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# Novel Perspective in Ancient Teaching Methods of Ayurveda

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## ABSTRACT

Ayurveda is an ancient science having its roots in *Vedic* literature which follows a certain pattern of recitation and learning. Over the ages with the advancement of technology, the Manuscripts which were carved on different objects have acquired a digital form. The principles of Ayurveda science are the same but it is a need of the hour to present it in an innovative and convincing manner. *Patha*, *Avabodha* and *Anusthana* are the key principles that form the basis of Ayurveda teaching. The challenge lies in developing the various methodologies of teaching Ayurveda in this scientific age. The aim of this paper is to highlight the different methodologies like recitation of *Samhitas*, power-point presentations, experimental models, animations, scientific writing and advances in research techniques etc. For this study, the materials collected from different Ayurvedic classics, scholarly articles and information on internet was referred. Ancient knowledge is wisdom, but to understand this wisdom we have to add newer perspective in the way of teaching, learning and grasping. Recitation of verses in musical forms based on *Chanda Shastra* fulfills the principle of *Patha*. Effective power point presentations, animations can lead to better grasping of the concepts which fulfills the principle of *Avabodha*. Scientific writing and researches are the application of knowledge which defines the principle of *Anusthana*. These points will be highlighted in detail in this review article.

**Key words:** Teaching Methodology, Ayurveda, Patha, Avabodha, Anusthana.

## INTRODUCTION

There is a famous verse in *Kathopanishada* that says that blessed is the man who chooses the good alone but he who chooses only that which is pleasant loses the true end of it.<sup>[1]</sup> Education is this good that showers the blessings upon an individual. Education is a process that nurtures and develops an individual's

personality. Education is a continuous process that goes on throughout the life. Acharya *Charaka* has emphasized that one should be in constant touch with the science. In order to achieve a comprehensive knowledge of the science, one should consider the whole universe and the elements in it as the teacher. This knowledge should be gained from a proper and reliable source and the one that brings fame, longevity and is acceptable to the people.<sup>[2]</sup>

*Acharya Charaka* has explained three ways of attaining the knowledge viz *Adhyayana* (study), *Adhyapana* (teaching) and *Sambhasha Vidhi* (participation in debates).<sup>[3]</sup> The main essence of proper education lies in the implementation of the right methods of teaching. Acharya *Vagbhata* has advocated three methods of teaching. These are *Patha* (studying), *Avabodha* (understanding) and *Anusthana* (application).<sup>[4]</sup> The knowledge of any science can be obtained on the basis of these three steps. *Patha*, *Avabodha* and *Anusthana* are the

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standard methods of learning and the main theme of teaching. Ayurveda science studied on the basis of these stanchions provides us with longevity, health, wealth, happiness and success. These themes can be adopted for effective teaching. *Acharya* Charaka mentioned that, if wise physician took initiatives under the light of below principles then will get proper clinical results and there principles are;

1. *Kaarana* (cause)
2. *Karana* (means)
3. *Karyayoni* (source of action)
4. *Karya* (action)
5. *Karyaphala* (fruits of action)
6. *Anubandha* (subsequent manifestation)
7. *Desha* (habitat)
8. *Kala* (season)
9. *Pravriti* (initiation) and
10. *Upaya* (means of action).<sup>[5]</sup>

Likewise the teaching methods can also be understood on the basis of these ten points.

## DISCUSSION

*Acharya* Charaka has explained that a wise person admires action initiated with due knowledge. A physician can accomplish any task either clinically or literary by having a thorough knowledge about some principles like;

### 1) *Kaarana* (cause)

*Karana* is the fundamental cause and the mainspring factor.<sup>[6]</sup> In the process of teaching, the teacher is the main *Kaarana*. Effective teaching depends on the skills of a teacher. Ayurveda classics have mentioned about the qualities of a best teacher which should be followed. A teacher should be a good orator who can engross the students into the subject. A teacher should develop interest among the students towards the subject. He should be devoted and dedicated towards his work. He should be a source of inspiration.

### 2) *Karana* (means)

*Karana* includes all the resources and equipments required for a task.<sup>[7]</sup> The means of teaching are a connecting link between the teacher and the student. Well equipped classrooms, Power point presentations, Pictorial presentations are some of the powerful methods of teaching in today's era.

### 3) *Karyayoni* (source of action)

The main motive of a task is attributed to this component.<sup>[8]</sup> The main drive behind teaching is to pass on the knowledge of various sciences and cultures in its real sense and transform a student into a *Vaidya*. The main aim of teaching is the desire to learn Ayurvedic science and to prevent and cure diseases.

### 4) *Karya* (action)

*Karya* is the main action that leads to the accomplishment of a task.<sup>[9]</sup> The whole process of teaching is important for effective teaching. These are *Adhyayana* (learning methods), *Adhyaapana* (teaching methods) and *Tadvidya Sambhashaa* (scholarly discussions)

### 5) *Karyaphala* (fruits of action)

The resulting outcome from any task comes under this *Karyaphala*.<sup>[10]</sup> Skillful teaching will lead to the development of the students who are competent enough to become wise physician. The students can also transform into good academicians and good researchers.

### 6) *Anubandha* (subsequent manifestation)

The good or the bad impact that is created after the accomplishment of the task.<sup>[11]</sup> This can be judged from the capability of the students to apply the learned principles. Orientation about the theoretical as well as the practical knowledge is also essential.

### 7) *Desha* (habitat)

The place where the whole process of completing the task takes place.<sup>[12]</sup> Institutes play an important role in delivering quality education to the teachers. Good

infrastructure, Qualified staff, Well equipped hospital.

### 8) Kala (season)

The time required to complete a task.<sup>[13]</sup> The duration period in which both the theoretical as well as practical knowledge is gained. Duration of the course. Studying in the proper time as mentioned in the classics.

### 9) Pravriti (initiation)

The endeavor by which the entire task is achieved.<sup>[14]</sup> The various activities like seminars, conferences, workshops, educational tours can be included. Improve the oration and writing skills among the students.

### 10) Upaya (means of action)

The excellence of the first three components Kaarana, Karana and Karyayoni is the Upaaya.<sup>[15]</sup> The teaching skills can be accomplished by the coherence of an excellent teacher, student and the availability of a good infrastructure.

## CONCLUSION

*Patha, Avabodha, Anusthana* are the three principles to be followed. Only the way of presenting these can be innovated with the help of technology. In this article, an attempt has been made to highlight the methods of teaching on the basis of the ten principles. Principles like *Tantrayukti, Nyaya, Tacchilya* are other tools with which teaching can be made effective. Adopting this methodologies, understanding and application of the concepts of Ayurveda will become easier. With the usage of advances in technology and available resources we can preserve and promote Ayurveda to entire mankind.

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