

# Literary Review on Yoga in Shalakyatantra (Ear,Nose,Throat)

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**Abstract**—Yoga today is a subject of worldwide interest. Until only a few years ago yoga used to have a very limited appeal. It had little feeling for the common man busy in the daily life routine. Those who understood it were very few and fewer still practised it. Yoga was taught and practised in remote places called ashrams under the direct supervision of a guru. Now yoga is no more regarded a discipline to be followed only by those who have set “emancipation” as the highest goal of life. It is now very much a thing which interests the man in the street as many of the ancient procedures of the yoga have been studied scientifically. In yoga, one has to learn to control his mind and master his senses. Body of man is like a chariot and senses are the horses. One who has a control over the reins of the horses, he is the best driver. Yoga is the most scientific technique of developing an integral personality comprising of body, mind and soul as miraculous powers can be achieved through breath control and mental concentration. Yoga is the science and art of perfect health as it has great potential values contributing to man’s freedom from pain, miseries, worries and anxieties ensuring positive thinking leading to mentally and socially balanced and peaceful life. Yoga stands for mental concentration and the best way to know a thing completely is to identify oneself with it and this is the basic intention behind yoga. Hatha yoga, which consists of asanas (body postures), pranayams (breath control), kriyas, bandhas and meditation, has proved to be of great help in the treatment of certain ailments as shown by the scientific investigations carried out in India and elsewhere. The sole purpose of writing this chapter is to apprise the readers the usefulness of various important asanas and pranayams in the additional management of certain chronic ENT ailments.

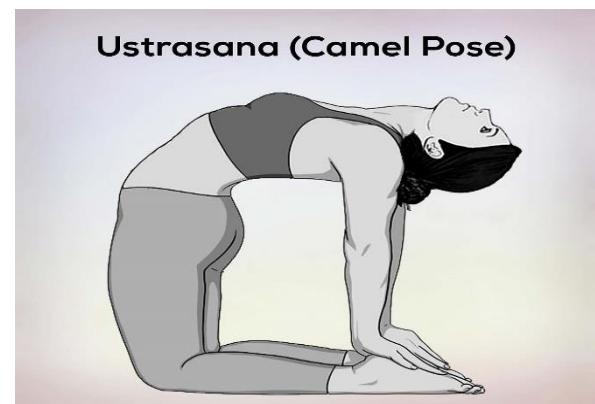
**Index Terms**—Yoga, Hathyog, Pranayam, Bandha, ENT

## I. USHTRA ASANA

Ushtra means a camel. First be seated on the soft floor, fold the legs at the knees keeping the thighs and the feet together. The toes should be pointing back and resting on the floor. Rest the palms on the hips, stretch the thighs, curve the spine back and extend the ribs. Now place the right palm over the right heel and left palm over the left heel. Holding the heels, straighten the thighs and the waist. Bend the head and neck backwards, pushing the waist slightly forward and stay in that position for about half a minute. Then start releasing the hands one by one resting them on the hips. Follow the above procedure 3-4 times.

Benefits of this Asana:

It has a great benefit for the asthmatics as the ushtra asana brings a good effect upon the whole of respiratory system. It activates the facial tissues, the nasal passages, the pharynx and the whole of the respiratory organs and the nerves. People suffering from throat troubles, voice effects, thyroid disorders and chronic headache will find this asana very beneficial



## II. MATSYA ASANA

Matsya means a fish. First sit in a lotus pose and then lie down on your back. After making the spine, neck and head fall on the floor completely, let the thighs also fall down. Arch the back by lifting the neck and the chest, take the head back and rest the crown on the floor. Stay in that form for 30- 60 sec while breathing deeply

### Benefits of this Asana

It corrects the disorders of the respiratory system as a whole because all the organs concerned with respiration such as nasal passages, pharynx, larynx, trachea, bronchi and the lungs are well exercised during this asana. It has a good effect on the facial tissues beside activating the spine and all the muscles of the back.

## MATSYASANA

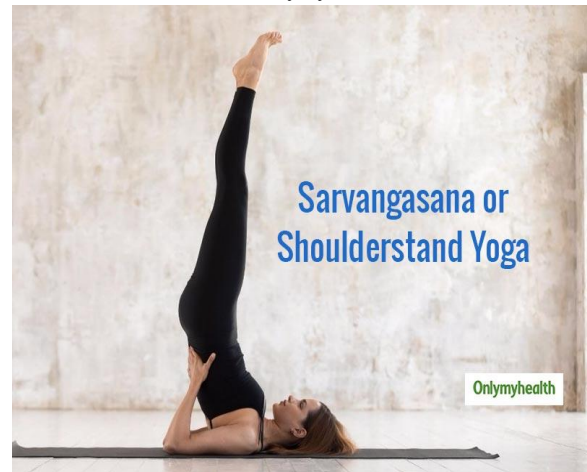
### Fish Pose



## III. SARVANGA ASANA

Lie down on your back on the floor, keep the palms down and nearer to the body, bring the heels and the toes together while looking towards the ceiling. Start inhaling and lifting both the legs together towards ceiling till the legs are at a perpendicular position. Now bring both palms under the hips and raise whole body upwards by pushing it with both the hands while exhaling. Go as high as the body permits and stay there breathing normally, then gradually move the palms towards the hips and let the body come down slowly on the floor Sarvanga asana is one of the most valued asanas of the Hatha yoga. It is the mother of asanas and is a panacea for most common

ailments. It is very useful asana for the persons suffering from respiratory problems such as asthma, bronchitis, throat ailments and chronic headaches. Regular practice of this asana eradicates common cold and other nasal disorders besides correcting disorders of the circulatory system.



## IV. SHAVA ASANA

Shava means a corpse. By remaining motionless for some time and keeping the mind still while you are fully conscious, you learn to relax. It is very difficult to keep the mind still then the body and therefore this apparently easy asana is one of the most difficult to master. Lie down on your back keeping the whole body loose and in a straight position. Keep the hands along the thighs, palms facing upwards. Close the eyes, keep the heels together and toes apart breathing slowly. Keeping your eyes closed bring your mental attention towards your toes and see that the toes are relaxed. Then move slowly upward towards the head area mentally by checking the knees, thighs, waist, spinal cord, back, shoulders, neck, arms, palms, fingers and rest of the areas of the body to be sure that they are actually relaxed. If the mind wanders, pause without any strain after each slow exhalation. Stay in this asana for 5-10 minutes

### Benefits of Shavasana

Shava asana has a very good effect on the patients as it relaxes all the muscles, nerves and the organs of the body. It is a very a useful asana for those who feel lack of energy, insomnia, tiredness, fatigue and lack of vitality



**Savasana (Corpse Pose)**

#### V. PRANAYAMA

Pranayama may be defined in general term as controlled breathing, and this control is over all the functions of breathing namely,

1. Inhalation which is termed Purk (filling up)
2. Exhalation which is called Rechak (emptying the lungs)
3. Retention of breath, a state where there is no inhalation or exhalation which is termed Kumbhaka

##### Bhastrika

Bhastrika means “bellows”. This exercise is characterized by continuous inhalation and exhalation of breath producing a sound similar to a blacksmith’s bellows

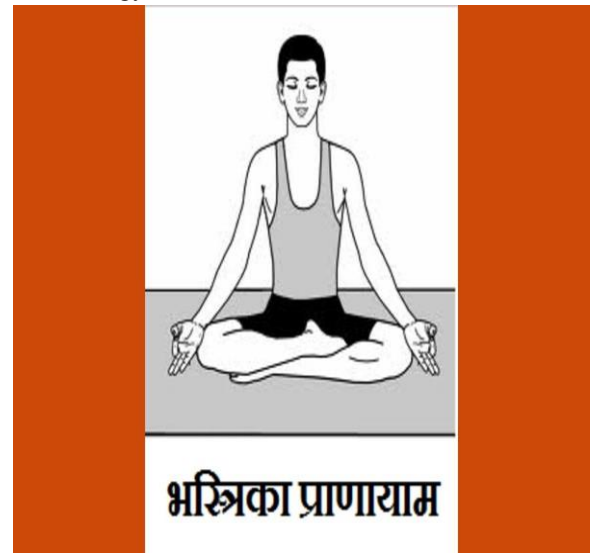
##### Technique

Sit in a cross-legged or lotus position (Padamasana). Air is inhaled and exhaled in quick successive jerks through the nose. One should practise certain number of such inhalations and exhalations according to the individual capacities and gradually increasing the number up to 2 minutes. Those patients having a fragile constitution or suffering from a low or high blood pressure or heart problems should practice this pranayama very slowly

##### Benefits of this Asana

This pranayama spreads warmth all over the body and has a purifying effect. This pranayama enables to eliminate a large quantity of toxins contained in the

body by filling the blood with oxygen and purifying the tissues. It strengthens the lungs, corrects the heart ailments and is a very useful remedy against cough, cold, allergy and asthma



##### Kapalabhati

Kapala means skull and bhati to shine. The object is to purify the channels inside the nose and the paranasal sinuses in addition to all other parts of the respiratory system

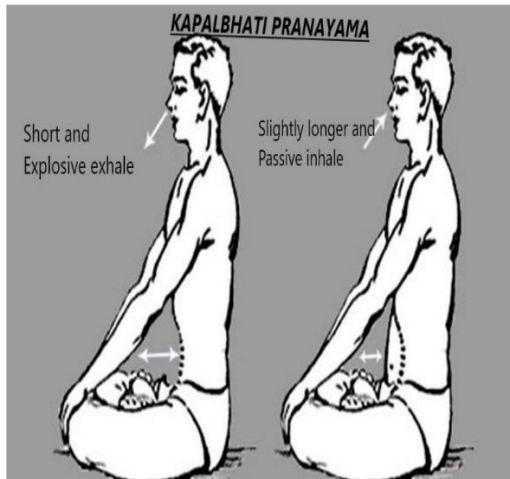
##### Technique

The Kapalabhati pranayama is performed by sitting in Padamasana or cross-legged with hands on the knees. In Bhastrika pranayama the accent has been on inhalations and exhalations but here in Kapalabhati it is solely on exhalations. It is the only exercise that does not require deep breathing. Air is expelled in quick successive jerks through the nose by a sudden contraction of the abdominal muscles below the navel. One should start with 10-15 jerks which may subsequently be increased according to the individual capacity. Persons suffering from cardiac problems should do this exercise very slowly and cautiously.

##### Benefits of this Pranayama

This pranayama clears the nasal cavities and the lungs. It corrects the deficiencies in the lymphatic system and clears the mucus in the nose and lungs. It brings relief in asthma, cough allergy, etc. The movements of the abdominal walls give a massage to the abdominal viscera and thus help in digestion. It also has a very good effect on the pancreas. It

corrects the constipation, acidity, disorders of kidney, liver and the prostate gland.



#### Anuloma Viloma Pranayama

According to the yoga experience, inhaling by the right nostril produces heat in the body and inhaling by the left nostril produces cold. This is why yogis called the right nostril “surya nadi” (Sun nostril) and left nostril as “chandra nadi” (Moon nostril).

#### Technique

Sit in the Padmasana position or cross legged. Stretch the left arm and rest the back of the wrist on left knee. Place the right thumb on the right side of the nose pressing the vestibule of the nose, with the ring and middle fingers on the left side of the nose. With the thumb pressing on the right side of the nose to block it completely, inhale steadily and deeply through the left nostril filling the lungs to the brim and without retaining the air, exhale steadily and deeply through the right nostril by closing the left nostril by middle and ring fingers. After full exhalation through the right nostril, now inhale through the right nostril, block it by thumb and start exhaling through the left nostril. This pranayama can be repeated 810 times initially performing it up to 5 minutes later on

#### Benefits of this Pranayama

This type of pranayama aerates the lungs, removes phlegm, gives endurance besides aerating and clearing the sinuses in chronic sinusitis.



#### Ujjayi Pranayama

Jaya means victory or success. Ujjayi is the process in which the lungs are fully expanded and the chest puffed out like a victor. Technique Sit in Padmasana. Rest the collar bones just above the breast bone. This is called the Jalandhra Bandha. Rest the back of the wrists on the knees, join the tip of index finger to the tip of the thumb while the other fingers are in extended position (Jnana mudra). Close the eyes and look inwards. Exhale completely. Take a slow but deep breath through both nostrils making a sibilant sound (sa), thus filling the lungs up to the brim. The abdomen is pulled back towards the spine. Hold the breath for a few seconds, start exhaling slowly and steadily feeling the brushing of air on the palate. This completes one cycle. Benefits of this Pranayama This pranayama aerates the lung, removes toxins, soothes the nerves and is good for high blood pressure or coronary problems. It also aerates the paranasal sinuses and is thus helpful in nasal problems





## VI. BANDHAS

In order to know the proper techniques of pranayamas, something about bandhas should also be understood. Bandha means bondage or joined together. This is a posture in which certain organs of the body are joined together and controlled. It is necessary for the person who is doing pranayamas to employ bandhas to prevent the dissipation of energy and to carry it to a right place without causing damage to any other organ. Three important bandhas are-Jalandhara bandha, Uddiyana bandha, and Mula bandha

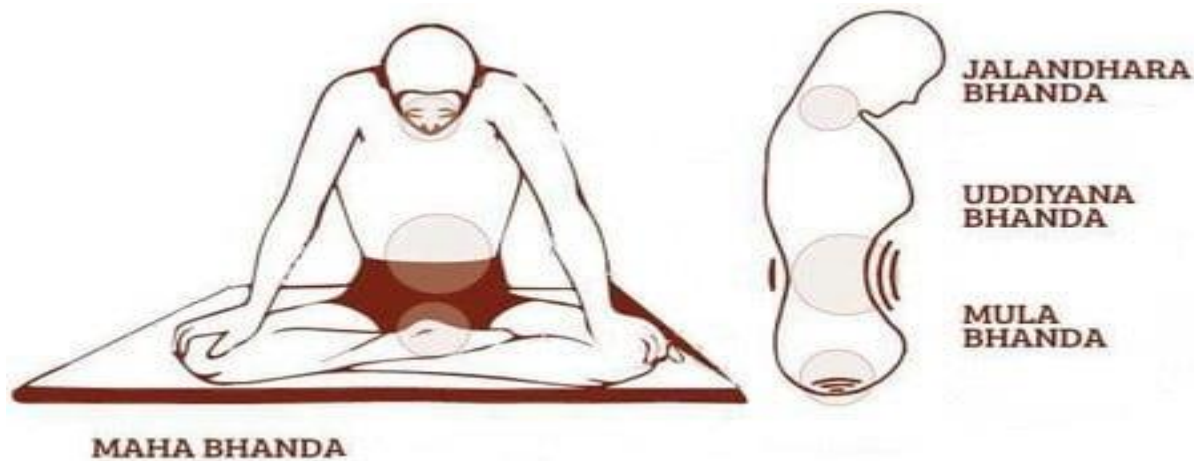
In the Jalandhara bandha the neck and throat muscles are contracted, chin is made to rest on the chest

pressing against the sternum. This bandha regulates the flow of blood to the heart, glands in neck and the head.

Uddiyana means flying up and in this the diaphragm is lifted high up into the thorax and the abdominal organs back towards the spine.

Mula bandha is the region between the anus and the scrotum. By contracting this region, a sense of self-control can be achieved.

It is said that by practice of these bandhas the 16 vital parts including heart, neck, throat, palate, nose, forehead, organs of generation and so on can be controlled



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