尼經, <i>Fo-ting tsun-sheng t'o-lo-ni ching</i>) - (Taisho No. T 967.19.349-353, Tibetan Tripitaka To.594, P.199; To. 595 P.197; To.596, P.201) Dhāraṇī of the Jubilant Buddha-Corona 佛頂尊勝陀羅尼經 translated by Monk Buddhapāli 佛陀波利. Among the Chinese translations, Fatian's version corresponds to four Tibetan versions [To.598, P.200], while the earlier versions [1-5] match another Tibetan translation [To.597/984, P.198/609]. The <i>Foding zunsheng tuoluoni jing</i>; Skt. <i>Uṣṇīṣa Vijayā Dhāraṇī Sutra</i> is an evocation of the Jubilant Buddha-Corona (Crown Chakra Victory), Uṣṇīṣavijayā Goddess (尊勝佛頂), whose powers can prolong life and destroy the hardships of samsāra; part of the fourth text of the <i>Saptavāra</i> corpus. Translations exist in Khotanese, Uighur, Tangut and Mongolian ('Phags pa script) addition to the many Tibetan and Chinese versions.</p>  | SUT311 | 0.25 | 3.75 |



## Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| <p><i>Avatamsaka (Flower Adornment) Sutra Study I</i> (Sanskrit: <i>Maha-Vaipulya-Buddha-Avatamsaka-Gandha-Vyuha-Sutra</i>, Tibetan: <i>sDong po bkod pa'i mdo</i>, Chinese: Huayanjing, 華嚴經, Hua-yen ching, Dafangguang fo huayan jing 大方廣佛華嚴經) (Tibetan Tripitaka Tangyur Toh. NE 44, Dashabhumika)- Chapter 40 - King of Prayers (Sanskrit: Samantabhadra Charya [Arya Bhadra Charya Pranidhana Raja] Pranidhana, Tibetan: <i>phag pa bzang po spyod pai smon lan gyi rgyal po</i>) - Includes <i>Dedication Prayers</i> - Taisho No. 278, T 278.9.395a-788b - Known as the King of Kings of all Buddhist scriptures because of its profundity and length (700,000+ Chinese characters - translated from Sanskrit ~600 A.D.; 1600 pages in Cleary's English edition), this Sutra contains the most complete explanation of the Buddha's state and the Bodhisattva's quest for Awakening. As with most Mahayana scriptures, it treats Buddha not as merely a man of ancient India, but as a cosmic principle. Differing from the austere and non-theist Theravada scriptures, it is full of gods and goddesses, heavens, jeweled trees and spirit beings. The Avatamsaka became very influential in Tibet, China and Japan, and was responsible for creation of Hua-Yen school.</p>   | SUT320 | 0.50 | 7.5  |
| <p><i>Avatamsaka (Flower Adornment) Sutra Study I</i> (Sanskrit: <i>Maha-Vaipulya-Buddha-Avatamsaka-Gandha-Vyuha-Sutra</i>, Tibetan: <i>sDong po bkod pa'i mdo</i>, Chinese: Huayanjing, 華嚴經, Hua-yen ching, Dafangguang fo huayan jing 大方廣佛華嚴經) (Tibetan Tripitaka Tangyur Toh. NE 44, Dashabhumika) - Chapter 40 - King of Prayers (Sanskrit: Samantabhadra Charya [Arya Bhadra Charya Pranidhana Raja] Pranidhana, Chinese: Pūxián púsà xingyuàn zàn, P'u-hsien p'u-sa hsing-yüan tsan, 普賢菩薩行願讚, Tibetan: <i>phag pa bzang po spyod pai smon lan gyi rgyal po</i>) - The Puxian pusa xingyuan zan; Skt. Bhadracaryā-pranidhānarāja; Tib. bzang po spyod pai smon lam gyi rgyal poi rgya cher grel pa; [To.44 pt.4/1095/4377, P.761] 1 fasc. [T 297.10.880-883], abbr. Aspirations to Good Conduct 普賢行願讚, tr. Amoghavajra 不空 Includes <i>Dedication Prayers</i> - Taisho No. 278, T 278.9.395a-788b - Known as the King of Kings of all Buddhist scriptures because of its profundity and length (700,000+ Chinese characters - translated from Sanskrit ~600 A.D.; 1600 pages in Cleary's English edition)</p>   | SUT321 | 0.25 | 3.75 |
| <p><i>Prajna Paramita (Heart) Sutra</i> (Sanskrit: <i>Prajñahridayasūtra</i>; Tibetan: <i>Shes rab snying po'i mdo</i>; <i>Bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po</i>, Chinese: Xīnjīng 心經 <i>Hsin-ching</i>) Study I - Taisho No. T 251 - <i>The Heart of the Perfection of Wisdom Sutra</i> has been translated into English from Sanskrit, Mandarin, and Tibetan versions consulting commentaries from India, China &amp; Tibet and previous good translations. The Heart Sutra is familiar to Buddhists everywhere. Includes MP3 by HH Dalai Lama. What makes this course special are the standless verses composed by the late Venerable Master Hsuan Hua to annotate each section of the sutra. The verses take their name from the line of the verse of the Sixth Patriarch Hui Neng that say, "The bright mirror has no stand." These standless verses, filled with the flavor of Chan meditation, delve into the deeper meanings of the sutra. The commentary of Master Hua, covering both the sutra text and his standless verses, is rich in classic definitions of terms and concepts and stories that both appeal to the people and the world today and tomorrow.</p>  | SUT330 | 0.25 | 3.75 |
| <p><i>Earth Store Bodhisattva Sutra Study I</i> - Understanding the Power of Vows in Healing and Hospice, in Life and Death and Dying - Includes Care for the Dying - Taisho No. T 412 - Advice from a Buddhist perspective for anyone in the service of helping others at the time of death and dying. Includes how to cultivate a healthy attitude for helping, practical advice for what to do at the time of death, and what to do after death to benefit others. Also contains a list of current www.FPMT.org Hospice services, a list of practices to do to help those who have died and comments on euthanasia and compassion. Also helpful for anyone wishing to be prepared about how to help family and friends at such a critical time. Also includes mantras that can be done to benefit others at the time of death. Includes reduced version of all mantras that can be put on the body of a dead person or animal to benefit them.</p>   | SUT331 | 0.25 | 3.75 |
| <p><i>Three-fold Lotus (Dharma Flower) Sutra Study I</i> (Sanskrit: <i>Saddharma Pundarika Sutra</i>, Chinese: <i>Miao-fa-lien-hua-ching</i>, Tibetan: <i>Dam pa'i chos pad ma dkar po'i mdo</i> [White Lotus of the Sacred Doctrine Scripture]: Tibetan Tripitaka Tangyur Toh. NE 113) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. T 262, 12, 277: Examines the <i>Threefold Lotus Sutra</i> -- <i>Saddharma-Pundarika Sutra</i>, <i>The Sutra of Innumerable Beings</i>, <i>The Sutra of the Lotus Flower of the Wonderful Law</i>, <i>The Sutra of Meditation on the Bodhisattva Universal Virtue</i> (Samantabhadra) - Initial focus is on the Universal Door Chapter of Guanshiyin Bodhisattva (Universal Gate of Avalokitesvara Nama Japa- śrīsaddharmapūṣṭārīke dharmaparyāye samantamukhaparivarto nāmāvalokiteśvara)</p>   | SUT332 | 0.25 | 3.75 |
| <p><i>Buddha speaks Mahayana Sublime Treasure King Sutra Study I</i> (Sanskrit: <i>Avalokitesvara-guna-karanda-vyuha, Sutra Karanda-vyuha Sutra</i>; Chinese: Dàshèng zhuāngyán bǎowáng jīng, Ta-sheng chuang-yen pao-wang ching, 大乘莊嚴寶王經, Tibetan: [phags pa] za ma tog bkod bkod pa shes bya ba heg pa chen po'i mdo [Tibetan To.116, Peking Tibetan P.784]) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies -(Taisho No. T 1050) - This is the Sutra of Avalokitesvara from which we find the <i>Six-Syllable Great Compassionate Mantra</i> - Om Mani Padma Hum - Source for Avalokitesvara's famous mantra Om Mani Padme Hūṃ. Eloquent praises to Chenrezig and mantra recitation to help develop the mind of compassion, includes teachings on the benefit of such practice by Lama Zopa Rinpoche) Also include Avalokitesvara Who Liberates from the Three Lower Realms Puja: This sadhana is Chenrezig Ngön Sum Kun Dröl, or Avalokitesvara Who Liberates from the Three Lower Realms Avalokitesvara, Prayer to the Six-Syllable Great Compassionate One (Om Mani Padma Hum - Eloquent praises to Chenrezig and mantra recitation to help develop the mind of compassion, includes teachings on the benefit of such practice by Lama Zopa Rinpoche); Avalokitesvar Singhanada (Lion's Roar) Practice (This meditation instruction was given by the Venerable Lama Thubten Zopa Rinpoche)</p> | SUT334 | 0.25 | 3.75 |



**Ayurveda Healing Arts Institute**

|   |        |      |      |
|---|--------|------|------|
| <p><i>Great Compassion Heart Dharani (Mantra) Sutra Study I (English: Thousand-Handed and Thousand-Eyed Avalokitesvara Bodhisattva's Vast, Perfect, Unimpeded, Great-Compassionate Heart Dharani Sutra, Sanskrit: Maha Karuna Dharani Sutra, Maha Karunikacitta Dharani Sutra, Nilakantha Dharani Sutra; Chinese: Qian Shou Qian Yan Guan Shi Yin Pu Sa Guang Da Yuan Man Wu Ai Da Bei Xin Tuo Luo Ni Jing) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - (Taisho No. T 1060)</i></p>  |        |      |      |
|   | SUT335 | 0.25 | 3.75 |
| <p><i>Sutra on the Buddha's Bequeathed Teaching</i></p>   |        |      |      |
| <p>(Chinese: <i>I-chiao-ching</i>) - Taisho No. T 389 - Before the Buddha entered Nirvana, he handed down to his disciples the essentials of the Dharma in the Bequeathed Teaching Sutra. This Sutra bridges both Teravada and Mahayana schools of cultivation. The Bequeathed Teaching Sutra contains indispensable lessons that cultivators need in the present age of the Dharma's Demise. Translated from Sanskrit by Yau Chin Tripitaka Dharma Master Kumarjiva. Delivered to the disciples assembled around his deathbed between two sal trees. Śākyamur urges his disciples to strive for enlightenment through the practice of the three disciplines (precepts, meditation and wisdom), and after having expounded other concepts basic to Buddhist thought, he ends by saying that this is his last teaching. The sūtra has gained considerable popularity in Japan since it is said to record the Buddha's last teachings, and it is held in especially high regard in the Zen sects.</p> |        |      |      |
|   | SUT336 | 0.25 | 3.75 |
| <p><i>The Buddha Speaks The Sutra About The Deep Kindness Of Parents And The Difficulty In Repaying Them</i></p>  |        |      |      |
| <p>(Sanskrit: Matapitagunapratyupakara Sutra) - Taisho No. T 389 - Before the Buddha entered Nirvana, he handed down to his disciples the essentials of the Dharma in the Bequeathed Teaching Sutra. This Sutra bridges both Teravada and Mahayana schools of cultivation. The Tientai School considers this to be the Buddha's final instructions; in other words, the Bequeathed Teaching Sutra contains indispensable lessons that cultivators need in the present age of the Dharma's Demise. Translated from Sanskrit by Yau Chin Tripitaka Dharma Master Kumarjiva</p>  |        |      |      |
|   | SUT337 | 0.25 | 3.75 |
| <p><i>Ullambana Sutra</i></p>   |        |      |      |
| <p>- Taisho No. T 685. The Bon ceremony (Urabon-e) performed in Japan in memory of the dead is based upon the contents of this sūtra. It relates how Maudgalyāyana, one of Śākyamuni's disciples, asked Śākyamuni how he might save his mother who had fallen into the realm of hungry spirits (Skt.: preta). Maudgalyāyana was instructed to make offerings of food and drink on the fifteenth day of the seventh month (the final day of the three-month retreat during the rainy season), and upon doing so his mother was relieved of her agony. The Chinese word yū-lan-p'ên in the title is said to be a transliteration of the Sanskrit word ullambana, which means 'hanging upside down,' a metaphorical reference to the sufferer who has undergone in the realm of hungry spirits. Judging from the fact that the Bon ceremony is still performed in Japan today, one can say that this sūtra has had considerable influence.</p>   |        |      |      |
|   | SUT338 | 0.25 | 3.75 |
| <p><i>Sutra on the Buddha's Bequeathed Teaching</i></p>   |        |      |      |
| <p>- Taisho No. T 389 - Before the Buddha entered Nirvana, he handed down to his disciples the essentials of the Dharma in the Bequeathed Teaching Sutra. This Sutra bridges both Teravada and Mahayana schools of cultivation. The Tientai School considers this to be the Buddha's final instructions; in other words, the Bequeathed Teaching Sutra contains indispensable lessons that cultivators need in the present age of the Dharma's Demise. Translated from Sanskrit by Yau Chin Tripitaka Dharma Master Kumarjiva</p>   |        |      |      |
|   | SUT339 | 0.25 | 3.75 |
| <p><i>Sixth Patriarch's Dharma Jewel Platform Sutra</i></p>   |        |      |      |
| <p>Studies I (Chinese: Hui-Neng <i>Liu-tsu-ta-shih-fa-pao-t'an-ching</i>, Japanese: <i>Roku-so-dai-shi-ho-bo-dan-gyo</i>) Study I</p>   |        |      |      |
| <p>- Taisho No. T 2008 - This amazing work on Dhyana Samadhi meditation could be considered as the Chinese version of the <i>oga Sutras of Patanjali</i>. It is a record of the teachings of Hui-Neng (Japanese: Eno), the Sixth Patriarch Master of the Chan (Zen) School founded by Indian Monk Bodhidharma and discusses such subjects as "Sudden Enlightenment", "desire is ignorance" (Sanskrit: "raga moha, moha raja"), the external expression of one's real nature. With the elucidating simple and direct commentary by the Venerable Chan Tripitaka Master Hsuan Hu of the City of 10000 Buddhas this most important of all Chan-Zen Sutra-Shastra texts is a good introduction to train the mind for realizing the emptiness selflessness voidness (Sanskrit: "shunyata anatman akasha") spoken in the <i>Vajra Prajna Paramita Sutra</i> (Diamond Sutra - Course SUT535) and the <i>Heart Sutra</i> (Course SUT330, 430, 530)</p>  |        |      |      |
|   | SUT340 | 0.25 | 3.75 |
| <p><i>Sutra of Golden Light Studies I (Sanskrit: Suvarna-prabhasa-[uttama]-sūtra, Suvarnaprabhasottamasutrendrarajamahyanasutra, Chinese: Hé bù Jīn Guāng míng Jīng, Ho-pu Chin kuang-ming ching,</i></p>   |        |      |      |
| <p>合部金光明經) Study I - Taisho No. T 663, 664, 665, Tibetan Tripitaka Tangyur Toh. 555, Toh. 556, Toh. 557</p>   |        |      |      |
|   | SUT341 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| <p>Bodhisattva Study I - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: Thogme Zangpo's (1295-1369 A.D.) <i>The Thirty-Seven Practices of All Bodhisattvas</i> (Tibetan: Rgyal-sras lag-len so-bdun-ma) - Part of Tibetan Ayurvedic Medicine Studies - A practical and inspiring guide for developing our ability to be happy and benefit others, this commentary on The Thirty-seven Practices of Bodhisattvas by Ven. Monk Gyalsay Togme Sangpo is studied by followers of all schools of Tibetan Buddhism. The root text gives, in thirty-seven short verses, the essential practices leading to enlightenment. Togme Sangpo was renowned as a bodhisattva in Tibet and revered for living according to the bodhisattva ideals and practices that he taught. He inspired not only his direct disciples but also generations of practitioners up to the present day. Based on the wonderful modern day commentary book by Ven. Monk Khensur Rinpoche Geshe Jampa Tegchok (Tekchok) - the past Abbot of Nalanda Monastery France and Sera Jey Monastery in India. MP3 Audio Lectures from Nalanda France in June 1988.</p>  | SUT345 | 0.25 | 3.75 |
| <p>Bodhisattva Study I - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: the Lay Scholar Candragomin's (Chandragomin) <i>Twenty Verses on the Bodhisattva Vow</i> (Sanskrit: Bodhisattva-Samvara-Vimshaka, Tibetan: Byang chub sems dpa'i sdom pa nyi shu pa) - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Tangyur Toh. 4081, P.E. 5582. 5th century A.D. Chandragomin of Nalanda University upholds the doctrine of the Cittamatra following the view of Asanga.</p>   | SUT346 | 0.25 | 3.75 |
| <p>Bodhisattva Study I - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: Bodhi Resolve (Bodhicitta), Perfection of Generosity and Morality (Dana [Jinpa] and Shila [Tshultrim] Paramita) according to HH Dalai Lama's Commentary on Acharya Shantideva's (700 A.D.) <i>Guide to the Bodhisattva Way of Life</i> (Sanskrit: <i>Bodhisattva-Charya-Vatara Bodhisattvacharyavatara</i>, Tibetan: sPyod-'jug, <i>Byang chub sems dpa'i spyod pa la 'jug pa</i>, Tibetan Tripitaka Tangyur No. Toh. 3871, P.E. 5772, Chinese: <i>P'u-t'i-hsing-ching Puti-xin-jing</i> Taisho No. 1662) - Part of Tibetan Ayurvedic Medicine Studies - Chapter 1 stresses the importance of generating "the thought of enlightenment" (bodhicitta), i.e. resolving to strive for the realization of enlightenment to benefit all sentient beings. The Chinese ascribe the work to Nagarjuna Bodhisattva (compiler of Sushruta Samhita), whereas the Tibetan translation gives the author as Shantideva. Composed over 1,300 years ago, they are still widely regarded as the most authentic and complete guide for the practitioner dedicated to the enlightenment of all beings.</p>  | SUT347 | 0.25 | 3.75 |
| <p>Bodhisattva Study I - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: Bodhi Resolve (Bodhicitta), Perfection of Compassion (Karuna) according to HH Gendun Gyatso the 2nd Dalai Lama's Commentary on <i>Aryasura's Aspirational Prayer in Seventy Stanzas</i> (1st century A.D.) (Sanskrit: Pranidhana-Saptatina-Magatha, Pranidhanasaptatinamagatha, Tibetan: sMon-lam bdun-cu-pa zhes-bya-ba'i tshigs-su-bcad-pa, Peking Edition No. 5936 of Suzuki Research Foundation Catalog of Tibetan Tripitaka) - Part of Tibetan Ayurvedic Medicine Studies - Chapter Aryasura is known in Tibetan as Dpal-Idan dpa'-bo and once ventured into the midst of a forest and was attacked by a tiger. Overwhelmed by compassion he composed the <i>Aspirational Prayers in Seventy Stanzas</i> in order to accomplish the welfare of living beings.</p>   | SUT348 | 0.25 | 3.75 |
| <p><i>Maitreya's Ornament for Clear Realizations</i> (Sanskrit: Abhisamayalamkara, Abhisamaya-lamkara Nama-prajnaparamito-padesha Shasta, Tibetan: Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan) Tibetan Tripitaka Tangyur Toh. 3786. Maitreya's Abhisamayalamkara is the most widely studied book in Tibet, where it was brought from India many centuries ago. It is used in all the monasteries to teach the path to full enlightenment, in accordance with the Perfection Wisdom Sutras - Part of Tibetan Ayurvedic Medicine Studies - Also includes <i>Glance Meditation on All the Important Points of the Lam-Rim</i>: Written by Sera-je lama, Purchog Jampa Rinpoche, said to be an incarnation of Maitreya Buddha. Translated by Lama Thubten Zopa Rinpoche.</p>   | SUT350 | 3.00 | 45   |
| <p><i>Maitreya's Buddha Nature: The Mahayana Uttarantra Shastra</i> (Sanskrit: Ratna-gotra-vibhaga Mahayanottarantra-shastra, Tibetan: Theg-pa chen-po rgyud bla-ma bstan-bcos) - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Toh. 4024. The Sublime Continuum: A Mahayana Treatise; The Changeless Nature - We and all sentient beings in this world share the potential to reach a state free from the gross and subtle obscurations. This shared potential is called Buddha Nature. It is possible to bring about this transformation because our consciousness is not in the nature of those obscurations: since it lacks inherent existence it is possible to transform it. One of the "Five Treatises" dictated to Asanga by Maitreya Bodhisattva (Byams-pa), presents Buddha's teachings on how we should understand this ground of enlightenment and clarifies the nature and qualities of Buddhahood. This seminal text clearly details the view which forms the basis for Vajrayana, and especially Mahamudra, practice. Thus it builds a bridge between the Sutrayana and Vajrayana levels of the Buddha's teaching, elaborated here in Kongtrul's commentary.</p>   | SUT352 | 0.25 | 3.75 |
| <p><i>The Lion's Roar of Queen Srimala: A Buddhist Scripture on the Tathagatagarbha Theory - Shri Mala Devi Simha Nada Sutra Study I</i> (Sanskrit: Śrīmālādevī-siṃha-nāda-sūtra, Tibetan: lha mo dpal 'phreng gi seng ge'i sgra zhes bya ba (theq pa chen po'i) mdo, Mandarin: Shèngmǎn jīng, 勝鬘經, Sheng-man ching, 勝鬘師子吼一乘大方廣經) - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. ____, Tibetan Tripitaka Tangyur Toh. NE 92. The Lion's Roar of Queen Srimala, or Srimala-sutra, became the Mahayana scripture pre-eminent to teaching that all sentient beings have the potentiality of Buddhahood - Tathagatagarbha. It is related to the <i>Shurangama Sutra</i>, the <i>Lankavatara Sutra</i> and Ashvagoshya's <i>Awakening of Faith in the Mahayana (Mahayana Shraddhot Pada Shastra)</i>. The Changeless Nature or Buddha Matrix (the "Fundamental Treasury of the Thus Come One") - We and all sentient beings share the potential to reach a state free from the gross and subtle obscurations. This shared potential is called Buddha Nature. It is possible to bring about this transformation because our consciousness is not in the nature of those obscurations: since it lacks inherent existence it is possible to transform it.</p> | SUT353 | 0.25 | 3.75 |



**Ayurveda Healing Arts Institute**

|  |        |      |      |
|--|--------|------|------|
| <p>Lama Tsong-kha-pa's (1357-1419 A.D.) <i>Great Treatise on the Stages of the Path to Enlightenment: The Lamrim Chenmo</i> : Volume 1 - Developing Bodhichitta (Resolve to Awaken for the Benefit of all Sentient Beings) - Part of Tibetan Ayurvedic Studies - <i>Abbreviated Points of the Graded Path</i> - Abbreviated Points was compiled in brief so that they may not be forgotten. It was written at Ganden Namgyel Monastery on the Great Drog Mountain (Tibet) by the Sagely Buddhist master Tsongkhapa (Lozang Dragpa), a meditator who has mastered many teachings. Includes <i>LamRim Prayers</i> - Calling the Lama from Afar, The Foundation of All Good Qualities, The Three Principles of the Path, Practicing Guru Devotion with the Nine Attitudes, and A Glance Meditation on All the Points of the Lam-Rim. Also includes <i>Daily Prayers</i> - the most basic common daily prayers done in Tibetan Gelug Tradition of HH Dalai Lama: Refuge and Bodhichitta, the Four Immeasurables (Maitri, Karuna, Mudita, Upeksha), the Seven-Limb Prayer, Shou Mandala Offering, Dedication Prayers, Long Life Prayers for Lama Zopa Rinpoche and His Holiness, and the Praise and Request to Lama Tsongkhapa (Migtsema).</p>  | SUT355 | 0.25 | 3.75 |
| <p>Poet-Scholar Ashvagoshya's (Asvaghosa) 1st century A.D. <i>Awakening of Faith in the Mahayana</i> (Sanskrit: Mahayanasraddhotpada-Sastra [<i>Mahayana Shraddhot Pada Shastra</i>]; Chinese: <i>Ta-ch'eng-ch'i-hsin-lun</i>, Japanese: <i>Dai-jo-ki-shin-ron</i> - Taisho No. 1666) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Translated by Bhikshu Paramartha. This pivotal text presents a concise synopsis of both the theoretical and practical aspects of the central idea of Mahayana Buddhism, has therefore been widely read as an introduction to Great Vehicle Buddha Dharma. It is a short work, but extremely important in the history of Buddhism, having exerted a great influence throughout Asia on all of the major schools of Buddhism.</p>   | SUT358 | 0.25 | 3.75 |
| <p><i>Introduction to Tantra: The Transformation of Desire and Anger into Compassion and Wisdom</i> - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Based on Texts by Lama Yeshe and Lama Tsong Khapa with H.H. the Dalai Lama's Commentary. Altar Set-up and Water Bowl Practice - This practice booklet gives a full explanation of what objects to include on a simple Buddhist altar and what they represent. It also explains in detail how to perform a daily water bowl offering practice in order to create abundance in your life for the benefit of all.</p>  | SUT360 | 0.25 | 3.75 |
| <p>Poet-Scholar Ashvagoshya's (Asvaghosa) 1st century A.D. <i>Fifty Verses of Guru Devotion</i> (Sanskrit: <i>Gurupancashika</i>; Tibetan: <i>Lama Nga-chu-pa - Bla ma lnga bcu pa</i>) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Tangyur Toh. 3721. Includes <i>Calling the Lama from Afar</i> by Pabongkha Rinpoche.</p>  | SUT361 | 0.25 | 3.75 |
| <p>Lakshmi Bhikshuni Tradition's 10th century A.D. <i>Nyung Na - The Means of Achievement of Eleven-Face Great Compassionate One (Avalokiteshvara)</i> with Fasting Ceremony and Requests to the Lineage Gurus - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</p>  | SUT362 | 0.25 | 3.75 |
| <p>Atisha's <i>Praise of Arya Tara, 21 Praises of Tara (A123 Praises to the Twenty-one Taras)</i>, Four-Mandala Ritual to Chittamani Tara, Tara Guru Yoga, White Tara Sadhana Puja, Green Tara Sadhana Puja (Tibetan: Droljang), Red Tara Sadhana, All Night Tara Purification Puja - Buddhist Kriya Tantra - Part of Tibetan Ayurvedic Medicine Studies: Invoking the blessings of Tara, the embodiment of enlightened compassionate activity of Avalokiteshvara (Chenresig - Guan Yin Tear Drops) - this sadhana is unique to the tradition of the "Kadampas", the most revered practitioners following in the footsteps of the 10th century saint, Lama Atisha. It includes a self-generation into the aspect of Green Tara with offerings and mantra recitation with both the short and long mantras of Tara. It also includes the Twenty-one Praises to Tara and a unique front generation in which the disciple receives the transmission blessing of the practice from a teacher, whether actually present or visualized. This sadhana is one of the practices used for the "Kadampa Deities Retreat" with Lama Zopa Rinpoche at Vajrayogini Institute, France in April/May 2003. Without empowerment, one can do the practice without doing the self-generation, but rather visualizing Tara at the crown.</p> | SUT363 | 0.25 | 3.75 |
| <p><i>Manjushri Nama Samghiti</i> - Chanting the Names of Manjushri (Tibetan Tripitaka Tangyur Toh. 360)- <i>Manjushri Arapatsana Puja - White Manjushri Sandhana</i> - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Full length Tantric Wisdom Sutra plus a short practice of Orange Manjushri composed by Gelong Dharmabadra using "the best aspects of many other practices of Manjushri." Includes self-generation practice and mantra recitation. Kriya Tantra empowerment of Orange Manjushri is required to do the practice in full. However, one may do the practice without such an empowerment as long as one does not generate oneself as the deity.</p>   | SUT364 | 0.25 | 3.75 |
| <p>200 B.C. Charaka's <i>Charak Samhita</i> (Tibetan: <i>Tsa-ra-ka sde-brgyad</i>) Brihat Trayi Sutra Study I - compiled by Charaka, the author of Yoga Sutra of Patanjali - the most important Sanskrit text of the Yoga tradition of meditation and exercise, Charaka meant wanderer and he was a wandering itinerant renunciate mendicant Yogi Ayurveda physician who compiled the teachings of Agnivesha. Based on the P.V. Sharma 1994 English translation.</p>   | SUT365 | 0.25 | 3.75 |
| <p>Arya Bhikshu Nagarjuna's (Tibetan: kLu-sgrub, 225 B.C. to 401 A.D.) <i>The Staff of Wisdom</i> (Sanskrit: <i>Niti-shastraprajnadanda, Niti-Shastra-Prajna-Danda</i>) of the Tibetan Tanjur (bsTan-'gyur) Tripitaka and Sakya Pandita's (1182-1251 A.D.) <i>A Precious Treasury of Elegant Sayings</i> (Tibetan: <i>Kun-dga'-rgyal-mtshan</i>, Sanskrit: Subhasitaratnanidhi) Sutra Study I: Based on the renowned Bodhisattva monk Nagarjuna's and Sakya Pandita's verses. Sakya Pandita was an excellent Tibetan scholar, skilled in the art of literary expression. Along with Lama Tsongkhapa and Longchenpa, he was recognized as a Manjushri incarnation.</p>  | SUT368 | 0.25 | 3.75 |



**Ayurveda Healing Arts Institute**

|  |        |      |      |
|--|--------|------|------|
| <p>Arya Bhikshu Nagarjuna's (Tibetan: kLu-sgrub, 225 B.C. to 401 A.D.) <i>Yoga-Shataka (Yogasataka)</i> (Tibetan: <i>Sbyor-ba brgya-pa</i>) of the Tibetan Tanjur (bsTan-'gyur) Tripitaka Sutra Study I: Based on Nagarjuna's Ayurveda text translated from Sanskrit to Tibetan by Indian Jetakarna Buddhashrijnana and Tibetan Nima rgyal-mtshan. Later translated from Tibetan to English by Vaidya Bhagwan Dash in his <i>Tibetan Medicine - with Special Reference to Yoga Sataka</i>. Nagarjuna is the renowned Buddhist monk Bodhisattva philosopher, was the Abbot of Nalanda Monastery University - the greatest institute of learning in the history of India, was a high realized Tantric practitioner, was an Ayurvedic medicine doctor of the highest order, was a Buddhist Ayurvedic alchemist researcher who invented many famous herbal-mineral-metal-gem-based medicine formulas and the formulator of the Madyamika system of Buddhist philosophy and was a poet and author of great ability.</p>   | SUT369 | 0.35 | 5.25 |
| <p>Arya Bhikshu Nagarjuna's (Tibetan: kLu-sgrub, 225 B.C. to 401 A.D.) <i>Sushruta Samhita</i> Brihat Trayi Sutra Study I: According to ancient Indian doctor Dalhana, Buddhist monk Nagarjuna Bodhisattva of Nalanda Monastic University is the redactor (compiler) of the <i>Sushruta Samhita</i>, one of the three most important Sanskrit texts of Ayurveda. This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses.</p>  | SUT370 | 0.35 | 5.25 |
| <p>200 B.C. Nagarjuna's (kLu-sgrub) <i>Precious Garland</i> (Sanskrit: <i>Ratnavali</i>, Tibetan: Rin-chen-'phreng-ba) Shastra Study I: In the Precious Garland, Nagarjuna offers intimate counsel on how to conduct one's life and construct social policy that reflect Buddhist ideals. The advice for personal happiness is concerned first with improving one's condition over the course of lifetimes and then with release from all types of suffering, culminating in Buddhahood. Nagarjuna describes the cause and effect sequences for the development of happiness within ordinary life and the practices of wisdom realizing emptiness and compassion that lead to enlightenment. He describes Buddha's qualities and offers encouraging advice on the effectiveness of practices that reveal the vast attributes of Buddhahood. In his advice on social and governmental policy, Nagarjuna emphasizes education, compassionate care for all living beings, not using the death penalty by reforming criminals, and charity for the poor. Calling for the appointment of government figures who are not out after profit or fame, he advises that a selfish motivation will lead to misfortune.</p>   | SUT371 | 0.25 | 3.75 |
| <p>200 B.C. Nagarjuna's (kLu-sgrub) <i>Seventy Stanzas</i> (Sanskrit: <i>Sunyatasaṅgati</i>) - <i>Seventy Verses on Emptiness</i> - Shastra Study I: This volume contains a translation of Seventy Stanzas, a fundamental work of Nagarjuna on the Madhyamika system of Buddhist philosophy, along with a commentary on it from the Prasangka viewpoint by Geshe Sonam Rinchen. David Komito summarizes basic Buddhist doctrines on perception and the creation of concepts which have traditionally served as the backdrop for Nagarjuna's teachings about how people consistently misperceive and misunderstand the nature of the reality in which they live and the means through which they experience it. This book will interest Buddhist practitioners and scholars and psychologists who seek a deeper understanding of Buddhist psychology and epistemology.</p>  | SUT372 | 0.25 | 3.75 |
| <p>200 B.C. Nagarjuna's (kLu-sgrub) <i>Letter to a Friend</i> (Sanskrit: <i>Saṅgati</i>, Tibetan: <i>Saṅgati</i>), Nagarjuna's poetic presentation of the fundamental teachings of the Great Vehicle, or Mahayana--whose followers, driven by compassion, strive to attain Buddhahood for the sake of all beings--is remarkable for its concise style and memorable imagery, making it one of the most widely quoted sources in other commentaries on the Mahayana path. This work will appeal to readers with a general interest in Mahayana Buddhism, to those who wish to familiarize themselves with one of the great classics of Indian Buddhist literature, and to students who come across passages quoted in other Buddhist works and who wish to explore further. The great Indian Buddhist master Nagarjuna (1st-2nd century A.D.) wrote his celebrated poem <i>Letter to a Friend</i> as a gift of advice to a South Indian king, and it has since become a monument in the Indian shastra tradition. Despite its short length (only 123 verses), it covers the whole Mahayana path, combining a practical approach to daily conduct with a theoretic exposition of the different stages leading to enlightenment. It has thus been an ideal source for many of Tibet's great scholars seeking scriptural authority to enhance their own descriptions of the Buddhist path.</p> | SUT373 | 0.25 | 3.75 |
| <p>200 B.C. Nagarjuna's (kLu-sgrub) <i>Mulamadhyamakakarika Fundamental Wisdom of the Middle Way</i> (Sanskrit: <i>Prajna-nama-mula-madhyamaka-karika</i>, Tibetan: <i>dBu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba</i>) Shastra Study I - Tangyur No. 3824. Nagarjuna's greatest philosophical work, the <i>Mulamadhyamakakarika</i>, is one of the most influential works on middle way philosophy. We will examine Tsong-Khapa's commentary on the text covering alternative readings of the text, prior commentaries, a detailed exegesis in this systematic presentation of Madhyamaka philosophy. Tsong Khapa (14th-15th centuries) is the most important and influential philosopher in Tibetan history. His <i>Ocean of Reasoning</i> is the most extensive commentary on Nagarjuna's <i>Mulamadhyamakakarika</i> (Fundamental Wisdom of the Middle Way), and it can be argued that it is impossible to discuss Nagarjuna's work in an informed way without consulting it. It discusses alternative readings of the text and prior commentaries and provides a detailed exegesis constituting a systematic presentation of Madhyamaka Buddhist philosophy.</p>   | SUT374 | 0.25 | 3.75 |
| <p>550 A.D. Vagbhata's (Tibetan: Pha-gol) <i>Astanga Hridaya Samhita</i> (Tibetan: <i>Yan-lag brgyad pa'i snin-po bsdus-pa zes bya-ba</i>) of the Tibetan Tanjur Tripitaka and Indian Brihat Trayi Sutra Study I - This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses. The famous Ayurvedic physician of the sixth century, Vagbhata was a Buddhist layman (Upasaka) who worshiped Avalokiteshvara (Chenrezig, Guanyin), Bhaisajyaguru (Medicine Buddha Tara), and followed the Madhyama Marga (middle path) philosophy of the Monk Nagarjuna Bodhisattva of Nalanda Monastery University. In medicine, this text was respected in not only India, but in Tibet, China and Nepal.</p>   | SUT375 | 0.25 | 3.75 |
| <p>1300 A.D. <i>Sharngadhara Samhita</i> Laghu Trayi Sutra Study I</p>   | SUT385 | 0.25 | 3.75 |
| <p>700 A.D. <i>Madhava Nidanam</i> Laghu Trayi Sutra Study I</p>   | SUT388 | 0.50 | 7.5  |
| <p>1500 A.D. Bhavamishra's <i>Bhavaprakasha</i> Laghu Trayi Sutra Study I</p>  | SUT390 | 0.25 | 3.75 |
| <p>Sanskrit Level IV: Devanagari Alphabet Reading and Writing</p>  | SKT301 | 0.10 | 1.5  |



Ayurveda Healing Arts Institute

|  |         |      |      |
|--|---------|------|------|
| Sanskrit Level V: Sanskrit Mantras   | SKT304  | 0.25 | 3.75 |
| Sanskrit Level VI: Ayurvedic-Buddhist-Yogic-Hindu Words and Definitions  | SKT305  | 0.25 | 3.75 |
| Great Compassion Dharani (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Also examines healing and protective benefits of chanting the name of Avalokiteshvara (Chinese Guan Yin or Tibetan Chenrezig) as explained in the Chapter 25 (Universal Door of Avalokiteshvara - Sanskrit: Samantamukha-Parivarta, Chinese: Pu Men Ping) of Lotus (Dharma Flower) Sutra (Sanskrit: Saddharma Pundarika Sutra, Chinese: Miao-fa-lien-hua-ching, Tibetan: Dam pa'i chos pad ma dkar po'i mdo: Tibetan Tripitaka Tangyur Toh. NE 113)- Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. 262  | SKT310  | 0.25 | 3.75 |
| Great Compassion (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Memorization I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT311  | 0.25 | 3.75 |
| Bhaisajya Guru (Medicine Master Buddha or Yao Shi Fou) Sanskrit and Tibetan Mantra Study I - Medicine Buddha Jangwa Tantric Puja - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - According to Lama Zopa Rinpoche and Geshe Lama Konchog, the tantric practice of jangwa is used when somebody has died. Even if the person is in the intermediate state on the way to the lower realms, you can still do jangwa and change the direction of the person's reincarnation. You can cause the person to reincarnate in a pure land or in a deva or human realm. Jangwa is a skillful tantric practice of purification, due to the power of mantra, the power of concentration, and the power of Buddha's words of truth.  | SKT320  | 0.25 | 3.75 |
| 42 Hands and Eyes of Avalokiteshvara's (Guan Yin, Chenrezig) True Words Mantra Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Avalokiteshvara, <i>The Light of the Moon that Clears the Pains and Sufferings of Heat</i> - Healing the Defects of the Eyes by Means of Lord Chenrezig. A healing practice done on the basis of Chenrezig's true words of truth. A healing practice done on the basis of Chenrezig's true words of truth. Also helps to bring blessings to open one's wisdom eye.   | SKT335  | 0.25 | 3.75 |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Memorization I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT336  | 0.25 | 3.75 |
| Shurangama (Ultimately Stable) Mantra Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - White Umbrella Goddess (Arya Sitatapatra - "She Dan Dwo Bwo Da La") - Practice sadhana for dispelling illness, interferences, spirit harms, etc. To do practice in full requires Kriya tantra empowerment of the White Umbrella Deity. Practice can be done without such an empowerment with permission from a qualified master, however, one cannot self-generate as the deity.  | SKT340  | 0.25 | 3.75 |
| Shurangama (Ultimately Stable) Mantra Memorization I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT341  | 0.25 | 3.75 |
| Amitabha Nama Japa (Amitofou) Mantra Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Based on <i>Amitabha</i> (Sanskrit: <i>Sukhavati Vyuhah</i> ) Sutra (Taisho No. 366) and <i>Amitayus Long Life Sutra</i> (Sanskrit: <i>Amitayurdhyana Sutra</i> Taisho No. 365)  | SKT350  | 0.25 | 3.75 |
| Shad Darshan II: The Six Philosophies of Indian Medicine   | HUM301  | 0.25 | 3.75 |
| Shad Darshan II: The Six Philosophies of Indian Medicine: Dependent Origination (Sanskrit: Dvadasanga Pratityasamutpada, Tibetan: Thae-n-del) 12-Fold Conditioned Arising, The twelve links of dependent origination.  | HUM301D | 0.25 | 3.75 |
| Shad Darshan II: The Six Philosophies of Indian Medicine: Four Noble Truths (Skt. Catur-Vidham [Arya] Satyam; Tib. bden pa nam pa bzhi, Mandarin: 四諦, sìdì, ssu-ti): In Sanskrit these are duḥkha-samudaya-nirodha-mārga, satya; Pali: cattāri ariya-saccāni; Tibetan: 'phags pa'i bden pa bzhi. The noble truths (ārya-satya) which form the main content of the Buddha's first sermon given in Varanasi: the truth of suffering (duḥkha) 苦諦, the truth of the arising of suffering (samudaya) 集諦, the truth of the cessation of suffering (nirodha) 滅諦, and the truth of the path to the cessation of suffering (mārga) 道諦. Suffering (Dukkha): "Now this, monks, is the noble truth of suffering Birth is suffering, aging is suffering, sickness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering." | HUM301N | 0.25 | 3.75 |
| History of Medicine and Religion II - Medicines of World Cultures: History of American and Other Native World Herbalism  | HIS301  | 0.25 | 3.75 |



## Ayurveda Healing Arts Institute

|   |  |  |  |        |              |                        |
|---|--|--|--|--------|--------------|------------------------|
| <p>Buddhist Vinaya and Yogic Yama Niyama Moral Precepts I: Lifestyle/Wellness Counseling - Sutra in Forty-Two Sections (Sanskrit: Arya-Dva-chatvarimshat-Khanda-Sutra) - Taisho Number T. 784, Tibetan Tripitaka Tangyur Toh. NE 359A<br/>Based on <i>The Sutra on the Ten Wholesome Ways of Action</i> (Taisho Number 600). Also based on <i>The Treasury of Knowledge Book Five: Buddhist Ethics</i></p> <p>-- considered by many scholars to be the heart of Ven. Monk Jamgön Kongtrul's <i>Treasury of Knowledge</i>. Kongtrul explains here the complete code of personal liberation (Pratimoksha Shila) as it applies to both monastic and lay persons, the precepts (Shila) for those aspiring to the life of a bodhisattva, and the exceptional pledges (Samaya vows) for practitioners on the tantric path of pure perception. Also includes His Holiness the Dalai Lama's video of <i>Ethics for a New Millennium</i> - With warmth, directness and good humor, he urges us to link individual happiness to an ethical vision of the world; a world in which we care about others</p> |  |  |  | VIN301 | 0.25         | 3.75                   |
| <p>Understanding American Herbalist Guild (AHG), National Ayurvedic Medical Association (NAMA) and California Association of Ayurvedic Medicine (CAAM) Ethics</p>   |  |  |  | VIN310 | 0.05         | 0.75                   |
| <p>English Composition II: Ayurvedic, Shad Darshan Philosophy / History</p>   |  |  |  | ENG301 | 0.05         | 0.75                   |
| <p>Maintaining Records for Practitioners</p>  |  |  |  | BIZ301 | 0.05         | 0.75                   |
| <p>Professional Networking &amp; Referral for Practitioners</p>   |  |  |  | BIZ310 | 0.05         | 0.75                   |
| <b>54.00</b>  |  |  |  |        |              | <b>810</b>             |
| <p><b>Level 1-B "Associate of Applied Ayurvedic Science Degree" ("A.A.A.S." Diploma) - 900 class hours / 60 trimester units</b></p>   |  |  |  |        |              |                        |
| <p><b>Level 1-B: Clinical Ayurvedic Herbalist (C.A.H.) Therapist (C.A.T.) - 900 class hours / 60 trimester units</b></p>  |  |  |  |        |              | <b>900</b>             |
| <p><b>Upon Graduation from Level 1-B: C.A.H. - C.A.T. - A.A.A.S. you will have achieved:</b></p>  |  |  |  |        |              | <b>Class Hours</b>     |
|   |  |  |  |        | <b>60.00</b> | <b>Trimester Units</b> |

**NOTE: The 900 class hours / 60 trimester units of the Level 1-B C.A.H. - C.A.T. - A.A.A.S. Program includes the previously completed 90 hours from the Ayurveda Nutrition Educator Certificate Program. In other words, the 90 hours of audio lecture study completed in the Ayurveda Nutrition Educator Certificate apply to the cumulative 900 hours of the C.A.H. - C.A.T. - A.A.A.S. Diploma.**

**REQUIRED TO LISTEN TO OVER 500 PATIENT CONSULTATIONS IN LEVEL 1B CAH-CAT Diploma**

**NOTE: Our Level 1-B C.A.T. Diploma has no relationship whatsoever to the California College of Ayurveda's C.A.S.. Certificate: See their website at: www**

|   | <u>Hours per Week</u> | <u>Weeks to Complete</u> |
|---|-----------------------|--------------------------|
| Intense Full-Time Study (20 hours per week of listening to class audios)  | 20                    | 45                       |
| Intense Full-Time Study (12 hours per week of listening to class audios)  | 12                    | 75                       |
| Intense Full-Time Study (4.5 hours per week of listening to class audios) | 4.5                   | 200                      |

### Level 2A: "Clinical Ayurvedic Herbalist Specialist" ("C.A.H.S.") 1,200 class hours / 80 trimester units (A 750 Patient Consultations via Clinic Auditing of MP3 Audio or In-Person

| Course Titles | Course Code | Total Units | Total Class Hours |
|---------------|-------------|-------------|-------------------|
|---------------|-------------|-------------|-------------------|



*Ayurveda Healing Arts Institute*

|  |        |      |      |
|--|--------|------|------|
| Western Medical Terminology II: Greek, Latin and Sanskrit Roots  | WS401  | 0.20 | 3    |
| Western Anatomy I: Drawing Parallels with Ayurveda & Chinese Medicine  | WS410  | 0.40 | 6    |
| Mathematics for Non-Mathematicians II: Modern and Ancient  | WS405  | 0.10 | 1.5  |
| Physics for Non-Physicists II: Modern and Ancient  | WS410  | 0.10 | 1.5  |
| Chemistry for Non-Chemists II: Modern and Ancient  | WS420  | 0.10 | 1.5  |
| Biology for Non-Biologists II: Modern and Ancient  | WS430  | 0.10 | 1.5  |
| Modern Psychology for Non-Psychologists II - Illuminating the Mind   | PSY410 | 0.10 | 1.5  |
| Philosophy for Non-Philosophers II: Modern and Ancient, East and West  | PHL410 | 0.10 | 1.5  |
| Diagnosis: Assessment of Prakruti (Constitution) and Vikruti (Current State) II: Ayurvedic and Tibetan Perspectives on Physical Assessment Skills/Constitutional Analysis  | AYR420 | 0.25 | 3.75 |
| Diagnosis: Assessment of Metabolism and Digestion (Agni) II - Chinese Perspectives   | AYR430 | 0.25 | 3.75 |
| Pathology: Causes, Signs and Symptoms of Doshic Disorders II   | AYR425 | 0.25 | 3.75 |
| Pathology: Causes, Signs and Symptoms of Disorders of the Srotas (Channels and Meridians) II   | AYR450 | 0.25 | 3.75 |
| Traditional Chinese Medicine Introduction: An Ayurvedic Analysis of the Fundamentals of TCM - Comparison and Contrast  | TCM401 | 1.00 | 15   |
| Tibetan Medicine Introduction: Teachers from H.H. the Dalai Lama's Tibetan Medicine and Astro Institute: An Ayurvedic Analysis of the Fundamentals of Tibetan Ayurveda - Comparison and Contrast: Include film "The Knowledge of Healing" 90 min, English, 1997 A film by Franz Reichle, Swiss documentary filmmaker. An investigation into the world of Tibetan Medicine. The Swiss-made documentary visits with H.H. the Dalai Lama and his physician, the late Dr. Tenzin Choedrak, in his home-in-exile in the foothills of northern India, and then with Tibetan doctor Chimit-Dorzhi Dugarov in Buryatia (eastern Siberia). Then it moves to the high-tech laboratories in Switzerland, Austria and Israel where scientists are busy analyzing the healing properties of herbs, roots and minerals, the basis of Tibetan medicines | TIB401 | 1.00 | 15   |
| Diagnosis: Nidana-Panchakam I: Time & The Art of Clinical Assessment: Integrated Chinese and Ayurvedic Perspectives  | TCM455 | 0.25 | 3.75 |
| Pathology: Nidana-Panchakam II: Disease Classifications, Prognosis, Etiology: Integrated Chinese and Ayurvedic Perspectives  | TCM460 | 0.25 | 3.75 |
| Diagnosis: Nidana-Panchakam III: Prodromal/Cardinal Signs/Symptoms, Therapeutic Trials, Disease Process: Integrated Chinese and Ayurvedic Perspectives   | TCM465 | 0.25 | 3.75 |
| Diagnosis: Nidana-Panchakam IV: Samprapti -- The Stages of Disease Progression: Integrated Chinese and Ayurvedic Perspectives  | TCM470 | 0.25 | 3.75 |
| Diagnosis: Chinese Medicine -- Methods of Acquiring Information: An Ayurvedic Analysis of TCM Diagnosis - Comparison and Contrast  | TCM480 | 0.25 | 3.75 |
| Diagnosis: Ashtavidha Pariksha II -The Eight Methods of Diagnosis - Focus on Tongue Diagnosis  | AYR485 | 0.25 | 3.75 |
| Diagnosis: Rugna Patrakam - Client Assessment II - An In-depth Ayurvedic Case Study Form: Interview and Case Taking Skills   | AYR490 | 0.25 | 3.75 |
| Healthy Lifestyle - Daily & Seasonal Routines II - Chinese Medicine Perspectives: An Ayurvedic Comparison: Lifestyle/Wellness Counseling   | SOC401 | 0.25 | 3.75 |
| Ayurvedic Aromatherapy Acupressure Chikitsa (The Olfactory & Tactile Pathways of the Inner Pharmacy): Lifestyle/Wellness Counseling  | ACU424 | 0.25 | 3.75 |
| Ayurvedic Herbology IV - Materia Medica - 50 Herbs   | HRB401 | 2.00 | 30   |
| Ayurvedic Herbology V - Materia Medica - 20 Synergistic Herb Pairs - The Ayurvedic Art of Combining Pairs of Herbs - 10 Antagonistic Herb Pairs  | HRB405 | 0.50 | 7.5  |
| Chinese Herbology I - Materia Medica - 25 Herbs Shared with Ayurveda: Examined from a Chinese and an Ayurvedic Energetic Perspective   | HRB402 | 1.00 | 15   |
| Tibetan Herbology I - Materia Medica - 15 Herbs Shared with Ayurveda   | HRB403 | 0.50 | 7.5  |



Ayurveda Healing Arts Institute

|  |        |      |       |
|--|--------|------|-------|
| Western Herbology I - Materia Medica - 30 Herbs Shared with Ayurveda and TCM: examined from an Ayurvedic and Chinese Energetic Perspective   | HRB404 | 0.75 | 11.25 |
| Plant Identification in Ayurveda, Tibetan, Chinese and Western Herbology   | HRB406 | 0.25 | 3.75  |
| Ethical Wildcrafting and Sustainability: India, Tibet, China, Europe, USA  | HRB407 | 0.25 | 3.75  |
| Harvesting: India, Tibet, China, Europe, USA   | HRB408 | 0.25 | 3.75  |
| Field Identification Procedures & Safety : India, Tibet, China, Europe, USA  | HRB409 | 0.25 | 3.75  |
| Ayurvedic Herbology VI - Ayurvedic and Western Pharmacology and Plant Chemistry  | HRB410 | 0.25 | 3.75  |
| Chinese Herbology II - Chinese Pharmacology and Plant Chemistry  | HRB411 | 0.25 | 3.75  |
| Herbal Formulation - Ayurvedic, Chinese and Western Perspectives   | HRB415 | 1.00 | 15    |
| Ayurvedic Therapeutics II - Kaya Chikitsa - Ayurvedic Remedies - 50 Herbal-Mineral-Metal-Gem Compounds (Rasa Shastra)  | HRB420 | 1.00 | 15    |
| Chinese Herbal Therapeutics I - Kaya Chikitsa - TCM Remedies - 25 Herbal Patent Medicine Compounds   | HRB425 | 1.00 | 15    |
| Basic Principles of Herbal Remedy Making - Ayurvedic, Chinese and Western Perspectives   | HRB430 | 1.00 | 15    |
| Modes of Administration/Delivery of Herbals - Ayurvedic, Chinese and Western Perspectives  | HRB455 | 0.25 | 3.75  |
| Maintaining an Herbal Apothecary-Dispensary-Pharmacy - Ayurvedic, Chinese and Western Perspectives   | HRB460 | 0.25 | 3.75  |
| Herbal Raw Material Identification - Ayurvedic, Chinese and Western  | HRB465 | 0.25 | 3.75  |
| Laws Regarding Labeling and Dispensing Herbal Remedies - Ayurvedic, Chinese and Western  | HRB470 | 0.25 | 3.75  |
| Herbal Dispensing Strategies - Ayurvedic, Chinese and Western Perspectives   | HRB480 | 0.25 | 3.75  |
| Western and Chinese Herb/Drug Interactions   | HRB490 | 0.25 | 3.75  |
| Counseling / Psychology II - Chinese - Ayurvedic - Buddhist - Western: Lifestyle/Wellness Counseling   | PSY401 | 0.25 | 3.75  |
| Pancha Karma Massage, Cleansing and Rejuvenation II - Rasayanas / Adaptogens   | PKM401 | 0.75 | 11.25 |
| Food as Medicine II - Chinese Dietary Therapeutics: An Ayurvedic Analysis of the Fundamentals of TCM Diet - Comparison and Contrast: Healing with Whole Foods contains a wealth of information on health, diet, alternative medicine, natural food presentation, and recipes, researched by an expert in the field. Readers will learn how to apply Chinese medicine and the five-element theory to a contemporary diet; treat illness and nervous disorders through diet; and make the transition to whole vegetable foods. The most detailed source book yet published on preparing food and eating consciously, Healing with Whole Foods includes complete sections on Ayurvedic principles of food-combining; the treatment of disease conditions through meals; transition from animal products to whole vegetable foods; micro-algae; selection of waters and salts; the extremely complex varieties of oils, sugars, and condiments; vitamins and minerals; fasting and purification; food for children, food presentation and proportions; vibrational cooking; the physiology of nourishment; color diagnosis and therapeutic consciousness in diet changes; plus descriptions of the nature and uses of various grains, legumes, miso, tempeh, tofu, seaweeds, nuts and seeds, sprouts, and fruits. Also featured are sections on chutneys, relishes, pickles, different milks, rejuvelac, yogurt, salads, and desserts. | NUT401 | 0.50 | 7.5   |
| Clinic-Ministerial III (Client Management Internship - Time the Intern spends with clients leading consultations - Exceeding NAMA Guidelines)  | CLN401 | 2.00 | 30    |
| <i>Pratyutpanna Sutra</i> (Sanskrit: <i>Pratyutpanna Samadhi Sutra</i> ) (Taisho No. 418) Study I: Literally called the "The Samadhi of being in the presence of all the Buddhas". Nagarjuna and Vasubhandu took refuge in Amitabha and extensively promoted Pure Land faith and practice of chanting, visualizing and meditating on Amitabha Buddha and his Pure Land of Sukhavati. The Pratyutpanna Sutra was first translated into Chinese by the Kushan Buddhist monk Lokaksema between 178 and 189 CE, at the Han capital of Loyang. This translation is together with the Prajnaparamita Sutra, one of the earliest historically datable texts of the Mahayana tradition. The Pratyutpanna Sutra contains the first known mentions of the Buddha Amitabha and his Pure Land, said to be at the origin of Pure Land practice in China.  | SUT400 | 0.10 | 1.5   |



Ayurveda Healing Arts Institute

|   |        |      |       |
|---|--------|------|-------|
| <p><i>Amitabha</i> (Sanskrit: <i>Maha Sukhavati Vyuhah</i>, Chinese: <i>Ta-wu-liang-shou-ching</i>) <i>48 Vows Sutra</i> (Taisho No. 360) and <i>Amitayus Long Life Sutra</i> (Sanskrit: <i>Amitayurdhyana Sutra</i> Taisho No. 365) Study II - With both Sanskrit and English texts: Translated from Sanskrit by Monk Sanghavarmān. This "Larger Sukhāvāṭīvyūha" is one of the 3 basic sūtras of the Pure Land Faith. It relates how a certain mendicant monk by the name of Dharmākara, when practising under the tutelage of Lokēśvararāja Buddha (Lokeshvararaja), made 48 vows to save all suffering beings. To fulfil these vows he created a paradise in the west called Sukhāvāṭī, and he thus became the Buddha Amitāyus. The sūtra states that if anyone believing in these 48 vows should chant "Namo Amitāyus", he will be born in the paradise of Sukhāvāṭī and there become a Buddha. This sūtra being the longest of the three basic sūtras of the Pure Land Faith, it is common practice in the various Pure Land sects to use extracts from it for the purpose of recitation. Includes verse-summary of the 48 vows in the form of 3 vows.</p>   | SUT401 | 0.10 | 1.5   |
| <p><i>Bhaisajya Guru (Medicine Master Buddha) Sutra</i> (Sanskrit: <i>Bhagavato Bhaisajya Guru Vaidurya Prabhasya Purva Pranidhana Visheshha Vistara Sutra</i>; Tibetan: 'Phags pa bcom ldan 'das sman gyi bla bai durya'i od kyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo -- Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Tanyur Toh. 504. Includes <i>Disasters of the Elements</i> - The Buddha speaks limitless Dharmas, which are like medicines, to alleviate the illnesses of living beings. Medicine Master Buddha is honored as the foremost teacher in medicine, the king of medicine kings. He has vowed to quell disasters and lengthen life and has established the Vaidurya Pure Land in the East. This sutra contains his twelve great vows to help living beings and his mantra for healing. Advice from Lama Zopa Rinpoche for practices to do to avert "natural" disasters such as famines, flood, earthquakes, drought, etc. Include Practice of Prostrations to the 35 Confession Buddha's together with recitation of the names of the Medicine Buddhas. Includes chanting of the original Sanskrit text.</p>                    | SUT405 | 0.10 | 1.5   |
| <p><i>Sutra Spoken by the Buddha on the Contemplation of the Two Bodhisattvas, King of Healing and Supreme Healer</i> (Sanskrit: <i>Bhaisajya Raja and Bhaisajya Samudgata Sutra</i>; Chinese: Fo-shuo- kuan Yao-wang Yao-shang erh-p'u-sa Ching, T. XX, 1161) -- Study I - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Found in Raoul Birnbaum's <i>The Healing Buddha</i>.</p>  | SUT406 | 0.10 | 1.5   |
| <p><i>Sanghata Sutra Dharma Paryaya</i> Study II (Taisho # 423, 424) The <i>Sanghata Sutra</i> contains stories illustrating the power of invoking the bodhisattva wish; and the power of past and present actions to produce expansive results. Imbued with the blessings of the power of prayer invoked by Shakyamuni Buddha himself, recitation of this sutra produces a great mass of positive karma that can quickly ripen, even in this life. Just by hearing the <i>Sanghata Sutra</i> we accumulate inconceivable amounts of merit. In this way we take care of not only the wishes of this life but also those of future lives and become closer to liberation and finally enlightenment, when we gain the ability to free numberless sentient beings from all their suffering. MP3 recited by Lama Zopa Rinpoche. Although it was visited often and with great enthusiasm for centuries by Buddhists in India and Central Asia, the wondrous <i>Sanghata</i> was largely forgotten by Buddhists from the 11th century onwards, until very recently. In 2002, the text was re-introduced.</p>  | SUT407 | 0.10 | 1.5   |
| <p><i>Shurangama Sutra</i> Study II - Understanding the Sense Organs and the Proper Methods of Cultivation</p>  | SUT410 | 0.50 | 7.5   |
| <p><i>Avatamsaka (Flower Adornment) Sutra</i> Study II (Sanskrit: <i>Maha-Vaipulya-Buddha-Avatamsaka-Gandha-Vyuha-Sutra</i>, Tibetan: <i>sDong po bkod pa'i mdo</i>) (Toh. 44) - Chapter 40 - King of Prayers (Sanskrit: Samantabhadra Charya [Arya Bhadra Charya Pranidhana Raja] Pranidhana, Tibetan: phag pa bzang po spyod pai smon lan gyi rgyal po) - Includes <i>Dedication Prayers</i> - Taisho No. 278 - Known as the King of Kings of all Buddhist scriptures because of its profundity and length (700,000+ Chinese characters - translated from Sanskrit ~600 A.D.; 1600 pages in Cleary's English edition), this Sutra contains the most complete explanation of the Buddha's state and the Bodhisattva's quest for Awakening. As with most Mahayana scriptures, it treats Buddha not as merely a man of ancient India, but as a cosmic principle. Differing from the austere and non-theist Theravada scriptures, it is full of gods and goddesses, heavens, jeweled trees and spirit beings. The <i>Avatamsaka</i> became very influential in Tibet, China and Japan, and was responsible for creation of Hua-Yen school.</p>  | SUT420 | 0.75 | 11.25 |
| <p><i>Prajna Paramita (Heart) Sutra</i> (Sanskrit: <i>Prajnahrdayasutra</i>; Tibetan: <i>Shes rab snying po'i mdo</i>; <i>Bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po</i>, Chinese: Xīnjīng 心經 <i>Hsin-ching</i>) Study II - Taisho No. 251 - <i>The Heart of the Perfection of Wisdom Sutra</i> has been translated into English from Sanskrit, Mandarin, and Tibetan versions consulting commentaries from India, China &amp; Tibet and previous good translations. The Heart Sutra is familiar to Buddhists everywhere. Includes MP3 by HH Dalai Lama. What makes this course special are the standless verses composed by the late Venerable Master Hsuan Hua to annotate each section of the sutra. The verses take their name from the line of the verse of the Sixth Patriarch Hui Neng that say, "The bright mirror has no stand." These standless verses, filled with the flavor of Chan meditation, delve into the deeper meanings of the sutra. The commentary of Master Hua, covering both the sutra text and his standless verses, is rich in classic definitions of terms and concepts and stories that both appeal to the people and the world of today and tomorrow.</p> | SUT430 | 0.25 | 3.75  |
| <p><i>Great Compassion Heart Dharani (Mantra) Sutra</i> Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT435 | 0.50 | 7.5   |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| <p><i>Prajna Paramita (Heart) Sutra</i> (Sanskrit: <i>Prajnahrdayasutra</i> ; Tibetan: <i>Shes rab snying po'i mdo</i> ; <i>Bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po</i> , Chinese: Xīnjīng 心經 <i>Hsin-ching</i>) Study II - Taisho No. 251 - <i>The Heart of the Perfection of Wisdom Sutra</i> has been translated into English from Sanskrit, Mandarin, and Tibetan versions consulting commentaries from India, China &amp; Tibet and previous good translations. The Heart Sutra is familiar to Buddhists everywhere. Includes MP3 by HH Dalai Lama. What makes this course special are the standless verses composed by the late Venerable Master Hsuan Hua to annotate each section of the sutra. The verses take their name from the line of the verse of the Sixth Patriarch Hui Neng that say, "The bright mirror has no stand." These standless verses, filled with the flavor of Chan meditation, delve into the deeper meanings of the sutra. The commentary of Master Hua, covering both the sutra text and his standless verses, is rich in classic definitions of terms and concepts and stories that both appeal to the people and the world (today and tomorrow.</p>  | SUT440 | 0.25 | 3.75 |
| <p><i>Vajra Prajna Paramita (Diamond Cutter) Sutra</i> (Vajracchedika-Prajna-Paramita Sutra, Chinese: Chin-kang-pan-jo-po-lo-mi-ching or Jin Gang Jin) Study I - Taisho No. 235, Toh. NE 16. Translated by Kumarajiva: Next to the <i>Heart Sutra</i> (Taisho 11), Vajra Sutra is the most widely read sutra of the Prajnaparamita literature, and has been especially highly valued among Dhyana Samadhi Meditators (Ch'an or Zen). This Sutra, known also by its abbreviated title of Diamond Sutra, deals in detail with the concept that everything existing in the universe has without exception no substance and thus no 'self'. Vajra means diamond or adamantite and refers to anything solid or durable or stable and hence means victorious or supreme. Prajna is the perfect wisdom of a Buddha. Vajra is a Sanskrit word which defies translation because of its numerous connotations, but essentially vajra is an indestructible substance, usually represented by diamond. Vajra refers to the vajra mind, the vajra nature, and the vajra prajna.</p>  | SUT441 | 0.50 | 7.5  |
| <p><i>Kamalashila's Middle Stages of Meditation</i> - Part of Tibetan Ayurvedic Medicine Studies</p>  | SUT444 | 0.10 | 1.5  |
| <p><i>Dharmarakshita's Wheel of Sharp Weapons (Wheel of Knives or Wheel-Weapon Mind Training)</i> (Tibetan: <i>Tsoncha Korlo</i>) by Master Dharma Rakshita (1000 AD) - Part of Tibetan Ayurvedic Medicine Studies</p>  | SUT445 | 0.10 | 1.5  |
| <p>Lay Scholar Chandragomin's (Chandragomin) <i>Joy for the World</i> (Sanskrit: <i>Lokananda</i> , Tibetan: <i>Jig rten kun tu dga' ba'i zlos gar</i>) - Part of Tibetan Ayurvedic Medicine Studies - 5th century A.D. Chandragomin of Nalanda University wrote this Buddhist play in a time and place far away, offering rare delights to modern readers. Chandragomin, is a literary master, one of the finest poet and scholars of his age in India. His subject, the deeds of the Buddha in a former life, lends itself naturally to a portrait of exemplary moral conduct. The medium -- Sanskrit drama at the peak of its craft -- allows noble themes to be presented in the most lively and entertaining way with an elegance of language and style that has seldom been matched. This drama succeeds and pleases on multiple levels at once -- as a work of art, as a moral and philosophical discourse, and as a keen presentation of the human psyche.</p>  | SUT446 | 0.10 | 1.5  |
| <p>Bodhisattva Study II - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: Perfection of Patience and Vigor (Kshanti and Virya Prana Paramita) according to HH Dalai Lama's Commentary on Acharya Shantideva's (700 A.D.) 7th Century <i>Guide to the Bodhisattva Way of Life</i> (Sanskrit: <i>Bodhisattva-Charya-Vatara Bodhisattvacharyavatara</i> , Tibetan: <i>sPyod-'jug, Byang chub sems dpa'i spyod pa la 'jug pa</i> ; Tibetan Tripitaka Tangyur No. Toh. 3871, P.E. 5772; Chinese: <i>P'u-t'i-hsing-ching Puti-xin-jing</i>) - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. 1662, Tibetan Tripitaka Tangyur Toh. 3871 - This course stresses the importance of Kshanti Paramita (perfection of forbearance - patience - tolerance) and Virya Paramita (joyful perseverance)</p>  | SUT447 | 0.50 | 7.5  |
| <p>Chandrakirti's <i>Supplement to Nagarjuna's (kLu-sgrub) 'Treatise on the Middle Way'</i> (Sanskrit: <i>Madhyamakavatarabhasya - Madyamaka Vatara Bhasya</i>) - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Tangyur Toh. 3862, Nyngma Edition NE 3861- Based on commentary by Ven. Monk Khensur Rinpoche Geshe Jampa Tegchok - pa: Abbot of Nalanda Monastery France and Sera Jey Monastery in India. MP3 Lectures from Nalanda in 1990. Presents an adventure into the heart of Buddhist wisdom through the Madhyamika, or "middle way," teachings, which are designed to take the ordinary intellect to the limit of its powers and then show that there is more. Includes verse translation of Madhyamakavatara by renowned 7th-century Indian master Chandrakirti followed by an exhaustive logical explanation of its meaning by the modern Tibetan master Jamgön Mipham, composed approximately twelve centuries later. Chandrakirti's work is an intro to Nagarjuna's Madhyamika teachings which are themselves a systematization of the Prajnaparamita, or "Perfection of Wisdom" literature, the sutras on the crucial but elusive concept of emptiness (Shunyata Akasha). Chandrakirti's work has been accepted throughout Tibetan Buddhism as the highest expression of the Buddhist view on the sutra level.</p> | SUT450 | 3.00 | 45   |
| <p>Shantarakshita's Adornment of the Middle Way (Sanskrit: <i>Madhyamakalandara</i>) - Part of Tibetan Ayurvedic Medicine Studies - Unites the two philosophical approaches of the great Sages Nagarjuna and Asanga into a single tradition.</p>  | SUT451 | 0.10 | 1.5  |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| <p>Maitreya's <i>Distinguishing Phenomena and Pure Being</i> (Sanskrit: <i>Dharma-Dharmatavibhaga-Karika</i>, Tibetan: <i>Chos dang chos nyid mam par 'byed pa'i tshig le'ur byas pa</i>) - Part of Tibetan Ayurvedic Medicine Studies - The (Asanga's Redaction) with commentary by Nyingma master Monk Ju Mipham Rinpoche (1846-1912 A.D.). Composed by Maitreya Bodhisattva and recorded in writing by Asanga, the <i>Dharmadharmatavibhagakarika</i> was composed during the golden age of Indian Buddhism. Mipham's commentary cogently supports Maitreya's text in a detailed analysis of how ordinary confused consciousness can be transformed into wisdom. Precise and detailed instructions guide the reader through the incredibly profound meditation that gradually brings about this transformation.</p>   | SUT452 | 0.10 | 1.5  |
| <p><i>The Lion's Roar of Queen Srimala: A Buddhist Scripture on the Tathagatagarbha Theory - Shri Mala Devi Simha Nada Sutra Study II</i> (English: Sanskrit: <i>Srīmalādevī-simha-nāda-sūtra</i>, Mandarin: <i>Shèngmǎn jīng</i>, 勝鬘經, Sheng-man ching, 勝鬘師子吼一乘大方便廣經) - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. ____, Toh. NE 92. The Lion's Roar of Queen Srimala, or Sri-mala-sutra, became the Mahayana scripture pre-eminent to teaching that all sentient beings have the potentiality of Buddhahood - Tathagata-Garbha. It is related to the <i>Shurangama Sutra</i>, the <i>Lankavatara Sutra</i> and Ashvagosa's <i>Awakening of Faith in the Mahayana (Mahayana Shraddhot Pada Shastra)</i>. The Changeless Nature or Buddha Matrix (the "Fundamental Treasury of the Thus Come One") - We and all sentient beings share the potential to reach a state free from the gross and subtle obscurations. This shared potential is called Buddha Nature. It is possible to bring about this transformation because our consciousness is not in the nature of those obscurations: since lacks inherent existence it is possible to transform it.</p> | SUT453 | 0.10 | 1.5  |
| <p>Lama Tsong-kha-pa's (1357-1419 A.D.) <i>Great Treatise on the Stages of the Path to Enlightenment: The Lamrim Chenmo</i> : Volume 2 - Perfecting Generosity, Morality, Patience, and Vigor - Part of Tibetan Ayurvedic Medicine Studies - Also includes <i>Causing the Teachings of Buddha to Flourish</i> - This prayer is an extract from the <i>Essence of the Moon Sutra</i> by Panchen Sonam Dragpa, who was tutor to the third Dalai Lama. Also includes <i>Glory of the Triple Ground</i> by Gelek Pel Sangpo. Heartfelt request to Lama Tsongkhapa by one of his direct disciples. To be recited on Lama Tsongkhapa day or at any time one is special need of blessings for realizations on the path and understanding of Dharma.</p>   | SUT455 | 1.50 | 22.5 |
| <p>Atisha's (Dipamkara Shrijnana 982-1054 A.D.) <i>A Bodhisattva's Garland of Gems</i> (Sanskrit: <i>Bodhisattva-Mani-Avali</i>, Tibetan: <i>Byang-chub sems-dpa'i nor-bu'i phreng-ba</i>) - Part of Tibetan Ayurvedic Medicine Studies - 11th-century Indian Buddhist scholar monk and saint Atisha came to Tibet thanks to Western Tibet's king. His coming initiated "second transmission" era of Buddhism to Tibet, formative for the Sakya, Kagyu and Gelug traditions of Buddhism. Although Atisha's most celebrated text is the <i>Lamp on the Path to Enlightenment</i>, however the his <i>Bodhisattva's Garland of Jewels</i> is also an important introductory text on Bodhicitta. Alex Berzin's translation from Tibetan to English is used and he gives text MP3 commentary.</p>  | SUT458 | 0.05 | 0.75 |
| <p><i>Introduction to Tantra: The Transformation of Desire and Anger into Compassion and Wisdom</i> : Based on Texts by Lama Yeshe and Lama Tsong Khapa with H.H. the Dalai Lama's Commentary - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT460 | 0.25 | 3.75 |
| <p>Modern Commentary on Ashvagosa's 1st century A.D. <i>Fifty Verses of Guru Devotion</i> (Sanskrit: <i>Gurupancashika</i>; Tibetan: <i>Lama Nga-chu-pa - Bla ma Inga bcu pa</i>) Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - (Tibetan Tripitaka Toh. 3721) - Based on Alex Berzin's <i>Relating to a Spiritual Teacher - Building a Healthy Relationship</i> - Ashvagosa (Ashvagosa) was a great Buddhist poet laureate attached to the court of 1st century Indian King Kanishka, who was also a patron of the Buddhist monk Sage Nagarjuna.</p>  | SUT461 | 0.25 | 3.75 |
| <p>200 B.C. Charaka's <i>Charak Samhita</i> (Tibetan: <i>Tsa-ra-ka sde-brgyad</i>) Brihat Trayi Sutra Study II - compiled by Charaka, the author of Yoga Sutras of Patanjali - the most important Sanskrit text of the Yoga tradition of meditation and exercise, Charaka meant wanderer and he was a wandering itinerant renunciate mendicant Yogi Ayurveda physician who compiled the teachings of Agnivesha. Based on the P.V. Sharma 1994 English translation.</p>   | SUT465 | 0.10 | 1.5  |
| <p>225 B.C. to 401 A.D. Arya Bhikshu Nagarjuna's (Tibetan: <i>kLu-sgrub</i>) <i>Sushruta Samhita</i> Brihat Trayi Sutra Study II - According to ancient Indian doctor Dalhana, Buddhist monk Nagarjuna Bodhisattva of Nalanda Monastic University is the redactor (compiler) of the <i>Sushrut Samhita</i>, one of the three most important Sanskrit texts of Ayurveda. This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses.</p>   | SUT470 | 0.25 | 3.75 |
| <p>550 A.D. Vagbhata's (Tibetan: <i>Pha-gol</i>) <i>Astanga Hridaya Samhita</i> (Tibetan: <i>Yan-lag brgyad pa'i snin-po bsdus-pa zes bya-ba</i>) of the Tibetan Tanjur Tripitaka and Indian Brihat Trayi Sutra Study II - This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses. The famous Ayurvedic physician of the sixth century, Vagbhata was a Buddhist layman (Upasaka) who worshiped Avalokiteshvara (Chenrezig, Guanyin), Bhaisajyaguru (Medicine Buddha Tara, and followed the Madhyama Marga (middle path) philosophy of the Monk Nagarjuna. Bodhisattva of Nalanda Monastery University. In medicine, this text was respected in not only India, but in Tibet, China and Nepal.</p>   | SUT475 | 0.50 | 7.5  |
| <p>1300 A.D. <i>Sharnagadhara Samhita</i> Laghu Trayi Sutra Study II</p>   | SUT485 | 0.25 | 3.75 |
| <p>700 A.D. <i>Madhava Nidanam</i> Laghu Trayi Sutra Study II</p>  | SUT488 | 0.25 | 3.75 |



## Ayurveda Healing Arts Institute

|  |        |              |            |
|--|--------|--------------|------------|
| 1500 A.D. Bhavamishra's <i>Bhavaprakasha</i> Laghu Trayi Sutra Study II  | SUT490 | 0.25         | 3.75       |
| The <i>Bhagavad Gita</i> Sutra Study I - With English texts  | SUT400 | 0.10         | 1.5        |
| Sanskrit Level IV: Devanagari Alphabet Reading and Writing   | SKT401 | 0.10         | 1.5        |
| Sanskrit Level VI: Sanskrit Mantras  | SKT404 | 0.10         | 1.5        |
| Sanskrit Level VI: Ayurvedic-Buddhist-Yogic-Hindu Words and Definitions  | SKT405 | 0.10         | 1.5        |
| Great Compassion Dharani (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Study II - Part of Tibetan Ayurvedic Medicine Studies   | SKT410 | 0.25         | 3.75       |
| Great Compassion (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Memorization II - Part of Tibetan Ayurvedic Medicine Studies  | SKT411 | 0.25         | 3.75       |
| Bhaisajya Guru (Medicine Master Buddha or Yao Shi Fou) Sanskrit and Tibetan Mantra Study II  | SKT420 | 0.10         | 1.5        |
| Great Compassion (Avalokiteshvara) Bodhisattva Nama Japa Sanskrit Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT430 | 0.10         | 1.5        |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT435 | 0.10         | 1.5        |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Memorization II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT436 | 0.10         | 1.5        |
| Shurangama (Ultimately Stable) Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Includes <i>Cha Sum</i> (Ritual in Three Parts) - Practice to overcome hindrances and obstacles caused by spirits. Good for healing illnesses and curing bad dreams and ill omens.   | SKT440 | 0.25         | 3.75       |
| Shurangama (Ultimately Stable) Mantra Memorization II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT441 | 0.15         | 2.25       |
| Amitabha Nama Japa (Amitofou) Mantra Study II  | SKT450 | 0.10         | 1.5        |
| History of Medicine and Religion III - Biographies of Great Scientists, Philosophers and Personages: History of World Science and Philosophy   | HIS401 | 0.10         | 1.5        |
| Buddhist Vinaya, Tantric Samaya Vows and Yogic Yama Niyama Moral Precepts II - Part of Tibetan Ayurvedic Medicine Studies: Sutra on the Upasaka Precepts (Sanskrit: Upasaka Shila Sutra, Chinese: Yu-Po-Sai Jie Jing) - Taisho Number T. 1488. Also based on the Vairochanabhi-Sambodhi Sutra Code of Training for Mantra Practice and on the Samaya of the Five Buddha. | VIN401 | 0.15         | 2.25       |
| Understanding Buddhist Ethics: The Bodhisattva Precepts for Laypeople: Based on The Three Sets of Vows and Their Commitments including Practices to Restore and Purify Them with Commentary by Lama Zopa Rinpoche  | VIN410 | 0.15         | 2.25       |
| English Composition III: Ayurvedic Herbology and Pharmacology  | ENG401 | 0.10         | 1.5        |
|  |        | <b>35.00</b> | <b>525</b> |

**Level 2-A: "Clinical Ayurvedic Herbalist Specialist" ("C.A.H.S") and "Clinical Asian Health Practitioner Degree" ("C.A.H.P.") - 1425 class hours / 95 trimester units**

**Upon Graduation from Level 2-A: C.A.H.S. - you will have achieved: Trimester Units**

**95.00**

**1425.00**

**Class Hours**



## Ayurveda Healing Arts Institute

**NOTE: The 1425 class hours / 95 trimester units of the Level 2-A C.A.H.S. - Program includes the previously completed Level 1-B 900 class hours Clinical Ayurvedic Herbalist (C.A.H.) Certificate Program. In other words, the 750 class hours of audio lecture study completed in the C.A.H. Certificate apply to the cumulative 1425 hours of the C.A.H.S. Certificate.**

**REQUIRED TO LISTEN TO OVER 750 PATIENT CONSULTATIONS IN LEVEL 2-A CAHS Diploma**

|   | <u>Hours per Week</u> | <u>Weeks to Complete</u> |
|---|-----------------------|--------------------------|
| Intense Full-Time Study (20 hours per week of listening to class audios)  | 20                    | 71                       |
| Intense Full-Time Study (12 hours per week of listening to class audios)  | 12                    | 119                      |
| Intense Full-Time Study (4.5 hours per week of listening to class audios) | 4.5                   | 317                      |

### Level 2-B: "Master Ayurvedic Herbalist" ("M.A.H.") / "Bachelor of Buddhist Ayurvedic Sciences Degree" ("B.S. in Buddhist Ayurveda") - 1,800 class hours / 120 trimester units 1000 Patient Consultations via Clinic Auditing of MP3 Audio or In-Person

| Course Titles   | Course Code | Total Units | Total Class Hours |
|---|-------------|-------------|-------------------|
| Western Medical Terminology III: Greek, Latin and Sanskrit Roots  | WS501       | 0.25        | 3.75              |
| Western Anatomy II: Drawing Parallels with Ayurveda & Chinese Medicine  | WS510       | 0.25        | 3.75              |
| Chemistry - Human Biochemistry for Non-Science Majors: Drawing Parallels with Ayurveda & Chinese Medicine   | WS515       | 0.25        | 3.75              |
| Western Human Physiology: Drawing Parallels with Ayurveda & Chinese Medicine  | WS520       | 0.25        | 3.75              |
| Mathematics for Non-Mathematicians III: Modern and Ancient  | WS505       | 0.10        | 1.5               |
| Physics for Non-Physicists III: Modern and Ancient  | WS510       | 0.10        | 1.5               |
| Chemistry for Non-Chemists III: Modern and Ancient  | WS520       | 0.10        | 1.5               |
| Biology for Non-Biologists III: Modern and Ancient  | WS530       | 0.10        | 1.5               |
| Modern Psychology for Non-Psychologists III   | PSY510      | 0.10        | 1.5               |
| Philosophy for Non-Philosophers III: Modern and Ancient, East and West  | PHL510      | 0.10        | 1.5               |
| Western Pathology: Drawing Parallels with Ayurveda & Chinese Medicine   | WS525       | 0.10        | 1.5               |
| Western Laboratory Findings Assessment: An Ayurvedic Perspective on Blood & Urine Analysis, X-Rays-Ultrasound-CAT-MRI-EKG, Hair Analysis              | WS530       | 0.10        | 1.5               |
| Diagnosis: Assessment of Prakruti (Constitution) and Vikruti (Current State) III: Physical Assessment Skills/Constitutional Analysis: Pulse Diagnosis | AYR520      | 0.10        | 1.5               |



**Ayurveda Healing Arts Institute**

|   |        |      |       |
|---|--------|------|-------|
| Diagnosis: Assessment of Metabolism and Digestion (Agni) III - Chinese and Tibetan Perspectives   | TCM530 | 0.10 | 1.5   |
| Pathology: Causes, Signs and Symptoms of Doshic Disorders III   | AYR525 | 0.10 | 1.5   |
| Pathology: Causes, Signs and Symptoms of Disorders of the Srotas (Channels and Meridians) III   | AYR550 | 0.10 | 1.5   |
| Traditional Chinese Medicine: An Ayurvedic Analysis of the Chinese Five Elements of TCM - Comparison and Contrast   | TCM501 | 0.10 | 1.5   |
| Diagnosis: Nidana-Panchakam II: Time & The Art of Clinical Assessment: Integrated Chinese and Ayurvedic Perspectives  | TCM555 | 0.10 | 1.5   |
| Pathology: Nidana-Panchakam III: Disease Classifications, Prognosis, Etiology: Integrated Chinese and Ayurvedic Perspectives  | TCM560 | 0.10 | 1.5   |
| Diagnosis: Nidana-Panchakam IV: Prodromal/Cardinal Signs/Symptoms, Therapeutic Trials, Disease Process: Integrated Chinese and Ayurvedic Perspectives   | TCM565 | 0.10 | 1.5   |
| Diagnosis: Nidana-Panchakam V: Samprapti -- The Stages of Disease Progression: Integrated Chinese and Ayurvedic Perspectives  | TCM570 | 0.10 | 1.5   |
| Diagnosis: Vedic Jyotish Astrology and Chinese Astrology -- Methods of Acquiring Psychological / Health Information and Tendencies  | AST108 | 0.10 | 1.5   |
| Diagnosis: Ashtavidha Pariksha III -The Eight Methods of Diagnosis - Focus Pulse and Tongue Diagnosis   | AYR585 | 0.25 | 3.75  |
| Diagnosis: Rugna Patrakam - Client Assessment III - An In-depth Ayurvedic Case Study Form: Record Keeping for the Clinical Herbalist  | AYR590 | 0.10 | 1.5   |
| Healthy Lifestyle - Daily and Seasonal Routines I - Tibetan Medicine Perspectives: Ayurveda-TCM Comparison: Lifestyle/Wellness Counseling   | SOC501 | 0.10 | 1.5   |
| Ayurvedic-Chinese Agni Karma (Moxa) and Rakta Moksha Chikitsa (Tactile Pathways of the Inner Pharmacy): Lifestyle/Wellness Counseling   | ACU524 | 0.10 | 1.5   |
| Ayurvedic Herbology VII - Materia Medica - 50 Herbs   | HRB501 | 1.00 | 15    |
| Chinese Herbology III - Materia Medica - 30 Herbs examined from a Chinese and an Ayurvedic Energetic Perspective  | HRB502 | 0.75 | 11.25 |
| Chinese Herbology IV - Materia Medica - Dui Yao - 20 Herbs Synergistic Herb Pairs - The Ancient Chinese Art of Combining Pairs of Herbs   | HRB505 | 0.25 | 3.75  |
| Tibetan Herbology II - Materia Medica - 25 Herbs Shared with Ayurveda   | HRB503 | 0.50 | 7.5   |
| Western Herbology II - Materia Medica - 30 Herbs examined from an Ayurvedic and Chinese Energetic Perspective: Philosophy of Western Herbalism  | HRB504 | 0.50 | 7.5   |
| Ayurvedic Therapeutics III - Kaya Chikitsa - Ayurvedic Remedies - 50 Herbal-Mineral-Metal-Gem Compounds (Rasa Shastra)  | HRB520 | 0.50 | 7.5   |
| Chinese Herbal Therapeutics II - Kaya Chikitsa - TCM Remedies - 20 Herbal-Mineral Compounds   | HRB525 | 0.50 | 7.5   |
| Tibetan Herbal Therapeutics I - Kaya Chikitsa - Tibetan Himalayan Remedies from H.H. the Dalai Lama's Tibetan Medicine and Astro Institute - 10 Herbal Compounds analyzed from an integrated Indo-Sino-Tibetan Perspective  | HRB526 | 0.25 | 3.75  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Heart Disease (Hrid Roga) according to 200 B.C. Charaka Samhita Siddhi Sthana (Skill) Chapter 9 and Charaka Samhita Chikitsa Sthana (Treatment) 26 and Sutra Sthana 17 - Level II                          | HRB531 | 0.25 | 3.75  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Diabetes (Prameha - Madhu Meha) according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 6 and Sutra Sthana Chapter 17 - Level II | HRB532 | 0.25 | 3.75  |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Multiple Sclerosis  | HRB533 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Chronic Fatigue Syndrome (Bala Kshaya and Oja-Kshaya)   | HRB534 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Arthritis (Ama Vata - Asthi, Sandhi and Majja Rogani), Gout (Rakta Pitta), Back Ache (Kati Shula) and Sciatica (Grudhrasi)  | HRB535 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Obesity   | HRB536 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Asthma (Swasa), Cough (Kasa), Bronchitis, Rhinitis, Sore Throat, Flu and the Common Cold according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 1 - Level II | HRB537 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Anxiety (Atattvabhinivesha), Panic and Depression   | HRB538 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for <b>Anger (Krodha), Mania, Bipolar, Manic-Depression, Rage</b>   | HRB539 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Skin Problems (Dermatology - Twak Roga/Kushtha) according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 5 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 7 - Level II  | HRB540 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Pregnancy and Child Care - Pediatrics (Kumara Brutya)   | HRB541 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Female Reproductive Health (Artava - Rajah - Stanya - Vajeekarana - Virilisation Therapy)   | HRB542 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Constipation and Diarrhea (Atisara)   | HRB543 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Cancer (Arbuda and Gulma)   | HRB544 | 0.25 | 3.75 |
| Counseling / Psychology III - Integrated Chinese - Ayurvedic - Buddhist - Western: Lifestyle/Wellness Counseling   | PSY501 | 0.10 | 1.5  |
| Pancha Karma Massage, Cleansing and Rejuvenation III - Rasa Shastra Rasayanas - Potent Herbal-Mineral-Metal Gem Compounds  | PKM501 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| Food as Medicine III - Western Nutrition and Dietary Therapeutics: Drawing Parallels with Ayurveda & Chinese Medicine   | NUT501 | 0.25 | 3.75 |
| Clinic-Ministerial IV (Client Management Internship - Time the Intern spends with clients leading consultations - Far Exceeding NAMA Guidelines)  | CLN501 | 2.00 | 30   |
| <i>Amitabha</i> (Sanskrit: <i>Maha Sukhavati Vyuhah</i> ) 48 Vows Sutra (Taisho No. 360) and <i>Amitayus Long Life Sutra</i> (Sanskrit: <i>Amitayurdhyana Sutra</i> Taisho No. 365) Study III - With both Sanskrit and English texts  | SUT501 | 0.10 | 1.5  |
| <i>Bhaisajya Guru (Medicine Master Buddha) Sutra</i> (Sanskrit: <i>Bhagavato Bhaisajya Guru Vaidurya Prabhasya Purva Pranidhana Vishesha Vistara Sutra</i> ; Tibetan: 'Phags pa bcom idan 'das sman gyi bla bai durya'i od kyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo -- Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - (Tibetan Tripitaka Toh. 504) Includes <i>Disasters of the Elements</i> - The Buddha speaks limitless Dharmas, which are like medicines, to alleviate the illnesses of living beings. Medicine Master Buddha is honored as the foremost teacher in medicine, the king of medicine kings. He has vowed to quell disasters and lengthen life and has established the Vaidurya Pure Land in the East. This sutra contains his twelve great vows to help living beings and his mantra for healing. Advice from Lama Zopa Rinpoche for practices to do to avert "natural" disasters such as famines, flood, earthquakes, drought, etc. Include Practice of Prostrations to the 35 Confession Buddhas together with recitation of the names of the Medicine Buddhas. Includes chanting of the original Sanskrit text. | SUT505 | 0.10 | 1.5  |
| <i>Sanghata Sutra Dharma Paryaya</i> Study III (Taisho # 423, 424) The <i>Sanghata Sutra</i> contains stories illustrating the power of invoking the bodhisattva wish; and the power of past and present actions to produce expansive results. Imbued with the blessings of the power of prayer invoked by Shakyamuni Buddha himself, recitation of this sutra produces a great mass of positive karma that can quickly ripen, even in this life. Just by hearing the <i>Sanghata Sutra</i> we accumulate inconceivable amounts of merit. In this way we take care of not only the wishes of this life but also those of future lives and become closer to liberation and finally enlightenment, when we gain the ability to free numberless sentient beings from all their suffering. MP3 recited by Lama Zopa Rinpoche. Although it was visited often and with great enthusiasm for centuries by Buddhists in India and Central Asia, the wondrous <i>Sanghata</i> was largely forgotten by Buddhists from the 11th century onwards, until very recently. In 2002, the text was re-introduced.  | SUT507 | 0.10 | 1.5  |
| <i>Shurangama Sutra</i> Study III - Understanding Demonic and Ghostly Possession and Its Avoidance - The Essence of Bhutavidya (Ayurvedic Psychology) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SUT510 | 0.50 | 7.5  |
| <i>Avatamsaka (Flower Adornment) Sutra</i> Study III (Sanskrit: <i>Maha-Vaipulya-Buddha-Avatamsaka-Gandha-Vyuha-Sutra</i> , Tibetan: <i>sDong po bkod pa'i mdo</i> ) (Toh. 44) - Chapter 40 - King of Prayers (Sanskrit: <i>Samantabhadra Charya [Arya Bhadra Charya Pranidhana Raja] Pranidhana</i> , Tibetan: <i>phag pa bzang po spyod pai smon lan gyi rgyal po</i> ) - Includes <i>Dedication Prayers</i> - Taisho No. 278 - Known as the King of Kings of all Buddhist scriptures because of its profundity and length (700,000+ Chinese characters - translated from Sanskrit ~600 A.D.; 1600 pages in Cleary's English edition), this Sutra contains the most complete explanation of the Buddha's state and the Bodhisattva's quest for Awakening. As with most Mahayana scriptures, it treats Buddha not as merely a man of ancient India, but as a cosmic principle. Differing from the austere and non-theist Theravada scriptures, it is full of gods and goddesses, heavens, jeweled trees and spirit beings. The <i>Avatamsaka</i> became very influential in Tibet, China and Japan, and was responsible for creation of Hua-Yen school.                    | SUT520 | 0.50 | 7.5  |
| <i>Prajna Paramita (Heart) Sutra</i> (Sanskrit: <i>Prajnahrdayasutra</i> ; Tibetan: <i>Shes rab snying po'i mdo</i> ; Bcom idan 'das ma shes rab kyi pha rol tu phyin pa'i snying po) Study III - Taisho No. 251 - <i>The Heart of the Perfection of Wisdom Sutra</i> has been translated into English from Sanskrit, Mandarin, and Tibetan versions consulting commentaries from India, China & Tibet and previous good translations. The Heart Sutra is familiar to Buddhists everywhere. Includes MP3 by HH Dalai Lama. What makes this course special are the standless verses composed by the late Venerable Master Hsuan Hua to annotate each section of the sutra. The verses take their name from the line of the verse of the Sixth Patriarch Hui Neng that say, "The bright mirror has no stand." These standless verses, filled with the flavor of Chan meditation, delve into the deeper meanings of the sutra. The commentary of Master Hua, covering both the sutra text and his standless verses, is rich in classic definitions of terms and concepts and sprinkled with stories that both appeal to the people and the world of today and tomorrow.        | SUT530 | 0.10 | 1.5  |
| <i>Ksitigarbha (Earth Store) Sutra</i> Study II   | SUT531 | 0.25 | 3.75 |
| <i>Three-fold Lotus (Dharma Flower) Sutra</i> Study I (Sanskrit: <i>Saddharma Pundarika Sutra</i> , Chinese: <i>Miao-fa-lien-hua-ching</i> , Tibetan: <i>Dam pa'i chos pad ma dkar po'i mdo</i> [ <i>White Lotus of the Sacred Doctrine Scripture</i> ]: Tibetan Tripitaka Tangyur Toh. NE 113) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. T 262, 12, 277: Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. 262, 12, 277: Examines the Threefold Lotus Sutra -- <i>Saddharma-Pundarika Sutra</i> , The Sutra of Innumerable Beings, The Sutra of the Lotus Flower of the Wonderful Law, The Sutra of Meditation on the Bodhisattva Universal Virtue (Samantabhadra)   | SUT532 | 1.00 | 15   |
| <i>Golden Light Sutra</i> Study I   | SUT533 | 0.10 | 1.5  |



Ayurveda Healing Arts Institute

|  |  |        |      |      |
|--|--|--------|------|------|
|  | Comparative Summary Study of Various Sutras I  | SUT534 | 0.10 | 1.5  |
|  | <i>Great Compassion Heart Dharani (Mantra) Sutra</i> Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SUT535 | 0.10 | 1.5  |
|  | <i>Vajra Prajna Paramita (Diamond Cutter) Sutra</i> (Vajracchedika-Prajna-Paramita Sutra, Chinese: Chin-kang-pan-jo-po-lo-mi-ching or Jin Gang Jin) Study I - Taisho No. 235, Toh. NE 16. Translated by Kumarajiva: Next to the <i>Heart Sutra</i> (Taisho 11), Vajra Sutra is the most widely read sutra of the Prajnaparamita literature, and has been especially highly valued among Dhyana Samadhi Meditators (Ch'an or Zen). This Sutra, known also by its abbreviated title of Diamond Sutra, deals in detail with the concept that everything existing in the universe has without exception no substance and thus no 'self'. Vajra means diamond or adamantite and refers to anything solid or durable or stable and hence means victorious or supreme. Prajna is the perfect wisdom of a Buddha. Vajra is a Sanskrit word which defies translation because of its numerous connotations, but essentially vajra is an indestructible substance, usually represented by diamond. Vajra refers to the vajra mind, the vajra nature, and the vajra prajna.  | SUT540 | 0.10 | 1.5  |
|  | Kamalashila's <i>Middle Stages of Meditation</i> - Part of Tibetan Ayurvedic Medicine Studies  | SUT544 | 0.10 | 1.5  |
|  | Pujas (Lama Chopal, Tsog [Tsok], Ganden Lha Gyama, Jye Tsong Khapa Practice) - Part of Tibetan Ayurvedic Medicine Studies  | SUT545 | 0.10 | 1.5  |
|  | Bodhisattva Study III - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: <i>Candragomin's Twenty Verses on the Bodhisattva Vow</i> (Sanskrit: Bodhisattva-Samvara-Vimshaka, Tibetan: Byang chub sems dpa'i sdom pa nyi shu pa) (Toh. 4081) - Part of Tibetan Ayurvedic Medicine Studies  | SUT546 | 0.10 | 1.5  |
|  | Bodhisattva Study III - Healing Wisdom-Compassion Power of Tibetan-Indian Sages: Perfection of Meditation - Calm Abiding and Wisdom - Insight (Dhyana Samadhi Shamatha and Prajna Vipassana Paramita - Shunyata Emptiness) according to HH Dalai Lama's Commentary on Acharya Shantideva's (700 A.D.) <i>Guide to the Bodhisattva Way of Life</i> (Sanskrit: <i>Bodhisattva-Charya-Vatara Bodhisattvacharyavatara</i> , Tibetan: <i>sPyod-jug, Byang chub sems dpa'i spyod pa la jug pa</i> , Tibetan Tripitaka Tangyur No. Toh. 3871, P.E. 5772; Chinese: <i>P'u-t'i-hsing-ching Puti-xin-jing</i> ) - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. 1662 - This course stresses the importance of mastery of Dhyana Samadhi Paramita (perfection of shamatha mindfulness - "passive choiceless awareness") and Prajna Paramita (the ultimate world-transcending Wisdom realizing emptiness [Shunyata] of all phenomena -- which really means interdependent oneness [Pratityasamutpada] of all things and all beings). Composed over 1,300 years ago, they are still widely regarded as the most authentic and complete guide for the practitioner dedicated to the enlightenment of all beings. | SUT547 | 0.25 | 3.75 |
|  | Patrul Rinpoche (1808 - 1887) <i>The Words of My Perfect Teacher</i> - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. 1662 - For more than a century, <i>The Words of My Perfect Teacher</i> has served as a guide to the spiritual practices common to all four major schools of Tibetan Buddhism. Patrul Rinpoche was one of the greatest Tibetan teachers of the nineteenth century. Famous for his precise and direct style, he shunned high monastic office and lived the life of a homeless wandering monk, writing his book in a rustic hermitage under an overhanging rock. His text is the classic commentary on the preliminary practices of the Longchen Nyingmapa school, the oldest of Tibetan traditions. The author, Patrul Rinpoche, makes his subject accessible through a wealth of stories, quotations, and references to everyday life. His sense of poetry and irony, and his warm, colloquial style infuse the text with the atmosphere and vitality of an oral teaching.   | SUT547 | 0.10 | 1.5  |
|  | Chandrakirti's <i>Moon of Wisdom: Chapter Six of Entering the Middle Way -- Chandrakirti's Commentary on Nagarjuna's (kLu-sgrub) 'Treatise on the Middle Way'</i> (Sanskrit: <i>Madhyamakavatara</i> ) - Part of Tibetan Ayurvedic Medicine Studies - Nagarjuna, the great Sagely monk and Ayurvedic doctor of the Nalanda University tradition of Buddhism and Ayurveda in his seminal text <i>The Fundamental Wisdom of the Middle Way</i> , summarized the vast teachings of the Buddha and used logical reasoning to prove the validity of his words. <i>Entering the Middle Way</i> is Bhikshu Chandrakirti's explanation of Nagarjuna's work. Its sixth chapter, which comprised the majority of the text, has four main sections: 1. an explanation of how, in genuine reality, phenomena do not truly arise; 2. refutation of the Mind-Only School's (Chittamatra) assertion that mind truly exists; 3. a refutation of the existence of the personal self; 4. and an explanation of the sixteen emptinesses taught by the Buddha in the <i>Transcendent Wisdom</i> scriptures ( <i>Prajna Paramita Sutras</i> ).  | SUT550 | 0.10 | 1.5  |



**Ayurveda Healing Arts Institute**

|   |        |      |      |
|---|--------|------|------|
| <p>Vasubandhu's 350 A.D. (Tibetan: Loppon Yiknyen) <i>Treasury of Manifest Dharma (Treasure House of Higher Knowledge, or Treasury of Phenomenology)</i> (Sanskrit: <i>Abhidharmakoshakarika</i> or <i>Abhidharma Kosha Karika</i>, Tibetan: Chu Ngunpa Dzu) - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Toh. 4089. A detailed presentation of the constituents, faculties, Buddhist cosmology, the six realms, karma, the afflictions and their antidotes, the various types of spiritual practitioners and their paths, and the knowledges, concentrations, and absorptions. This subject is explained on the basis of the First Dalai Lama's <i>Clarifying the Path to Liberation: A Complete Explanation of the Treasury of Manifest Dharma</i>, Vasubandhu's self-commentary, and Chim Jampel Yang's Clear Ornament Commentary to the Treasury.</p>   | SUT551 | 2.00 | 30   |
| <p>Vasubandhu's <i>Shastra on the Door to Understanding the Hundred Dharmas</i> (Sanskrit: <i>Sata-Dharmah</i>, Chinese: Bai-fa Ming-men Lun) - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. 1614. The One Hundred Dharmas are a general categorization of all dharmas according to the Consciousness-Only School of the Mahayana. All lists of dharmas are distinction-making for the purpose of breaking attachment to harmful distinctions about our minds and the physical world that are based on attachment to self. Other general categorizations of all dharmas include the Five Skandhas and the Eighteen Realms. The One Hundred Dharmas make distinctions that are more specific and form the basis for a sophisticated and detailed Buddhist psychology of mind.</p>   | SUT552 | 0.10 | 1.5  |
| <p>Lama Tsong-kha-pa's (1357-1419 A.D.) <i>Essence of Elegant Exposition</i> - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT553 | 0.10 | 1.5  |
| <p>Pabonka's <i>Liberation in the Palm of Your Hand</i> - Part of Tibetan Ayurvedic Medicine Studies - The famous 1921 twenty-four-day teaching on the stages of the path to Enlightenment - a complete synthesis of all the Buddha's teachings, following the outline of Atisha and Lama Je Tsongkapa. Edited into its present form by Trijang Rinpoche, tutor to the Dalai Lama, <i>Liberation</i> was immediately recognized as a classic and indispensable guide for the study, practice and realization of the Buddha's teachings.</p>   | SUT554 | 0.10 | 1.5  |
| <p>Lama Tsong-kha-pa's (1357-1419 A.D.) <i>Great Treatise on the Stages of the Path to Enlightenment: The Lamrim Chenmo</i>: Volume 3 - Calm Abiding Meditation (Shamatha - Dhyana Samadhi) and Insight Meditation Wisdom (Vipassana Prajna Paramita) - Part of Tibetan Ayurvedic Medicine Studies - Also includes <i>Harvest of Powerful Attainments</i> - A Prayer for Blessings of the Close Lineage, Lama Tsong Khapa</p>   | SUT555 | 0.10 | 1.5  |
| <p>Mahamudra and Dzogchen Studies - Part of Tibetan Ayurvedic Medicine Studies - Like all wisdom traditions, Buddhism trades on the transmission of doctrines and approaches from one generation to the next. Tibetan Buddhism also places great value on the teachings' human lineage. Dzogchen, literally "great perfection," is the primary teaching of the Nyingmapa school of Tibetan Buddhism, and was brought to Tibet in the eighth century by Padmasambhava, who is venerated as the "second Buddha." His powerful gift is transmitted through the collection of addresses given from 1982-1989 by the 14th Dalai Lama. For advanced students of Tibetan Buddhism this is a significant gift indeed, for it rings not only as an offering from the tradition's greatest living teacher, but also echoes with the compassionate authority of a purifier kept clear by Tibet's 2,000-plus-year-old history. Beginners will be challenged, if not defeated, by the complex system here, but most readers can find joy and wisdom in the two brief addresses in the appendix</p>   | SUT556 | 0.10 | 1.5  |
| <p>Mitrikpa Akshobhya Studies - Part of Tibetan Ayurvedic Medicine Studies</p>  | SUT557 | 0.10 | 1.5  |
| <p>Atisha's <i>Lamp for the Path to Enlightenment</i> (Sanskrit: <i>Bodhipathapradipa</i>, <i>Bodhi-patha-pradipa</i>, Tibetan: <i>Lam Dron</i>) - Part of Tibetan Ayurvedic Medicine Studies - Tibetan Tripitaka Toh. 3947, 3948. 11th-century sagely Indian Buddhist scholar Atisha came to Tibet thanks to Western Tibet's king. His coming initiated "second transmission" era of Buddhism to Tibet, formative for the Sakya, Kagyu and Gelug traditions of Buddhism. Atisha's most celebrated text, entitled <i>Lamp on the Path to Enlightenment</i>, sets forth the entire Buddhist path within the framework of three levels of motivation on the practitioner's part. Atisha's text thus became the source of Tsongkhapa's Lamrim tradition, or graduated stages of the path to enlightenment, an approach to spiritual practice incorporated within all Tibetan Buddhist schools. Ven. Monk Geshe Sonam Rinchen text commentary. Based on the wonderful modern day oral MP3 audio commentary by Ven. Monk Khensur Rinpoche Jampa Tegchok (Tekchok) - the past Abbot of Nalanda Monastery France and Sera Jey Monastery in India, by H.H. the Dalai Lama and by H.H. Serkong Rinpoche.</p> | SUT558 | 0.10 | 1.5  |
| <p><i>Mind Training like the Rays of the Sun</i> - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT559 | 0.10 | 1.5  |
| <p><i>Introduction to Tantra: The Transformation of Desire and Anger into Compassion and Wisdom</i>: Based on Texts by Lama Yeshe and Lama Tsong Khapa with H.H. the Dalai Lama's Commentary and Six Session Guru Yoga - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: In the Gelug tradition this practice of Six Session Guru Yoga is almost always a commitment for any highest yoga tantra empowerment. Six Session Guru Yoga, short and long - the daily commitment of a Maha-anuttara initiations within the Gelugpa tradition. The Samayas Vows of the Five Buddha Families included.</p>  | SUT560 | 0.25 | 3.75 |
| <p><i>Tantra in Tibet</i> via Lama Tsong-kha-pa's <i>Great Exposition of the Secret Mantra - The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics</i> - Commentary by H.H. the Dalai Lama - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT561 | 0.25 | 3.75 |



## Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| 200 B.C. Charaka's <i>Charak Samhita</i> (Tibetan: <i>Tsa-ra-ka sde-brgyad</i> ) Brihat Trayi Sutra Study III - compiled by Charaka, the author of Yoga Sutras of Patanjali - the most important Sanskrit text of the Yoga tradition of meditation and exercise, Charaka mean wanderer and he was a wandering itinerant renunciate mendicant Yogi Ayurveda physician who compiled the teachings of Agnivesha. Based on the P.V. Sharma 1994 English translation.   | SUT565 | 0.25 | 3.75 |
| 225 B.C. to 401 A.D. Arya Bhikshu Nagarjuna's (Tibetan: kLu-sgrub) <i>Sushruta Samhita</i> Brihat Trayi Sutra Study III - According to ancient Indian doctor Dalhana, Buddhist monk Nagarjuna Bodhisattva of Nalanda Monastic University is the redactor (compiler) of the <i>Sushrut Samhita</i> , one of the three most important Sanskrit texts of Ayurveda. This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses.   | SUT570 | 0.25 | 3.75 |
| 550 A.D. Vagbhata's (Tibetan: Pha-gol) <i>Astanga Hridaya Samhita</i> (Tibetan: <i>Yan-lag brgyad pa'i snin-po bsdu-pa zes bya-ba</i> ) of the Tibetan Tanjur Tripitaka and Indian Brihat Trayi Sutra Study III - This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses. The famous Ayurvedic physician of the sixth century, Vagbhata was a Buddhist layman (Upasaka) who worshiped Avalokiteshvara (Chenrezig, Guanyin), Bhaisajyaguru (Medicine Buddha Tara, and followed the Madhyama Marga (middle path) philosophy of the Monk Nagarjuna Bodhisattva of Nalanda Monastery University. In medicine, this text was respected in not only India, but in Tibet, China and Nepal. | SUT575 | 0.25 | 3.75 |
| 700 A.D. Tibetan Medicine <i>Four Medical Tantras</i> (Tibetan: <i>rGyud-bzhi</i> or <i>Rgyud-bzi</i> , Sanskrit: <i>Amrita Astanga Guhyopadesha Tantra</i> ) of the Tanjur Tripitaka Study I - Part of Tibetan Ayurvedic Medicine Studies - Based on Vaidya Bhagwan Dash's <i>Encyclopedia of Tibetan Medicine</i> - a Tibetan to English translation with comparison to the Sanskrit of <i>Astanga Hridayam</i> . Based in part on Vagbhata's <i>Astanga Hridaya</i> . The text was spoken by an emanation body of the Medicine Master Buddha (Bhaisajya Guru Tathagata).  | SUT580 | 0.25 | 3.75 |
| 1300 A.D. <i>Sharnagadhara Samhita</i> Laghu Trayi Sutra Study III   | SUT585 | 0.25 | 3.75 |
| 700 A.D. <i>Madhava Nidanam</i> Laghu Trayi Sutra Study III  | SUT588 | 0.25 | 3.75 |
| 100 A.D. <i>Kashyapa Samhita</i> Sutra Study I   | SUT589 | 0.10 | 1.5  |
| 1500 A.D. Bhavamishra's <i>Bhavaprakasha</i> Laghu Trayi Sutra Study III   | SUT590 | 0.15 | 2.25 |
| Independent Sutra Study Section III - Individual, independent study. Course content to be arranged between instructor and student.   | SUT595 | 0.10 | 1.5  |
| The <i>Ramayana</i> and the <i>Bhagavad Gita</i> Sutra Study II - With English texts   | SUT500 | 0.10 | 1.5  |
| Sanskrit Level VII: Devanagari Alphabet Reading and Writing  | SKT501 | 0.10 | 1.5  |
| Sanskrit Level VIII: Sanskrit Mantras  | SKT504 | 0.10 | 1.5  |
| Sanskrit Level IX: Ayurvedic-Buddhist-Yogic-Hindu Words and Definitions  | SKT505 | 0.10 | 1.5  |
| Great Compassion Dharani (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT510 | 0.10 | 1.5  |
| Great Compassion (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Memorization II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT511 | 0.10 | 1.5  |
| Great Compassion (Avalokiteshvara) Bodhisattva Nama Japa Sanskrit Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT530 | 0.10 | 1.5  |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT535 | 0.10 | 1.5  |



**Ayurveda Healing Arts Institute**

|  |        |             |            |
|--|--------|-------------|------------|
| 42 Hands and Eyes of Guan Yin's True Words Mantra Memorization II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT536 | 0.10        | 1.5        |
| Shurangama (Ultimately Stable) Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT540 | 0.25        | 3.75       |
| Shurangama (Ultimately Stable) Mantra Memorization II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT541 | 0.10        | 1.5        |
| Amitabha Nama Japa (Amitofou) Mantra Study II - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT550 | 0.10        | 1.5        |
| History of Medicine and Religion IV - Biographies of Great Scientists, Philosophers and Personages: History of World Science and Philosophy  | HIS501 | 0.10        | 1.5        |
| Buddhist Vinaya, Tantric Samaya Vows and Yogic Yama Niyama Moral Precepts II - According to Lama Tsongkhapa - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies                         | VIN501 | 0.10        | 1.5        |
| Understanding Buddhist Ethics: <i>The Brahma Net Sutra</i> and <i>Sutra in Forty-Two Sections</i> (Sanskrit: <i>Arya-Dva-chatvarimshat-Khanda-Sutra</i> ) - Taisho Number T. 784, , Toh. NE 359A I | VIN510 | 0.10        | 1.5        |
| English Composition IV: Ayurvedic Herbology and Pharmacology   | ENG501 | 0.10        | 1.5        |
| Personal Development and Professionalism I   | BIZ501 | 0.10        | 1.5        |
| Informed Consent and Disclosure I  | BIZ502 | 0.10        | 1.5        |
| Scope of Practice for Ayurveda Practitioners I   | BIZ503 | 0.10        | 1.5        |
| Confidentiality, Legal and Legislative Issues for Ayurveda Practitioners I   | BIZ504 | 0.10        | 1.5        |
| Basic Small Business - Church-Temple Management I  | BIZ505 | 0.10        | 1.5        |
| Promoting and Marketing Your Practice I  | BIZ506 | 0.10        | 1.5        |
|  |        | <b>25.0</b> | <b>375</b> |

|   |                        |                    |
|---|------------------------|--------------------|
| <b>Level 2-B: "Master Ayurvedic Herbalist" ("M.A.H.") / "Bachelor of Buddhist Ayurvedic Sciences Degree" ("B.S. Buddhist Ayurveda") - 1,800 class hours / 120 trimester units</b> | <b>120.00</b>          | <b>1800.00</b>     |
| <b>Upon Graduation from Level 2-B: M.A.H. / B.S. you will have achieved:</b>  | <b>Trimester Units</b> | <b>Class Hours</b> |

**NOTE: The 1800 class hours / 120 trimester units of the Level 2-B M.A.H. Program includes the previously completed 1425 hours / 95 units from Level 2-A Clinical Ayurvedic Herbalist Specialist (C.A.H.S.) Certificate Program. In other words, the 1,200 class hours of audio lectures completed in the Level 2-A C.A.H.S. Certificate apply to the cumulative 1,800 class hours of the Level 2-B M.A.H. Diploma-Certificate.**

**REQUIRED TO LISTEN TO OVER 1000 PATIENT CONSULTATIONS IN LEVEL 2-B MAH - B.S. Diploma**

|   | <u>Hours per Week</u> | <u>Weeks to Complete</u> |
|---|-----------------------|--------------------------|
| Intense Full-Time Study (20 hours per week of listening to class audios)  | 20                    | 90                       |
| Intense Full-Time Study (12 hours per week of listening to class audios)  | 12                    | 150                      |
| Intense Full-Time Study (4.5 hours per week of listening to class audios) | 4.5                   | 400                      |



*Ayurveda Healing Arts Institute*

Hours of Didactic Study.....1200  
Clinical Hours.....400  
Total Hours of Study.....1,620

[Use the AHG Mentorship](#)

Attend clinical training

Volunteer your clinical

Sit in on cases with ar

Keep thorough case re



## Ayurveda Healing Arts Institute

Be sure to document

### American Herbalist Guild Educational Recommendations for Certification as a Master Herbalist (M.H., A.H.G.) Equivalent to our Master Ayurvedic Herbalist (M.A.H.)

| Certificate Title  | Total Units | Total Class Hours |
|--|-------------|-------------------|
| 1. Basic Human Sciences - Total Hours 200                              | 13          | 200               |
| 2. Botany and Plant Identification - Total Hours 60                    | 4           | 60                |
| 3. Materia Medica / Therapeutic Herbalism - Total Hours 400            | 27          | 400               |
| C.A.T. Herbs Learned   |             |                   |
| C.A.H. Herbs Learned   |             |                   |
| C.A.H.S. Herbs Learned   |             |                   |
| M.A.H. Herbs Learned   |             |                   |
| 4. Pharmacy, Pharmacognosy and Dispensing - Total Hours 80             | 5           | 80                |
| 5. Clinical Skills - Total Hours 400                                   | 27          | 400               |
| 6. Career Preparation / Practice Development / Ethics - Total Hours 20 | 1           | 20                |
| 7. History & Philosophy / Intro to Research - Total Hours 40           | 3           | 40                |
| 8. Additional Clinical Hours Requirement - Total Hours 400             | 27          | 400               |

|                    |                |
|--------------------|----------------|
| 107                | 1600           |
| Trimester<br>Units | Class<br>Hours |

**NOTE: The 1800 class hours / 120 trimester units of the Level 2-B Master Ayurvedic Herbalist (M.A.H.) Program include the previously completed 1425 hours / 90 units from the Level 2-A C.A.H.S. program. In other words, the 1425 class hours of study completed in the Clinical Ayurvedic Herbalist Specialist (C.A.H.S.) / Associate's Degree in Buddhist Ayurveda Certificate apply to the cumulative 1800 class hours of the M.A.H. Certificate and may be applied to American Herbalist Guild Certification as M.H. (Master Herbalist)**

### Level 3: "Masters of Buddhist Ayurvedic Sciences Degree" ("M.S. in Buddhist Ayurveda") - 2400 class hours / 160 trimester units 1250 Patient Consultations via Clinic Auditing of MP3 Audio or In-Person

| Course Titles   | Course Code | Total Units | Total Class Hours |
|---|-------------|-------------|-------------------|
| Western Medical Terminology III: Greek, Latin and Sanskrit Roots  | WS601       | 0.10        | 1.5               |
| Western Anatomy II: Drawing Parallels with Ayurveda & Chinese Medicine                                    | WS610       | 0.25        | 3.75              |
| Chemistry - Human Biochemistry for Non-Science Majors: Drawing Parallels with Ayurveda & Chinese Medicine | WS615       | 0.10        | 1.5               |
| Western Human Physiology: Drawing Parallels with Ayurveda & Chinese Medicine                              | WS620       | 0.25        | 3.75              |
| Mathematics for Non-Mathematicians IV: Modern and Ancient   | WS605       | 0.10        | 1.5               |
| Physics for Non-Physicists IV: Modern and Ancient   | WS610       | 0.10        | 1.5               |



*Ayurveda Healing Arts Institute*

|   |        |      |      |
|---|--------|------|------|
| Chemistry for Non-Chemists IV: Modern and Ancient   | WS620  | 0.10 | 1.5  |
| Biology for Non-Biologists IV: Modern and Ancient   | WS630  | 0.10 | 1.5  |
| Tibetan-Indian Ayurvedic Psychology for Non-Psychologists IV - Lorig: The Mind and Its Functions  | PSY610 | 0.10 | 1.5  |
| Philosophy for Non-Philosophers IV: Modern and Ancient  | PHL610 | 0.10 | 1.5  |
| Western Pathology: Drawing Parallels with Ayurveda & Chinese Medicine   | WS625  | 0.10 | 1.5  |
| Western Laboratory Findings Assessment: An Ayurvedic Perspective on Blood & Urine Analysis, X-Rays-Ultrasound-CAT-MRI-EKG, Hair Analysis  | WS630  | 0.10 | 1.5  |
| Research Methodology - Inquiry and Reasoning  | WS635  | 0.10 | 1.5  |
| Diagnosis: Assessment of Prakruti (Constitution) and Vikruti (Current State) III: Physical Assessment Skills/Constitutional Analysis: Pulse Diagnosis   | AYR620 | 0.10 | 1.5  |
| Diagnosis: Assessment of Metabolism and Digestion (Agni) III - Chinese and Tibetan Perspectives   | TCM630 | 0.10 | 1.5  |
| Pathology: Causes, Signs and Symptoms of Dosha Disorders III  | AYR625 | 0.10 | 1.5  |
| Pathology: Causes, Signs and Symptoms of Disorders of the Srotas (Channels and Meridians) III   | AYR650 | 0.10 | 1.5  |
| Traditional Chinese Medicine: An Ayurvedic Analysis of the Chinese Five Elements of TCM - Comparison and Contrast   | TCM601 | 0.10 | 1.5  |
| Diagnosis: Nidana-Panchakam II: Time & The Art of Clinical Assessment: Integrated Chinese and Ayurvedic Perspectives  | TCM655 | 0.10 | 1.5  |
| Pathology: Nidana-Panchakam III: Disease Classifications, Prognosis, Etiology: Integrated Chinese and Ayurvedic Perspectives  | TCM660 | 0.10 | 1.5  |
| Diagnosis: Nidana-Panchakam IV: Prodromal/Cardinal Signs/Symptoms, Therapeutic Trials, Disease Process: Integrated Chinese and Ayurvedic Perspectives   | TCM665 | 0.10 | 1.5  |
| Diagnosis: Nidana-Panchakam V: Samprapti -- The Stages of Disease Progression: Integrated Chinese and Ayurvedic Perspectives  | TCM670 | 0.10 | 1.5  |
| Diagnosis: Vedic Jyotish Astrology and Chinese Astrology -- Methods of Acquiring Psychological / Health Information and Tendencies  | AST608 | 0.10 | 1.5  |
| Diagnosis: Ashtavidha Pariksha III -The Eight Methods of Diagnosis - Focus Pulse and Tongue Diagnosis   | AYR685 | 0.10 | 1.5  |
| Diagnosis: Rugna Patrakam - Client Assessment III - An In-depth Ayurvedic Case Study Form: Record Keeping for the Clinical Herbalist  | AYR690 | 0.10 | 1.5  |
| Healthy Lifestyle - Daily and Seasonal Routines I - Tibetan Medicine Perspectives: Ayurveda-TCM Comparison: Lifestyle/Wellness Counseling   | SOC601 | 0.10 | 1.5  |
| Ayurvedic-Chinese Agni Karma (Moxa) and Rakta Moksha Chikitsa (Tactile Pathways of the Inner Pharmacy): Lifestyle/Wellness Counseling   | ACU624 | 0.10 | 1.5  |
| Ayurvedic Herbology VIII - Materia Medica - 25 Herbs  | HRB601 | 0.25 | 3.75 |
| Chinese Herbology V - Materia Medica - 108 Herbs examined from a Chinese and an Ayurvedic Energetic Perspective   | HRB602 | 1.00 | 15   |
| Chinese Herbology VI - Materia Medica - Dui Yao - 40 Herbs Synergistic Herb Pairs - The Ancient Chinese Art of Combining Pairs of Herbs   | HRB605 | 0.25 | 3.75 |
| Tibetan Herbology III - Materia Medica - 54 Herbs Shared with Ayurveda  | HRB603 | 0.25 | 3.75 |
| Western Herbology III - Materia Medica - 108 Herbs examined from an Ayurvedic and Chinese Energetic Perspective: Philosophy of Western Herbalism  | HRB604 | 0.50 | 7.5  |
| Ayurvedic Therapeutics IV - Kaya Chikitsa - Ayurvedic Remedies - 54 Rasa Shastra Herbal-Mineral-Metal-Gem Compounds   | HRB620 | 0.50 | 7.5  |
| Chinese Herbal Therapeutics IV - Kaya Chikitsa - TCM Remedies - 54 Herbal-Mineral Compounds   | HRB625 | 1.00 | 15   |
| Tibetan Herbal Therapeutics II - Kaya Chikitsa - Tibetan Himalayan Remedies from H.H. the Dalai Lama's Tibetan Medicine and Astro Institute - 10 Herbal Compounds analyzed from an integrated Indo-Sino-Tibetan Perspective | HRB626 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Heart Disease (Hrid Roga) according to 200 B.C. Charaka Samhita Siddhi Sthana (Skill) Chapter 9 and Charaka Samhita Chikitsa Sthana (Treatment) 26 and Sutra Sthana 17 - Level III   | HRB631 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Diabetes (Prameha - Madhu Meha) according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 6 and Sutra Sthana Chapter 17 - Level III                              | HRB632 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Multiple Sclerosis   | HRB633 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Chronic Fatigue Syndrome (Bala Kshaya and Oja-Kshaya)  | HRB634 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Arthritis (Ama Vata - Asthi, Sandhi and Majja Rogani), Gout (Rakta Pitta), Back Ache (Kati Shula) and Sciatica (Grudhrasi)   | HRB635 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Obesity  | HRB636 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Asthma (Swasa), Cough (Kasa), Bronchitis, Rhinitis, Sore Throat, Flu and the Common Cold according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 1 - Level III | HRB637 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Anxiety (Atattvabhinivesha), Panic and Depression  | HRB638 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western and Buddhist Remedies for <b>Anger (Krodha), Mania, Bipolar, Manic-Depression, Rage</b>   | HRB639 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Skin Problems (Dermatology - Twak Roga/Kushtha) according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 5 and Charaka Samhita Chikitsa Sthana (Treatment) 7 - Level III  | HRB640 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Pregnancy and Child Care - Pediatrics (Kumara Brutya)  | HRB641 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Female Reproductive Health (Artava - Rajah - Stanya - Vajeeekarana - Virilisation Therapy)   | HRB642 | 0.50 | 7.5  |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Constipation and Diarrhea (Atisara)   | HRB643 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Cancer (Arbuda and Gulma)   | HRB644 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Old Age - Geriatrics  | HRB645 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Miscellaneous Disease I   | HRB646 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Miscellaneous Disease II  | HRB647 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Hepatitis and Other Liver Diseases (Yakrit Roga)  | HRB648 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Otolaryngology (Eyes, Ears, Nose, Throat, Mouth)  | HRB649 | 0.25 | 3.75 |
| Counseling / Psychology IV - Integrated Chinese - Ayurvedic - Buddhist - Taoist - Western: Lifestyle/Wellness Counseling   | PSY601 | 0.50 | 7.5  |
| Pancha Karma Massage, Cleansing and Rejuvenation IV - Rasa Shastra Rasayanas - Potent Herbal-Mineral-Metal Gem Compounds   | PKM601 | 0.25 | 3.75 |
| Food as Medicine IV - Nutrition and Dietary Therapeutics: Drawing Parallels between Western, Ayurvedic & Chinese Medicine Systems  | NUT601 | 0.50 | 7.5  |
| Clinic-Ministerial V (Client Management Internship - Time the Intern spends with clients leading consultations - Far Surpassing NAMA Guidelines)   | CLN601 | 3.00 | 45   |
| <i>Amitabha</i> (Sanskrit: <i>Maha Sukhavati Vyuhah</i> ) <i>48 Vows Sutra</i> (Taisho No. 360) and <i>Amitayus Long Life Sutra</i> (Sanskrit: <i>Amitayurdhyana Sutra</i> Taisho No. 365) Study IV - With both Sanskrit and English texts   | SUT601 | 0.10 | 1.5  |
| <i>Bhaisajya Guru (Medicine Master Buddha) Sutra</i> (Sanskrit: <i>Bhagavato Bhaisajya Guru Vaidurya Prabhasya Purva Pranidhana Visheshha Vistara Sutra</i> ; Tibetan: 'Phags pa bcom ldan 'das sman gyi bla bai durya'i od kyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo -- Study IV - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - (Tibetan Tripitaka Toh. 504) Includes <i>Disasters of the Elements</i> - The Buddhas speaks limitless Dharmas, which are like medicines, to alleviate the illnesses of living beings. Medicine Master Buddha is honored as the foremost teacher in medicine, the king of medicine kings. He has vowed to quell disasters and lengthen life and has established the Vaiduray Pure Land in the East. This sutra contains his twelve great vows to help living beings and his mantra for healing |        |      |      |
| Advice from Lama Zopa Rinpoche for practices to do to avert "natural" disasters such as famines, flood, earthquakes, drought, etc. Include Practice of Prostrations to the 35 Confession Buddha's together with recitation of the names of the Medicine Buddhas. Includes chanting of the original Sanskrit text.  | SUT605 | 0.10 | 1.5  |



**Ayurveda Healing Arts Institute**

|  |        |      |      |
|--|--------|------|------|
| <b>Sanghata Sutra Dharma Paryaya Study IV (Taisho # 423, 424)</b> The <i>Sanghata Sutra</i> contains stories illustrating the power of invoking the bodhisattva wish; and the power of past and present actions to produce expansive results. Imbued with the blessings of the power of prayer invoked by Shakyamuni Buddha himself, recitation of this sutra produces a great mass of positive karma that can quickly ripen, even in this life. Just by hearing the Sanghata Sutra we accumulate inconceivable amounts of merit. In this way we take care of not only the wishes of this life but also those of future lives and become closer to liberation and finally enlightenment, when we gain the ability to free numberless sentient beings from all their suffering. MP3 recited by Lama Zopa Rinpoche. Although it was visited often and with great enthusiasm for centuries by Buddhists in India and Central Asia, the wondrous Sanghata was largely forgotten by Buddhists from the 11th century onwards, until very recently. In 2002, the text was re-introduced.  | SUT607 | 0.10 | 1.5  |
| <b>Shurangama Sutra Study IV - Repentance Ceremony - Purifying Karmas via Prostrations, Nama Japa, Offerings, Puja, Mantra, Yantra, Mandala - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</b>   | SUT610 | 0.50 | 7.5  |
| <b>Avatamsaka (Flower Adornment) Sutra Study IV (Sanskrit: Maha-Vaipulya-Buddha-Avatamsaka-Gandha-Vyuha-Sutra, Tibetan: sDong po bkod pa'i mdo) (Toh. 44) - Chapter 40 - King of Prayers (Sanskrit: Samantabhadra Charya [Arya Bhadra Charya Pranidhana Raja] Pranidhana, Tibetan: phag pa bzang po spyod pai smon lan gyi rgyal po) - Includes Sanskrit Syllabary - Taisho No. 278 - Known as the King of Kings of all Buddhist scriptures because of its profundity an length (700,000+ Chinese characters - translated from Sanskrit ~600 A.D.; 1600 pages in Cleary's English edition), this Sutra contains the most complete explanation of the Buddha's state and the Bodhisattva's quest for Awakening. As with most Mahayana scriptures, it treats Buddha not as merely a man of ancient India, but as a cosmic principle. Differing from the austere and non-theist Theravada scriptures, it is full of gods and goddesses, heavens, jewelled trees and spirit beings. The Avatamsaka became very influential in Tibet, China and Japan.</b>  | SUT620 | 3.00 | 45   |
| <b>Prajna Paramita (Heart) Sutra (Sanskrit: Prajnahridayasutra; Tibetan: Shes rab snying po'i mdo; Bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po) Study IV - Taisho No. 251 - The Heart of the Perfection of Wisdom Sutra has been translated into English from Sanskrit, Mandarin, and Tibetan versions consulting commentaries from India, China &amp; Tibet and previous good translations. The Heart Sutra is familiar to Buddhists everywhere. Includes MP3 by HH Dalai Lama. What makes this course special are the standless verses composed by the late Venerable Master Hsuan Hua to annotate each section of the sutra. The verses take their name from the line of the verse of the Sixth Patriarch Hui Neng that say, "The bright mirror has no stand." These standless verses, filled with the flavor of Chan meditation, delve into the deeper meanings of the sutra. The commentary of Master Hua, covering both the sutra text and his standless verses, is rich in classic definitions of terms and concepts and sprinkled with stories that both appeal to the people and the world of today and tomorrow</b> | SUT630 | 0.10 | 1.5  |
| <b>Ksitigarbha (Earth Store) Sutra Study III</b>   | SUT631 | 0.25 | 3.75 |
| <b>Three-fold Lotus (Dharma Flower) Sutra Study I (Sanskrit: Saddharma Pundarika Sutra, Chinese: Miao-fa-lien-hua-ching, Tibetan: Dam pa'i chos pad ma dkar po'i mdo [White Lotus of the Sacred Doctrine Scripture]: Tibetan Tripitaka Tangyur Toh. NE 113) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. T 262, 12, 277: Examines the Threefold Lotus Sutra -- Saddharma-Pundarika Sutra, The Sutra of Innumerable Beings, The Sutra of the Lotus Flower of the Wonderful Law, The Sutra of Meditation on the Bodhisattva Universal Virtue (Samantabhadra)</b>  | SUT632 | 0.50 | 7.5  |
| <b>Great Compassion Heart Dharani (Mantra) Sutra Study IV - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</b>   | SUT635 | 0.50 | 7.5  |
| <b>Vajra Prajna Paramita (Diamond Cutter) Sutra (Vajracchedika-Prajna-Paramita Sutra, Chinese: Chin-kang-pan-jop-lo-mi-ching) Study II - Taisho No. 235, Toh. NE 16. Translated by Kumarajiva: Next to the Heart Sutra (Taisho 11), Vajra Sutra is the most widely read sutra of the Prajnaparamita literature, and has been especially highly valued among Dhyana Samadhi Meditators (Chan or Zen). This Sutra, known also by its abbreviated title of Diamond Sutra, deals in detail with the concept that everything existing in the universe has without exception no substance and thus no 'self'. Vajra means diamond or adamantite and refers to anything solid or durable or stable and hence means victorious or supreme. Prajna is the perfect wisdom of a Buddha. Vajra is a Sanskrit word which defies translation because of its numerous connotations, but essentially vajra is an indestructible substance, usually represented by diamond. Vajra refers to the vajra mind, the vajra nature, and the vajra prajna.</b>   | SUT640 | 0.50 | 7.5  |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| <p><i>Vimalakirti Nirdesha Sutra</i> Study I (Sanskrit: <i>Vimalakirtinirdesa-sutra</i>, Chinese: Wéimójié suǒshuō jīng, 維摩詰所說經, <i>Wei-mo-chieh so-shuo ching</i>, Tibetan) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. T 475, Tibetan Toh. NE 176 - This scripture is considered one of the most profound, as well as literarily excellent of the Indian Mahāyāna sutras. <i>Vimalakirti</i> expounds the profound principle of Mahāyāna as opposed to lesser vehicle teachings, focusing on the explication of the meaning of non-duality. A significant aspect of the scripture is the fact that it is a teaching addressed to high-ranking Buddhist disciples through the mouth of the layman bodhisattva Vimalakirti, who expounds the doctrine of emptiness in depth, eventually resorting to silence. As a result a discussion of the profound teachings of the Mahayana unfolds between Vimalakirti and Manjushri. This Sutra is held in very high regard in Japan and China and reveals the true nature of planet Earth which is not seen by ordinary deluded beings.</p>                      | SUT645 | 0.50 | 7.5  |
| <p><i>Lankavatara Sutra</i> Study I (Sanskrit: <i>Laṅkāvatāra-sūtra</i>, Mandarin: Lèngqíé ābádūoluó bǎojīng, 楞伽阿跋多羅寶經, <i>Leng-chia a-pa-to-lo pao-ching</i>; Dàshèng rù lèngqíé jīng, 大乘入楞伽經, <i>Ta-sheng ju leng-chia ching</i>) - The Lèngqíé abaduoluo baojing; Called Descent to Lanka Scripture, Taisho No. T 670, K 159, Tibetan Toh. NE 107. Gopabhadra's 求那跋陀羅 partial translation of the sūtra (in around 443), which was the second of the four translations, and which has traditionally been highly regarded. Also abbreviated as 楞伽經 and 楞伽阿跋經. The original text is thought to have been put together around 400 CE; the Sanskrit text is extant. The naming of the sūtra comes from the indication of the Buddha's entry into Mt. Lāka (present-day Sri Lanka) to teach his doctrine. Research on the Laṅkāvatāra-sūtra was stimulated by its mention in connection with the Chan line associated with Bodhidharma 菩提達磨 and Huiké 慧可 in the Tang Biographies of Eminent Monks. The text's key doctrinal positions include the explanation of the two kinds of selflessness 二無我 and the four kinds of meditation 四禪.</p> | SUT647 | 0.25 | 3.75 |
| <p>Death and Dying and the <i>Tibetan Book of the Dead</i> - Part of Tibetan Ayurvedic Medicine Studies<br/><i>Eight Verses of Mind Training</i> (Tibetan: <i>Lojong</i>) or <i>The Eight Verses</i> (Tibetan: <i>Tsik-gye Mar</i>) by Dorje Seng-ge (1044- 1123) - Part of Tibetan Ayurvedic Medicine Studies: <i>Eight Verses of Thought Transformation</i> root text together with the practice of <i>The Everflowing Nectar of the Mahayana Thought Training</i> (a 1000-arm Chenrezig practice coupled with the eight verses): <i>The Everflowing Nectar of the Mahayana Thought Training Annihilating the Demon of the Self-Cherishing Mind</i>: Tibetan Root Text by Langri Geshe Tangpa Dorje Senghe, Translation by Lama Thubten Zopa Rinpoche. eight-verse teaching that contains the entire technique for transforming the mind into relative and absolute bodhichitta.</p>   | SUT644 | 0.50 | 7.5  |
| Tenets (Drupta) - Part of Tibetan Ayurvedic Medicine Studies   | SUT646 | 0.10 | 1.5  |
|  | SUT650 | 0.10 | 1.5  |
| Maitreya's <i>Seventy Topics</i> - Part of Tibetan Ayurvedic Medicine Studies  | SUT652 | 0.10 | 1.5  |
| <b>Vajrasattva</b> - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: <b>Confession of Downfalls: The Confession Sutra and Vajrasattva Practice</b> trans. & ed. by Brian Beresford: Contains two fundamental purification methods in Tibetan Buddhism: the Sutra of the Three Heaps and the visualizations and mantra recitation of Vajrasattva. Nagarjuna gives a commentary to the Sutra, and both practices are supplemented by commentaries from Geshe Ngawan Dhargyey, Geshe Rabten, Tubten Zopa Rinpoche, and Gegen Kyentse.   | SUT655 | 0.20 | 3    |
| Buddhist Tantra: <i>The Bliss of Inner Fire: The Heart Practice of the Six Yogas of Naropa</i> - Commentary by Lama Yeshe and Lama Tsong Khapa with H.H. the Dalai Lama's Commentary - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - The Tibetan tradition known as the Six Yogas of Naropa is one of the most popular tantric systems with six schools of Tibetan Buddhism. Structured and arranged by the eleventh-century Indian masters Tilopa and Naropa from various Buddhist tantric legacies, this system of yogic practice was carried to Tibet by Marpa the Translator a generation later. These "six yogas" -- inner heat (tummo) illusory body, clear light, consciousness transference, forceful projection, and bardo yoga -- continue to be one of the most important living meditation traditions in the Land of Snows.   | SUT660 | 0.25 | 3.75 |
| Deity Yoga via Lama Tsong-kha-pa's <i>Great Exposition of the Secret Mantra - The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics</i> - Commentary by H.H. the Dalai Lama - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SUT661 | 0.25 | 3.75 |
| 200 B.C. Charaka's <i>Charak Samhita</i> (Tibetan: <i>Tsa-ra-ka sde-brgyad</i> ) Brihat Trayi Sutra Study IV - compiled by Charaka, the author of Yoga Sutras of Patanjali - the most important Sanskrit text of the Yoga tradition of meditation and exercise, Charaka meant wanderer and he was a wandering itinerant renunciate mendicant Yogi Ayurveda physician who compiled the teachings of Agnivesha. Based on the P.V. Sharma 1994 English translation.   | SUT665 | 0.25 | 3.75 |
| 225 B.C. to 401 A.D. Arya Bhikshu Nagarjuna's (Tibetan: kLu-sgrub) <i>Sushruta Samhita</i> Brihat Trayi Sutra Study IV - According to ancient Indian doctor Dalhana, Buddhist monk Nagarjuna Bodhisattva of Nalanda Monastic University is the redactor (compiler) of the <i>Sushrut Samhita</i> , one of the three most important Sanskrit texts of Ayurveda. This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses.  | SUT670 | 3.00 | 45   |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| 550 A.D. Vagbhata's (Tibetan: Pha-gol) <i>Astanga Hridaya Samhita</i> (Tibetan: <i>Yan-lag brgyad pa'l snin-po bsdus-pa zes bya-ba</i> ) of the Tibetan Tanjur Tripitaka and Indian Brihat Trayi Sutra Study IV - This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses. The famous Ayurvedic physician of the sixth century, Vagbhata was a Buddhist layman (Upasaka) who worshiped Avalokiteshvara (Chenrezig, Guanyin), Bhaisajyaguru (Medicine Buddha Tara, and followed the Madhyama Marga (middle path) philosophy of the Monk Nagarjuna Bodhisattva of Nalanda Monastery University. In medicine, this text was respected in not only India, but in Tibet, China and Nepal. | SUT675 | 1.00 | 15   |
| 700 A.D. Tibetan Medicine <i>Four Medical Tantras</i> (Tibetan: <i>rGyud-bzhi</i> or <i>Rgyud-bzi</i> , Sanskrit: <i>Amrita Astanga Guhyopadesha Tantra</i> ) of the Tanjur Tripitaka Study II - Part of Tibetan Ayurvedic Medicine Studies - Based on Vaidya Bhagwan Dash's <i>Encyclopedia of Tibetan Medicine</i> - a Tibetan to English translation with comparison to the Sanskrit of <i>Astanga Hridaya</i> . Based in part on Vagbhata's <i>Astanga Hridaya</i> . The text was spoken by an emanation body of the Medicine Master Buddha (Bhaisajya Guru Tathagata).  | SUT680 | 1.00 | 15   |
| 1300 A.D. <i>Sharngadhara Samhita</i> Laghu Trayi Sutra Study IV   | SUT685 | 0.25 | 3.75 |
| 700 A.D. <i>Madhava Nidanam</i> Laghu Trayi Sutra Study IV   | SUT688 | 0.25 | 3.75 |
| 100 A.D. <i>Kashyapa Samhita</i> Sutra Study II  | SUT689 | 0.25 | 3.75 |
| 1500 A.D. Bhavamishra's <i>Bhavaprakasha</i> Laghu Trayi Sutra Study IV  | SUT690 | 0.50 | 7.5  |
| 1600 A.D. Muslim (Mogul) Ayurveda <i>Saukhyam of Todarananda Sutra</i> Study I   | SUT691 | 0.50 | 7.5  |
| Introduction to Five Chinese Medicine and Philosophy Classics - Tao Te Ching, Zhuang Zi, Confucius, Huang Di Nei Jing, Jin Gui Yao Lue, Shang Han Lun and Wen Bing Xue - Chinese Sutra Study I   | SUT695 | 1.00 | 15   |
| Independent Sutra Study Section III - Individual, independent study. Course content to be arranged between instructor and student.   | SUT695 | 0.25 | 3.75 |
| The <i>Ramayana</i> and the <i>Bhagavad Gita</i> Sutra Study III - With English texts  | SUT600 | 0.10 | 1.5  |
| Sanskrit Level X: Devanagari Alphabet Reading and Writing  | SKT601 | 0.25 | 3.75 |
| Sanskrit Level XI: Sanskrit Mantras  | SKT604 | 0.25 | 3.75 |
| Sanskrit Level XII: Ayurvedic-Buddhist-Yogic-Hindu Words and Definitions   | SKT605 | 0.25 | 3.75 |
| Great Compassion Dharani (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT610 | 0.25 | 3.75 |
| Great Compassion (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT611 | 0.25 | 3.75 |
| Great Compassion (Avalokiteshvara) Bodhisattva Nama Japa Sanskrit Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT630 | 0.10 | 1.5  |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT635 | 0.25 | 3.75 |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT636 | 0.10 | 1.5  |
| Shurangama (Ultimately Stable) Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT640 | 1.00 | 15   |
| Shurangama (Ultimately Stable) Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT641 | 1.00 | 15   |
| Amitabha Nama Japa (Amitofou) Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT650 | 0.10 | 1.5  |



## Ayurveda Healing Arts Institute

|   |        |             |            |
|---|--------|-------------|------------|
| History of Medicine and Religion V - Biographies of Great Scientists, Philosophers and Personages: History of World Science and Philosophy  | HIS601 | 0.25        | 3.75       |
| Buddhist Vinaya, Tantric Samaya Vows and Yogic Yama Niyama Moral Precepts III - According to Lama Tsongkhapa - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies                           | VIN601 | 0.25        | 3.75       |
| Understanding Buddhist Ethics: <i>The Brahma Net Sutra</i> and <i>Sutra in Forty-Two Sections</i> (Sanskrit: <i>Arya-Dva-chatvarimshat-Khanda-Sutra</i> ) - Taisho Number T. 784, , Toh. NE 359A - II | VIN610 | 0.25        | 3.75       |
| English V: Thesis on Buddhist Healing Ayurveda Sciences   | ENG601 | 0.10        | 1.5        |
| Personal Development and Professionalism II   | BIZ601 | 0.10        | 1.5        |
| Informed Consent and Disclosure II  | BIZ602 | 0.10        | 1.5        |
| Scope of Practice for Ayurveda Practitioners II   | BIZ603 | 0.10        | 1.5        |
| Legal and Legislative Issues for Ayurveda Practitioners II - Starting your own Buddhist Ayurveda Church as a 501(c)3 Religious Association  | BIZ604 | 0.10        | 1.5        |
| Basic Small Business - Church-Temple Management II  | BIZ605 | 0.10        | 1.5        |
| Promoting and Marketing Your Practice II - Understanding Web, Search Engines Placement Trick, Tips and Techniques   | BIZ606 | 0.10        | 1.5        |
|   |        | <b>40.0</b> | <b>600</b> |

|  |                        |                    |
|--|------------------------|--------------------|
| <b>Level 3: "Masters of Buddhist Ayurvedic Sciences Degree" ("M.S. in Buddhist Ayurveda") 2400 class hours / 160 trimester units</b> | <b>160.00</b>          | <b>2400</b>        |
| <b>Upon Graduation from Level 3: M.S. you will have achieved:</b>  | <b>Trimester Units</b> | <b>Class Hours</b> |

**NOTE: The 2,400 class hours / 160 trimester units of the Level 3 M.S. Program includes the previously completed 1800 class hours / 120 trimester units of the Level 2-B Master Ayurvedic Herbalist (M.A.H.) / B.S. Degree Program. In other words, the 1800 class hours of audio lecture study completed in the M.A.H. / B.S. Degree apply to the cumulative 2400 hours of the M.S. in Buddhist Ayurveda Degree.**

**REQUIRED TO LISTEN TO OVER 1250 PATIENT CONSULTATIONS IN LEVEL 3 M.S. Buddhist Ayurveda Diploma**

### Level 4: "Doctorate of Buddhist Ayurvedic Sciences Degree" ("Ph.D. in Buddhist Ayurveda") - 3000 class hours / 200 trimester units 1500 Patient Consultations via Clinic Auditing of MP3 Audio or In-Person

| Course Titles   | Course Code | Total Units | Total Class Hours |
|---|-------------|-------------|-------------------|
| Western Medical Terminology III: Greek, Latin and Sanskrit Roots  | WS701       | 0.10        | 1.5               |
| Western Anatomy II: Drawing Parallels with Ayurveda & Chinese Medicine                                    | WS710       | 0.20        | 3                 |
| Chemistry - Human Biochemistry for Non-Science Majors: Drawing Parallels with Ayurveda & Chinese Medicine | WS715       | 0.10        | 1.5               |
| Western Human Physiology: Drawing Parallels with Ayurveda & Chinese Medicine                              | WS720       | 0.20        | 3                 |
| Mathematics for Non-Mathematicians V: Modern and Ancient  | WS705       | 0.10        | 1.5               |
| Physics for Non-Physicists V: Modern and Ancient  | WS710       | 0.10        | 1.5               |
| Chemistry for Non-Chemists V: Modern and Ancient  | WS720       | 0.10        | 1.5               |
| Biology for Non-Biologists V: Modern and Ancient  | WS730       | 0.10        | 1.5               |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| Modern Psychology for Non-Psychologists V  | PSY710 | 0.10 | 1.5  |
| Philosophy for Non-Philosophers V: Modern and Ancient  | PHL710 | 0.10 | 1.5  |
| Western Pathology: Drawing Parallels with Ayurveda & Chinese Medicine  | WS725  | 0.10 | 1.5  |
| Western Laboratory Findings Assessment: An Ayurvedic Perspective on Blood & Urine Analysis, X-Rays-<br>Ultrasound-CAT-MRI-EKG, Hair Analysis   | WS730  | 0.10 | 1.5  |
| Research Methodology - Inquiry and Reasoning   | WS735  | 0.10 | 1.5  |
| Diagnosis: Assessment of Prakruti (Constitution) and Vikruti (Current State) III: Physical Assessment<br>Skills/Constitutional Analysis: Pulse Diagnosis   | AYR720 | 0.10 | 1.5  |
| Diagnosis: Assessment of Metabolism and Digestion (Agni) III - Chinese and Tibetan Perspectives  | TCM730 | 0.10 | 1.5  |
| Pathology: Causes, Signs and Symptoms of Dosha Disorders III   | AYR725 | 0.10 | 1.5  |
| Pathology: Causes, Signs and Symptoms of Disorders of the Srotas (Channels and Meridians) III  | AYR750 | 0.10 | 1.5  |
| Traditional Chinese Medicine: An Ayurvedic Analysis of the Chinese Five Elements of TCM - Comparison and<br>Contrast   | TCM701 | 0.10 | 1.5  |
| Diagnosis: Nidana-Panchakam II: Time & The Art of Clinical Assessment: Integrated Chinese and Ayurvedic<br>Perspectives  | TCM755 | 0.10 | 1.5  |
| Pathology: Nidana-Panchakam III: Disease Classifications, Prognosis, Etiology: Integrated Chinese and Ayurvedic<br>Perspectives  | TCM770 | 0.10 | 1.5  |
| Diagnosis: Nidana-Panchakam IV: Prodromal/Cardinal Signs/Symptoms, Therapeutic Trials, Disease Process:<br>Integrated Chinese and Ayurvedic Perspectives   | TCM775 | 0.10 | 1.5  |
| Diagnosis: Nidana-Panchakam V: Samprapti -- The Stages of Disease Progression: Integrated Chinese and<br>Ayurvedic Perspectives  | TCM770 | 0.10 | 1.5  |
| Diagnosis: Vedic Jyotish Astrology and Chinese Astrology -- Methods of Acquiring Psychological / Health<br>Information and Tendencies  | AST708 | 0.10 | 1.5  |
| Diagnosis: Ashtavidha Pariksha III -The Eight Methods of Diagnosis - Focus Pulse and Tongue Diagnosis  | AYR785 | 0.10 | 1.5  |
| Diagnosis: Rugna Patrakam - Client Assessment III - An In-depth Ayurvedic Case Study Form: Record Keeping for<br>the Clinical Herbalist  | AYR790 | 0.10 | 1.5  |
| Healthy Lifestyle - Daily and Seasonal Routines I - Tibetan Medicine Perspectives: Ayurveda-TCM Comparison:<br>Lifestyle/Wellness Counseling   | SOC701 | 0.10 | 1.5  |
| Ayurvedic-Chinese Agni Karma (Moxa) and Rakta Moksha Chikitsa (Tactile Pathways of the Inner Pharmacy):<br>Lifestyle/Wellness Counseling   | ACU724 | 0.10 | 1.5  |
| Ayurvedic Herbology VIII - Materia Medica - 25 Herbs   | HRB701 | 0.50 | 7.5  |
| Chinese Herbology V - Materia Medica - 108 Herbs examined from a Chinese and an Ayurvedic Energetic<br>Perspective   | HRB702 | 1.00 | 15   |
| Chinese Herbology VI - Materia Medica - Dui Yao - 40 Herbs Synergistic Herb Pairs - The Ancient Chinese Art of<br>Combining Pairs of Herbs   | HRB705 | 0.25 | 3.75 |
| Tibetan Herbology III - Materia Medica - 54 Herbs Shared with Ayurveda   | HRB703 | 0.50 | 7.5  |
| Western Herbology III - Materia Medica - 108 Herbs examined from an Ayurvedic and Chinese Energetic<br>Perspective: Philosophy of Western Herbalism  | HRB704 | 0.50 | 7.5  |
| Ayurvedic Therapeutics IV - Kaya Chikitsa - Ayurvedic Remedies - 54 Rasa Shastra Herbal-Mineral-Metal-Gem<br>Compounds   | HRB720 | 0.25 | 3.75 |
| Chinese Herbal Therapeutics IV - Kaya Chikitsa - TCM Remedies - 54 Herbal-Mineral Compounds  | HRB725 | 1.00 | 15   |
| Tibetan Herbal Therapeutics II - Kaya Chikitsa - Tibetan Himalayan Remedies from H.H. the Dalai Lama's Tibetan<br>Medicine and Astro Institute - 10 Herbal Compounds analyzed from an integrated Indo-Sino-Tibetan Perspective | HRB727 | 0.25 | 3.75 |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Heart Disease (Hrid Roga) according to 200 B.C. Charaka Samhita Siddhi Sthana (Skill) Chapter 9 and Charaka Samhita Chikitsa Sthana (Treatment) 26 and Sutra Sthana 17 - Level IV   | HRB731 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Diabetes (Prameha - Madhu Meha) according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 6 and Sutra Sthana 17 - Level IV                                      | HRB732 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Multiple Sclerosis  | HRB733 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Chronic Fatigue Syndrome (Bala Kshaya and Oja-Kshaya)   | HRB734 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Arthritis (Ama Vata - Asthi, Sandhi and Majja Rogani), Gout (Rakta Pitta), Back Ache (Kati Shula) and Sciatica (Grudhrasi)  | HRB735 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Obesity   | HRB736 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Asthma (Swasa), Cough (Kasa), Bronchitis, Rhinitis, Sore Throat, Flu and the Common Cold according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 4 and Charaka Samhita Chikitsa Sthana (Treatment) Chapter 1 - Level IV | HRB737 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Anxiety (Atattvabhinivesha), Panic and Depression   | HRB738 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western and Buddhist Remedies for <b>Anger (Krodha), Mania, Bipolar, Manic-Depression, Rage</b>  | HRB739 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Skin Problems (Dermatology - Twak Roga/Kushtha) according to 200 B.C. Charaka Samhita Nidana Sthana (Diagnosis) Chapter 5 and Charaka Samhita Chikitsa Sthana (Treatment) 7 - Level IV  | HRB740 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Pregnancy and Child Care - Pediatrics (Kumara Brutya)   | HRB741 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Female Reproductive Health (Artava - Rajah - Stanya - Vajeekarana - Virilisation Therapy)   | HRB742 | 0.50 | 7.5  |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Constipation and Diarrhea (Atisara)   | HRB743 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Cancer (Arbuda and Gulma)   | HRB744 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Old Age - Geriatrics  | HRB745 | 0.50 | 7.5  |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Miscellaneous Disease III   | HRB746 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Miscellaneous Disease IV  | HRB747 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Hepatitis and Other Liver Diseases (Yakrit Roga)  | HRB748 | 0.25 | 3.75 |
| One-Earth Therapeutics - Kaya Chikitsa - Integrated Ayurvedic-Chinese-Western Remedies for Otolaryngology (Eyes, Ears, Nose, Throat, Mouth)  | HRB749 | 0.50 | 7.5  |
| Counseling / Psychology IV - Integrated Chinese - Ayurvedic - Buddhist - Taoist - Western: Lifestyle/Wellness Counseling   | PSY701 | 0.25 | 3.75 |
| Pancha Karma Massage, Cleansing and Rejuvenation IV - Rasa Shastra Rasayanans - Potent Herbal-Mineral-Metal Gem Compounds  | PKM701 | 0.25 | 3.75 |
| Food as Medicine IV - Nutrition and Dietary Therapeutics: Drawing Parallels between Western, Ayurvedic & Chinese Medicine Systems  | NUT701 | 0.25 | 3.75 |
| Clinic-Ministerial V (Client Management Internship - Time the Intern spends with clients leading consultations - Far Surpassing NAMA Guidelines)   | CLN701 | 2.00 | 30   |
| <i>Amitabha</i> (Sanskrit: <i>Maha Sukhavati Vyuha</i> ) 48 Vows Sutra (Taisho No. 360) and <i>Amitayus Long Life Sutra</i> (Sanskrit: <i>Amitayurdhyana Sutra</i> Taisho No. 365) Study V - With both Sanskrit and English texts  | SUT701 | 0.10 | 1.5  |
| <i>Bhaisajya Guru (Medicine Master Buddha) Sutra</i> (Sanskrit: <i>Bhagavato Bhaisajya Guru Vaidurya Prabhasya Purva Pranidhana Vishesha Vistara Sutra</i> ; Tibetan: 'Phags pa bcom ldan 'das sman gyi bla bai durya'i od kyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo -- Study V - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - (Tibetan Tripitaka Toh. 504) Includes <i>Disasters of the Elements</i> - The Buddhas speaks limitless Dharmas, which are like medicines, to alleviate the illnesses of living beings. Medicine Master Buddha is honored as the foremost teacher in medicine, the king of medicine kings. He has vowed to quell disasters and lengthen life and has established the Vaiduray Pure Land in the East. This sutra contains his twelve great vows to help living beings and his mantra for healing   |        |      |      |
| Advice from Lama Zopa Rinpoche for practices to do to avert "natural" disasters such as famines, flood, earthquakes, drought, etc. Include Practice of Prostrations to the 35 Confession Buddha's together with recitation of the names of the Medicine Buddhas. Includes chanting of the original Sanskrit text.  | SUT705 | 0.10 | 1.5  |
| <i>Sanghata Sutra Dharma Paryaya</i> Study V (Taisho # 423, 424) The <i>Sanghata Sutra</i> contains stories illustrating the power of invoking the bodhisattva wish; and the power of past and present actions to produce expansive results. Imbued with the blessings of the power of prayer invoked by Shakyamuni Buddha himself, recitation of this sutra produces a great mass of positive karma that can quickly ripen, even in this life. Just by hearing the <i>Sanghata Sutra</i> we accumulate inconceivable amounts of merit. In this way we take care of not only the wishes of this life but also those of future lives and become closer to liberation and finally enlightenment, when we gain the ability to free numberless sentient beings from all their suffering. MP3 recited by Lama Zopa Rinpoche. Although it was visited often and with great enthusiasm for centuries by Buddhists in India and Central Asia, the wondrous <i>Sanghata</i> was largely forgotten by Buddhists from the 11th century onwards, until very recently. In 2002, the text was re-introduced. | SUT707 | 0.10 | 1.5  |
| Shurangama Sutra Study IV - Repentance Ceremony - Purifying Karmas via Prostrations, Nama Japa, Offerings, Puja, Mantra, Yantra, Mandala - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SUT710 | 1.00 | 15   |



Ayurveda Healing Arts Institute

|  |        |      |       |
|--|--------|------|-------|
| <p><i>Avatamsaka (Flower Adornment) Sutra</i> Study V (Sanskrit: <i>Maha-Vaipulya-Buddha-Avatamsaka-Gandha-Vyuha-Sutra</i>, Tibetan: <i>sDong po bkod pa'i mdo</i>) (Toh. 44) - Chapter 40 - King of Prayers (Sanskrit: Samantabhadra Charya [Arya Bhadra Charya Pranidhana Raja] Pranidhana, Tibetan: phag pa bzang po spyod pai smon lan gyi rgyal po) - Includes Sanskrit Syllabary - Taisho No. 278 - Known as the King of Kings of all Buddhist scriptures because of its profundity an length (700,000+ Chinese characters - translated from Sanskrit ~600 A.D.; 1600 pages in Cleary's English edition), this Sutra contains the most complete explanation of the Buddha's state and the Bodhisattva's quest for Awakening. As with most Mahayana scriptures, it treats Buddha not as merely a man of ancient India, but as a cosmic principle. Differing from the austere and non-theist Theravada scriptures, it is full of gods and goddesses, heavens, jewelled trees and spirit beings. The Avatamsaka became very influential in Tibet, China and Japan.</p>  | SUT720 | 2.00 | 30    |
| <p><i>Prajna Paramita (Heart) Sutra</i> (Sanskrit: Prajñāradayasūtra; Tibetan: Shes rab snying po'i mdo; Bcom Idan 'das ma shes rab kyi pha rol tu phyin pa'i snying po) Study V - Taisho No. 251 - <i>The Heart of the Perfection of Wisdom Sutra</i> has been translated into English from Sanskrit, Mandarin, and Tibetan versions consulting commentaries from India, China &amp; Tibet and previous good translations. The Heart Sutra is familiar to Buddhists everywhere. Includes MP3 by HH Dalai Lama. What makes this course special are the standless verses composed by the late Venerable Master Hsuan Hua to annotate each section of the sutra. The verses take their name from the line of the verse of the Sixth Patriarch Hui Neng that say, "The bright mirror has no stand." These standless verses, filled with the flavor of Chan meditation, delve into the deeper meanings of the sutra. The commentary of Master Hua, covering both the sutra text and his standless verses, is rich in classic definitions of terms and concepts and sprinkled with stories that both appeal to the people and the world of today and tomorrow</p> | SUT730 | 0.25 | 3.75  |
| <p><i>Three-fold Lotus (Dharma Flower) Sutra</i> Study I (Sanskrit: <i>Saddharma Pundarika Sutra</i>, Chinese: <i>Miao-fa-lien-hua-ching</i>, Tibetan: <i>Dam pa'i chos pad ma dkar po'i mdo</i> [<i>White Lotus of the Sacred Doctrine Scripture</i>]): Tibetan Tripitaka Tangyur Toh. NE 113) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. T 262, 12, 277: Examines the Threefold Lotus Sutra -- Saddharma-Pundarika Sutra, The Sutra of Innumerable Beings, The Sutra of the Lotus Flower of the Wonderful Law, The Sutra of Meditation on the Bodhisattva Universal Virtue (Samantabhadra)</p>  | SUT731 | 0.25 | 3.75  |
| <p>Great Compassion Heart Dharani (Mantra) Sutra Study IV - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT732 | 3.25 | 48.75 |
| <p>Great Compassion Heart Dharani (Mantra) Sutra Study IV - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies</p>   | SUT735 | 0.50 | 7.5   |
| <p><i>Vajra Prajna Paramita (Diamond Cutter) Sutra</i> (Vajracchedika-Prajna-Paramita Sutra, Chinese: Chin-kang-pan-jo-po-lo-mi-ching) Study III - Taisho No. 235, Toh. NE 16. Translated by Kumarajiva: Next to the <i>Heart Sutra</i> (Taisho 11), Vajra Sutra is the most widely read sutra of the Prajnaparamita literature, and has been especially highly valued among Dhyana Samadhi Meditators (Ch'an and Zen). This Sutra, known also by its abbreviated title of Diamond Sutra, deals in detail with the concept that everything existing in the universe has without exception no substance and thus no 'self'. Vajra means diamond or adamant and refers to anything solid or durable or stable and hence means victorious or supreme. Prajna is the perfect wisdom of a Buddha. Vajra is a Sanskrit word which defies translation because of its numerous connotations, but essentially vajra is an indestructible substance, usually represented by diamond. Vajra refers to the vajra mind, the vajra nature, and the vajra prajna.</p>   | SUT740 | 0.25 | 3.75  |
| <p><i>Vimalakirti Nirdesha Sutra</i> Study II (Sanskrit: <i>Vimalakirtinirdesa-sutra</i>, Chinese: Wéimójié suǒshuō jīng, 維摩詰所說經, <i>Wei-mo-chieh so-shuo ching</i>, Tibetan) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies - Taisho No. T 475, Tibetan Toh. NE 176 - This scripture is considered one of the most profound, as well as literarily excellent of the Indian Mahāyāna sutras. <i>Vimalakirti</i> expounds the profound principle of Mahāyāna as opposed to lesser vehicle teachings, focusing on the explication of the meaning of non-duality. A significant aspect of the scripture is the fact that it is a teaching addressed to high-ranking Buddhist disciples through the mouth of the layman bodhisattva Vimalakīrti, who expounds the doctrine of emptiness in depth, eventually resorting to silence. As a result a discussion of the profound teachings of the Mahayana unfolds between Vimalakīrti and Manjushri. This Sutra is held in very high regard in Japan and China and reveals the true nature of planet Earth which is not seen by ordinary deluded beings.</p>   | SUT745 | 0.25 | 3.75  |



Ayurveda Healing Arts Institute

|   |        |      |      |
|---|--------|------|------|
| <i>Lankavatara Sutra</i> Study II (Sanskrit: <i>Lankāvatāra-sūtra</i> , Mandarin: Lèngqié ābáduólúo bǎojiāng, 楞伽阿跋多羅寶經, <i>Leng-chia a-pa-to-lo pao-ching</i> ; Dàshèng rù lèngqié jīng, 大乘入楞伽經, <i>Ta-sheng ju leng-chia ching</i> ) - The Lengqie abaduoluo baojing; four fasc., Taisho No. T 670, K 159, Tibetan Toh. NE 107. Gqabhadra's 求那跋陀羅 partial translation of the sūtra (in around 443), which was the second of the four translations, and which has traditionally been highly regarded. Als abbreviated as 楞伽經 and 楞伽阿跋經. The original text is thought to have been put together around 400 CE; the Sanskrit text is extant. Th naming of the sūtra comes from the indication of the Buddha's entry into Mt. Lāka (present-day Sri Lanka) to teach his doctrine. Research on the Lankāvatāra-sūtra was stimulated by its mention in connection with the Chan line associated with Bodhidharma 菩提達磨 and Huike 慧可在 the Tang Biographies of Eminent Monks. The text's key doctrinal positions include the explanation of the two kinds of selflessness: 無我 and the four kinds of meditation 四種禪. | SUT747 | 0.25 | 3.75 |
| Great White Canopy Goddess: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana   | SUT753 | 0.10 | 1.5  |
| Namgyalma: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana  | SUT754 | 0.10 | 1.5  |
| Orange Manjushri: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana   | SUT755 | 0.10 | 1.5  |
| Chod: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana   | SUT756 | 0.10 | 1.5  |
| Vajrayogini: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana  | SUT757 | 0.10 | 1.5  |
| Five Dhyana Buddhas: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana  | SUT758 | 0.10 | 1.5  |
| Vajrapani Bodhisattva Za Chog Brahma Rahula Sadhana: A Commentary on "A Spears Length to Sunset" Tantric Puja - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana  | SUT759 | 0.10 | 1.5  |
| Female Buddhas: A Commentary on the Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Short Daily Practice Sadhana   | SUT760 | 0.10 | 1.5  |
| Yoga Tantra via Lama Tsong-kha-pa's <i>Great Exposition of the Secret Mantra - The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics</i> - Commentary by H.H. the Dalai Lama - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies. In order to keep the Tantric teachings of the Buddha pure and of the most benefit for practitioners, one must have received empowerment in order to properly engage in any of the practice in this course.   | SUT761 | 0.50 | 7.5  |
| <i>Essence of the Nectar of the Great Secret</i> : A Commentary to the Grounds and Paths of Secret Mantra by Kirti Lobsang Trinle - Extremely Abbreviated Tsog Offering - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SUT762 | 1.00 | 15   |
| Sacred Words of Lord Akshobhya: A Commentary to the Two Stages of the <i>Guhyasamaja Tantra</i> by Aku Sherab Gyatso - (Sanskrit: Sarva-Tathagata Kaya-Vak-Chitta Rahasya Guhya-Samaja Nama-Maha-Kalpa Raja) - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: (Tibetan Toh. 442) Guhyasamaja Short Daily Practice Sadhana  | SUT763 | 1.00 | 15   |
| Sacred Words of Vajrayogini (Varja Yogini): A Commentary Vajra-Yogini Tantra - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies: Vajrayogini Short Daily Practice Sadhana   | SUT764 | 0.10 | 1.5  |
| 200 B.C. Charaka's <i>Charak Samhita</i> (Tibetan: <i>Tsa-ra-ka sde-brgyad</i> ) Brihat Trayi Sutra Study IV - compiled by Caraka, the author of Yoga Sutras of Patanjali - the most important Sanskrit text of the Yoga tradition of meditation and exercise, Charaka mean wanderer and he was a wandering itinerant renunciate mendicant Yogi Ayurveda physician who compiled the teachings of Agnivesha. Based on the P.V. Sharma 1994 English translation.  | SUT765 | 0.10 | 1.5  |
| 225 B.C. to 401 A.D. Arya Bhikshu Nagarjuna's (Tibetan: kLu-sgrub) <i>Sushruta Samhita</i> Brihat Trayi Sutra Study V - According to ancient Indian doctor Dalhana, Buddhist monk Nagarjuna Bodhisattva of Nalanda Monastic University is the redactor (compiler) of the <i>Sushrut Samhita</i> , one of the three most important Sanskrit texts of Ayurveda. This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses.  | SUT770 | 1.00 | 15   |
| 550 A.D. Vagbhata's (Tibetan: Pha-gol) <i>Astanga Hridaya Samhita</i> (Tibetan: <i>Yan-lag brgyad pa'l snin-po bsdus-pa zes bya-ba</i> ) and Samgraha of the Tibetan Tanjur Tripitaka and Indian Brihat Trayi Sutra Study V - This course examines material from the most recent English translations from the Sanskrit and also look at some key Sanskrit verses. The famous Ayurvedic physician of the sixth century, Vagbhata was a Buddhist layman (Upasaka) who worshiped Avalokiteshvara (Chenrezig, Guanyin), Bhaisajyaguru (Medicine Buddha), Tara, and followed the Madhyama Marga (middle path) philosophy of the Monk Nagarjuna Bodhisattva of Naland Monastery University. In medicine, this text was respected in not only India, but in Tibet, China and Nepal.   | SUT775 | 3.00 | 45   |
| 700 A.D. Tibetan Medicine <i>Four Medical Tantras</i> (Tibetan: <i>rGyud-bzhi</i> or <i>Rgyud-bzi</i> , Sanskrit: <i>Amrita Astanga Guhyopadesha Tantra</i> ) of the Tanjur Tripitaka Study III - Part of Tibetan Ayurvedic Medicine Studies - Based on Vaidya Bhagwan Dash's <i>Encyclopedia of Tibetan Medicine</i> - a Tibetan to English translation with comparison to the Sanskrit <i>Astanga Hridayam</i> . Based in part on Vagbhata's <i>Astanga Hridaya</i> . The text was spoken by an emanation body of the Medicine Master Buddha (Bhaisajya Guru Tathagata).  | SUT780 | 1.50 | 22.5 |
| 1300 A.D. Sharnghadhara Samhita Laghu Trayi Sutra Study IV  | SUT785 | 0.20 | 3    |
| 700 A.D. Madhava Nidanam Laghu Trayi Sutra Study IV   | SUT788 | 0.20 | 3    |



Ayurveda Healing Arts Institute

|  |        |      |      |
|--|--------|------|------|
| 100 A.D. Kashyapa Samhita Sutra Study II   | SUT789 | 0.20 | 3    |
| 1500 A.D. Bhavamishra's Bhavaprakasha Laghu Trayi Sutra Study IV   | SUT790 | 0.20 | 3    |
| 1600 A.D. Muslim (Mogul) Ayurveda Saukhyam of Toderananda Sutra Study I  | SUT791 | 0.20 | 3    |
| Introduction to Five Chinese Medicine and Philosophy Classics - Tao Te Ching, Zhuang Zi, Confucius, Huang Di   |        |      |      |
| Nei Jing, Jin Gui Yao Lue, Shang Han Lun and Wen Bing Xue - Chinese Sutra Study I  | SUT795 | 0.25 | 3.75 |
| Independent Sutra Study Section III - Individual, independent study. Course content to be arranged between instructor and student.   | SUT595 | 0.25 | 3.75 |
| Sanskrit Level X: Devanagari Alphabet Reading and Writing  | SKT701 | 0.25 | 3.75 |
| Sanskrit Level XI: Sanskrit Mantras  | SKT704 | 0.25 | 3.75 |
| Sanskrit Level XII: Ayurvedic-Buddhist-Yogic-Hindu Words and Definitions   | SKT705 | 0.25 | 3.75 |
| Great Compassion Dharani (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT710 | 0.25 | 3.75 |
| Great Compassion (Maha Karuna or Da Bei Jiu) Sanskrit Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT711 | 0.25 | 3.75 |
| Great Compassion (Avalokiteshvara) Bodhisattva Nama Japa Sanskrit Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT730 | 0.10 | 1.5  |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT735 | 0.10 | 1.5  |
| 42 Hands and Eyes of Guan Yin's True Words Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT737 | 0.10 | 1.5  |
| Shurangama (Ultimately Stable) Mantra Study III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT740 | 0.25 | 3.75 |
| Shurangama (Ultimately Stable) Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies  | SKT741 | 0.20 | 3    |
| Amitabha Nama Japa (Amitofou) Mantra Memorization III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | SKT750 | 0.20 | 3    |
| History of Medicine and Religion VI - Biographies of Great Scientists, Philosophers and Personages: History of World Science and Philosophy  | HIS701 | 0.25 | 3.75 |
| Buddhist Vinaya, Tantric Samaya Vows and Yogic Yama Niyama Moral Precepts III - Buddhist Tantra - Part of Tibetan Ayurvedic Medicine Studies   | VIN701 | 0.20 | 3    |
| Understanding Buddhist Ethics: <i>The Brahma Net Sutra</i> and <i>Sutra in Forty-Two Sections</i> (Sanskrit: <i>Arya-Dva-chatvarimshat-Khanda-Sutra</i> ) - Taisho Number T. 784, Tibetan Toh. NE 359A - III, Vinaya-Pratimoksha-Shila | VIN710 | 0.20 | 3    |
| English V: Dissertation on Buddhist Healing Ayurveda Sciences  | ENG701 | 0.10 | 1.5  |
| Personal Development and Professionalism II  | BIZ701 | 0.10 | 1.5  |
| Informed Consent and Disclosure II   | BIZ702 | 0.10 | 1.5  |
| Scope of Practice for Ayurveda Practitioners II  | BIZ703 | 0.10 | 1.5  |
| Legal and Legislative Issues for Ayurveda Practitioners II - Starting your own Buddhist Ayurveda Church as a 501(c)3 Religious Association   | BIZ704 | 0.10 | 1.5  |
| Basic Small Business - Church-Temple Management II   | BIZ705 | 0.10 | 1.5  |



**Ayurveda Healing Arts Institute**

|   |        |             |            |
|---|--------|-------------|------------|
| Promoting and Marketing Your Practice II - Understanding Web, Search Engines Placement Trick, Tips and Techniques | BIZ706 | 0.10        | 1.5        |
|   |        | <b>40.0</b> | <b>600</b> |

|  |                        |                    |
|--|------------------------|--------------------|
| Level 4: "Doctorate of Buddhist Ayurvedic Sciences Degree" ("Ph.D. in Buddhist Ayurveda") 3000 class hours / 200 trimester units | <b>200.00</b>          | <b>3000.00</b>     |
| Upon Graduation from Level VI: Ph.D. you will have achieved:   | <b>Trimester Units</b> | <b>Class Hours</b> |

**NOTE: The 3000 class hours / 200 trimester units of the Ph.D. in Buddhist Ayurvedic Sciences Program includes the previously completed 2400 class hours / 160 trimester units from the Master's Degree Program. In other words, the 2400 hours of audio lecture study complete in the M.S. Degree apply to the cumulative 3000 hours of the Ph.D in Buddhist Ayurveda Degree.**