

# Tuesday, 22 October 2024

## The Essence of Daily Routines and Regimens

In the past week, I have been trying to introduce this philosophy. The approach is to integrate body, mind, and soul into everything we do.

Consideration and action are key concepts. For example, when we eat food, are we eating it for the body, the mind, or the soul?

When discussing food, I explained that food is the raw material to rebuild the body. It's clear in Indian philosophy that food cannot become the mind or soul. However, food can influence the mind by changing the internal atmosphere in the body. For example, when you drink alcohol, it affects the mind. Similarly, food impacts your mental state by altering the internal environment.

Moreover, when you realize that eating is the process of the cosmic body becoming your body, it transforms into a spiritual action. Eating then becomes a deeper, more significant union.

I don't want to confuse you further, so feel free to ask questions if you need more explanation about the spiritual body, soul, mind, intellect, senses, and ego. These are all aspects of the spiritual body. It's difficult to differentiate these concepts intellectually, but it is easier to experience their distinctions.

When talking to this group, I noticed people start observing how the mind reacts and responds, which helps to understand internal processes better. We can explore this further with exercises like we did before.

Today, at the end of the physical exercises, I asked you to scan your body and notice when you feel connected to yourself. Try focusing on the tip of your toe, and ask yourself, "Is this close to me or far from me?" Then slowly bring your focus upward through your leg and notice whether you feel closer or more far away from yourself. Continue this up your spine, from the coccyx to the crown, and see where you feel closest to yourself.

If you repeat this exercise day after day, you might notice changes in how different areas feel. However, according to scriptures and my experience, the seat of your consciousness does not change. Although the movements of the moon, earth, and internal energies may shift, the seat of your being remains constant.

For those experienced in meditation and spiritual work, this may be easier to understand, while newcomers might find it strange. I apologize if it takes some time to grasp.

We will return to this topic, possibly when discussing mantras, but for now, please try this exercise.

If you have practical or logical questions about daily regimen, feel free to ask.

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Regarding the tooth powder:

You can take a small steel plate, put about a teaspoon of the powder on it, and mix it with honey or water to create a paste. You can use either your finger or a brush to apply it. After brushing, you can rinse your mouth.

Some people hesitate to put honey in their mouths because of its sugar content, but honey has powerful antimicrobial properties. It's antibacterial, antifungal, and antiviral, and has been used for thousands of years as a preservative and a medicine, even for infected wounds and ulcers.

The powder itself contains sharp herbs, which can challenge those with Pitta imbalances. However, mixing the powder with honey softens its effect, making it suitable for Pitta people or those with a tendency toward ulcers or gum issues.

Once you've made the paste with the powder and honey, brush your teeth and rinse your mouth thoroughly.

As for Gandusha (oil pulling or mouth rinsing), warm water Gandusha can be done during cold seasons, while regular water is more appropriate in warmer seasons. Specific gargling remedies, such as ginger and salt water, can be used for conditions like laryngitis or throat pain.

There are also specific oils for various dental or Vata-related pathologies, such as dryness of the lips or cracks in the mouth.

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Regarding Netra Sejana (eye irrigation):

Many people are confused about the practice of holding water in the mouth and thinking it's for the eyes. However, this technique helps activate minute channels around the eyes. When you puff your cheeks with water, it creates pressure, stimulating the eye channels. Then, while holding the water in your mouth, you can irrigate your eyes with safe water or drops.

Afterward, you can spit out the water. It's important to note that saliva also has antimicrobial properties, so there's nothing wrong with this method. In some contexts, urine therapy is even mentioned in Ayurveda as a remedy, such as for first aid in snakebites.

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Abhyanga (external application of oil):

When you're here, the therapists will use specific herbal formulations for external oil massage based on your condition.

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Tongue scraping:

is a simple yet effective cleansing practice. You may notice a coating of mucus on your tongue, which indicates the accumulation of Kapha and an imbalance in digestion. Scraping the tongue helps cleanse this coating and improve digestion.

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**The basic logic of the daily regimen is to address the accumulation of Kapha**, especially during the morning hours (the first four hours after sunrise).

- The first third of the day is Kapha time,
- the middle third is Pitta, and
- the last third is Vata.
  
- Similarly, childhood is Kapha,
- adulthood is Pitta, and
- old age is Vata.
  
- Beginning
- Middle
- End

In the morning, especially above the heart, Kapha accumulates, and these hours are critical for cleansing and balancing your body.

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This formulation and daily regimen advice come from ancient Ayurvedic scriptures. It is my duty as an Ayurvedic doctor to prescribe based on these timeless teachings.

