



A REVIEW ON JALANDHAR BANDHA YOGA

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ABSTRACT

Yoga has not only the concepts but also the tools and technology needed for us to find out and realize “Our Self.” Yoga is the oldest and most thoroughly tested form of physical and mental exercise known as humanity. Yoga breathing owes its great potential to *prana*. Yoga science of breathing is called *Pranayama*. Hathayoga is considered as *Sadhana* or medium to achieve *Rajyoga*. *Bandha* is a special characteristic of *Hathayoga*. The 4 types of *bandhas*. The purpose of this review article is to Compile and commemorate the classical references of *Jalandhar Bandha* and its applied aspects. Various yogic texts like *HathaYoga Pradeepika*, *Gheranda Samhita*, etc., described *Jalandhara Bandha* very well. *Jalandhara bandha* is extremely useful for alleviating throat disorders. It also relieves stress, anxiety and anger. It may be effective in several psychosomatic disorders. The stimulus on the throat helps to balance thyroid function and is helpful in metabolic disorders. The Applied *Jalandhar Bandha* technique is also useful in painless tooth extraction. This article on *Jalandhar Bandha* can play a major role in applied science to prevent various psychosomatic diseases without creating any side effects. More literary and clinical studies may be planned to validate classical references.

Keywords: Yoga, *Pranayama*, *Bandha*, *Sadhana*.

1. INTRODUCTION

Yoga is a group of physical, mental, and spiritual practices or disciplines which originated in ancient India.[1] Yoga has not only the concepts but also the tools and technology needed for us to find out and realize “Our Self”.[2] In Sanskrit, the word yoga comes from the root “*yuj*” which means “to add,” “to attach,” or “to join” in its most common senses, as such All further developments of the sense of this word are post-Vedic More prosaic moods such as “exertion,” “endeavor,” “zeal” etc. are also found in Indian epic poetry.[3] There are very many compound words containing yoga in Sanskrit Yoga can take on meanings such as “connection,” “contact,” “union,” “method,” “application,” etc. In simpler words, yoga also means “combined”. So, yoga is the union of self (atma) with ultimate (Parmaatma).[4]

“*BANDHA*” - *Bandha* is a special characteristic of *Hatha Yoga*. The Sanskrit word *Bandha* means to hold, tighten, or lock, so *Bandha* is a position in which certain organs or parts of the body are gripped, contracted, or controlled. Traditionally, *Bandhas* were classified as part of *mudras* and were handed down by word of mouth from guru to *Shishya*. The *Hatha Yoga Praipika* and *Gheranda Samhita* deal with *bandhas* and *mudras* together and the ancient tantric texts also make no distinction between the two. *Bandhas* are extensively incorporated in *mudra* as well as *Pranayama* techniques. The various types of *bandhas* have been described in Yoga texts. However, none of them defines the term “*Bandha*” as such.

I) There are four types of Bandhas.

- *Jalandhar Bandha*,
- *Mul Bandha*

- *Uddiyan Bandha*
- *Maha Bandha* - (It is a combination of above 3 *bandhas*.)

Bandha may be defined as a particular action involving pressure on the muscles. It is expected in *yoga* to retain a firm pose in *bandha* as it is retained in the *asanas*. While studying, *Pranayama bandhas* are to be studied. The purpose of *Bandhas* is to lock the *prana* flow in a particular area and redirect it into *Sushumna Naadi* for spiritual awakening.

In this article on the topic *Jalandhar Bandha* literature review has been done, in which its spiritual and scientific concepts, procedure /technique, mode of action, applied aspects indication, and contraindication, etc, are discussed.

II) *Jalandharbandha*

Jalandhara Bandha is described in the *HathaYoga Pradeepika*, the *Siva Samhita* and *Gheranda Samhita*. *Jalandhara Bandha* is said to activate the *Vishuddhi* or *Vishuddha Chakra*.[6]

Jalandhar Bandha should be practiced after the practice of *asanas* and *Pranayama* and before the practice of *dhyana* or meditation. *Jalandhara Bandha* is classified under the section of *mudra* in both the classical texts *Hatha Yoga Pradeepika* and *Gheranda Samhita*. Even though *Bandhas* are technically not the same as *mudras*, both are clubbed together as they induce a certain channeling of energy in the body, which is conducive to higher practices of *dhyana* and *Samadhi*. Once it is mastered, it is done along with *Pranayama* and *mudras* and before the practice of meditation.[7]

The word *Jalandhar* is made up of two words, ‘*Jalam*’ and ‘*Dhar*’. *Jal* means ‘Net’, some *acharya* considered it as ‘throat,’ *dhar* means ‘supporting’ or ‘a tubular vessel in the body.’ The chin lock is

associated with cervical flexion or throat lock, known as *Jalandhar bandha* which helps to prevent the fluid of *bindu* from flowing further down than *vishuddha*.

The chin-lock of *Jalandhar bandha* completes the action of axial tension and essentially freezes out the normal respiratory shape changes of breathing. This is when the unusual pattern of breath associated with *mahamudra* can arise deep in the core of the system (*sushumna*) *Jalandhara* (chinlock), and sternocleidomastoids bilaterally to flex skull on spine.[8]

This *bandha* can be achieved without getting into any *asana* pose. But generally, it is studied in *Padmasana* or any other *asana* specified for *Dhyana* Process. *Padmasana* or *Siddhasana* are considered as the best positions to practice this *bandha*.

2. LITERATURE REVIEW

According to *Hathayoga pradeepika*, contracting the throat and pressing the chin firmly against the chest is called *JalandharBandha*, which destroys old age and death.[9] It stops the opening (hole) of the group of the *Nadis*, through which the juice from the sky(from the Soma or Chandra in the brain)falls down. It is, therefore, called the *Jalandhar Bandha*. [10] In *Jalandhar Bandha*, the indications of a perfect contraction of the throat are that the nectar does not fall into the fire (the *Surya* situated in the navel), and the air is not disturbed. The two *Nadi*'s should be stopped firmly by contracting the throat. This is called the middle circuit or center (*madhya Chakra*), and it stops the 16 *adhara* (i.e., vital parts).

Gheranda Samhita has also described the *Jalandhar bandha* as under; the chin is to be pressed onto the heart after contracting the throat. This *Jalandhar Bandha* supports sixteen types of *bandhas* and destroys death.[11] *Jalandhar Bandha* is *Swayamsiddha* and the *sadhaka* who practices this *bandha* for 6 months will, no doubt, achieve *siddha* status.[12]

In *Shiva Samhita*, it is also mentioned that a person can achieve *Amaratwa* by practicing *Jalandhar Bandha*. [13]

In the texts, the description as well as the effects of the *bandha* is more or less the same. All the texts have assured that the *bandha* causes the destruction of old age and death. Observing this *bandha* gives peace and calmness to both the heart and the mind.

2.1. Technique

- Sit comfortably in *siddhasana*, *padmasana*, *sukhasana*.
- Place the palms of the hands on the knees and allow the whole body to relax.
- Inhale slowly and deeply and retain the breath. Lower the chin so that it touches the chest. Simultaneously, straighten the elbows and raise the shoulders. Hold for as long as is comfortable. Then, release *Jalandhar* by slowly raising the head and relaxing the shoulders.
- Exhale in a very slow and controlled manner. Practice five rounds, breathing normally for a minute or two between each round. Then, practice five rounds with external retention.
- However, it is usually practiced in conjunction with *Pranayama* and other major *kriyas* involving breath retention. Initially, it can be done separately until you become accustomed to it. As it is such an easy practice, this will not take long.[13]

2.2. Duration

- *Jalandhar bandha* can be held for as long as the practitioner is able to comfortably retain the breath. Maintain a count while retaining the breath and gradually increase the count. This practice may be repeated up to 5 times.[14]

2.3. Mode of Action

- *Jalandhar Bandha* exerts pressure on many major nerve fibers that pass through the neck and the flow of nervous impulses to the brain is restricted. These impulses collect in the cervical plexus and when the *bandha* is released, they flood into the brain. The force of these impulses helps to activate higher centers in the brain. Hormonal secretions of the pituitary flow through the bloodstream to the various endocrine glands, and the life process associated with these centers is set into motion. These processes of metabolism, the response to stress, instinctual life, etc., endured and experienced throughout a lifetime, cause the body to become degenerate, exhausted and decrepit.
- Having done *Jalandhar bandha* by contracting the throat, the nectar does not fall into the gastric fire and the *prana* is not agitated. This is the mechanism of experience of external reality mediated through the sensory and motor organs. It is also the medium, inevitably leading to decay and death of the body.
- The *bandha* also affects "*Vigyana Nadi*" which passes through the neck. It is the only blood vessel passing below the neck divided into two parts, which move towards the brain. These are known as carotid arteries pass from both sides of the neck to the brain. The heartbeats can be easily felt if the neck is bent backward; the pulse is felt on both sides below the jaw. The area where the blood vessel is divided into two parts is a little bit flat and is known as the carotid sinus. The wall covering the carotid sinus is thin and can easily get affected by inner or outside pressure. The nerve passing from here to the brain is known as the carotid nerve. It goes high up into the skull and then down into the brain. This nerve is related to the internal carotid, external carotid and carotid sinus. The pressure exerted on this nerve is transmitted to the brain. The pressure can be exerted from outside, too. This process is attempted in the *Jalandhar Bandha*. Due to the peculiar position of the neck, the pressure is exerted on the carotid sinus and the nerves are activated to send a signal to the brain.

2.4. Physical Effects

- Physical effects were noticed that the circulation of blood increases thereby increasing the efficiency of the spinal cord.
- Due to pressure exerted on the carotid plexus (nerves, vessels and sinuses), the brain activates its machinery to lower the blood pressure so that the muscles of the heart start functioning slowly and the heartbeats are reduced. The *bandha* lessens the blood supply to the carotid artery, which reduces the blood supply to the brain, slows down the body's activities and creates complete stillness of body and mind.

2.5. Benefits

- By exerting pressure on carotid sinuses, decreased heart rate and increased breath retention produce mental relaxation, relieving

stress, anxiety and anger. It develops meditative introversion and one-pointedness. The stimulus on the throat helps to balance thyroid function and regulate the metabolism.[15]

- prevents the retained breath from “leaking out” of the torso through the throat. Protects the brain, eyes, and inner ears from the internal pressure of the retained breath.[16]
- Regulates blood pressure. In *Pranayama*, there is a possibility of increasing blood pressure while performing *Kumbhaka*. Hence, achieving *Jalandhar Bandha* before *Kumbhaka* automatically results in controlling blood pressure. This is a major benefit of *Jalandhar Bandha*.
- Seals energy in the brain stem and moon center (chin).
- Directs *pranic* energy into the central channel, calming the heart.

2.6. Contra-indications

- Approach the practice of all *bandhas* and body *mudras* cautiously.
- Avoid this *bandha* if you have a neck injury, cervical spondylosis, high intracranial pressure, vertigo, high blood pressure, or heart disease.
- Stop the practice if dizziness or vertigo is felt.[17]

2.7. Applications

- *Jalandhara bandha* is extremely useful for alleviating throat disorders such as inflammation, stuttering, excess mucus in the throat, tonsillitis, etc. It also improves the quality of the voice and increases the quantum of *prana* in the thoracic region.
- It develops meditative introversion and one-pointedness, produces mental relaxation, and relieves stress, anxiety and anger may be effective in several psychosomatic disorders.
- The stimulus on the throat helps to balance thyroid function and regulate the metabolism.[18]
- Prevents the retained breath from “leaking out” of the torso through the throat Protects the brain, eyes, and inner ears from the internal pressure of the retained breath.[19]
- *Jalandhar bandha* is useful in painless *Danta Nirharana kriya* (tooth Extraction).[20]

3. CONCLUSION

The practice of *Jalandhar Bandha* may cure throat disorders. It also increases the quantum of *prana* in the thoracic region. Mental relaxation, relieving stress, anxiety and anger, may be effective in several psychosomatic disorders. The stimulus on the throat helps to balance thyroid function and regulate the metabolism and is helpful in metabolic disorders. It may protect the brain, eyes, and inner ears from the internal pressure of the retained breath. Applied *Jalandhar Bandha* technique is also useful in painless tooth Extraction. This review can conclude that *Jalandhar Bandha* can play a major role in applied science to prevent various psychosomatic diseases as well as to maintain physical, mental, and social health. Many more literary and clinical studies must be planned to validate classical references to establish their authenticity in modern scientific scenarios.

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