

Reconstructing *Dinacharya*: A Comparative Study of Daily Discipline in Yogic and Scriptural Traditions

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Abstract

Dinacharya is a structured framework of daily practices essential for any devoted spiritual practitioner, offering vital guidance for physical, mental, and spiritual discipline. This study compellingly illustrates how Nath Aghorānanda delineates the daily routine of a sādḥaka, beginning with the Brahma-muhūrta awakening, followed by guru-dhyāna, purification rituals, mantra-japa, sandhyā, and pūjā, and culminating in advanced yogic practices such as prāṇāyāma, nyāsa, and chakra-dhyāna. Furthermore, the paper draws insightful comparisons between these practices and similar prescriptions found in texts like the Manusmṛti, Aṣṭāṅga Hṛdaya, Vedas, and Tantric scriptures, revealing both continuity and doctrinal divergences.

This research unequivocally demonstrates that Dinacharya is not merely a routine; it is a comprehensive spiritual discipline that seamlessly integrates ritual purity, the science of mantras, and yogic metaphysics. It underscores the essential importance of adhering to prescribed methods (vidhi) and possessing a deep understanding of the meanings of mantras in the pursuit of attaining siddhi. Through meticulous comparative analysis, this study reconstructs Dinacharya as a holistic model of disciplined living that transcends sectarian boundaries, highlighting its enduring relevance in both traditional and contemporary contexts.

Keywords

Dinacharya; Guru Tattva; Mantra Japa; Nyasa; Pranayama; Kundalini; Chakras; Nadis; Sandhya; Puja Vidhi; Bija Mantra; Mantra Siddhi; Kriya Yoga; Brahma Muhurta; Shaucha; Moksha

Introduction

Dinacharya is a term from Sanskrit that combines ‘dina’ (day) and ‘charyā’ (conduct or practice). It refers to the organized way of carrying out daily activities based on spiritual and ethical values. In Indian tradition, Dinacharya is more than just a schedule; it is a disciplined lifestyle that brings harmony to the body, mind, and spirit.

In Yogic traditions, especially in texts like the Yogakarnikā, Dinacharya is seen as a key part of spiritual growth. Nath Aghorānanda states that a sādḥaka (spiritual practitioner) who skips the morning rituals, mantra practice, and purification steps cannot gain spiritual power or siddhi (achievement). The day starts at Brahma-muhūrta with meditation on the guru, followed by purification, ritual bathing, sandhyā (the time between day and night), mantra repetition, and worship. These practices connect to each other, leading to personal transformation.

Other traditions, like Dharmashāstra, Vedic literature, Ayurveda, and Tantra, provide detailed guidelines for daily life. For example, Manusmṛti highlights the importance of waking early

and honoring the guru, while Ayurveda texts like Aṣṭāṅga Hṛdaya focus on cleanliness and body care. Tantric literature discusses mantra use, the placement of mantras in the body, and meditation on energy centres. Despite different approaches, all these traditions emphasise the importance of daily discipline. This study aims to clarify the idea of Dinacharya by comparing how it appears in different texts. It will show how daily discipline links ritual practice with spiritual growth, and how its core ideas apply universally.

This research presents Dinacharya as a structured guide for daily living. Dinacharya means organising daily tasks, with “Dina” for day and “Charya” for conduct or action. For someone following Yoga, this concept is essential, as it lays the foundation for spiritual growth and disciplined living.

In the Yogakarnikā, Nath Aghorānanda explains the daily routine that is essential for spiritual growth. He states that a person who does their morning duties without reciting mantras cannot be called a true adhikārī (qualified practitioner) of spiritual practice. He emphasizes the importance of morning rituals as the first step for an aspirant.

The tradition teaches that aspirants should wake up during Brahma-muhūrta, which is before sunrise, to move consciously from sleep. Right after waking, they should meditate on their spiritual teacher, or Guru. The Guru is seen as a bright and calm figure, dressed in white garments and garlands, representing divine light, compassion, and courage. This visualization can change the practitioner’s mindset, helping to clear their thoughts and bring peace. Guru plays a crucial role in this practice. They not only remove ignorance but also guide moral behaviour. This idea is supported by the Dharmashāstra tradition, which gives high respect to the Ācārya, or teacher. Texts like those attributed to Manu explain how to properly greet the Guru, including the ritual gesture called Brahmāñjali, reinforcing the importance of respect in the teacher-student relationship.

After this meditation, the aspirant continues with prayers and chanting mantras. Reciting the Mūla-mantra, according to one's ability and prescribed method, is seen as the main way to achieve spiritual success. The text also notes that mantra practice without proper initiation and understanding is not effective. Aspirants are encouraged to start by invoking Lord Gaṇeśa, who removes obstacles, to support their practices.

Additionally, awakening Kuṇḍalinī Śakti is an important part of mantra practice. Through regular recitation—especially of hymns like the Kuṇḍalinī Stotra—the aspirant can awaken this hidden spiritual energy, leading to deeper insights.

Moreover, the text discusses the importance of daily discipline, beginning with body cleansing. The aspirant is encouraged to follow proper hygiene practices and perform a ritual bath (snāna) as outlined in sacred texts. Bathing in natural water sources, such as holy rivers like the Gaṅgā, or at sacred sites like Kāśī, is considered highly beneficial for cleansing both the body and karma. This ritual should commence with ācamana (Ritual sipping of water) to ensure purification before entering the water.

The daily routine outlined in the Yogakarnikā integrates physical discipline, ritual purity, and spiritual contemplation into a cohesive system. When compared to other scriptural traditions,

it becomes clear that these practices are not isolated prescriptions; rather, they form part of a broader pan-Indian discourse on disciplined living, ultimately aimed at achieving inner transformation and liberation.

Continuing from the preliminary purification rites and ritual bathing, the Yogakarnikā elaborates on the detailed procedures to be followed by the sādḥaka while engaged in the sacred act of snāna. The aspirant is instructed to stand in water up to the navel, symbolically and physically cleansing the entire body of impurities. After completing the ablution, one should emerge from the water while reciting prescribed mantras, followed by another round of ācamana (Ritual sipping of water) for internal purification.

Following this, the practitioner engages in additional ritual acts accompanied by mantra recitation, including touching the water three times and performing ācamana twice. A sacred maṇḍala is then prepared, within which the aspirant recites mantras twelve times. Subsequently, arghya (a libation of water) is offered to Sūrya Nārāyaṇa, the radiant solar deity, by releasing water through the cupped palms three times and symbolically anointing oneself. This act is associated with the protection (संक्षण) of the seven bodily apertures, which are considered the gateways of the senses and vital channels of life.

Facing either east or north, the aspirant then approaches the water once again to undertake a saṅkalpa (sacred resolve). The practitioner remembers Lord Viṣṇu, the deity of auspiciousness, and meditates on their chosen deity (iṣṭa-devatā), visualizing a purifying current flowing from the divine feet through the brahmarandhra, aimed at dissolving all inner impurities and defects. This contemplative process, accompanied by the recitation of toya-mantras, is believed to free the practitioner from all forms of physical and mental impurities.

Such descriptions resonate with broader scriptural traditions. While Mahārṣi Vātsyāyana systematically discusses daily conduct, Ṛṣi Parāśara, within the Dharmashāstra tradition, enumerates five distinct forms of ritual bathing—āgneya, vāruṇa, brāhma, vāyavya, and divya—each representing different modes of purification. These parallels illustrate that the ritual of snāna is not merely hygienic but also deeply symbolic and spiritually transformative.

After completing the bathing rites, Nath Aghorānanda instructs the aspirant to don clean clothing, apply the appropriate tilaka on the forehead, and tie the śikhā while reciting the Gāyatrī Mantra. The application of ūrdhva-puṇḍra with sacred clay and tripuṇḍra with ash signifies the integration of different spiritual traditions, while the optional use of sandal paste reflects personal or sectarian preference.

The practitioner then performs both Vedic and Tantric sandhyā following prescribed timings and methods. After invoking sacred rivers and pilgrimage sites, the aspirant purifies various parts of the body through a series of ritual gestures: cleansing the mouth, touching the sensory organs, and sanctifying the navel and heart. This process culminates in a holistic purification of the body, viewed as a sacred instrument in spiritual practice.

Continuing, while reciting the mantra “Om Gaṅgāya Namaḥ,” the aspirant performs ritual gestures such as aṅkuśa-mudrā, invokes all sacred waters, and repeats the mantra twelve times, releasing water onto the ground three times. The practitioner then holds water in the right hand

and meditates on it as a luminous, purifying force. Visualising its movement through the subtle channels—entering through *idā*, cleansing all internal impurities, and exiting through *piṅgalā*—the water is offered with mantra recitation, symbolising both internal and external purification.

Subsequently, while chanting “*Tāramāyā Hamsa iti*,” the aspirant offers *arghya* (water) to the Sun, accompanied by the utterance of “*Svāhā*.” The practitioner then meditates on the threefold manifestation of Goddess *Gāyatrī*, which corresponds to the morning, midday, and evening phases. Each phase represents distinct *guṇas* (qualities) and symbolic attributes. This triadic meditation integrates both temporal discipline and metaphysical contemplation, reinforcing the cyclical rhythm of spiritual practice.

After completing this meditative sequence, the aspirant performs *ācamana* (purification) thrice and proceeds to chant the *Gāyatrī Mantra*—either one hundred or ten times—depending on their capacity. Following this, the aspirant engages in *tarpana*, offering oblations to deities, sages, and ancestors through the proper recitation of mantras. The ritual structure may vary slightly based on whether offerings are made to deities or divine energies (*śakti*), yet the underlying principle remains one of *śraddhā* (devotion) and *vidhi* (methodical correctness).

Thereafter, the practitioner continues with further mantra recitation, offers *arghya* to the chosen deity, and proceeds to the designated place of worship. While engaging in *stotra-pāṭha* (recitation of hymns) and maintaining focused contemplation, the aspirant immerses themselves fully in the act of worship. Importantly, the text acknowledges practical limitations, advising that even a simplified form of worship is preferable to complete omission, thereby emphasising sincerity over complexity.

Expounding upon the *pūjā-vidhi* (ritual procedure), Nath Aghorānanda instructs that the aspirant should begin with the recitation of *bīja-mantras* (seed sounds) and perform the *nyāsa* (consecration) of the body, followed by the purification of their hands. Through these acts, the practitioner sacralizes their entire physical being, transforming it into a vessel suitable for higher spiritual practices.

Building upon the previously described *Dincharya* (daily routine)—which moves from awakening, Guru contemplation, purification, bathing, *Sandhya* (twilight ritual), to ritual worship—the text of Nath Aghoranand culminates in a deeper and more subtle aspect of practice: the discipline of *Japa* (mantra recitation). This progression is both natural and intentional, as external purification and ritual order prepare the *Sādhaka* (practitioner) for internal refinement through mantra.

In this context, Nath Aghoranand emphasises that true *Japa* is not merely mechanical repetition but a deeply conscious and unified spiritual act. The *Sādhaka* must recognise the essential non-duality between the Guru and the Deity, understanding that the divine power invoked through the mantra is the same consciousness embodied in the Guru. When the aspirant installs the Guru within the mind and the chosen Deity (*Iṣṭa Deva*) within the heart, and then performs *Japa* with discipline and devotion, the practice becomes fruitful and capable of bestowing *Siddhi* (spiritual realisation).

Before commencing Japa, the aspirant prepares internally by meditating upon the Mūla Vidyā (root knowledge) and sanctifying the mantra with Om. Through practices such as Mātrikā Nyāsa, repetition of the Māyā Bīja (“Hreem”), and reverential worship of the Mālā (rosary), the practitioner gradually aligns body, speech, and mind. Only after this careful preparation does the Sādhaka begin mantra recitation, concluding with Stotra, Kavacha (protective mantras), prostration, and Deva Visarjana (ritual conclusion).

A crucial insight here is that mere repetition, even in large numbers, does not guarantee success. Without understanding the meaning (artha), essence (tattva), and subtle techniques such as Yoni Mudra, the mantra remains lifeless. Therefore, the aspirant must cultivate awareness of the mantra’s inner consciousness (Mantra Chaitanya), guided by devotion to the Guru and attentiveness to the mantra’s significance.

The text integrates Japa with various yogic practices, including Prāṇāyāma, Nyāsa, and chakra meditation. The aspirant visualizes the Guru at the crown chakra (Sahasrara) and the Deity in the heart, while engaging in different stages of Japa—namely, Kulvuka, Setu, Mahasetu, and Nirvāṇa Japa. Simultaneously, awareness is directed through various energy centers (Chakras), from the Mūlādhāra to the Ājñā and beyond. Each center is contemplated as a point of divine light, ranging from a golden flame to a radiant lunar brilliance. This transforms Japa into an inner journey of illumination, referred to as Mantra Jyoti (the light of the mantra).

This inner ascent reflects the culmination of the earlier Dincharya: what begins as physical discipline and ritual purity ultimately evolves into subtle meditation and energetic awakening. By systematically dissolving the mind into these centres while chanting, the aspirant attains heightened states of awareness and spiritual mastery.

The text also offers a philosophical and symbolic explanation of various Bīja Mantras (seed syllables), revealing their deeper metaphysical meanings. For instance, Om (Pranava) embodies the totality of creation—Aa (creation), Uu (preservation), and Mm (dissolution). Similarly, syllables like Hreem, Shrim, Krim, Dum, Aim, and Klim represent distinct divine powers such as Mahamaya, Lakshmi, Kali, Durga, Saraswati, and Kama Shakti. By understanding and meditating upon these seed sounds, the Sādhaka connects with specific cosmic forces and accelerates spiritual progress.

Furthermore, the text emphasizes that disciplined and conscious Japa—especially when performed 108 times with the proper method—yields exponentially greater fruit (phala). Through such sustained practice, the aspirant achieves Mantra Chaitanya, the awakened state of the mantra, which opens the doorway to higher spiritual realisations.

Thus, the entire sequence—from Dincharya to Japa—forms a coherent spiritual framework: beginning with external order, progressing through ritual purification, and culminating in inner awakening. This integrated path, as presented by Nath Aghoranand, provides the Sādhaka with a complete method for advancing from disciplined living to divine realisation.

Continuing this systematic exposition—where the discipline of Dincharya culminates in Japa and inner yogic absorption—Nath Aghoranand now deepens the practitioner’s understanding by revealing the subtle science of Bīja Mantras and their embodied meanings. This section

further emphasizes that Japa must be performed with full awareness (artha-bodha), as each syllable of a mantra is not merely a sound but a living expression of divine power.

In this context, the text explains that specific syllables correspond to particular deities and cosmic forces. For instance, “Ūḥ” signifies Bhairava, while the union of Nāda (primordial vibration) and Bindu (the point of manifestation) serves as a destroyer of suffering. When these seed sounds combine with “Ham,” they form protective structures like the Triguṇī Kavacha (“Hum”), reinforcing the idea that a mantra is both a means of realization and a form of subtle spiritual protection.

The syllable "Ga" represents Ganesha, and when combined with Bindu, it becomes "Gaṃ," the well-known Bīja Mantra used to remove obstacles. Variations like "Glaṃ" enhance this power through additional elements, such as Tejas (radiant energy). Similarly, "Kṣraṃ" is associated with Narasimha, combining creative, protective, and dissolving forces within a single vibratory unit. These examples reinforce the key principle that the initial syllables of mantras are Svayambhū (self-manifested). Therefore, a Sādhaka must grasp their inner significance before engaging in Japa.

Expanding on this framework, the Yogakarmikā explains additional symbolic correspondences, such as "Sa," "Ta," and "Ra," which represent deliverance, salvation, and liberation respectively. These lead to mantras like "Strīm" for Maheshwari. It is emphasized that structural elements like Bindu and Nāda are functional rather than ornamental: one may signify the removal of suffering, while the other conveys completeness or the bestowal of joy. Additionally, ritual utterances like Svāhā, Vaṣaṭ, and Phaṭ carry distinct metaphysical meanings and invoke specific divine forces.

This detailed mapping of sound to divinity connects directly with the previous teaching that Mantra Chaitanya (the awakened consciousness of mantra) arises only when the practitioner understands both the sound and its essence. Thus, mantra becomes a bridge between language and realization—between vibration and consciousness.

Following this, Nath Aghoranand integrates this mantra science with chakra-dhyāna (meditation on energy centers), linking sound (śabda) with form (rūpa). While chanting, the Sādhaka visualizes divine forms within the chakras: crystal-like purity in the Mūlādhāra, radiant brilliance in the navel region, multi-colored luminosity in the heart, and subtle radiance in the Viśuddha and Ājñā centers. This corresponds directly to the earlier description of Mantra Jyoti, where inner light unfolds progressively through disciplined Japa.

A particularly significant instruction is the method of correlating mantra syllables with different parts of the body. Depending on whether a mantra contains two, three, or more syllables, the Sādhaka is instructed to visualize its presence sequentially across bodily regions—from the navel to the feet, from the throat to the limbs, and ultimately throughout the entire body. This practice transforms Japa into a fully embodied meditation, where the mantra permeates not only the mind but the entire psycho-physical being.

Thus, this section seamlessly extends the earlier progression from external purification (Dincharya) to disciplined ritual (Sandhya, Puja), then to conscious mantra recitation (Japa),

and finally to the internalization of mantra through chakra-dhyāna and bodily visualization. In this integrated approach, the Sādhaka does not merely chant the mantra but becomes one with it—realizing the unity of sound, form, deity, and self. Ultimately, this is the essence of Nath Aghoranand's teaching: true spiritual attainment (Siddhi) arises when knowledge, practice, and inner experience converge into a single, undivided awareness.

Continuing this integrated flow—from Dincharya to Japa, from mantra understanding to chakra-based meditation—Nath Aghoranand brings the practice to an even more precise and experiential level. Here, the Sādhaka is taught that mantra is not only to be understood and recited but also mapped onto the body and lived internally.

In this stage, each syllable of a mantra is assigned a specific location in the body. For example, in a ten-syllable mantra, attention moves sequentially—from the head, chin, ears, throat, arms, back, knees, abdomen, thighs, and finally to the feet. This demonstrates that mantra is not just sound but a vibrational journey through the entire शरीर (body). The same principle applies to all mantras, whether related to Shakti, Shiva, or Vishnu. In this way, the earlier idea of Mantra Chaitanya becomes practical: the mantra begins to flow through the entire being of the practitioner.

At this point, Nath Aghoranand emphasizes something very important: before chanting, the Sādhaka must understand the meaning of the mantra and visualize the form of the deity. Only after establishing this deep connection should one proceed further—first by meditating on the Guru, and then entering higher practices like Kulvuka Japa. In Kulvuka, the practitioner concentrates on the Mūla Mantra at the crown of the head, removing all distractions and focusing purely on the essence of the deity.

The text then introduces the idea of Setu (a “bridge” in mantra practice). This is a crucial link that connects the practitioner to the full power of the mantra. Without this bridge, even a great sage cannot attain complete results. In simple terms, Setu makes the mantra “alive and effective.” Similarly, Mahasetu serves as an even higher support—without which mantra practice is considered incomplete. The key message here is clear: mechanical chanting, devoid of feeling, understanding, and connection, will not lead to Siddhi.

The teaching delves deeper into internal yogic practice. The Sādhaka is instructed to meditate on the Manipura Chakra while chanting and to understand subtle practices like Yoni Mudra. Without these inner techniques, true realization is said to be impossible—even after long efforts.

Next, the focus shifts to Kundalini awakening, which connects directly with the earlier discussion of chakra meditation. In the Muladhara Chakra, the practitioner visualizes a triangle (Trikona) containing the Linga and a coiled serpent (Kundalini Shakti) resting in three and a half coils. Through concentration, breath, and the power of mantra—especially the sound “Hum”—the Sādhaka attempts to awaken this dormant energy.

As this energy rises, it unites Vayu (air) and Agni (fire), creating a powerful state of pure consciousness. This is visualized as a bright flame or a radiant lotus. Ultimately, the journey reaches the Sahasrara Chakra, where the Paramatma (Supreme Self) is realized, symbolized as

seated on a divine swan (Hamsa). At this stage, the formless becomes experienced as form, and the seeker feels a sense of unity with the Supreme.

After this intense inner journey, the text gently returns the Sādhaka to devotion and balance. The practitioner is advised to meditate on the Kul-gurus (lineage teachers)—such as Prahladananda Nath, Sanakananda Nath, and others—who embody wisdom, bliss, and the destruction of ignorance. By remembering them, the mind becomes शांत (peaceful) and refreshed after deep spiritual effort.

Thus, this section beautifully completes the progression from outer discipline (Dincharya), to ritual practice (Puja, Sandhya), to conscious mantra (Japa), to inner visualization (Chakra, Bīja, body mapping), and finally to Kundalini awakening and union with the Supreme.

In simple terms, Nath Aghoranand is showing that true Sadhana is a complete journey—starting from daily habits and culminating in divine realization—where every step, performed with understanding and devotion, brings the seeker closer to ultimate truth (Siddhi).

Once the Sādhaka has properly followed the disciplines of mantra, meditation, and inner visualization, they become re-established on the primordial spiritual path. At this stage, the practitioner consistently seeks the vision of the Divine. At the beginning of this inner journey, a subtle divine प्रकाश (radiance) appears, marking the awakening of inner consciousness. As practice deepens, this light becomes steady, and during the return movement of awareness, the flow of Amṛta (nectar) is experienced within.

By following the path of the Antaḥkaraṇa (inner instrument of the mind), the practitioner gradually realizes the true nature of Ānanda (bliss). The Gurus have described this inner consciousness as radiant and जीवंत (vibrant), spreading दिव्य शक्ति (divine power) throughout the entire being.

Further explaining this inner science, the text describes the structure of the षट्चक्र (six chakras):

- Mūlādhāra – 4 petals
- Svādhiṣṭhāna – 6 petals
- Maṇipūra – 10 petals
- Anāhata – 12 petals
- Viśuddha – 16 petals
- Ājñā (Bhrūmadhya) – 2 petals

The Sādhaka should meditate on these chakras क्रमशः (step by step), beginning from the Mūlādhāra. From the base energy (Śakti) located between the anus and genitals, the practitioner must raise their awareness upward, piercing through subtle knots (granthis), until reaching the Brahmarandhra (crown center). There, by meditating on Lord Shiva, the practitioner merges individual consciousness with the Supreme, attaining oneness (अद्वैत अनुभव).

At this stage, the spiritual practitioner (sādhaka) feels a divine essence, described as Lakṣa-rasa, which supports and strengthens their spiritual growth. After reaching this level, awareness

returns to the Mūlādhāra. By moving consciousness up and down, the practitioner gradually gains mastery (Siddhi).

This ongoing practice helps free the practitioner from the cycle of birth and death (संसार) along with all forms of suffering. Nath Aghoranand states that even imperfect practice, if done sincerely, begins to change the sādha, allowing divine qualities to emerge within them.

He emphasizes that this realization connects back to disciplined practice:

- First, perform Anganyasa (installing mantra in the body).
- Next, do Pranayama.
- Finally, continue Japa with awareness.

Pranayama involves three steps:

- Puraka (inhalation).
- Kumbhaka (retention).
- Rechaka (exhalation).

While doing this, the practitioner repeats the mantra in specific counts (16–64–32), based on their capability. This method combines breath, mind, and mantra into a single awareness stream.

Importantly, the author stresses the need for purity. Without cleaning the body, mind, and tongue, all practices become ineffective. Impurities result from:

- Unhealthy food,
- Dishonest speech,
- Arguments,
- Careless living.

Therefore, before Japa or Puja, purification (शुद्धि) is crucial. A purified tongue acts like nectar, able to invoke divine consciousness; if not, it becomes a barrier to spiritual growth.

In conclusion, Nath Aghoranand establishes that:

- Mantra, Guru, and Inner Awareness must unite.
- Discipline and Purity are essential.
- Understanding and Practice lead to Siddhi.

The whole process—from daily routines to Japa, from Nyasa to awakening Kundalini—creates a complete path of spiritual realization. The outer rituals gradually evolve into inner awakening and culminate in union with the Supreme Reality.

This leads to a natural question: if strict disciplines apply to spiritual seekers, what should ordinary people do? Nath Aghoranand describes the detailed process of मुँह-शुद्धि (Mukha Shuddhi – mouth purification), emphasizing that even the act of chanting must begin with cleansing inside and out.

He explains that upon saying the primordial sound “A” (Akar), the sādha should purify their mouth using specific Bija Mantras for their chosen deity:

- Kali devotees chant “Kreem” three times, along with “Treem” (of Tara) and “Kleem” (Kama Bijā).
- Worshippers of Tara may use Om and the Maya mantra.
- For Durga, the “Vagbhavam” mantra is suggested.
- Pranava (Om) is universal and applies to all.

This reinforces the earlier idea: without purification, mantras lose their शक्ति (power).

The text connects this practice with Pranayama, as discussed before. Nath Aghoranand clearly states that:

- The body cannot function properly without Pranayama.
- Basic rituals (samskaras) stay incomplete without mantra and breath discipline.

He adds that when chanting without understanding, the mantra should be repeated in a refined form—typically seven times—to regain its effectiveness. Experienced practitioners (uttama sādhas) may repeat energized mantras up to 1800 times, especially using Tara, Maya, and Rama principles.

A key insight follows about sleep and awareness. Nath Aghoranand explains that:

- The breath flowing through the Pingala Nadi is linked to ignorance-based sleep (avidya-nidra).
- The Ida Nadi relates to a more controlled state of rest.

If Japa happens during sleep, it carries no value—like crying in an empty forest. Therefore, awareness (जाग्रति) is vital. By controlling breathing (right nostril when awake, left when resting), the sādhas can develop constant awareness beyond day and night.

After reciting a mantra, the practitioner should:

- Chant the Kamakala Bijā,
- Perform Prayaschitta (atonement),
- Then continue with their specific deity mantra.

Gradually, through this disciplined practice, the aspirant overcomes sleep itself and reaches a state of constant जागरूकता (awakened awareness).

Returning to the method, the text advises:

- Repeat the Yoni Mantra mentally (7 times),
- Follow with structured mantra repetition (10 times with Vedic syllables),
- Focus the gaze (drishti) at the eyebrow center or nose-tip,
- Finally, practice Pranayama to complete purification.

At this stage, Nath Aghoranand expands the definition of all these practices—dhyana, puja, dana, yajna, japa, homa—under one concept: Kriya (spiritual action). Kriya is not just ritual; it is the path to liberation (moksha) and the basis of Kriya Yoga.

A true Kriya Yogi is identified not just by external practices but by inner qualities.

Forgiveness, patience, wisdom, detachment, and contentment are vital qualities. Additionally, practitioners should aim for a complete absence of negative traits like ego, anger, greed, and confusion. When the mind calms, the practitioner unites with Lord Krishna, a state where karma and akarma lose their importance.

Nath Aghoranand warns that practicing mechanically without true understanding is useless. It's like a fan blowing around dirty air—it doesn't help. True spiritual practice should be conscious, meaningful, and awakened from within.

The text connects back to previous discussions about Nyasa and cleansing the body. It describes the eleven entry points of the body—eyes, ears, nostrils, mouth, navel, reproductive area, anus, eyebrows, and mind. Practitioners should purify these points using specific Bija Mantras:

- Use “Hum” for the heart and eyes.
- Use “Kreem” for nostrils and navel.
- Use “Streem” for the face.
- Use “Ham” and “Sau” for the reproductive area.
- Use “Lveem” for the anus.
- Use “Om” for the Bhrumadhya (the area between the eyebrows).

This process turns the body into a sacred space, transforming the practitioner into a living mantra.

The journey of the sādḥaka is not just about rituals. It is about a complete change of body, breath, mind, and consciousness toward the divine. After purification, Nyasa, and mantra Japa, practitioners must protect and direct the spiritual energy created.

To achieve this, the text introduces Chora Mantras, also known as “thief mantras.” Nath Aghoranand states that while worshipping deities like Lord Shiva, Lord Vishnu, or Shakti, subtle beings (Ganas) under Lord Ganesha may absorb the spiritual energy generated. Therefore, before starting main worship, practitioners should chant Chora Mantras to stabilize the benefits of their practice.

The method is straightforward:

- Chant the Bija Mantra “Krom” ten times or more.
- Offer respect at the entrance, symbolically guarding all "doors."
- Then proceed to worship your chosen deity (Ishta Devata).

After this, repeat the Nyasa practice on the eleven body gateways, but now use Chora Mantras:

- Eyes, ears, nostrils, mouth, navel, reproductive area, anus, and Bhrumadhya.
- Energize each location with specific Bija Mantras like Drim, Hum, Strim, Klim, etc.

This ties back to the earlier idea that the body is a mandala; every opening must be protected and purified.

Through this practice:

- Lord Ganesha becomes pleased.
- The practitioner gains freedom from fear and death (मृत्यु).

Nath Aghoranand emphasizes that all mantra energy ultimately directs toward the deity, but its control lies with Ganesha. Without proper preparation, like using Chora Mantras, efforts may not achieve full results.

After establishing this protective layer, the text delves deeper into Mantra Yoga and inner anatomy. It focuses on the internal structure of the body, filled with subtle channels (Nāḍīs) that hold the power of sacred sites (tirthas) within.

Nath Aghoranand points out that a person who does not understand these inner channels is merely a “yogi in name only.” He explains the three main Nāḍīs:

- Ida (left, lunar, cooling, Shakti)
- Pingala (right, solar, active, Purusha)
- Sushumna (center, balance of Brahma, Vishnu, Shiva)

Only when the mind is pure can a sādḥaka truly experience these energies. Within the central channel (Sushumna), there are multiple chakras. Nath Aghoranand reaffirms this earlier discussion on chakras. The journey of mantra, Nyasa, and Chora Mantras ultimately leads inward—into the awakening of these chakras.

Nath Aghoranand explains a step-by-step approach for spiritual growth that starts with the body.

1. Begin by purifying your body and speech.
2. Protect the energy during practice using Chora Mantras.
3. Perform mantras with awareness.
4. Turn your focus inward to understand the subtle body.
5. Start your journey from the Mūlādhāra Chakra and move upward.

The Mūlādhāra Chakra is located just above the anal area and between the genitals. It has four petals and serves as the foundation for spiritual development. All rituals prepare you for inner awakening, where true Yoga begins.

Next, Nath Aghoranand discusses the details of the body’s subtle energy system, including the Chakras. At the base of the body is the Muladhara Chakra, which features a triangular mandala on a golden pedestal. At its core, a subtle flame symbolizes the hidden spiritual energy that can provide Siddhi. By meditating on this center, practitioners gain mental clarity and mastery over spiritual texts.

Above it is the Swadhisthana Chakra, located near the reproductive organ. This six-petaled lotus shines with a reddish hue and represents vitality and rejuvenation. Meditating on this chakra boosts the life force and enhances both physical and subtle energy.

The Manipura Chakra sits at the navel and is a ten-petaled lotus filled with bright energy, resembling lightning in a storm. It transforms the individual, removes illness, cleanses impurities, and promotes both prestige and spiritual growth.

The Anahata Chakra is found in the heart region and is a twelve-petaled lotus linked to prāṇa and subtle vibrations. It contains a shining energy, often seen as coiled. Meditating here expands consciousness and helps control the mind, allowing mastery over both internal and external aspects.

Located at the throat is the Vishuddhi Chakra, a sixteen-petaled lotus filled with a divine light similar to many moons. It deeply purifies, strengthens longevity, and refines speech and awareness.

Finally, the Ajna Chakra is between the eyebrows and has two petals. It acts as the center for command and perception, visualized as a glowing flame. Meditating here enhances awareness, brings inner peace, and leads to higher levels of achievement.

This text describes various subtle energy centers in the body, focusing on the Madhyama Chakra at the palate, which has sixty-four petals and is linked to the flow of amrita (nectar). It also mentions higher centers such as the Jalandhara and Brahmarandhra, where practitioners can experience health, deep calm, and an upward flow of prāṇa.

As practitioners move from the Muladhara (base chakra) upward, they embark on an organized inner journey. Each chakra represents not only a center of energy but also a stage in their self-refinement.

The text emphasizes the importance of starting each day by aligning with spiritual practices. This idea echoes the teachings of Acharya Manu, who highlights the value of waking during Brahma Muhurta to reflect on the Supreme Reality, known as Sat–Chit–Ananda. These beliefs are deeply rooted in Vedic tradition.

The Rigveda links rising early with health and longevity. The Samaveda advises awakening before sunrise, completing purification rituals, and engaging in worship to gain physical and material benefits. In contrast, the Atharvaveda warns that missing this vital time can reduce energy and spiritual clarity. Therefore, keeping to a schedule is essential for both external practices and spiritual growth.

The text also stresses the importance of remembering the Guru immediately upon waking, which strengthens the connection between the Guru and the practitioner. While other traditions suggest different practices like greeting the Earth, Yoga Marga prioritizes the remembrance of the Guru as a key step towards spiritual progress. This aligns with previous discussions on Guru-focused Japa and meditation.

Ayurvedic texts, especially the Ashtanga Hridayam, support these ideas by detailing purification practices and daily habits. These guidelines show that maintaining physical health

and cleanliness is crucial for higher spiritual practices, such as Pranayama, Japa, and Chakra-dhyāna.

Furthermore, the rules for Japa (mantra recitation) discussed earlier have a strong basis in scripture. Tantric texts, such as the Mahanirvana Tantra and the Saraswati Tantra, give specific instructions about how to recite mantras, including methods like Samputa and visualization techniques. Nath Aghoranand emphasizes understanding the mantra's meaning, keeping a proper count, and observing rituals. These points are echoed in texts like the Angira Smriti, which stresses that following rules is necessary for successful Japa. Without adhering to these guidelines, even repeated recitations may not lead to success.

The practice of Sandhya, both in the morning and evening, is essential for anyone committed to spiritual growth. Vedic texts, including the Manusmriti, emphasize that ignoring Sandhyopasana can lead to spiritual decline and prevent achieving spiritual goals, known as Siddhi. This connects to daily routines, called Dincharya, showing that external rituals and internal practices should work together.

Next, we look at the Chakras within this broader framework. While many traditions talk about six or seven chakras, Nath Aghoranand introduces a system of nine, adding centers like the Madhyama and Siddhi Chakra. This extended view enriches the usual understanding of how Kundalini rises through different centers and highlights the various interpretations in Yoga and Tantric traditions. It shows that understanding Chakras and Nāḍīs is not isolated; it is deeply linked with daily discipline, proper rituals, and focused Japa practice.

This text connects daily life with the inner journey of yoga, showing they support each other on the path of the sādha. Nath Aghoranand's system is not just a mix of rituals or complex practices; it is a well-rounded discipline that combines daily habits, ritual accuracy, and inner growth. Starting from Dincharya—organizing daily activities in line with sacred time—through practices like Sandhyopasana, Japa, and Puja, practitioners are gradually led to higher states of awareness.

Central to this journey is the importance of awareness and sincerity. The emphasis on understanding mantras, keeping the body and speech pure, and showing devotion to the Guru highlights a key point: mechanical practice without inner connection will not bring true spiritual growth. It is the balance of proper methods, right understanding, and sincere intent that leads to Siddhi.

The text also shows that following rituals and achieving inner realization go hand in hand. Proper timing, body purification, and accurate rituals lay the foundation for deeper yoga practices like Pranayama, Nyasa, and Chakra-dhyana. The detailed discussion of Nāḍīs and Chakras, along with the awakening of Kundalini, illustrates the step-by-step rise of consciousness from the physical to the subtle, ultimately leading to unity with the Supreme.

Despite the complexity and rigor of these practices, the underlying message remains accessible and profoundly human: transforming the self requires discipline, awareness, and devotion, as well as patience and adaptability. Recognizing that even shorter forms of practice can hold

value reflects a compassionate approach—one that acknowledges human limitations while still encouraging consistent effort.

Ultimately, this framework presents a holistic vision of spiritual life, where every action—from waking in the early hours to achieving the highest states of meditation—becomes part of an ongoing journey toward self-realization. This path does not reject the world but instead refines how individuals engage with it, guiding the aspirant from routine to ritual, from ritual to awareness, and from awareness to liberation.

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