INTRODUCTION

In Charaksamhita Aacharya Charak has described “Dashpranayatan Kalpana” which has very much Clinical importance. It is the need to understand this concept practically, because Pranayatan means the special place of Pran /Soul .Thus being a site of Pranvayu “Kanth” has extreme importance. Hence specific site of Khantpranayatan has to be decided & studied anatomically. For this purpose a detailed Cadaveric dissection was carried out .Depending upon the Finding of dissection and the texts of Ayurvedic & modern sciences , it is concluded that - Pran means Jeev Or Soul ,it occupies whole the body but the special place of Pran mentioned by Acharyas are called Pranayatan .‘Kanth’ is the important Pranayatan, the structures should be considered kanth as Larynx, kanthnadi means Trachea & kanthsira indicates the carotid arteries & Jugular veins. The main function of kanth are respiration,Speech/voice production and it also helps in deglutition.

Key Words:- Pranayatan, Kanth,Pran, kanthnadi ,larynx
Ayurved and modern literature and also carrying out dissection, I made a little effort to study “Kanth Pranayatan”.

As per modern science Kanth means we can consider the region front of the neck as it has been said Greevaya puro bhag⁵. It is bounded by lower border of mandible superiorly and inferiorly by the sernocleido-mastoid muscle bilaterally.¹³ There are numerous deep structures in the neck, for convenience they are grouped as follows.

A- Important group which contains carotid arteries, internal jugular veins, nerves, cervical trachea and esophagus, pharynx and larynx.

B- Miscellaneous group contains anterior triangle, thyroid-parathyroid gland and thymus.

So as per the Ayurvedic references we just thought group A to compare with Kanth pranayatan, it is discussed in details below.

Aim & objectives:-
1) To collect the references from different Ayurvedic texts regarding the concept of Pranayatan.
2) To collect the references from different Ayurvedic texts regarding the concept of Kanthpranayatan.
3) To decide the site of Kanthpranayatan according to Ayurvedic Rachana sharir.
4) To decide the site of kanthpranayatan according to Cadaveric dissection.
5) To take the photographs of dissected part to make all the Peculiarities clear.
6) To come to a conclusion regarding site & structure of Kanth Pranayatan.

Material & Methods:-
This article is conceptual; all the available references of Pranayatan, have been collected from Ayurvedic treaties & Modern science. Websites also have been searched for Pranayatan. For this study a detailed Cadaveric dissection was performed. This study was carried out at Govt. Ayurved college Nagpur from 2001 to 2003.

To conclude the study, all available Ayurvedic literature referred, and a humble attempt has been made to draw conclu-
Results:

Front of the neck region

After removal of deep structure
Structures seen larynx with trachea

Removal of larynx

DISCUSSION

1) Acharya Charak has described definition of Pranayatan and Dashpranayatan in seventh chapter of sharirsthanam. In 29th chapter of Sustrasthanam while narrating the Pranayatan he has told though pran occupies whole of our body there are the special seats/place of Pran which are called as Pranayatan. He also told that if any injury/accident will happen to this place it will lead in death.

As Charaksamhita has great importance in Chikitsa (medicine); Charak has told “praneshana” i.e. will power for aliveness and “Pranabhisar Vaidya” i.e. perfect doctor who saves the patient’s life. It means Pran/Jeev/Soul is all about, so we should have expertise knowledge of this Pranayatan to become an expert doctor.

Two shankh (temporal bone), Hridya (heart), Shir (head), Basti (urinary bladder), kanth, Rakt (blood), Shukra (semen), Oja (essence of our body), Guda (Anal region) are the ten places where pran lives specially.

Also Nabhi (Umbilicus) and Jivhabandhan (frenulum linguae) are mentioned as Pranayatan in Sharirsthanam instead of two Shankh. Other eight remains same. In this way if we see all Ayurvedic reference related to pran all they go in favour of Pranvayu, off course there are different opinion of commentaries. In case of Kanth Pranayatan the pran word indicates pranvayu, from above all description the nature of pran & Pranayatan becomes clear.

2) In reference to kanth many references has been found.
Instead of kanthPranayatan AcharyaCharak has used the word kanth to say the position of umbilical cord around the Neck/kanth of the fetus. He also told if mucus remains as it is in the throat/kanth of the fetus he/she doesn’t cry immediately after birth; here the Kanth word indicates air passage.

In Shabd kosha if we see Nirukti of Kanth, the organ which helps in the production of voice/speech is Kanth i.e. larynx and the organ which helps mainly in deglutition is Gal i.e. Pharynx. In Ashtang san-graha, Acharya Vagbhat has mentioned Kanth as Greeva puro bhag, means the front of the neck region.

In Sushrutsamhita Shushruta used the word kanthnadi while explaining the mandal sandhi i.e. the annular joint of Tracheal cartilages. Sadhyapranahar marma consists kanthsira, sushruta insists kanthsira lies on both sides of kanthnadi i.e. Trachea and any type of injury to it causes immediate death. While performing the dissection the main structures on both side of Trachea seen are common carotid arteries & jugular veins, vagus nerve etc. Along with kanthnadi, Kanthsira, Acharya sushruta has mentioned seventeen types of kanthrog in Nidansthan.

3) According to Bhelsamhita among the ten caves of our body kanthnadi is one of caves/Guha. In Ashtang Sharir vaidya Variyar has told kanth as a Karmendriya. He has given kanth as synonym of swaryanta/larynx and said that the function of it is production of voice/speech. Vishudh charkra lies at kanth Pradesh what it has mentioned in patanjali yoga. In kautiliya Arthshstra savyanjana kanth & Nikrut kanth are mentioned. Death due to throttling or strangulation means homicidal death should be consider as savyanjana kanth. While nirkuth kanth pretends suicidal death i.e. due to hanging.

4) If we see references as concern with physiology, Acharya Charaka has explained kanth as a sthan/place of Pranvayu. In 28th chapter of Chikitsasthan he has told kanth as Udan vayu’s place & wani/speech is the main function of kanth. Acharya Vagbhat also has explained kanth as Pranvayu’s place. In fifth chapter of Purva khund Acharya Sharagdhar has narrated respiration process very interestingly where kanth has been considered as air passage. i.e. Larynx.

5) As shown in photographs while performing the Cadaveric dissection the front of the neck region is studied in details. After retraction of superficial structure the deep structure of the neck has been observed. The air passage Larynx With trachea and the food passage Pharynx with Esophagus were Separated. At the same time the structure on the both side of kanth like carotid arteries Jugular veins, Vagus nerve, superior & recurrent laryngeal nerve, superior thyroid and lingual artery etc. important structure are found to be considered as kanth Pranayatan.

6. The Larynx has a triple function that of an open valve in respiration, that of a partially closed valve whose orifice can be modulated in phonation and that of a closed valve protecting the trachea and bronchial tree during deglutition.

CONCLUSION

By scrutinizing all the Ayurvedic and modern texts and the cadaveric dissection, it has been concluded that, Pran means Jeeva or Soul it occupies whole the body but the
special place of Pran mentioned by Acharyas are called Pranayatan. Kanth should consider as a Pranayatan/vital place because the structures observed are of that much importance. We should think the structures by word, Kanth as larynx, Kanthnadi as Trachea, Kanthsira as carotid arteries and Jugular veins. The functions of kanth are respiration, speech/voice production and it also helps in deglutition.

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