

Ancient Teaching Methodology with Special Reference to Ayurveda

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ABSTRACT

The terms "Ayur" (life) and "Veda" (knowledge) combine to form the word "Ayurveda." Thus, the name "Ayurveda" refers to knowledge of life, or the study of life. Indian science has been practicing Ayurveda for ages. India possesses an extensive history in the fields of knowledge and education. Ayurveda is one of the ancient disciplines whose significance is becoming acknowledged on a national and worldwide scale. Adhyayan, or learning, and Adhyapan, or teaching, are crucial components of the educational system. Ayurveda and the Gurukul and Guru Shishya Parampara (Teacher-Disciple Tradition) served as the foundation for India's ancient educational system. In 1978, the World Health Organization officially acknowledged Ayurveda. Ayurvedic education is currently being taught and learned using contemporary methods and technologies that have been integrated into the educational system. This study reviews Ayurveda education from the past and today from a critical perspective.

Keywords: Ayurveda, Ancient Teaching, Contemporary Methods, Ayurvedic Education, Gurukul System

Introduction

The Charaka Samhita is a prominent Ayurvedic text. The foundations of Ayurveda are Ashtanga Hrudayam, Ashtanga Sangraha, Sushrut Samhita, and Charak Samhita. These are referred to in Ayurveda as Bruhatrayee. Of these three great treatises, Charak Samhita is significant from the perspective of pedagogy and the Teaching-Learning Process. Dating back thousands of years, the skill of imparting knowledge is a continuous process that enhances the quality of education. Numerous teaching and learning approaches have been detailed by Acharya Charak and Sushruta, which are still valid today. The Charak Samhita Era has been interpreted as starting around 1000 BC. Agnivesh Tantra was the original title of Charak Samhita. Maharshi Atreya was a famous scholar and doctor. He was followed by six people. It was during Gurukul Paddhati's reign. In the past, disciples lived with their teacher, Guru, and learned there. In the past, Ayurvedic education was founded on the Guru-Shishya Parampara, or Teacher-Discipline Tradition. Under his careful supervision as a family member, the Disciple used to receive direct instruction from the teacher regarding the specific subject. To get education, the student went to the Acharya in the Gurukul and the student used to get education in the Gurukul. Upnayan Sanskar was performed for the student to gain admission in the Gurukul. In the Gurukul, the students received education through adhyayan, adhyapan and sambhasha. Before studying, it was necessary for the disciple to examine the scriptures and the Guru.

Objective

The purpose of this paper is to give a general outline of Ayurvedic education of India, covering its ancient evolution, present difficulties and future prospects. This examines the history and present state of Ayurvedic education, as well as the course design, governing bodies, facilities and the contribution of ICT to improving educational consequence. It also emphasizes the use of creativity in ayurvedic education's teaching and learning processes.

Materials and Methods

The material on contemporary teaching and learning techniques will be examined and gathered from a variety of books and the internet. The traditional teaching and learning techniques found in Ayurvedic compendia's will also be explored. Will compare and critically examine the teaching and learning approaches from both areas of study.

Induction

To enter the Gurukul, the disciple had to go to the Guru after fasting a day before, having his head shaved, wearing simple clothes and participating in the Havan performed by the Guru and had to follow celibacy, speak the truth, not drink alcohol, not eat meat. Had to take a resolution. A vow was taken to eat food that enhances intelligence and to serve the Guru, stay in a Gurukul and receive education with pure mind, words and deeds. The Guru used to tell him the rules for performing certain tasks of the Gurukul and the qualities of a good doctor were also described by the Guru, which the disciple had to remember and take a pledge to get education by changing his conduct. In this way the disciple got admission in the Gurukul. Following the induction ceremony, the disciple should be taught the Shastra (treatise) and the rules for discipline. The six attributes of a surgeon are as follows: Aswedavepathu (not shaking or sweating in an emergency, meaning that one shouldn't be scared), Asshu Kriya (rapid action); Asammohasha (must not become pessimistic). These are the virtues mentioned by Shusruta. (Su.Su. 5/10)

Ancient Teaching and Learning Skill

As Ayurvedic literature can be found in the Vedas, it has been extensively documented and is today recognized as "Samhitas" During the beginning of the first millennium BC. (Patwardhan K. 2011). In ancient India, the most common Ayurvedic instruction approach was called the "Gurukula" system of teaching. A "Gurukula" was a residence and place that was owned by a teacher, also known as a "Guru," who provided instruction to the students. This was the main way of Teaching. One of the most widely used Ayurvedic textbooks, Caraka Samhita, describes the three best ways to learn: Adhyayan (self-study), Adhyapan (instruction), and Sambhasha (discussions). It also outlines how a student should choose a proper textbook and teacher (Svoboda R.E. 2004). Before beginning the learning (Adhyayan) process, the student should examine the Shatra and the Acharya, and the best qualities should be selected.

Selection of the branch

The student should choose the appropriate subject after knowing his duty, ability, application in the present situation and the result of reading the scriptures. The subject should be readable by the authority figure, which should not contain any kind of error, which is suitable for all types of students, which has been composed by the sages, which eliminates ignorance and is informative, such subjects have all the qualities. Should be selected. (Ch.Vi. 8/3)

Search for professor

After examining the scriptures, a knowledgeable person who knows the scriptures should be selected, that is, the Guru should be examined. The question of how to select the right Guru, so that the disciple can get the correct knowledge of the subject, has also been discussed in Ayurveda. This is the explanation of the qualities of Acharya. It is said in the scriptures that the Guru (Teacher) must possess clear knowledge of the subject, ethical, and dexterous; possess an expert hand, be fully-equipped, have normal perceives, be conversant with constitutions, be knowledgeable about dealing with emergencies and fast thinking; possess uncensored knowledge, be devoid of the ego, jealousy, frustration, and patience; and act as a father figure to their students and embody the qualities of a good teacher. (Ch. Viman 8/4).

Qualities of an Ideal Student

To become a physician, candidates must be calm, possess superior qualities, have straight eyes, nose, and mouth, have a thin, red tongue, have normal teeth and lips, speak without nasal utterance, have forbearance, be intelligent, possess logical thinking, a good memory, a broad intellect, come from a family of doctors, or have knowledge of the conduct of doctors. Remain modest, safeguard knowledge, abstain from arrogance, grasp the essence of concepts, and refrain from wrath and greed. Qualities like humility, simplicity, excellent behavior, affection, skill, honesty, enthusiasm in studying, commitment to acquiring concepts and ability to apply them. lack of greed or idleness, empathy for all creatures, and adherence to teacher instructions are characteristics of the perfect student (Ch.Viman 8/8).

Origin of Knowledge

Age includes the soul, mind, senses and body. The senses have three parts: Gyanendriya, Karmendriya and Ubhendriya. A person receives perception through the senses and this perception is focused on an object, the objects are perceived by the senses, it is called subject. For the origin of knowledge, it is necessary to connect the soul, mind, senses and subject. (Ny. Bha. 1.1.4)

Charaka describes that Knowledge is also obtained from Pramana. There are three types of Pramana, Pratyaksha, Aaptopadesh and Aunamana. The most important Pramana is the Pratyaksha Pramana because Pratyaksha is necessary for two other pramanas also that is Aaptopadesh and Anuman. The knowledge which is obtained through Akasha is Pratyaksha and Akasha is indriya thus all the process happens after indriya gyan. (Ch.Su. 11/ 17-23)

Method of Learning (Adhyayan)

In Charak Samhita, it has been talked about getting up early in the morning to study. The student is asked to memorize the lesson by repeating it again and again. According to the Charaka Samhita, a person must be able to effectively explain the whole text, as well as its numerous divisions and chapters, and specific concerns within each chapter. Vakyasha, Vakyarthasha, and Arthavayavasha do this.

- Vakyasha: Means reading the Sutra according to the text.
- Vakyarthasha: Means that emerges from a Vakya or sentence once it has been appropriately understood and interpreted.
- Arthavayavasha - These show the terms that need extra care and are hard to understand (Ch. Su. 30/16). The many topics covered in the book should be studied under the guidance of their relevant experts. It is necessary that the disciple possess a basic understanding of other fundamental subjects or texts that

are connected to the primary subject or text. A competent student should be knowledgeable in a variety of subjects (Su. Su. 4/7).

Independent logical and thought processes:

Charaka Samhita insists that the Vaidya expand his knowledge via reflection and practice rather than depending just on what he learned from his Guru. rather than following scientific guidelines, a perceptive doctor should apply their own Tarka (reasoning) and Yukti (planning) until they arrive at the best possible decisions (Ch. Sid 2/25).

Method of Teaching (Adhyapan)

In modern times, just as the student's ability is tested for selection before admission to the university, similarly in the Gurukul system, the teacher used to test the student's ability before starting the teaching. The student who obeys the orders of the Guru is called teachable. The Guru equips the disciple with various good qualities. The method of teaching has been described in Charak Samhita as follows. The teacher should teach the student by explaining the meaning of all the verses and the student should memorize all those verses by listening carefully and understanding them (Ch.Su, 8/14). Charaka Samhita explains three steps for interpreting the verses written in the Ayurvedic text. That are Vakyasha, Vkyarthasha and Arthavayavasha.

Three things related to study have been mentioned in Ashtanga Hridaya. That are- Paatha, Avabodha and Anusthana. Paatha means the method of memorizing the shloka by keeping the students within the lesson, Avabodha i.e. the way for the students to understand the scripture and the ritual, and Anushthana means following the methods and rules mentioned in the shloka. Aruna Dutta's commentary on Ashtanga Hrudaya Sutrasthana 1st Adhyaya explains the teaching methods. He states that a teacher should go over each verse with the students using the following concepts. (1) Padatah: Word for word. (2) The definition of the word "Arthatah."(3) Prayojanatah: to elucidate the Utility (4) Chodyatah: to express uncertainties or inquiries (5) Pariharatah: To reduce any uncertainties. (6) Sambandhatah: Link to the objective.(7) Abhidheyatah - Content must be clarified. (A.H. Us. 40/82)

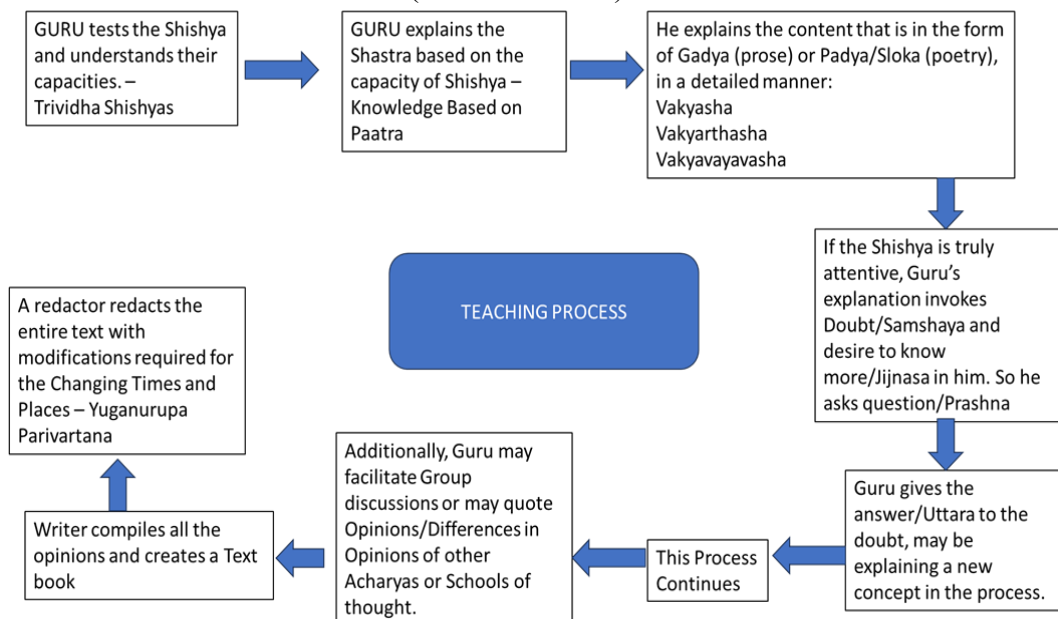


Fig: 1 Teaching process of ancient India

Practical Teaching

Charaka focuses on both practical and theoretical work when describing the qualities of a Vaidya. A physician must have a strong theoretical foundation, extensive practical experience, skill, and physical and mental purity (Ch. Su 9/6). Additionally, Yoga Karma, or surgical techniques like Bhedan, or the incision made on an animal's bladder, and Bandhan Karma or bandaging mock parts were used to teach experimental knowledge to the medical experts (Ch. Su. 9/4).

A good physician is one who has the multiple achievement of conceptual comprehension, clear understanding and suitable implementation, and hands-on experience (Ch. Su. 9/18). Only the scholar was permitted to engage in Vishikhanupravesha (independent practice) after the teacher had verified the student's practical efficiency, theoretical knowledge, and authorization from the ruler (king or administrator). (Ch. Su. 10/3)

Discussion & Debate (Tadvidya Sambhasha)

One can observe or pick up positive characteristics from their rivals without feeling jealous, stated to the Charak Samhita (Ch. Viman 8/14). There are three ways to learn about a text: reading, teaching, and taking part in discussions. "Bhishak Bhishaja Saha Sambhashet" refers to the process when a doctor consults with another doctor to answer an issue or cast doubt on it. This is also known as a "Tadvidya Sambhasha." (Ch. Viman 8/15). Sambhasha is a gathering that takes the shape of a Conference, workshop, seminar, gathering, symposium, and so on to explore the ideas of intellectuals and provide a pertinent conclusion while discussing a subject or topic. The Nyaya Darshan and the Rigveda both provide hints regarding Sambhasha. A symposium is an assembly of several specialists in the same profession who debate a pressing issue and arrive at pertinent conclusions. Pathshalas, Guru Shishya Parampara, and vast symposium halls using high caliber texts, images, models, PowerPoint presentations, online seminars, and OHP to pique audience attention and enhance event appeal were replaced with new ways over time. Similar in that both Sambhasha and Symposium seek to eliminate doubt on any subject and shed light on the murky subject (Singh Rajpreet et.al.2016).

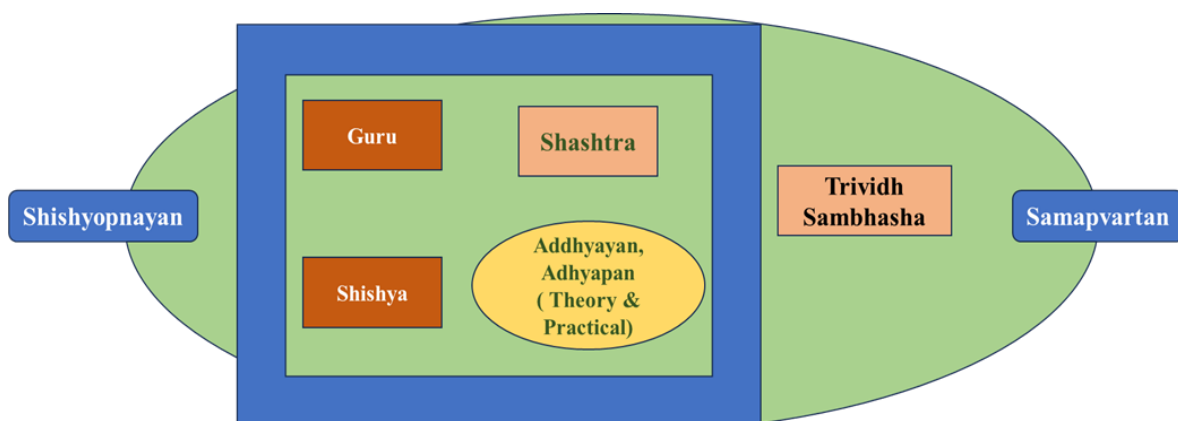


Fig:2 Gurukul System of Education and Shikshana Chatushpada

Reforms in Ayurveda Education

The evolution of the current Ayurveda school system from 1870 to 1970 has been a fascinating one. The current course, known as Ayurvedacharya, originated in Jaipur in 1870 as a Ayurveda Shastra. In 1906, the king of Mysore founded first recognized college of Ayurveda. In 1970, the CCIM (Central Council for

Indian Medicine) was established by the Act of Parliament, marking an important change in Ayurveda education in India. In 1977, Ayurvedacharya was the only course leading to an Ayurveda Degree, now known as BAMS (Bachelor of Ayurveda Medicine). Admission in BAMS degree is open for those students who have qualified the 12th grade in physics, chemistry, or biology. (Narayan J. 2010) Post graduate programs The "Ayurveda Vachaspati" M.D. (Ay.) and "Ayurveda Dhanvantari" M.S. (Ay.) courses cover many Ayurvedic disciplines, such as medicine, nursing and pharmacy. The curriculum offers academic knowledge, hands-on training, and clinical experience to prepare students for professional practice. (Patwardhan K. 2011)

The Indian government's NITI Aayog has suggested two draft bills: "The National Commission for Indian Systems of Medicine (NCISM) Bill, 2017" and second is "The National Commission for Homoeopathy (NCH) Bill-2017." The proposals' primary goal is to promote a positive changes in the management of AYUSH education in India. The National Medical Commission (NMC) Bill-2016 aims to replace the Medical Council of India (Patwardhan K. 2017). The Lok Sabha passed the bill in August 2021, replacing the Indian Medicine Central Council Act 1970 and now NCISM and AYUSH establish norms for Ayurveda education, development of curriculum, and authorization of Institutions should assure training standard and consistency.

In India, the Ayurvedic system is still slightly new and does not exist together with modern medicine in the same way that traditional medicine system does in China. Although their importance to the public health services, graduates of Ayurveda are apparently undertrained in fundamental diagnostic and clinical abilities. (Patwardhan K. et. al. 2011) The state of medical education in India today is similar to what it was in the US prior to the release of the seminal report by the Flexner Commission, particularly with regard to Ayurvedic education. The paper underlined the importance of training medical scientists rather than simply physicians. Even Ayurvedic physicians must be trained as both medical professionals and scientists ('Vaidya-Scientists') in a balanced approach that combines traditional and modern pedagogies (Patwardhan B.).

Role of a Teacher

Teachers are role models for their students as well as they instruct them in the course of their work as doctors, but also when they carry out their teaching responsibilities in the lecture hall, tutorial group, or small discussion section. A professional physician-teacher may successfully communicate to the learners about their systematic approach regarding the therapeutic issue under discussion, underlining the importance of the topic and the range of solutions available. The teacher has an additional opportunity to impart to the students some of the subject's enchantment. They could create an interest in the pupils a natural interest and desire to learn more about the subject and the root causes of disease by direct observation, which is hard to replicate in a textbook or computer program (Harden R.M. 2000).

Ancient Ayurvedic Teaching Methodologies and Morden Teaching Reforms

Modern Teaching Reform	Ayurvedic Teaching Methodology	Modern Method
1. Visualization	Anumana Pramana – How to Visualize and Infer things In the Correct Way.	Through Audio Visual Aids, Field Trips, Practical, Previous Knowledge and Past

	(Charaka Sutra Chapter 11, Vimana Chapter 8, Chapter 4)	Experience student use their mind to create mental image.
2. Collaborative Learning	Tadvidya Sambhasha (Discussions and Debates), Vadamargas (Types of Group discussions) (Charaka Vimana 8)	Teachers set up a group of pupils where they can resolve their issues, discuss the topics, clarify their questions and this method includes Brain Storming, Group Discussion, Analyzing Problem and Finding Solutions.
3. Differentiated Instruction	Entire Ayurveda is Trividha Shishya Buddhi Hitam, Providing Drishtanta wherever required – “Murkha Vidusham Buddhi Saamyam”	Pedagogical approach that considers the possibility that students in the same classroom may be beginning their education at various stages.
4. Practical Teaching	Yogya Sutriya (Drishta Karma, Saha Karma, Swayam Karma), – we find Vegetables being used to simulate different parts of the body to practice Surgeries. Bhedan, Bandhan Karma	Practical in Labs, Hospital and Field trips and many other learning activities according to different discipline.
5. Student Centred Inquiry	Shishya should possess some qualities. (Charaka Vimana 8)	Highlights the role that students play in the process of learning. Eg: Collaborative Learning, Cooperative Learning, Inquiry Based Learning, Brain Storming, Project Based Learning, Problem Based Learning.
6. Professional Development	Vishikha Anupraveshaniya – Student is trained for his professional life.	Spending time to pursue professional development courses.

7. Independent Learning	Use of own Tarka (Reasoning) and Yukti (Planning)	Self-Monitoring, Scaffolding, Think- Pair-Share, Research Based Study.
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Creative Approach to Teaching

Another area that demands attention may be instructional methods and technological advances. The integration of traditional and technologies is necessary. Ayurvedic institutes require multimedia projectors in all BAMS classrooms and academic lecture rooms in the postgraduate division. Instructors may construct digital lectures that are efficient for instruction and contain practical aspects for better understanding of the subject (Chandola H.M. 2012).

In today's quickly changing tendencies and approaches, it is critical to employ technological innovations as an instrument for communicating AYUSH advances and upgrades. Technological advancements and IT (software) may be utilized to create courses in education, modules, compact discs, and organized programs, as well as novel teaching methods. Internet-based training systems may be used to create and distribute AYUSH components, CDs, and Discs for specific subjects and specialties. Teachers can employ cutting-edge resources like overhead projectors, PowerPoint presentations, video files, and Sound Forge software and 3D Studio Max software to create or modify sound and animations. Students can learn more efficiently when these creative digital media elements are incorporated into the project since they are using several senses at once. This encourages students to pay more focus to the content being presented and retain it better. These special resources will help reduce boredom and improve student focus during lectures, as well as help explain topics like Panchakarma procedures and the physiological and anatomical structure of various organs and structure in a simple and concise method (Baragi et.al. 2016).

Conclusion

Teaching is a skilled form and an endless "Quality Improvement" learning process that extends back thousands of years. A number of these teaching and learning approaches have been mentioned by Acharya Charaka and Sushruta, and they continue to be valid today but with changing time there is a need for some changes in education system also. For Undergraduate and Postgraduate scholars, skill and competency development is necessary. There is a need to enhance the Examination Evaluation System. Teaching and learning techniques should incorporate current IT tools. Ayurvedic education reform can benefit from the application of SWOT analysis. Students should be encouraged to enhance their clinical confidence, and methods from other educational fields should be used. It is said by Sushruta, "Ekam shakham adhiyano na vidya shastra nishchayam". We require exposure to a variety of intellectual disciplines. An integrated approach and research methodology has to be created. Ayurvedic education and learning should make optimal use of the ancient wisdom, using both traditional and contemporary approaches without compromising the science's core ideas. While technology has significantly changed the traditional teaching and learning system and brought about many new innovations in the field of education, The purpose of teaching technique and the attainment of the instruction's primary aims are never to be sacrificed in favor of a creative approach.

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