

THE LEARNING AND TEACHING TOOLS IN AYURVEDA – A LITERARY REVIEW

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ABSTRACT

Background: The science of life is recognised universally due to the wider approach towards its attempts to regain and maintain health. Health is considered nothing less than a troubleless and comfortable energy to both the body and mind. Understanding the gravity of the knowledge hidden in Ayurveda in forthcoming years and identifying the benefits of the health science is the aim of the study. **Methods:** A study based on the conventional methods of study prevalent in Ayurveda with the help of available literature. **Results:** The change in teaching methodology and scope of knowledge of Ayurveda is the need of the hour. **Discussion:** The knowledge-gaining method is a never-ending process and will continue till the end of life. The propagation and understanding of knowledge of Ayurveda will never end, and for generations, the process will be altered according to the advancement of technology. But the knowledge inherited from generations will remain the same. **Conclusion:** Health science knowledge will remain the same even with the emergence of advanced technology, but the pattern of understanding and application may sometimes alter.

Key words: science of life, knowledge gaining.

INTRODUCTION

The science of life is recognised universally. The broader approach towards its attempts to regain and maintain health is the need of the hour. Health is con-

sidered nothing less than troubleless and comfortable energy for both the body and mind. Understanding the gravity of the knowledge hidden in *Ayurveda* in

forthcoming years is the need of the hour. Identifying the benefits of health science to provide better healthcare services to society should be the essential goal for the next ten years.

AIM AND OBJECTIVE

To identify the benefits of health science with the support of available literature.

METHODS

To conduct a study based on the conventional methods of study prevalent in *Ayurveda* with the help of literature.

REVIEW OF LITERATURE

(a) Diagnostic Tools

The diagnostic tools explained in *Ayurveda Samhitas* are *Aptopadesha*, *Pratyaksha*, *Anumana*, *Upamana* and *Yukti*.

*Aptopadesha*¹

Aptopadesha can be understood as scriptures, inscriptions, medical texts, etc. The authoritative sayings can also be considered as *Aptopadesha*. Those who are enlightened and knowledgeable are free from *Rajas* and *Tamas* (*Manodosha*). By this, they possess knowledge of *Trikala* (past, present and future) and are known as authorities (*Aptas*). They are also known as the wise and the enlightened (*Vibuddha*) persons. Their words are considered absolute truth without any doubt. As they are free from *Rajas* and *Tamas*, how could they tell a lie?

*Pratyaksha*²

Knowledge gained by direct perception is considered *Pratyaksha*. This can be achieved through observational skills. Knowledge gained by the proximity of the soul, sense faculties, and mind with the object of study or observation is known as perception or direct observation.

*Anumana*³

The knowledge obtained by assumptions applied with the knowledge previously gained from direct observations is called *Anumana*. This is preceded by perception and is of three types- past, present and future. For example, fire is inferred from the coming smoke

and sexual intercourse from pregnancy - these are inferences drawn from the present and the past, respectively. By looking at a seed, one can infer the species or genus of the plant or tree and the kind of fruits it would bear. This inference is drawn based on repeated, empirical observation of the plant's (or tree's) lifecycle and is an example of inferring (or predicting) the future.

*Upamana*⁴

The knowledge gained by comparing similarities, dissimilarities, and unique features is called *Upamana*. It occurs by finding relations between things.

*Yukti*⁵

Knowledge attained by applying experiences with the help of the thought process is called *Yukti*. The intellect perceives things by combining multiple factors, valid for past, present, and future, which helps fulfil three basic objects of human life (*Dharma*, *Artha*, and *Kama*).

(b) Learning methodology

The learning methodology includes manuscriptology, commentaries, etc., which can be attributed to the knowledge gained through *Aptopadesha*, self-learning experiences, group discussions, etc., with knowledge gained through *Pratyaksha*, survey studies through *Anumana* by finding relations through *Upamana*, and observations, individual findings, etc. through *Yukti*.

(c) Teaching methodology

If the teacher shares knowledge through friendly talks and discussions can be considered as resorting to *Aptopadesha*, shares views with the support of contemporary examples is *Pratyaksha*, sharing knowledge by giving student-oriented class works is *Anumana*; sharing opinions by mentioning relations of similar, dissimilar or having specific characters, etc. is *Upamana* and shares the knowledge to increase the thinking ability of students is resorting to *Yukti*.

(d) Research tools⁶

Research is broadly classified into quantitative and qualitative research. Literary studies and systematic reviews fall under *Aptopadesha*, analytical and descriptive research falls under *Pratyaksha*, applied research and exploratory research fall under *Anu-*

mana, finding solutions by making relations falls under *Upamana*, and *experimental research* falls under *Yukti*.

RESULTS

A change in teaching methodology is needed, and the scope of knowledge of Ayurveda is widespread, so it should be used accordingly. Intellectual development-oriented education is essential, as it is currently focused on students. A newer approach to the *Gurukula* learning model will be more beneficial, and activity-based learning will be fruitful.

DISCUSSION

The knowledge-gaining method is a never-ending process. It will continue until the end of life. The propagation and understanding of Ayurveda knowledge will always continue for generations. The knowledge transfer process can be altered according to the need with the support of advanced technology. However, the knowledge inherited from generations will remain the same.

CONCLUSION

Health science knowledge will remain the same even with the emergence of advanced technology. However, the pattern of understanding and application is altered. Guru–Shishya conversation models can be implemented in classrooms. Student-focused teaching will be found to be more suited to understanding the principles of Ayurveda at the root level.

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To my spouse *Ramcin*, son *Laihan*, teachers, colleagues, students and friends

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