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### *Adhyayan and Adhyapan Skill in Ayurveda on Modern Perspectives*

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#### **ABSTRACT: -**

Ayurveda is a traditional Indian system of medicine. India has a long and illustrious history in the fields of knowledge and education. At both the national and international level, the relevance of ancient sciences such as Ayurveda and Yoga is being recognised and appreciated. Even today teaching and learning are two sides of the same coin. Ayurvedic education now a day is mostly concerned with exam-oriented "teaching and learning." Students' curiosity, inquiry, inventiveness, and feedback are discouraged in the popular "factory style" education system which is also known as "direct teaching." Ayurveda rarely employs novel teaching and learning methods aimed at fostering creativity and critical thinking. The terms *Adhyayan* (learning) and *Adhyapan* (teaching) are used interchangeably in the education system. Gurukul and Guru Shishya *parampara* were a part of India's ancient education system, which was followed in Ayurveda also. The current educational system has been combined with new tools and technologies that are being used in Ayurveda teaching and learning. Listening and reading, observing and imitating, and doing are examples of modern learning methods, while lecture, discussion, demonstrations, field excursions, panel discussions, group discussions, and question-answer sessions are examples of teaching methodologies. There is enough evidence in the ancient texts to suggest that most of these learning and teaching approaches existed in their earliest incarnations in the ancient times. The purpose of this work is to provide a critical review of ancient and current Ayurvedic teaching and learning techniques.

**Keywords:** Teaching and Learning Methodology, *Adhyayan*, *Adhyapan*, *Guru Shishya Parampara*



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## INTRODUCTION

Ayurveda is considered to be one of the world's oldest and most ancient sciences of life, with its roots in the Vedas. The teaching and spread of the knowledge of the Vedas were based on the *Guru Shishya parampara*, in which the information was passed down directly from the teacher to the students by speech and hearing, which is why the Vedas were also known as Shruti (gained by hearing).

Teaching approach is a one-of-a-kind practical issue that has plagued generations of educators.<sup>[1]</sup>

The most important component of teaching is determining the level of student involvement and exposure limits.

The “*Gurukula*” system of teaching was widely used in Ancient India for Ayurvedic instruction. A “*Gurukula*” was a home where a teacher, or “Guru,” resided with his family while instructing students. During the mediaeval and colonial periods of Indian history, the *Gurukula* system of teaching faced setbacks.<sup>[2]</sup>

There is, however, no set rule for which teaching approaches are optimal for specific skills and/or content. Students frequently lack the knowledge to determine if the approach used by a particular instructor was the finest teaching method, just “a method,” or simply the method with which the teacher felt most comfortable.<sup>[3]</sup>

The Ayurvedic classics provide detailed descriptions of the many methods for acquiring information, which are beneficial to both the teacher and the learner. As a result, the focus of

this review essay is on our ancient Acharyas' teaching and learning methods.

Ayurvedic education in India is currently controlled by the Central Council of Indian Medicine (CCIM), which has specified minimum standard requirements (MSR) for Ayurveda colleges with the prior approval of the Government of India. Infrastructure, teaching and training facilities, student-bed ratio, hospital departments, and other standards are all part of the MSR.<sup>[4]</sup> However CCIM has been replaced by NCISM.

Lectures, dialogues, demonstrations, field excursions, panel debates, group discussions and so on are examples of modern teaching methodologies.<sup>[5]</sup> The roots of all of these are old teaching and learning methods.

## AIMS AND OBJECTIVES

1. To study ancient teaching and learning methods.
2. To study modern teaching and learning methods.

## MATERIALS AND METHODS

Ancient teaching and learning methods were explored and collected from numerous publications and the internet, as well as material on modern teaching and learning methods. Both streams of information had their teaching and learning approaches compared and critiqued.

### Ancient Teaching And Learning Skills

The "*Gurukula*" system of education, which was also followed in Ayurveda, was used in Ancient India to educate and learn. A "*Gurukula*" was a place where a teacher, or "Guru," and students lived as though they were family. *Adhyayanam* (learning), *Adhyapanam* (teaching), and *Tadvidya Sambhasha* (discussions) with knowledgeable persons were the three methods for acquiring knowledge and proficiency in the subject.<sup>[6]</sup>

Before commencing the learning (*Adhyayan*) process, the disciple should analyze the Shastra and Acharya and choose the one with the best attributes.

1. **Shastra Examination**—Experts in the area should prepare and approve the Shastra. It should contain well-organized, easy-to-understand, and error-free information.
2. **Examination of the Acharya**—The teacher should have a thorough understanding of the subject, both theoretically and clinically. Along with appropriate behaviour with the followers, he should have a strong moral character and no ego. After the scholar is happy with the Shastra and Acharya, he or she should begin studying the Discipline/Treatise by serving the teacher.
3. **Learning/Studying Techniques**

Following the completion of the daily routine and rituals, the Shastra should be recited in an acceptable area in the morning, afternoon, evening, and night, with an adequately loud voice and proper pronunciation.

Prior to teaching, the instructor should perform an examination of the disciple (*Adhyapan*). The Disciple must be faithful, diligent, and have high moral standards, decency, and good health. Following that, after the pupils' induction ceremony, the Shastra (treatise) would be taught,

along with disciplinary orders to the disciples.

Acharya Shusruta lists six qualities of a surgeon: *Shauryam* (courage), *Ashu Kriya* (quick action), *Shastrataikshyanam* (sharp tools), *Aswedavepathu* (no sweating or tremors in an emergency, i.e. should not be terrified), and *Asammohasha* (no sweating or tremors in an emergency, i.e. should not be scared) (must not become despondent).<sup>[7]</sup>

Students with these qualities who are encouraged to pursue a career in surgery will surely become good surgeons.

The teacher should explain each Shloka (sentences and words), and the student should carefully listen and learn them.<sup>[8]</sup>

*Vakyasha*, *Vakyarthasha*, and *Arthavayavasha*, according to the Charaka Samhita, should be able to clearly explain the entire text, its many divisions and chapters, as well as specific issues in each chapter.

- 1) *Vakyasha* refers to reading the Sutra according to the treatise's instructions.
- 2) *Vakyarthasha* - *Vakyarthasha* is the meaning derived from a Vakya or sentence after proper comprehension and interpretation.
- 3) *Arthavayavasha* – These are difficult-to-understand terms that require extra care.<sup>[9]</sup>

The treatise's many topics should be learned from experts in their respective professions. A good mastery of many basic subjects/treatises related to the major subject or treatise is required of the student. A knowledgeable student should be able to speak on a variety of subjects.<sup>[10]</sup> The student was required to observe all of the teacher's surgeries and treatments both clinically and practically.

Medical students were also taught experimental knowledge through *Yogya Karma* (operation surgery) techniques such as *Bhedan* (incision) over a dead animal's bladder, *Bandhan karma*

(bandaging) on fake parts, and so on. <sup>[11]</sup>

Only until the teacher was pleased with the scholar's theoretical and clinical understanding, as well as his or her operational effectiveness, and after obtaining permission from the Rular (Raja or administrator), the scholar should be allowed to operate independently. <sup>[12]</sup>

### **Modern Learning And Teaching Skills**

Learning is the process by which a person's knowledge or behaviour changes over time as a result of their experiences. <sup>[13]</sup> Learning styles include listening and reading, observing and emulating, and doing. Lectures, demonstrations, field trips, panel debates, group discussions, and lectures combined with extra activities like herbal diet plans based on ailments and cooking are just a few of the alternatives available. <sup>[14]</sup>

### **Lecture method**

The lecture consists of the instructor's words. It is a 'verbal –symbol' medium that provides learners with a generally passive and unstimulating experience. It is utilized by an expert to quickly communicate knowledge to a big group of people. The majority of information can be conveyed quickly and easily. This strategy allows large-group discussion. The lecturer should make ongoing efforts to identify student issues and engage students in providing verbal feedback. When a teacher has good writing and speaking skills, it helps to pique students' interest in a subject.

### **Demonstrations**

A demonstration is a well-rehearsed presentation that demonstrates how to carry out a skill or activity. A method is performed step by step in front of the audience. Demonstrations are used in hospital clinical training. <sup>[15]</sup> These are illustrated lectures or presentations that can be used to demonstrate interpersonal skills, communication, or counselling, although they do require

equipment and time.

### **Excursions**

These allow pupils to engage in sensory expressions that they would not be able to do in a classroom or a meeting room.

### **Discussions in Panels**

These are short presentations given by a variety of persons. Each speaker focuses on a different subtopic, making an original argument and relating it to the overall purpose.

### **Group Discussion**

Individuals are active participants in this method, and they learn by exchanging ideas in a one-on-one or group setting through verbal responses. It helps with higher-level cognitive and emotional goals.

These are discussions between two or more people about a certain topic that are usually led by a discussion leader. <sup>[16]</sup>

After a presentation or demonstration, a conversation can be held. Class conversations help students understand academic information, develop their viewpoints, reinforce knowledge, build confidence, and foster a sense of community in the classroom. A teacher or a student can facilitate it. Depending on the course's subject and format, the discussion may vary greatly. <sup>[17]</sup>

## **DISCUSSION**

Learning is a long-term transformation that is usually made on purpose. It is the transformation that occurs as a result of learning a new skill, comprehending a scientific law, or altering one's perspective. Teaching is a series of events that take place outside of the classroom and are intended to aid in the internal learning process. Learning, on the other hand, is internal to the learner, whereas teaching (instruction) is external. Learning is both a motivation and

behavior, but only the latter is visible; learning is internal, whereas performance is external. [18]

In ancient times, the Guru Shishya Parampara served as the foundation for Ayurvedic instruction and learning. Under the teacher's tight supervision as a family member, the disciple used to learn directly from the teacher about the subject. The scholar was taught both theoretical and practical or clinical knowledge, and after the Guru was happy with his knowledge and experience, he was only allowed to practice what he had learned in society. According to research, Guru Shishya parampara is still an extraordinarily successful teaching method in today's environment. When the traditional approach of *Adhyayan* (learning), *Adhyapan* (teaching), and *Sambhasha* (discussion) was used, students improved their decision-making abilities, coordination, and interest in the subject. The material was repeated several times, which helped to solidify the foundations and develop confidence, which was helpful in clinical classes. As shown by their evaluation test results, kids' academic performance improved. [19]

By bridging the gap between learning and its real-world applications, demonstrations aid to spark students' interest and reinforce memory retention. Lectures, on the other hand, are often more concerned with presenting facts than with connecting learning. Both lecture and demonstration were used as teaching methods in ancient times. The disciples were taught the lessons using the lecture method. Bharadwaj, according to the Charaka Samhita, taught Ayurveda to a number of Rishis who were eager to acquire it. [20]

In the Shushruta Samhita, demonstrative methods such as *Bhedan* (incision) over a dead animal's bladder, *Bandhan karma* (bandaging) over pieces of a dummy, and so on might be seen

as *Yogya Karma* (surgical surgery). [21]

## CONCLUSION

The Guru Shishya *parampara* formed the bedrock of traditional learning and teaching methods. With this method, the teacher kept a close eye on the disciple as he learned. Learning, teaching, and *Tadvidya Sambhasha* (discussions) were all important ways to gain knowledge. Ayurveda has relied on historical teaching methods that have shown to be quite effective for decades. Scientific research has resulted in various breakthroughs in learning and teaching methods in recent years. Ayurveda teaching and learning should be integrative in character, combining both traditional and modern ways without compromising its basic principles, in order to effectively utilize old knowledge.

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