

SIGNIFICANCE OF IDA , PINGLA AND SUSUMNA ACCORDING TO SAINTS

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Research Guide

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Abstract

Yog is very important and played vital role in ancient India. Yog is full of mystery and curiosity. Our ancient Sages and Munis wrote so many books and literatures (shastras and granthas) on this subject. Yog is the supreme science and very beneficial to mankind. To reach the highest peak of Yog; three Nadi (flow veins) are very important which are IDA, PINGLA and SUSUMNA; whose importance can be seen in each and every Yog shastra. According to Yog without help or dependence of these three Nadi no one can get liberation or release from cycle of birth and death (MOKSHA). We can see the importance of these three Nadis in Yog's explanation in various Shastras.

INTRODUCTION

Ancient Indian culture is based on Sanatan Dharma which is the knowledge given by our ancient Sages (Munis) and Saints. This knowledge is the Yog Shastra and Yog science. Ancient Indian Sages and Munis were so scientific and can be considered as ancient scientists. They wrote so many literatures on human life till death to reach the "Almighty God". They have done experiments on human body by using their spiritual knowledge, and they also gain divine vision and through these vision and supreme knowledge they found that human body has mainly three parts:

- 1) Gross body (Sthulsharir)
- 2) Subtle body (shukshmarsharir)
- 3) kaaran body (Kaaran sharir)

"Divine vision is of micro size and transparent through which one can see subtle body." (Rajarshi, 2008, 27) the three Nadis; being our subject of interest is present in subtle body.

According to ancient Indian literature(Shastra) there are number of micro veins in human body as many as 72000 of them and IDA, PINGLA and SUSUMNA are among those Nadis that has got prominent importance. According to ancient Indian books(shastras) Ida is known as moon Nadi, Pingla is known as Surya Nadi. Also known as Ganga and Yamuna respectively. Susumna is known as Saraswati. In human body little above Linga and little below Navel (Nabhi) there is a Kanda (Body part). Ida and Pingla is originated from Kanda and goes through left and right nasal canal and ends there. Susumna goes through Kanda and go to the forehead. Our sages told us in literature (Shastras) as well as saints and narrated in their dialects that union of these three Nadis is so sanctified. The union of these three Nadi is achieving super "Almighty God". The importance of this is also given in Shreemad Bhagwad Geeta from Krishna Arjun conversation where Krishna makes Arjun understand that;

"Na tad bhasayate suryo na shashankah |

Yad gatva na nivartante tad dhama paramam mama ||"(15/6) (Gyaneshwari Geeta, 2016, 544)

Means:

Neither the sun nor the moon, nor fire can illumine that supreme Abode of Mine. Having gone there, one does not return to this material world again.

Significance of Ida, Pingla and Susumna according to Saints:

The Sanatan Satya /truth that we have got from the precious knowledge given by sages of Vedic Sanskruti has been preserve since generations. "These truths have been scientifically proven by the experiences of numerous sages-saints, yogis and devotees". (Rajashri, 2005, 5). For the achievement of this supreme knowledge the sages

and saints of ancient subcontinent have describe their experiences clearly in their dialects.

Ancient India was the land of saint and spiritual masters. In Indian bhakti sahitya (literature) we have Gujarati Sant sahitya, Uttar Bhartiya Sant sahitya, Hindi Sant sahitya, Marathi Sant sahitya, Dakshin Bharat Sant sahitya. In that Hindi Sant sahitya, Kabir is considered as a prominent figure. In the creation of Kabir (as in literature) we find both the types of bhajans i.e.; Gyan Margi and Bhakti Margi. But Kabirji has written mostly on Gyan Margi, Gyan yog bhajans. Most of his experiences of meditation and devotion are described in his poems in coded languages and are of very deep knowledge and understanding. All his internal experiences of meditation are observed in his bhajans “kehta hai guru Gyani”.

“ Oham Soham baja baje,
Trikuti dham suhani re
Ida pinglasusumnanadi,
Sun dhwaja phaharani ho ji ” .5. (Isha. Sadguru.org)

In this stanza of Kabir’s bhajan we can observe his internal experience of meditation in brief manner, that gives us the projection of sadhak of immense level. This type of sadhak has only one goal i.e.; to achieve god. In such type of dialects sadhak has made reference of their own experience of sadhana and has mystical facts about it. To understand such metaphoric sentences and the aadhyatmik /spiritual condition of such personalities is very difficult. To know the real meaning and the experiences of such sentences one has to reach at that stage of spirituality parallel to the subjected Sadhak.

“Oham Soham Baja Baje”- in this sentence Sant Kabir has made reference to the highest stage of spiritual meditation. Here om soham has been referred to as ajapajap. Ajapajap can be describe as spontaneous mental chanting of mantra. Om soham means Ajapa Gayatri. “Parbrahma has mainly three names; Om, Soham , Ram.” (Bhandev , 2018, 163.) Here Kabirji has used metaphore for Ajapajap and baja baje has been symbolised as Anahatnad. I.e.; a stage of immense level of spirituality. In this reference Swami Kripalvanandji also said that;” After pranotthan the anahatnad comes into existence and in that situation the sadhak experiences Ajapajap of two names of Shri Hari, Om and Ram that begins after the pranotthan ”(Kripalvanand, 2016, 54). When the sadhak gets rid of his mind chatter (Chitt Vrutti) at that stage, his mind becomes at peace, consciousness, mind (Chitt) arrogance gets away and the yogi or sadhak get the immense spiritual knowledge. Here the knowledge does not refers to the cosmic knowledge but the spiritual knowledge. The reason being why Kabir addresses the Sadhak or seeker as a ‘Gyani’; in the beginning of the bhajan itself.

“Trikuti dham suhani re
Ida pingla susumna nadi
Sun dhwaja phaharani ho ji .”

In above stanza Kabirji is talking about union of three Nadis Ida, Pingla and Susumna. Union of three Nadis have been denoted as “Triveni Sangam.” Trikuti dham means Triveni Sangam (where three Nadis comes together). According to literature (shastras) these three nadis originates from “KANDA”. Ida and Pingla originates from Kanda and ends in right and left nasal canal. In the book of “Shivswarodaya” it explains the importance of these nadis as;

“Taasan madhye dash Shrestha dashanam tistra uttama |
Ida cha pingla chaiv susumna cha truteeyika ||36|| (Pandit Abhay Katyayan,2016,14)

Means ;
Amongst all nadis (veins) ten nadis are important and out of that , these three nadis i.e.; Ida, Pingala, Susumna are of prime importance.

In Vashistha Samhita also, we can find references about the three nadis as ;

“Tasu Mukhyatamastistrastisrushyekottma mattah |
Muktimarge Susumna Sa Jwalanti Vishwadharinee ||(2/24)”(Kuvlaynandji, 2018, 69)

Means ;
Amongst all the nadis there are three prime nadis and of these three prime nadis, one of them is considered as supreme for attaining Moksha. This supreme nadi i.e.; Susumna is present in the basic form of the body.

These three nadis are described in our scriptures as well as in the speeches of saints and sages who have reached at certain level of in sadhana. Out of these three nadis, the importance of susumna nadi is of great significance. It is because only susumna nadi can pierce the Muladhar Chakra and reaches the Sahasrar Chakra (crown chakra). That is why it has been described in chhandogyopanishad as;

“Shatam chaika cha hridayasya
nadyastasam murdhanambhinihsrutaika |
Tayordhvamaynnmruttvmeti vishwadnya
utkramne bhavantyutkramne bhavanti ||” (8/6/6) (Shankarbhasya, savant 2074, 822)

Means;
Human heart consists of 101 nadis ; one of them being susumna reaches to the brain. ‘Gyani ’ with the help of Susumna nadi attains immortality by riding on this pulse. All other nadis does not help in attaining moksha/ liberation / salvation.

After discussing these three nadis lets understand about the unification of these three nadis . Saint Kabir in his

poem “Kehta hai Guru Gyani” has describe about ‘trikuti dham ’ in sentence ‘trikuti dham suhani re’. Kabir has denoted Trikuti dham as the place where the three nadis Ida, Pingala and Susumna unifies. Also, Kabir has given significance of the trikuti dham in that sentence. The importance of such unification has also been described in our Shastras. One who reaches this stage of unification of nadis i.e.; ‘Triveni Sangam’ can ultimately led to moksha/liberation. Also, the person sets oneself free from the cycle of birth and death. ‘Triveni Sangam’, ‘Prayag snana’ that has been describe in our Shastras is nothing but the stage of unification of three nadis i.e.; Ida, Pingla and susumna. In Saundarya Lehri, the signification of these three nadis have been described as;

Ida Bhagvatee Ganga Pingla Yamuna Nadi |

Ida Pinglyormadhye Susumna cha Saraswati ||

Triveniyogh saa proktah tatra snanam mahaphalam | (Guru charandas, 117)

Means;

Ida is ganga, Pingala is Yamuna and Susumna is Sarasvati. In triveni Sangam i.e.; unification of three nadis (Ida, Pingala, Susumna) the yogi through spiritual powers connects his soul with the almighty god.

Saints use words like trikuti (forehead between eyebrows), Bhrukuti in their speeches for denoting triveni Sangam. Kabirji then highlights about ‘Sun Dhwaja’. Sun Dhwaja means Gagan Mandal or Gagan Shikhar or Shunya Shikhar. Shunya Shikhar means Sahasrar Chakra. In Shastras as well as in the speeches of saints and sages it has been describes that in Sahasrar Chakra there is situated the ‘Amrut Kumbh’. Yogi consumes that Amrut present in Amrut Kumbh through their tongue; and becomes immortal [Ajar-Amar]. Reference to this can be found in bhajan of Swami Rajarshi Muni “Gurugam payaji.....”.

“Ingala Pingala tar sambhala,

Ek gharlayaji, Sukhamansathmilaya ji,

Firai oham soham mala,

Saz bin gaya ji, Anhad tur bajaya ji,

Surat-Nurat khelnirala,

Tan ko bhulaya ji, Man ko mast banaya ji,

Kaya mahal maikiya Ujala,

Jyot Jalaya ji, Nirmal noordikhaya ji,

Dasvadwar ka toda tala,

Shunya maidhaya ji, Trikuti dhyanjamaya ji “ (Rajarshri, 1997, 44)

Here Swami Rajashri Muni also explain about the unification of three nadis i.e.; Triveni sangam and talks about performing meditation by focusing the stage of trikuti. Also Swamiji has made a reference of Tenth door (Dasam Dhwar) that has been described as ‘Gupt Dhwar’ in our Shastras. “As the upper part of mouth or Buccal cavity is known as palate (Tadu) the upper part of the respiratory tract is also known as palate (Tadu). ‘Sadhak’ with the help of tongue breaks the palate bone and makes a hole in the middle of the bony sinus cavity. That hole is known as Tenth door (Dasam Dwar). This opening or the tenth door is not known to everyone; so it is also known as secret door (Gupt Dhwar).” (Rajashri, 1985, 60)

Here, we can find a similar explanations regarding the spiritual experiences amongst all the Sadhaks who are at the higher stage of their spirituality . They also have similar views as that of Kabir that a yogi who performs ‘Triveni snan’; gets rid of all the sins and attains a permanent stage of happiness or bliss. This stage is also describe as achieving the Parampad (the phase of Sadhana where one gets free from the cycle of birth and death). Our Shastras also supports this views.

CONCLUSION

The great sages of Ancient India have devoted their life to know the truth and facts about the existence of human life . They have got their knowledge as an experience through penance . This knowledge is nothing but the knowledge of existence of soul; that can give liberation to the human beings. This knowledge can liberate one from this worldly materialistic approaches and leds us to the permanent state of happiness and joy. This state of permanent happiness and joy has been denoted as ‘Akhand Samadhi’ in our Shastras. This knowledge is an ancestral gift that human kind has received from the ancient sages; that is precious. The knowledge that has been describe here is ‘Yoga’. The only aim of human life should be achieving permanent stage of happiness i.e.; liberation. One can notice such explanation in dialects of several Saints and Sages.

To achieve the ultimate goal i.e.; liberation, ‘Sadhak’ has to open the doors of spiritual experience through awakening the ‘Kundalini’ i.e.; that lies on the fore front of Susumna with the held of Ida and Pingala nadi. For awakening the Kundalini one requires the blessings from his spiritual guru, because the experiences of a ‘siddha guru’ can only shows us the right path of liberation. The ‘Prana’ cannot move in upward direction until and unless the Kundalini does not passes through the forefront of Susumna nadi. So when the Kundalini passes through Susumna after then only, the prana takes upward movement and by piercing the divine chakras it reaches the Sahasrar chakras or the crown chakra situated at the centre of brain/mind. This leds to the stage of ‘Samadhi’ and ultimately leds the sadhak towards moksha/liberation. It is to be noted that without such events occurring; one cannot attain Moksha.

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