

**Part I: The Concept of Jalandhara Bhandha in Ancient Text from Yoga and Spiritual Lore**

**Part: II A Study of Practice of Yoga amongst the Employees and Visitors of the Regional Transport Office.**

By

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**ABSTRACT**

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The aim of Bandhas is to lock the prāëa in particular areas and redirect their flow into suñumnä näòé for the purpose of spiritual awakening. **Jälandhara bandha** is therefore, the throat lock, which holds the nectar or fluid flowing down to viçuddhi cakra from bindu and prevents it from falling into the digestive fire. In this way prāëa is conserved. In this context **Haöha Yoga pradépikä and Yoga cüòämaëi Upaniñat** explains the importance of jälandhara bandha and how it helps in utilization of prāëa. This bandha is therapeutically useful in Throat problems, Hypertension etc. By the compression of the receptors for long duration, slows down the heart rate induces the tranquility for the brain and mind. Similarly, Anxiety, Anger, Stress are relieved. Jälandhara bandha is a form of important part of kriyā and kuëòaliné yoga. Jälandhara bandha practice destroys the old age and death. **Yoga cüòämaëi Upaniñat** states that during the practice of Jälandhara bandha the breathing process ceases to fluctuate. With the stilling of the breath, the mind and body are also stilled and the practitioner is able to experience that transcendental state which is beyond duality and mental cognition. One who practices the kuëòaliné yoga attains the mokña. Jälandhara bandha practice with the other two bandhas and mahä bandha awakens the kuëòaliné to attain the desired mokña or kaivalya. **Jälandhara bandha is the best bandha practice because in external retention automatic mülabandha and uòòéyāna bandha takes place. As the literature is silent about the duration of the jälandhara bandha,**

**practitioner may hold this bandha as long as he is comfortable.**

## **SUMMARY AND CONCLUSIONS**

The aim of Bandhas is to lock the prāëa in particular areas and redirect their flow into suñumëä Näðé for the purpose of spiritual awakening. **Jālandhara bandha** is, therefore, the throat lock, which holds the nectar or fluid flowing down to viçuddhi from bindu and prevents it from falling into the digestive fire. In this way prāëa is conserved. In this context **Haöha Yoga Pradépikä and Yoga cüðämaëi Upaniñat** explains the importance of Jālandhara bandha, how this bandha helps to prevent the falling of nectar into digestive fire, how it helps in utilization of prāëa. Both texts explain how this bandha is therapeutically useful in throat problems, Hypertension etc. By the compression of the receptors for long duration slows down the heart rate induces the tranquility, for the brain and mind. Similarly, anxiety, anger and stress are relieved. Both texts explain the practice of jālandhara bandha, is a form of important part of kriyā and kuëðaliné yoga because they channel the flow of prāëa in the system and awaken the kuëðaliné çakti. According to **Haöha Yoga pradépikä, Yogatärävali, Gheraëöa saàhitä and Dhyāna bindu Upaniñat**, this Jālandhara bandha practice destroys the old age and death. **Yoga cüðämaëi Upaniñat** states that during the practice of jālandhara bandha the breathing process ceases to fluctuate. With the stilling of the breath, the mind and body are also stilled and the practitioner is able to experience that transcendental state which is beyond duality and mental cognition. Finally, the ultimate goal of Yoga is to attain mokña or kaivalya. One who practises the kuëðaliné yoga, which is awakening of Kuëðaliné from mülādhāra cakra to reach sahasrāra cakra, attains the mokña. Jālandhara bandha practice with the other two bandhas and mahā bandha awakens the kuëðaliné to attain the desired mokña. According to Yogatattva, çäëdilya upaniñat, these three banhdhas practice brings about the union of prāëa and apāna inturn union of nāda and bindu and with this many siddhis are achieved.

### **Conclusions**

The above study shows that **Jālandhara bandha** is highly beneficial and can be effectively used for reducing Stress, Anger, Anxiety and other psychosomatic diseases.

## **Part: II A Study of Practice of Yoga amongst the Employees and Visitors of the Regional Transport Office.**

Yoga is the science of right and, as such is intended to be incorporated in daily life. It works on all aspects of the person: the physical, emotional, psychic and spiritual. Developed around 5000 years ago in ancient India yoga practices are knit into the Indian culture. Yoga has now reached the western world. Studies amongst Americans have shown that Yoga not only improves their physical health, and also offers mental clarity, stress control, and promotes an overall feeling of well being. In 1998 an estimated 15.0 million American adults had used yoga at least once in their lifetime and Ninety percent felt yoga was either in Bangalore city or in our country. A survey is taken up to ascertain the awareness of yoga practice amongst the employees and visitors of the Regional Transport Office, Bangalore (Central).

A pilot study based on a questionnaire was adopted for the final study after necessary approval. This questionnaire was administered to a group of 250 members amongst the employees of a Regional Transport office. The results have been analyzed and presented here. 62.8% of the study population reported doing Yoga. Male subjects were 50.8% and 49.2% were females. Hindu population was more (91.2%). When compared to other religions. Overall vegetarians were more (67.7%) when compared to mixed (32.3%) amongst the yoga practitioners. 74.8% of the study population reported that walking was their preferred physical activity. 44.8% preferred physical exercises. 67.2% of the study population feel the need for yoga. 46.8% of the subjects plead lack of time to do yoga and 22.7% felt lack of information. 29.3% of the subjects practice yoga on regular basis. 40.3% of the Yoga practitioners were regular to place of worship followed by 27.5% of the Yoga practitioners have adopted reading scriptures as their spiritual practice. 68.8% of the subjects among the yoga practitioners were towards the positive change in their behavior, attitude, sleep, anger, etc. 47.4% of the subjects among the yoga practitioners have reported partially cured from diseases after yoga practice, 71.4% of the yoga practitioners are reported doing asanas, 58.6% of yoga practitioners are reported as practicing pranayama followed by 54.2% were reported of practicing mediation. 68.8% of the study population reported “ Improved”

health after practice of yoga.

This study shows that there is much awareness of yoga practice amongst the general population.

## **SUMMARY AND CONCLUSIONS**

1. Walking is the most popular physical practice [74.8%] among the study population.
2. 62.8% of the study population was Yoga practitioners.
3. 45.8% of Male members were doing yoga practices while 54.2% of females are doing Yoga practices.
4. Yoga practices were adopted at an advanced age relatively later than those doing other practices.
5. Vegetarians are more in general as well as in particular group of Yoga practitioners.
6. Among Yoga practices, Asanas and Pranayama are equally popular followed by Meditation.
7. 68.8% adopted yoga for health purposes and Health status is improved after Yoga practice.
9. 67.2% of the study population admits Yoga as a Need.
10. 46.8% of the subjects plead lack of time to do Yoga. 22.7% felt Lack of information.
11. 29.3% of the subjects practice Yoga for one hour per day on an average.
12. About 35% of subjects practice Yoga on regular basis.
13. There is occurrence of positive change in the behavior/attitude, sleep, anger etc. to the extent of 68.8% among the yoga practitioners.
14. The rate of betterment of cure is very high among the Yoga practitioners.

**Keywords:** Jalandhara Bhandha, spiritual lore, employees, visitors of regional transport office.