Introduction
Knowledge is possible by sitting at one place and listening to others carefully. (Susruta - the one who listens with concentration & care)
Presently the subject of Anatomy is taught to Medical students from the books as well as from the actual dissection of human cadavers. Such cadavers come from hospitals and occasionally as bodies donated for dissection on the ‘will’ of the deceased.

The distribution of the dead bodies to Medical students of Allopathy, Ayurveda, Homeopathy, and Unani is very unsatisfactory. The Allopathy receives the first priority and others are supplied the cadavers as and when they are available. Thus, sometimes, the students other than those of Allopathy are deprived of the opportunity to study the human body due to non-availability of cadavers.

The present method of teaching of practical anatomy is laid down by the British who ruled this country for a century and a half and "imposed" their ideas on us. Even for the study of Ayurvedic "Sharir" the same allopathic method is followed without exploring the Ayurvedic methods. Fortunately, since the Indian Independence, Ayurveda has received some recognition and even in countries like Italy, West Germany, Japan and Australia, Ayurvedic colleges are coming up. It
goes without saying that the "Sharira Rachana" now should be taught from the purely Ayurvedic point of view. Nobody has, so far, categorically shown that these Ayurvedic methods are obsolete, outdated and useless.

Ayurveda has its own methods of selection, preservation and dissection of the body for the sole purpose of teaching Surgery to the aspiring young surgeons so that they can carry on their art successfully. The Allopathic method of cadaver dissection may not bring out the theories, ideas, Ayurvedic concepts like the "Srotases", the "Dhāmanīs" and the "Aṣhayas", and Sthanas of the "Dhatus" and "Doshas" in the cadaver. This is a handicap and will deprive the Ayurvedic surgeon to carry on his art on the live human being.

The Modern Allopathic methodology of dissection has a number of hazards, the most conspicuous amongst them being the Formalin toxicity: Formalin, besides resulting in excessive lacrimation, dermatitis etc., stiffens the muscles and all other organs in the cadaver to the extent that correct visualisation, understanding and perhaps location and inter-relation of different organs, tissues, the nerves and the arteries becomes difficult.
Self exploration of the body and gaining knowledge about "self" can be safely said to be as old as the man himself. Today, even at the school level in most countries students are taught to identify different parts of the body and learn their size, shape, and also the different functions they serve. This can probably be the first step towards the learning of the science of anatomy.

In India, the earliest recognised authority on Anatomy appears to be the king of Kashi (presently "Varanasi") by name "Divodas" who was believed to be none other than the supreme God of Ayurvedic Medicine-"Dhanvantari". However "Dhanvantari" as mentioned in Puranas, must be separate and has nothing to do with the "King anatomist" Divodas of Kashi. The other Dhanvantari who appeared on churning the great sea is regarded as the god of Ayurveda.

If it is assumed that this mythological story symbolically represents the churning of information regarding the human body then it could be logically concluded that Divodas (the king of Kashi) was probably the first great compiler of the Indian Science of Anatomy and Surgery including that of the Ear, Nose and Throat i.e. "Shalakya Tantra". Having become famous for
his extraordinary ability of describing the different parts of the body, probably external as well as internal. Divodas attracted a large number of students like "Aushadhenava", "Vaitarana", "Aurabhra", "Paushakalyana", "Karaveerya", "Gopura-rakshita", and finally "Sushruta". They all requested Divodas to enlighten them about the design, composition and structure of the human body and the factors that are responsible for pain and diseases. This would enable people to prevent pain and diseases or to get rid of them to live happily.

Accepting them as his students Divodas explained human anatomy to them as and when necessary or whenever he found time. He went on explaining the facts as was known to him and the students understood them according to their respective powers and ability. Of all the students, it was Sushrutha who gave a neat and tidy shape to the lecture series delivered by Divodas and ultimately presented it to the learned Medical audience, presently available as "Sushruta Samhita". Incidentally, Sushruta may not have been a single person as the meaning of the word "Sushrut" is -"A person who has listened carefully". "Sushrut" also means a person who gains knowledge by sitting at one place. Therefore there could be a number of Sushrutas.
It is possible that contribution of these several Sushrutas may be responsible for the present form of "Sushrut Samhita". In those days the medical personnel including the Ayurvedic professionals, enjoyed a respectable social status but they were ostracised at religious functions on account of inadequate religious purity, however, they enjoyed a respectable social status. The medical people, because of their profession, could not maintain the restrictions about the religion, hence, Ayurveda did not get the same status and prestige as the rest of the four Vedas.

Sushruta, way back in 5000 BC, for the ease of explanation and development of Ayurveda divided Ayurveda into parts like the "Kaya", "Shalya", "Shalakya", "Agada", "Kaumarbhrutya", "Jara", "Vajeekarana" etc. and preferred to explain the Anatomy around these divisions.

Modern Anatomy, the science compiled out of dissection of the cadaver is a technique involving skill. By carrying out dissection, one is able to correlate the inter-relationship between the structure of an organ and its biological function; still the present methods of dissections may not be taken for granted as perfect and the ultimate.
There is no data about the advantages and disadvantages of the Ayurvedic methodology of dissection as compared to the present methods of dissection. Hence, it was felt that there is a need to revive and rejuvenate the original ideas about the dissection of the human body for a closer comparison.

In the present study an attempt has been made to explore the Ayurvedic Methodology based partly on experimental proof and partly on my own experiences gathered during the last 15 years of teaching Ayurveda.
Dynasty of Ayurvedic Surgeons in India (Bharat)

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<th>Unknown God/Diety Dynasty</th>
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<tbody>
<tr>
<td>Bramha</td>
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<td>Prajapati</td>
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<td>Ashwini Kumaras</td>
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<td>Lord Indra</td>
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**HUMAN DYNASTY**

According to the three major texts of Ayurveda Charak, Sushrut, and Kashyap Samhita, the propagations of the further generation of experts is as follows.

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<tr>
<th>Sushrut Samhita</th>
<th>Charak Samhita</th>
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<tbody>
<tr>
<td>Dhanvantari</td>
<td>Bharadwaja</td>
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<td>Kashipati Divodas</td>
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<td>Sushrut the surgeon</td>
<td>Agnivesha; Bhel</td>
<td>Bhrugu</td>
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<td>Kushadhanva, Vaitarana</td>
<td>Jatukarna</td>
<td>Atri etc.</td>
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<td>Bhoja, Karveerya</td>
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<td>Gopura rakshit</td>
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<td>Harit, Chakrapani</td>
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MODERN DYNASTY

JAIN BUDDHA: Jeevak, Atriputra, Akashgotra
Maurya Period: Kankayana, Vanhik, Nagasen
Gupta Period: Shivdasa sen
Magadha Period: Vrind-Madhav

MUGHAL: Todarmal Khatri, Hakim Janabaksha, Hakim Nadir

BRITISH: Dhanapati, Narayan Das Vaidya, Pandit Madhusudan Gupta

Since, the list of Ayurvedic surgeons during the British and subsequent periods is too long, the list has been cut short at the British Period level.
The present work envisages:

1. Review of the Ayurvedic Cadaveric dissection methods.
2. Review of the History of Modern Anatomy
3. An overview of the present dissection methods practised in Medical Colleges teaching allopathy
4. Experimental analysis of the five thousand year old Ayurvedic method of cadaveric dissection using the Albino Mouse as the experimental model and to find out the possibility of revival of this old method in the modern teaching of Anatomy.
5. To study the feasibility of using animals for dissection instead of human cadavers which are becoming scarce.