# Sapta Dhatu

*The Seven Bodily Tissues*

<table>
<thead>
<tr>
<th>DHATU</th>
<th>Tissue</th>
<th>Function</th>
<th>Size</th>
<th>Upa-Dhatu</th>
<th>Dhatu Mala</th>
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</thead>
<tbody>
<tr>
<td><strong>Rasa</strong></td>
<td>Plasma Lymph</td>
<td>Nutrition, affection (prinana)</td>
<td>9 anjali</td>
<td>Top layer of skin</td>
<td>Poshaka kapha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Immunity</td>
<td></td>
<td>Lactation (stanya)</td>
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<tr>
<td></td>
<td></td>
<td>Immunity</td>
<td></td>
<td>Menstruation (raja)</td>
<td></td>
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<tr>
<td><strong>Rakta</strong></td>
<td>Red blood cells</td>
<td>Life function (jivana)</td>
<td>8 anjali</td>
<td>Blood vessels &amp; granulation tissue (sira)</td>
<td>Poshaka pitta</td>
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<td></td>
<td></td>
<td>Oxygenation</td>
<td></td>
<td>Small tendons and sinews (kandara)</td>
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<td></td>
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<td>Enthusiasm</td>
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<tr>
<td><strong>Mamsa</strong></td>
<td>Muscle tissue</td>
<td>Plastering (lepana)</td>
<td>varies</td>
<td>Six layers of skin</td>
<td>Ear wax, nasal crust, sebaceous secretions, teeth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Form, Movement, Support, Strength,</td>
<td></td>
<td>(tvacha)</td>
<td>tartar, smegma (khamala)</td>
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<tr>
<td></td>
<td></td>
<td>Protection</td>
<td></td>
<td>Subcutaneous fat (vasa)</td>
<td></td>
</tr>
<tr>
<td><strong>Meda</strong></td>
<td>Adipose tissue</td>
<td>Lubrication (snehana)</td>
<td>2 anjali</td>
<td>Tendons, ligaments, flat muscles (snayu)</td>
<td>Sweat (sveda)</td>
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<tr>
<td></td>
<td></td>
<td>Personal love, Beauty,</td>
<td></td>
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<td></td>
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<td>Bulk to body, Insulation</td>
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<tr>
<td><strong>Asthi</strong></td>
<td>Bone tissue</td>
<td>Support (dharana)</td>
<td>Approx.</td>
<td>Teeth (danta)</td>
<td>Hair (kesha)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Structure</td>
<td>365 bones</td>
<td>Cartilage (taruna asthi)</td>
<td>Nails (nakha)</td>
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<tr>
<td></td>
<td></td>
<td>Protection of vital organs</td>
<td></td>
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<tr>
<td><strong>Majja</strong></td>
<td>Bone marrow</td>
<td>Fills bone spaces</td>
<td>2 anjali</td>
<td>Lacrimal secretions (ashru)</td>
<td>Oily secretions in eyes (akshi vitta sneha)</td>
</tr>
<tr>
<td></td>
<td>Nervous tissue</td>
<td>(purana), Sensation, Learning,</td>
<td></td>
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<tr>
<td></td>
<td>Connective tissue</td>
<td>Communication, Memory</td>
<td></td>
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<tr>
<td><strong>Shukra /</strong></td>
<td>Reproductive tissue</td>
<td>Reproduction (prajanama)</td>
<td>½ anjali</td>
<td>Ojas</td>
<td>None</td>
</tr>
<tr>
<td><strong>Artava</strong></td>
<td></td>
<td>Produce ojas</td>
<td></td>
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<td></td>
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<tr>
<td></td>
<td></td>
<td>Emotional release</td>
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</tbody>
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Ojas, Tejas and Prana

Ojas is the pure subtlest essence of all bodily tissues, that is formed during natural healthy nutrition by robust efficient agni.

Ojas has aspects of both Consciousness and matter. It governs the body’s immunity and is the finest essence of kapha dosha.
Ojas, Tejas and Prana

Tejas is the essence of agni. It governs cellular intelligence and metabolic activities.

It is the superfine essence of pitta dosha
Prana is the vital life force that is yielded into the cell from cosmic prana called “ambar piyusha” by healthy agni.

Ambar piyusha is the cosmic nectar of life, the flow of communication happens due to agni. It is the superfine essence of vata dosha.
THE INNER LIGHT IN EVERY HUMAN BEING

The process of knowledge & experience.
### Classification of Rasāyana

<table>
<thead>
<tr>
<th>Classification</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Dosha Rasāyana</td>
<td>To re-establish prakṛti (also called prakṛti rasāyana)</td>
</tr>
<tr>
<td>Dhātu Rasāyana</td>
<td>Rejuvenation for the bodily tissues and upadhātus</td>
</tr>
<tr>
<td>Mala Rasāyana</td>
<td>Rejuvenation for the bodily wastes so they perform optimal functions</td>
</tr>
<tr>
<td>Sroto Rasāyana</td>
<td>Rejuvenation for the bodily channels (including the organs)</td>
</tr>
<tr>
<td>Manas Rasāyana</td>
<td>Rejuvenation for the sensory mind</td>
</tr>
<tr>
<td>Medhya Rasāyana</td>
<td>Rejuvenation for the intellect and memory, to improve intelligence</td>
</tr>
<tr>
<td>Jaiva Rasāyana</td>
<td>Rejuvenation to increase longevity</td>
</tr>
<tr>
<td>Ojo Rasāyana</td>
<td>Rejuvenation to strengthen immunity</td>
</tr>
<tr>
<td>Tejo Rasāyana</td>
<td>Rejuvenation to stimulate cellular intelligence</td>
</tr>
<tr>
<td>Prāna Rasāyana</td>
<td>Rejuvenation to improve the flow of communication</td>
</tr>
<tr>
<td>Dhatu</td>
<td>Rasayana</td>
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</tr>
<tr>
<td>Rasa</td>
<td>Tulsi</td>
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<tr>
<td></td>
<td>Adraka (Fresh Ginger)</td>
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<tr>
<td>Rakta</td>
<td>Manjistha</td>
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<td>Guduchi</td>
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<tr>
<td>Mamsa</td>
<td>Ashwagandha</td>
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<td>Bala</td>
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<td>Meda</td>
<td>Kutki</td>
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<td>Chitrak</td>
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<td>Asthi</td>
<td>Guggulu</td>
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<tr>
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<td>Praval Panchamrit</td>
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<tr>
<td>Majja</td>
<td>Brahmi</td>
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<td>Jatamamsi</td>
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<td>Shukra</td>
<td>Kapikacchu (Atma Gupta)</td>
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<td></td>
<td>Vidhari</td>
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<tr>
<td>Artava</td>
<td>Ashoka</td>
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<tr>
<td></td>
<td>Shatavari</td>
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</tbody>
</table>
Chapter Twelve

Prāna Vaha Srotas
- Expectorant • Cough •

PK

V

Rasa – Rakta:
- Improves Circulation •

Flu: Tulsi Ginger Tea
Bleeding Disorders: Tulsi Seeds
Nausea/Vomiting:
Tulsi Juice & Honey

Mūtra Vaha Srotas:
- Seeds are Diuretic & Cooling

- Compassion •

- Pungent-bitter • Heating • Pungent •

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Chapter Twelve

Kumārī
Aloe Vera
Aloe barbadensis
Rasāyana

- Digestive
- Heals Ulcer
- Gastritis
- Hepatitis
- Hepatomegaly
- Splenitis
- Enlarged Spleen
- Blood Cleanser
- Reduces Fever • Antipyretic
- Antiviral • Antibacterial
- Interstitial Cystitis
- Prostatitis
- Urethritis
- Laxative
- Anthelmintic
- Ulcerative Colitis
- Menorrhea
- Endometritis
- Cystic Ovary
- Vaginitis
- Tridoshic
- Bitter • Sweet • Cooling • Bitter-Pungent
  V↓ by Sweet
  P↓ by Sweet-Cooling
  K↓ by Bitter-Pungent

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Ayurvedic Herbology

It is a good appetizer (deepan) and has good digestive capacity (pachan) therefore it is used in loss of appetite, ama dosa, diarrhea, dysentery with bleeding. It increases menstrual flow and stimulates the uterus as well as purifies breast milk. Therefore it is used in dysmenorrhea, secondary amenorrhea and also in post-partum.

**Toxicity**

GRAS = Generally recognized as safe. Although it does stain in topical application. Natural dye

**Contraindications & Cautions**

In excessive dosage can create mania hallucinations

**Pharmacy & Dosage**

- Powder Root 1-3 g
- Decoction 60-120 mg
Chapter Twelve

Bitter • Astringent • Heating • Sweet

Aphrodisiac • Sexual Vitality • Reproductive Fertility

Rheumatic Swelling

Nervine Sedative • Treats Memory Loss

Pulmonary Tuberculosis • Consumption

Muscle Weakness

V \( \downarrow \) P \( \uparrow \) K \( \downarrow \)
Vidari
Wild Yam Root
Ipomea digitata

- Reduces Hepatosplenomegaly •
- Heals Peptic Ulcer •
- Spermatogenesis •
- Reduces Enlarged Prostate •
- Increases Fertility •
- Nutritive to All Seven Tissues and Fetus •

- Sweet •
- Cooling •
- Sweet •

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Resin, Gum or Sap

Bitter

Pungent - Heating

PK

Anti-Arthritic

Plasma

Platelets

Leucocytes

Red Blood Cells

Aphrodisiac

Appetizer

Carminative

Uterine Fibroids

Apāna

Vyāna

Guggulu

Mukul Myrrh Tree

Commiphora mukul

Rasāyana

Samāna

Samāna

Vyāna

• Resin, Gum or Sap

• Bitter • Pungent • Heating • Pungent •

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Common Name: **Trikatu**
Blend of: Marica (*pipper nigrum*) + Pippali (*pipper longum*) + Sunthi (*Zingiber Off*)

**History**

**Medical Research**  Studies shows it promotes rapid absorption from the GI tract (Dabur)

**Herbal Action**  digestive, appetitive, expectorant, decongestant, anti-bacterial, stimulant, thermogenic

**Indications**  Cures obesity, dyspnoea, dyspepsia, cough, filariasis and chronic nasal catarrh (As Hr Su Ch VI 164). Used in abdominal distention & pain, flatulence, indigestion, low metabolism, malabsorption, nausea, parasites, chest congestion, body aches, chills

**Toxicity**

**Contraindications & Cautions**  High Pitta & pregnancy

**Pharmacy & Dosage**  ½ to 1 teaspoon
Chapter Twelve

- Astringent
- Bitter
- Cooling
- Sweet

- Awareness
- Intelligence
- Memory
- Epilepsy
- Migraine
- Tranquility
- Clarity
- Perception
- Anemia

- Brahmi
  Indian Pennywort
  Centella asiatica
  Rasāyana

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Chapter Twelve

Shankha Pushpi
Dankuni Plant
Evolvulus alsinoides
Rasayana

- Apasmara (Epilepsy)
- Unmada (Psychosis)
- Smruti Varchak (Improves Memory)
- Idiopathic Psychosis and Epileptic Convulsions

- Yakrut Dushti
- Liver Disorders

- Tridoshic
  - Astringent • Heating • Sweet

- Aphrodisiac

- Shura

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Chapter Twelve

Bitter-sweet • Cooling • Sweet

Antacid •

Demulcent • Antidiarrhetic

Diuretic

Anti-inflammatory

Improves Lactation

Morning Sickness

Regulates Menstruation •
Regulates Ovulation •

Shatāvarī
Asparagus Root
Asparagus racemosus
Rasāyana

Spasm

Antispasmodic

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Agnihotra
as taught by Dr. Lad

Do the ceremony in the SE zone of your house or meditation room.
Place your pyramid so that you are facing East
Apply kumkum on your third eye
Apply water on your eyelids with your right middle and ring finger tips
Dip a flower in pure water and sprinkle it around you and over the puja area for purification of earth, the directions, and the puja materials.
Place 5 camphor pellets on the pyramid bottom, one for each direction and one in the center
Spread softened ghee on the “under” side of three pieces of dung
Place the three dung pieces on their edge with the ghee side in, forming a triangle (yantra), over the camphor pellets.
Place a small offering of Kumkum on SE corner of the pyramid
Light 2 sticks of incense and insert into center of dung "triangle" to light the camphor. Light the fire approximately 3-5 minutes before the sunrise or sunset timing so that a strong, steady fire will be burning.

Items you will need:
Pyramid
Cow Dung
Ghee
Rice
Camphor pellets (5)
Incense sticks (2)
Kumkum
Turmeric
Jatamamsi
Brahmi
Shankapushpi
Towel to wipe hands
Matches
Prasad (small)
Flower
Sunrise/Sunset time for your address

Do three repetitions of the alternate nostril breath.
Form your right hand into the droni mudra (forming a “spoon”), pour water into the palm, and sip water from your palm three times, chanting with each portion:
1. Om Keshavay Namaha (body)
2. Om Narayananay Namaha (mind)
3. Om Govindaya Namaha (consciousness)

Prepare small portions of rice and melted ghee for your offerings. This will be two offerings for each mantra. At precisely sunrise or sunset time, begin chanting the mantras listed below.
When chanting, offer the rice with ghee each time you chant “swaha”.

Morning Agnihotra:
Om Sooryáya swáhá sooryáya idam na mama
Prajápataye swáhá prajápataye idam na mama
Follow by:
Om Agnaye swáhá agnaye idam na mama
Prajápataye swáhá prajápataye idam na mama

Evening Agnihotra:
Om Agnaye swáhá agnaye idam na mama
Prajápataye swáhá prajápataye idam na mama

For five minutes, sit in the silence and do So Hum meditation while focusing attention at the third eye in order to enkindle the fire of knowledge within.

To the fire add the following herbal offerings:
Brahmi, followed by melted ghee, while chanting: “Om Brahmane swaha”
Jatamamsi, followed by melted ghee, while chanting: “Om Brahmane swaha”
Shankapushpi, followed by melted ghee, while chanting: “Om Brahmane swaha”

Offer the fire some little sweets (Naivedhyam samayapayami)
Dip a flower in the water and sprinkle a little water to the fire pyramid at the Northeast corner (Jalam samayapayami)
Sit with the fire until it burns out.
Sit in the room inhaling the smoke.
When the ashes cool down, take a little ash onto a spoon, add water, make a paste and apply it to the third eye as a blessing of yagnya.
Store the ash (vibudhi) in a copper container in the Southeast corner of your home, or place it on your plants. Some people eat the ash.
MANTRAS FOR HOMA FIRE CEREMONY

VYÄHRTI MANTRA

ॐ भू: स्वाहा । अर्थये इदं न मम ।
ॐ भूव: स्वाहा । वायवेये इदं न मम ।
ॐ स्व: स्वाहा । सूर्यये इदं न मम ।
ॐ भूभूव: स्व: स्वाहा । प्रजापत्ये इदं न मम ।

OṂ BHŪḤ SVĀHĀ, AGNAYE IDAṂ NA MAMA.
OṂ BHUVAḤ SVĀHĀ, VĀYAVE IDAṂ NA MAMA.
OṂ SVAḤ SVĀHĀ, SŪRYĀYA IDAṂ NA MAMA.
OṂ BHŪR BHUVAḤ SVAḤ SVĀHĀ, PRAJĀPATAYE IDAṂ NA MAMA.

GAYATRĪ MANTRA

ॐ भूभूव: स्व: । तत् सवितुवरण्यं
भर्गो देवस्य धीमहि । धियो यो न: प्रचोदायात् ॥ ओम् ॥ स्वाहा ॥

OṂ BHŪR BHUVAḤ SVAḤ, TAT SAVITUR VAREṆYAṂ
BHARGO DEVASYA DHĪMAHI, DHĪYO YO NAḤ PRACODAYĀT. OṂ. SVĀHĀ.

MAHĀMṚTYUṆJAYA MANTRA

ॐ च्यम्भकं यजामहे । सुगन्धिम पुष्टिवर्धनम् ।
उर्वरकमिव बल्दनान् मृत्योपरिश्रीय मामृतात् ॥ स्वाहा ॥

OṂ TRYAMBAKAṂ YAJĀMAHE SUGANDHIṂ PUṢṬI-VARDHANAM,
URVĀRUKAM IVA BANDHANĀN MṚTYOR MUKṢĪYA MĀMṚṬĀT.
SVĀ ṬĀ.
अग्रिहोत्तमन्त्रः । AGNI HOTRA MANTRAS

Sunrise:
ओं सूर्याय स्वाहा । सूर्याय इदं न मम ।
प्रजापत्येः स्वाहा । प्रजापत्येः इदं न मम ॥
OṂ SŪRYĀYA SVĀHĀ, SŪRYĀYA IDĀM NA MAMA,
PRAJĀ-PATAYE SVĀHĀ, PRAJĀ-PATAYE IDĀM NA MAMA.

Sunset:
ओं अग्नये स्वाहा । अग्नये इदं न मम ।
प्रजापत्येः स्वाहा । प्रजापत्येः इदं न मम ॥
OṂ AGNAYE SVĀHĀ, AGNAYE IDĀM NA MAMA,
PRAJĀ-PATAYE SVĀHĀ, PRAJĀ-PATAYE IDĀM NA MAMA.