

The Importance of Chinlock

“ In order to build natural dykes for *prāṇāyāma* practices, *Jālandhara Bandha* or the chinlock was introduced by the yogis. This judiciously helps the *prajñā* of the inner *prāṇa* to receive the incoming *prāṇa* as well as check the incoming *prāṇa* to flow in rhythmically and later on be distributed.

In controlled nostril or digital *prāṇāyāma* such as or like *Anuloma*, *Pratiloma*, *Sūrya Bhedana*, *Chandra Bedhana*, and *Nāḍī Śodhana*, the practitioner has to construct the dykes at the inner edge of the roof of the nostrils for inhalation and the outer edge of the roof for exhalation. He has to know these above mentioned places in order to form the dykes before beginning digital *prāṇāyāma*.

If the breath deviates from its conditioned paths, it enters forcibly and goes out forcibly. This type of deep breath cannot be termed *prāṇāyāma*. In *prāṇāyāma*, the job of the *sādhaka* is to see that in inhalation the energy gets filled in deeply and soaked into the body and in exhalation, the energy is released through the sluice gates of the nostril formed by the fingers and the thumb so that time is given for it to be absorbed and stored in the system.

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A class of students practises chinlock and the precise placement of fingers for digital pranayama with Geeta Iyengar.

*“Jalandhara Bandha...
automatically makes the brain
become reflective and pensive.”*

Extract opposite from “Introduction to Praṇāyāma”, Yoga Rahasya, July 1994.