

Bandha :

The word Bandha means 'to hold', 'tighten' or 'lock', and this exactly describes the physical action necessary to perform these practices. Specific parts of the body are gently yet powerfully contracted and tightened. This has vast repercussions, First of all various parts of the physical body are controlled. Organs, muscles, nerves and physical processes within the body are massaged, stimulated and brought under the will of the practitioner. The physical contraction or lock in turn has an extensive influence on the psychic body (pranic body). The flow of Prana that continuously streams through our subtle body is redirected and even stopped. This has direct influences on the mind. The whole body and mind is tranquillised and made receptive to higher states of awareness. Such is the power of bandhs when they are perfected.

Hatha Yoga Pradipika on Bandha's :

Uddiyana Bandha :



From Chapter 3. verse no.55-60

3 : 55, Svātmanā starts discussion on three of Bandhas - known as Uddiyana Bandha, Jalandhara Bandha and Mula Bandha. All these three are the essential components of the practice of Kumbhaka.

Practice of Kumbhaka starts with the adoption of Mula Bandha right in the beginning i.e. even before puraka, Jalandhara Bandha, immediately follows the completion of puraka, and Uddiyana Bandha is done in the beginning of kumbhaka or at the end of kumbhaka and just before the rechaka.

Here first of all Uddiyana Bandha is being described. Uddiyana consists in -

The upper and lower part of the level is to be pulled backward. Its technique mainly consists in raising the diaphragm upward resulting into upper and lower part of the abdomen pulled inside.

Uddiyana is being practiced very popularly in the exhaled condition i.e. after optimum exhalation, diaphragm is raised upward which gives the position of Uddiyana. But Uddiyana as Mudra is practiced in inhaled condition, then only it can justify its name. Uddiyana is the practice which paves the way for flying of the great bird i.e. prana into sushumna. Prana is moving in the form of respiration. But when this prana is made to enter into sushumna, it moves without any obstruction. In normal movement, inhalation and exhalation is a type of restricted movement of prana - such a restriction is not there when prana enters into sushumna.

Effects of Uddiyana :

1. Even old Becomes young
2. Leads to the Liberation Naturally.

Mulabandha :

Chapter 3 verse 61 - 69

There are two techniques for the sake of Mulabandha.

1. Pressing the heel against the perineum and control the anus. (3 : 61)
2. Pressing the heel against the bus and contract the perineum. (3 : 62)

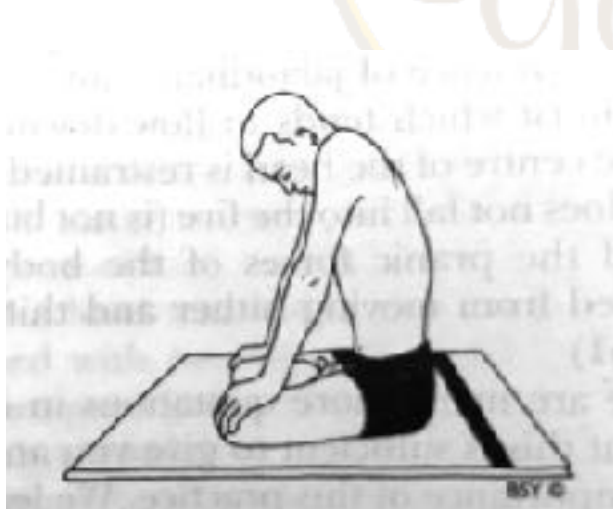
If we practice Mulabandha we will find that either of two practices result in the same way. Controlling the anus or contracting the perineum both result into contraction of whole of the pelvic region.

In yoga texts, specially in the context of higher practices of yoga, usually we find instructions like 'raising the asana Vayu upward. Where ever such instructions are available. It means that one has to do 'Mulabandha'. Thus, the most important aspect of Mulabandha is that it raises the asana Vayu which reaches the region of fire (3:65). This further increases the heat of the fire in the region (3:66). This heat of the fire reaches to the sleeping kundalini and because of the heat, the kundalini gets up and becomes straight and enters into the sushumna, which is actually the purpose of the practice of Hathayoga.

Effect of Mulabandha :

1. Prana and Apana meet due to this.
2. Reduces urine and faecal matter.
3. Even old becomes young.
4. Kundalini is aroused and enters into sushumna.
5. The practitioner attains perfection in yoga.

Jalandhara Bandha :



Chapter 3 verse 70 - 76

Jalandhara band which is usually translated as chin lock, is one of the important component of the practice of Kumbhaka. Those who do not practice Mulabandha or Uddiyana band while practicing Kumbhaka, even they are required to practice jalandhara band in order to eliminate any adverse effect of the practice of Kumbhaka.

The technique of Jalandhara band mainly consists in contracting the front area of the neck and taking the whole face from the chin towards back and then placing the chin on the jugular notch by bringing the face downward.

The text mentions two important effects of this practice :

1. Nectar oozing from the moon is restricted above the neck region and there by it can't be swallowed up the sun at the navel.
2. It binds properly the sixteen Adharas. Sixteen Adharas have been described in Siddha Siddhanta Paddhati (Hatha yogic text). These Sixteen Adharas are located between toe to top of the head. These are used for prana Dharana/mediation for various effects. The Jalandhara bhandha binds all these sixteen adheres which facilitates Pranadharana on a particular Adhara.

