



A REVIEW OF JALANDHAR BANDHA IN ANCIENT & CLASSICAL INDIA

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ABSTRACT

Jalandhara Bandha is described in the *Puran*, *Upanishad*, *Samhita*'s, Tantric and *Yogic* texts. Bandha, an ancient Ashtang Yoga practice, integrated physical postures, breathing patterns, and a holistic approach guided by the Guru, focusing on both physical and mental aspects, adhering to the Yam to Samadhi sequence. The Vishuddhi Chakra, located in the throat, can be activated by the Jalandhara Bandha, which gives victory over death and can control physical changes. This can lead to anti-aging effects and immortality. The Bandha prevents the passage of Amrita, a substance from the Bindu Visarga area, thereby preventing its effects on the Manipuraka Chakra. Vigyana Nadi is affected by the Carotid Artery, which passes through the neck and is divided into two parts. The Carotid Sinus, a flat portion of blood vessels, can be affected by pressure. The Carotid Nerve passes through the sinus, reaching the skull and brain. The Jalandhar Bandha process transmits pressure to the brain when the sinus is pressured.

KEYWORD: *Jalandhara Bandha*, Inner lock, Throat lock, Chin lock, *Yogic* seal, Inner energy, *Kundaliniyoga*, *Yogic kriya*.

INTRODUCTION

According to *Patanjali* there is Eight Branch of *Yogic* practice. one of them is *Asana* in *Asana* various Anatomical Position are described and are beneficial for Physical and mental health along with *Bandha* and *Mudra*. They are various positions of hand and fingers. They are suggested to maintain certain to Anatomical position again to control body and mind. *Asana* is done with complete body While *Mudra* and *Bandha* they are specific gestures of hand *Mudra* and *Bandha* are some of practice of internal organs.

Yoga is a science that has its origins in ancient India. It is a procedure that allows people to get rid of various physical, mental, and social problems (*vedana mukta*).^[1] *Bandha* are the most potent practice in *yoga* because they fundamentally modify the internal chemistry of the body and work to improve endocrine secretion.^[2] *Yoga* is a series of physical, mental, and spiritual practices which is originated from ancient India.^[3] The sanskrit noun *yoga* is derived from the Sanskrit root *Yuj*, which means "to attach or to join."^[4] According *Yoga Sutras of Patanjali* '*Yogas Chitta vritti nirodhah*'. It means *Yoga* is to control over the fluctuation of mind.

AIMS AND OBJECTIVE-To study and understand the role of *Jalandhar Bandha* mentioned in various *Samhita*, and all classical texts.

BANDHA

A *Bandha* is a lock or bind in *Yoga*, which is performed in order to direct and regulate the flow of *Prana* (life force energy) to the specific parts of the body. Also referred to as an energetic lock, *Bandha* was practiced by *Yogi* to promote energy flow and maintain optimal health. *Bandha* are physical, mostly, positions targeted at certain body parts that redirect the flow of our neurological energies, causing an increase in the flow of energy in the opposite direction.

Generally speaking, there are four Types of *Bandha*:

- 1) *Jalandhar Bandha* (throat lock)
- 2) *Uddiyan Bandha* (abdominal lock)
- 3) *Mool Bandha* (root lock)
- 4) *Maha Bandha* (great lock)

Definition (Paribhasha / Nirukti) of Jalandharabandha

Jalandhara Bandha is described in the *Puran*, *Upanishad*, *Samhita*'s, Tantric and *Yogic* texts. Jal is 'throat,' *Jalam* is 'water,' *dhara* means 'supporting' or 'a tubular vessel in the body.'" *Jalandhara bandha* is the throat lock which helps prevent the fluid of *Bindu* from

flowing further down than *Vishuddhi*. Although it is easy to perform, *Jalandhara* is a very important practice.^[5]

The Sanskrit word *Jalan* means 'net'. The word *Dhara* means 'stream', 'mass of flowing fluid'. This leaves the meaning of the word *Jalandhara* open to various interpretations. The most likely is that it means 'net' or 'cluster of *Nadi*' or pathways'. Therefore, *Jalandhara* is the practice or physical lock that controls the net or network of *Nadi* in the neck. These *Nadi* can be blood vessels, nerves or *Pranic* passages. The 'fluid' or stream can cover all these different levels of subtlety, for *Jalandhara bandha* will influence all of them.^[6]

Meaning of *Jalandharabandha*

- *Jalandhara Bandha* is a *Kriya* in *Hatha Yoga*, being a kind of internal *Mudra* described as a body lock.
- *Jāla* means "throat".
- *Dhara* means "holding"
- *Bandha* means "bond", contracting"
- *Jalandharam* according to *Padma Puran*, Name of an *Asura*.
- In *Hathapradipika* Kind of *Mudra*.^[7]

Review of *Jalandharbandha* in Upanishada period *Yoga Tatwa Upanishad*

Anterior flexion of the neck and placing the chin with a firm will on the supra sternal notch, is called the *Jalandhara Bandha*; and is a lion to the elephant of death. That *Bandha* by which *Prana* flies through *Susumna* is called *Uddiyana Bandha* by the *Yogi*.^[8]

Yogchudamani Upanishad

Control and prevent it from falling this heavenly liquor which is secreted at the head is it *Jalandhara Bandha*, which destroys all the pain and sufferings.^[9] Through the practice of *Bandha Jalandhara*, besides the destruction of all the problems of the throat, the nectar does not fall into the fire, and the breath does not bounce over here and there.

Yog Kundalini Upanishad

The *Bandha* called *Jalandhara* should be practised at the end of *Purak*. This *Jalandhara* is the form of the anterior flexion of the neck and is an impediment to the passage of *Vayu*.^[10]

Shandilya Upanishad

At the end of the inhalation, *Jalandhar bandha* is done. Time should be called *Jalandhar Bandh* and at the end of *Kumbhak* and the beginning of *Rechak*, *Bandha* named *Uddiyan* should be done.^[11]

Yog Sikho Upanishad

The *Bandha* known as *Jalandhara* should be performed at the end of the *purak* (in filling the vital air). This is a form of anterior flexion of the throat with a view to obstruct the passage of vital air, after flexing the throat anteriorly, individual should establish (the vital air)

firmly in the bosom. This is known as the *Jalandhara-bandha*, which causes the full flow of nectar.^[12]

Dhyan Bindu Upanishad

This will be the *Uddiyana Bandha*, the lion which will quell the elephant of death, and which binds (the disease –generating) phlegm which is the water of ether having its origin at the (thousand petalled lotus of the) head, flowing downwards, then the *Jalandhara-bandha*, which destroys the flood of aliments in the throat, when the *Jalandharabandha*, which is characterized by the anterior flexion of the throat is made.

Neither does the nectar flow in to fire, nor does the vital air leap forwards, when the tongue enters the cavern of the cranium, moving contrariwise. The eye-glance penetrating between the eyebrows is the *khechari –mudra*.^[13]

Varaho Upanishad

This *Bandha* of all the *Nadi* is described in the *Veda*. By the grace of this bondage the deity is manifested. Thus the four paths of *Bandh*, which block the three paths, develop one path by which the perfected are well-connected. *Yogi* moved his breath upwards and sped up with his breath. This bond goes between all the veins and is the inhibitor. This wrapped up *Yoga* is also considered to be the root bond. By the practice of *Yoga* the three kinds of bondage are accomplished. Even in the three perfect bonds, it is the cause of the goal and characteristics. One whose mind is fixed on the truth should always collect what is knowable.^[14]

Review of *Jalandhar bandha* in *Samhita* period *Hathayoga Pradipika*

In *Hathayoga Pradipika*, contracting the throat and pressing the chin firmly against the chest is explained as *Jalandhara Bandha*, which delays ageing prevents untimely demise. *Jalandhara Bandha*, the indications of a perfect contraction of 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*' 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). The sixteen vital parts mentioned by renowned *Yogi* are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (7) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the *Brahmarandhra*.^[15]

Gherand Samhita By practising this *Jalandhar Bandha* for up to 6 months by *sadhak* no doubt *sadhak* will achieve *Siddha* status.^[16]

Siva Samhita Amaratva can be achieving by practising *Jalandhar Bandha*.^[17]

Review of Jalandhar bandha in Yogic texts Hatharatnavali

In *Hatharatnavali* Acharya Srinivas yogi says do the Anterior Flexion of neck and press the chin against the chest. This is *Jalandhara bandha*, which removes old age and premature death. Moreover, it ties up the network of nerves, which restricts the downward flow of the nectar oozing from the space. *Jalandhara bandha* adopted by flexing the neck anteriorly does not allow the nectar to fall into the fire and *Vayu* does not go astray. The set of three *Bandha* is of great importance in all the yogic treatises and is even practised by the eminent *Siddha*. Firmly contract the lower region (apply *mulabandha*), ante flex the neck (apply *Jalandhara bandha*) and retract in the middle (apply *Uddiyana bandha*). Thus, *prana* moves in the *Brahmanadi*.^[18]

Goraksha shatakam

In *Goraksha shatakam* Acharya Swami Kuvalayananda says That *Yogi* who knows *Mahamudra*, *Nabhomudra*, *Uddiyana*, *Jalandhara* and *Mulabandha* becomes a receptible of miraculous powers. When the *Jalandhara Bandha*, which is characterised by the anterior flexion of the throat, is performed, the nectar does not fall into the fire that is situated in the *Nabhimandala* and the *Vayu* does not go the wrong way.^[19]

ROOTS OF YOGA

In Roots of yoga James Mallinson saying that the *yogi* should do anterior flexion of the neck and firmly place the chin on the chest. This is the *Jalandhara* lock. It prevents loss of the nectar of immortality (*Amrta*). As long as it keeps drinking the nectar of immortality that has dripped from the thousand -petalled lotus in the skull of embodied beings, the fire at the navel burns brightly. And so that the fire might not drink that nectar of immortality, the *Yogi* should drink it himself. Through constant practice in this way, it goes by the rear pathway and makes the body immortal. For this reason one should practise *Jalandhara*.^[20]

WHEELS OF LIFE

In *Wheels of life* Anodea Judith, says The *Pranayama Bandha* are techniques for holding the breath and locking it into specific areas of the body. The word "*Bandha*" is *Sanskrit* for "lock." The chin lock, abdominal lock, and anal lock are the three fundamental *Bandha* that focus on retaining breath in the three main regions of the body. The chin lock, also known as the *Jalandhara bandha*, activates the neck *Chakra* and delivers energy into the head. Simply take a deep breath in, tighten your throat muscles, and lower your head towards your chest while maintaining a straight back. Hold your breath for as long as it seems comfortable, but don't force it because doing it incorrectly can make you feel rather dizzy.^[21]

DISCUSSION

In this Paper we have discussed the available and known history of *Yoga* and how this knowledge gradually

travelled and spread to the western world from Indian subcontinent.

We have also studied the difference in Indian approach and western approach towards *Yoga* specifically *Jalandhar bandha*. In indian approach this knowledge is practised for attainment of *Moksha* and was practised in *Guru Shishya Parampara* but in western world due to globalization and in era of information technology a lot of free text is available and their interpretation of *Yoga* and practice of different *Mudra* and *Bandha* is for attainment of health which is contrary to indian approach.

CONCLUSION

Indian and Western philosophy differ in their practical approach, with Indian philosophy focusing on the continuity of soul, reincarnation, and liberation, while Western philosophy believing in single life. *Ashtang Yoga*, a set of advanced esoteric practices, is secretly delivered by the *Guru* to the disciple, with *Shishya* bound not to disclose it.

Jalandhar bandh is very skilful practise of *Nath sampradaya* and other cults. It is a combination of *Yama*, *Niyama*, *Asana* (*Padmasana*, *Siddhasana*, and *Sukhasana*), *Bandha* (*Jalandhar*, *Uddiyana Mool*), *Mudra* (*Ashwini*, *Khechari*, and *Shambhavi*), *Hast mudra* (*Abhay*, *Prana*, *Gyan* etc.) *Pranayam*, *Pratyahar*, *Dharana*, *Dhyan* for the person who are on the path of *Yoga* for self-liberation.

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