

The *Hatha Yoga* tradition says that there are about 72,000 *nadis* (subtle channels of *pranic* [energy]) that convey the life force in a human being. *Ida*, *pingala*, and *sushumna* are known to be the *three principal nadis*. The ending point of the three main *nadis* is *brahmarandhra* (the “Brahmic aperture” believed to be the remains of the *posterior fontanel of the cranium*). In the state of *nirvikalpa samadhi* (one of the states of *samadhi*) an important part of the energies passing through these three channels is absorbed in the single *para* or *amrita nadi*.

**Ida** nadi means “comfort energy channel.” It is the passive, feminine, yin energy channel in the subtle body. It lies to the left of the *sushumna nadi* (Cerebrospinal fluid) and its energy is complementary to that of *pingala nadi*. *Ida nadi*, also known as *chandra* nadi, begins at a subtle level in *muladhara chakra*, goes along the back

on the *left side of the spine*, and **intersects** with *pingala nadi* in **ajna chakra** (the coordinator of *polarity* in the being).

The color white is used to represent the subtle vibrational quality of *ida nadi*. Symbolically, it is associated with the Moon and is considered tamasic (inert) in nature.

Ida-like individuals have lunar, nurturing qualities but may lack the verve to sustain an active life and dedicated yoga practice. They are full of potential, but *unless they develop their solar side*, they may never manifest that potential in either worldly affairs or spiritual development.

**Pingala nadi** (also known as *surya nadi*) is the “tawny energy channel.” It is the **masculine, active, yang energy channel in the subtle body**. It lies to the *right of the spine*, (*sushumna nadi*), and its *energy is complementary to that of ida nadi*.

Like *ida nadi*, *pingala nadi* begins at a subtle level in *muladhara chakra*. It then goes along the back on the right side of the spine until it intersects with *ida* in *ajna*. There are books on yoga that **describe ida and pingala nadis intersecting and crossing from one part of the body to another, via sushumna, at the level of each chakra**.

This image is compared to the winged staff of Mercury (the **caduceus**) used in western medicine.

While many interesting correlations can be made between the Eastern yogic tradition of nadis and the caduceus, this **description is not correct**.

In fact, **ida and pingala nadis only go through the left and right parts of the torso, respectively. They indeed touch each other at the level of each chakra, but they do not cross from right to left until ajna chakra**.

This fact is expressed in **Taoism** as well, where we find the affirmation that the **left part of the torso is more yin** and the **right part is more yang**. It also corresponds with our own observations—we do not perceive the left part of the body as being yin only between *muladhara* and *svadhithana chakras*, and then yang between *svadhithana* and *manipura chakras*, and so on. Actually, none of the traditional yogic texts describes the paths of *ida* and *pingala* in an accurate way. There is certainly no discussion of the nadis crossing at the chakras until *ajna chakra*.

The vibrational quality of *pingala nadi* is represented by the color red. Symbolically, it is associated with the Sun and is considered rajasic (dynamic) in nature.

Pingala-like individuals have solar qualities, including Type A personalities, lots of creativity, and abundant vitality. Unless they develop their lunar side, they may lack the quietude, introspection, and receptivity necessary to yield to the grace of spiritual awakening.

Sushumna nadi, the “most gracious energy channel,” is the **neutral energy channel** that **passes through the spine (Cerebrospinal fluid ) in the subtle body**. It begins in muladhara chakra and goes along the middle of the subtle spine to brahmarandhra at the crown of the head.

Sushumna is the expression of balance and neutrality between ida nadi and pingala nadi, the **polar aspects of our being**. *Bringing ida and pingala into equilibrium means the absorption of the energy in sushumna*, which represents a major focus of Hatha Yoga—so important, in fact, that the term hatha (sun-moon, or opposite polarities) symbolizes this balance. Although the word hatha literally means “forceful” in Sanskrit, it is composed of **ha** and **tha**, two esoteric bija (seed) mantras. **Ha** represents the solar qualities of pingala; **tha** represents the lunar qualities of ida.

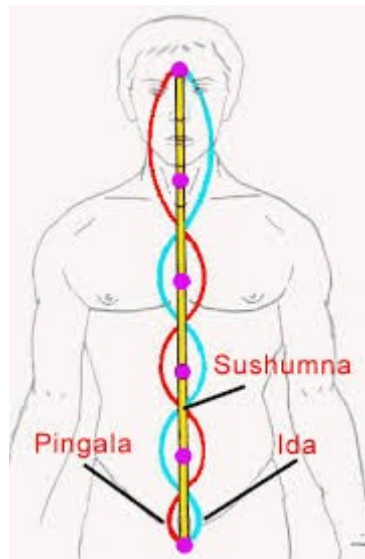
Balancing Sun and Moon, or pingala and ida, facilitates the awakening and rising of kundalini shakti through sushumna nadi and, thus, the awakening of higher consciousness. Some yoga teachings hold that as long as either ida or pingala predominates, **sushumna stays closed** and the power of kundalini lies dormant.

In yoga, we endeavor to make prana (biological life force energy) run in sushumna nadi, which is also known as brahma nadi. When energy flows predominantly through sushumna for long periods of time, we become “dead to the world,” and enter into samadhi. Symbolically, *sushumna is associated with the Fire element (tejas tattva)* and it is considered sattvic (harmonious) in nature.

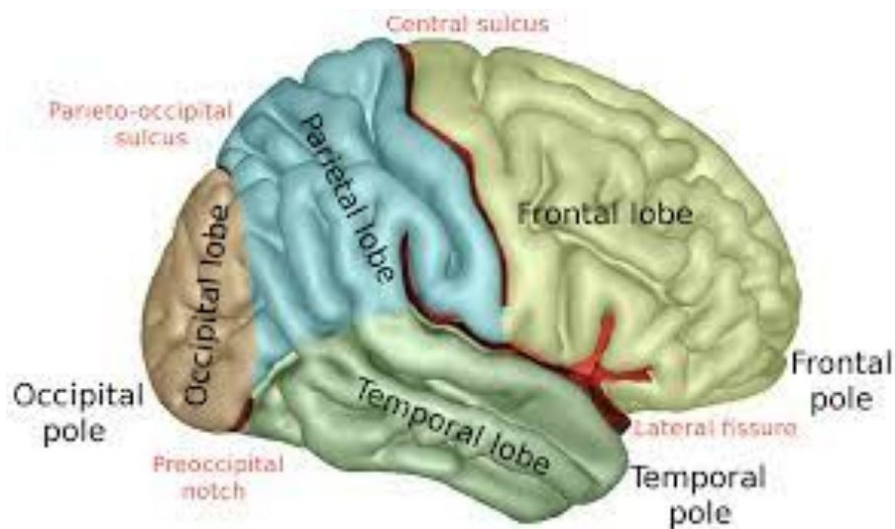
If we look at the diagram below, we realise that Ida is connected to the Right hemisphere.

Likewise, Pingala is connected to the Left hemisphere.

*We can thus validate the transversal cranial massage practise to realign fundamental body energies*



The cerebral cortex is divided lengthways into two cerebral hemispheres connected by the *corpus callosum*. Traditionally, each of the hemispheres has been divided into **four lobes**: **frontal, parietal, temporal and occipital**



We can appreciate that Anjya chakra is situated at the latitudinal plane that runs through the pineal gland the thalamus, hypothalamus and pituitary gland. It is no surprise how important this this is after studying this document on ida, pingala and shushumna.

source:

<https://brainmadesimple.com/left-and-right-hemispheres.html>

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