

# Methods of Transmission and Onward Propagation of Ayurvedic knowledge

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## **Abstract :-**

Vedic methods of study represent the earliest form of education and intended to achieve retentive memory (*śruti*). The four slopes of education namely the student, the teacher, method of study and application were pondered equally important. In classical period *sādhyāya* (*adhyayan*) and *pravacana* (*adhyāpana*) were the main methods for learning which starts after *Upanayana*. These educational system totally incorporated with proper study method (*pāṭha*), proper teaching methods (*avabadha*) and practical study (*anuṣṭhāna*).

**KEY WORDS** - *Adhyayan* and *Adhyāpana*

## **Introduction: -**

Instinct is the inner compulsion which animal organisms feel in the choice of what is good and beneficial for its survival and protection. As a rational animal human always try to get maximum benefit by loosing minimum energy. The ancient methods of learning also emphasized the matter. The Vedic strategy of study i.e. *svādhyāya* and *pravachana*<sup>1</sup> incorporates the Ayurvedic *Adhyayana* , *Adhyāpana* and *tadvidya sambhāṣā*<sup>2</sup>. Apart from the methods of study the student, teacher and applicator were also given equally importance. Being a practical science Ayurveda emphasizes on selection of

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<sup>1</sup> Introduction, Yoga sutra

<sup>2</sup> Caraka. Viman 8/6

medical text and examination of teacher<sup>3</sup>, student<sup>4</sup> etc. It is most surprising that in that period also apart from *varṇa-bheda* students were assessed by their moral and intellectual qualities<sup>5</sup> then they had to undergo through probation period in which they were further assessed finally and scope were given for improving weak areas. By this way unworthy person were excluded from entry in the field.

The importance of all round or comprehensive knowledge and even danger of partial knowledge were vividly elicited<sup>6</sup>. So, avoiding narrow specialization, the students were advised to pay special attention to have full and clear understanding of the technical terms<sup>7</sup>, to be acquainted with a number of other related sciences and to learn those sciences from the expert in that particular branch<sup>8</sup>.

According to classical practice student should learn to recite *pada* by *pada* (word by word), quarter verse (*pāda*) to whole verse (*śloka*)<sup>9</sup>. Then these words, quarter verses and whole verse should be connected in the order again and again like quarter verse with word and whole verse with words and quarter verses. Having formulated them the verse should be repeatedly recited. Here *pada*, *pāda* and *śloka* (i.e. word, quarter verse and whole verse respectively) are designed for the three degrees of intelligence of the pupils and should be taught according to ability. Lastly after the pupil finished his reading the teacher himself should recite so that the student might follow him for easy reading<sup>10</sup>. Not only that the ancient system of medicine also stressed to achieve the oral fluency<sup>11</sup>. The ancient sages have given special attention for cultivating the power of memory for that they postulated and formulated most concise style or sutra form of comprehensive encyclopedic books to minimize the burden of brain.

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<sup>3</sup> Caraka viman 8/8

<sup>4</sup> Caraka Viman 8/4

<sup>5</sup> Sushruta Sutra 2/3

<sup>6</sup> Caraka Viman 7/4

<sup>7</sup> Caraka Viman 8/5

<sup>8</sup> Sushruta Sutra 4/6

<sup>9</sup> Sushruta Sutra 4/5

<sup>10</sup> Sushruta Sutra 4/8

<sup>11</sup> Sushruta Sutra 3/56

In the next step teacher should explain the entire text on the basis of *pada*, *pāda* and *śloka* with proper meaning for the easy grasping of the student<sup>12</sup>.

The third step of (study) *adhyayana* is through study with interpretation regarding purposeful borrowed ideas<sup>13</sup>.

The final step of *adhyayana* is the practical consequential training. In this period, student having studies the entire scripture should be subjected to practical work<sup>14</sup>.

So through the entire processes of *adhyayana* efforts have been made to attain excellence of speech, understanding, boldness, dexterity, practice and successful management<sup>15</sup>.

Excellence of speech is also attained by practice of lecturing and participation in symposia and seminars<sup>16</sup>; the ideas are understood by repeated study of treatise and boldness comes by self confidence produce by knowledge<sup>17</sup>.

The second important step of acquiring knowledge is *adhyāpana* (teaching)<sup>18</sup>. It makes the subject clear to the person himself and enabling him to acquire an aptitude for imparting it to others. *Hārīta saṁhitā* described three dimension of *adhyāpana* i.e. for achieving *dharma*, earning money and serving<sup>19</sup>. In the initial stage of teaching one should enter into the topics after subsequently follows the text (*saṁhitā*), *sthāna* and *adhyāyas*.

In the second step topic should be described in the light of *vākyaśa*, the entire text as it is<sup>20</sup>, *vākyaārthaśa*, comprehensible explanation of text through expanding , brevity, proposition, reasoning, examples, correction and conclusion as per the grades of pupils<sup>21</sup> and *arthāvayvaśa* i.e. discussion and recapitulation of the difficult point in the

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<sup>12</sup> Dalhana on Sushruta sutra 3/6

<sup>13</sup> Caraka Viman 8/7

<sup>14</sup> Su. Su. 9

<sup>15</sup> Caraka Viman 8/7

<sup>16</sup> Caraka Viman 8/15

<sup>17</sup> Ibid

<sup>18</sup> Caraka Viman 8/8

<sup>19</sup> Harita Samhita

<sup>20</sup> Caraka Sutra 30/17

<sup>21</sup> Caraka Sutra 30/18

text by repeated practice<sup>22</sup>. Following this methods a teacher should explain the text theoretically. After that the teacher should give time require practical training<sup>23</sup> and make the student confident in their subsequent field.

The instant method of teaching said by Lord *Atreya* is as follows

1. Announcement of the definite subject as per need.
2. Inquisitive enquiry from student in order to spot light of the salient features of proposed subject.
3. Covering up the whole field of proposed subject while expounding the salient feature on the basis of arising question.
4. Intelligent interjection for giving further classification on points
5. Ultimately summing-up the entire subject briefly.

The third and final step of study is *Tadvidya sambhāṣā*. Though it is incorporated within *adhyayana* and *adhyapāna vidhi* but after looking the distinctive nature it is also emphasis separately<sup>24</sup>. It helps to promote the pursuit & advancement of knowledge, provide dexterity, improve power of speaking, illumine fame, remove doubt in text by repeating the fames, creates confidence in case there in no doubt, brings forth some new ideas of unknown<sup>25</sup>.

### **Conclusion:**

It may be concluded from above discussion that the edifice of the education system must include three fold system of *vāgbhata* i.e. *pātha* (proper study method), *avabodha* (proper teaching methods) & *anuṣṭhāna* (proper practical study). Teaching must be simplified. Multidisciplinary approach is necessary to establish the principles.

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<sup>22</sup> Caraka sutra 30/19

<sup>23</sup> Sushruta sutra 3/56

<sup>24</sup> Caraka viman 8/15

<sup>25</sup> Ibid

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