

AYURVEDIC EDUCATION AND TEACHING METHODOLOGY AND ASSESSMENT SYSTEM**¹Dr. Nishi Arora and ²Dr. Sangeeta Mishra**¹Professor & Head, ²Associate ProfessorDepartment of Sanskrit, Samhita & Siddhant, Ayurvedic & Unani Tibbia College & Hospital,
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ABSTRACT

Medical methodologies increasingly utilize various modern techniques primarily based on Medical Education Technology. However, from the authors' perspective, Ayurvedic education should adhere to Vedic methodology and the Ayurvedic language. Therefore, this article analyzes and explains various methods in a modern context, employing the principles of Charaka Samhita, Sushruta Samhita, Vedanga, and the Ayurvedic language. The conclusion clarifies how the Ayurvedic system of education and assessment plays a significant role in fostering students' health and character. Additionally, it helps establish proper relationships between students and their teachers.

KEYWORDS: Tadvidya Sambhasha, Charaka Samhita, Sushruta Samhita.**INTRODUCTION**

To fully comprehend any scripture, education is essential. In the modern era, diverse scientific methods are employed to impart education for every subject. Specifically, from the perspective of health and medicine, this has been presented in the context of modern medical and health attainment methods, following Modern Education Technology. However, the authors felt that by adhering to these methods, the proper education and examination of a vast and ancient scripture like Ayurveda might not be possible. Therefore, keeping in mind the tools of language, subject, philosophy, and Vedic knowledge, this article meaningfully discusses various types of teaching systems and examination tools. In this context, the study material from Charaka Samhita, and the Bhashya

(commentaries) and Vedanga (auxiliary sciences of the Vedas) explanations related to the subject presented in Sushruta Samhita have been referenced. For examination methods, tools developed for Sanskrit, the world's oldest language, have been utilized.

Subject Expansion - Methods of Gaining Knowledge from Charaka Samhita

First, the methods of acquiring knowledge as described in the Charaka Samhita are being detailed.

Study Method (Adhyayana Vidhi): This method primarily states that students must first be healthy and, detached from all other activities, should resolve to study Ayurveda. They should wake up in Brahmamuhurta (an auspicious time before dawn), pay respects to revered cows, gods, and teachers, and then sit comfortably in a sacred place to study. The main purpose of this study is to grasp the meaning, overcome one's own shortcomings, and also recognize the flaws in others.

Teaching Method (Adhyapana Vidhi): It is essential to test the disciple before teaching. It must be ensured that the student truly desires to study the scriptures, is patient, humble, free from bad habits, pure, righteous, focused, and devoid of greed and laziness. Teaching should begin at an auspicious time (Shubh Muhurta). Generally, it should be done during the Uttarayan (northern solstice), in the bright fortnight (Shukla Paksha), on an auspicious day, when there is a beneficial conjunction of the moon with one of the constellations like Pushya, Hasta, Shravana, or Ashwini.

Scholarly Discussion Method (Tadvidya Sambhasha Vidhi): The Sambhasha Vidhi is an excellent method for mutual scriptural analysis using evidence from the scriptures. This method is an excellent arrangement for fulfilling the objectives of the scriptures, deeply understanding the subject, and comprehending its practical application. Through the exchange of positive ideas, even complex subjects can be easily understood. Discussions held in the presence of a teacher clarify the errors of both the proponent and the opponent.

Methods of Acquiring Knowledge in Sushruta Samhita

In Sutrasthana, Chapter 3, Adhyayasampradaniyadhyay, Acharya Sushruta has described a specific method for acquiring knowledge of the scriptures. According to this, a student who is pure in body and mind and not distracted by any other subject should receive instruction from their guru when present during study time. This method is as follows:

"*Padam, Padam, Shloka Va*" which means teaching one word, one quarter of a verse (one Pada), or a complete verse, and repeatedly having the student contemplate these in sequence. The student should recite each of these. This recitation should not be too slow, nor too delayed, nor done with hesitation, nor be "anushasit" (meaning, not pronounced with excessive force).

The benefits of these practices are that they foster eloquence in students, enable them to understand the meaning of knowledge, and help them attain proficiency in their actions.

The Six Limbs of Vedanga as Teaching Methods

The six limbs of Vedanga are described as follows: Shiksha (Phonetics/Pronunciation), Kalpa (Rituals/Procedures), Vyakarana (Grammar), Nirukta (Etymology), Chhanda (Prosody/Meter), and Jyotisha (Astronomy/Astrology). If viewed deeply, these can be related to the six teaching methods of today's era:

Shiksha (Education): This actually performs the function of disciplining. Through this method, students are taught the importance of presence, behavior, and conduct.

Kalpa (Procedure/Application): The student's connection with the subject is established in various ways. It can be taught through demonstration (Darshan), listening (Shravana), both methods (Ubhaya Vidhi), practical application (Kriyachitra), and recitation (Pathadi).

Vyakarana (Grammar): Any subject is described in detail. This includes the original scripture, its commentaries (Tika), and supplementary explanations (Bhashya), along with practical education.

Nirukta (Etymology): Precise definitions of important topics, or words and phrases with their own specific terms, are provided. This not only allows the student to gain doubt-free knowledge of the subject but also to thoroughly understand its synonyms.

Chhanda (Prosody/Meter): For the sake of linguistic elegance and ease of memorization, subjects presented in metrical form and sung enhance the student's interest.

Jyotisha (Astrology/Understanding Perspectives): This method, by observing the "Samudrika Shastra" (science of body marks/characteristics), can help understand the diverse viewpoints of different students and assist in imparting knowledge of various subjects to them.

Assessment System for Examination

According to Acharya Sushruta, in the "*Vishikhaanupravesheey*," the meaning of "Vishikha" itself is the path of action. It has four stages.



Adhigata Shastra: Meaning, to study the scriptures.

Upasita Shastra: Meaning, to grasp the meaning of the scriptures by residing with the guru.

Drishtakarman: Meaning, to observe actions like oleation (Sneha) and sweating (Sveda) (referring to practical procedures).

Kritayogya: Meaning, to practice the actions.

These four can be used as examination methods in the following way.

(Kritayogya): Doing Self / Practical Application.

(Drishtakarman): Watching during the therapy / Observing Practical Procedures.

(Upasita Shastra): Interpretation / Understanding the Scriptures (through association with a guru).

(Adhigata Shastra): Fact gathering/MCQ / Studying the Scriptures.

- Creating
- Analyzing
- Evaluating
- Problem Solving
- Critical Analysis & Interpretation Understanding Remembering

These are contents of Ayurveda Examination Level Pyramid.

CONCLUSION

From the above analysis, it can be impartially concluded that by systematically following the classical methods of Ayurveda education, teaching, and examination, the subject can be

taught and learned with greater clarity. If the examination methods are consistent, students will find it easier to understand the classical aspects of Ayurveda and apply them practically. The reason for this is that proper knowledge of language is extremely essential for learning and understanding Ayurveda. The classical methods are also compatible with the pyramid-based assessment and quality evaluation measures used in all modern methods.

However, studying using the Ayurvedic/classical method, particularly by waking up during Brahmanuhurta, helps students maintain good health and strengthens their memory. The relationship between the teacher (Acharya) and the disciple remains sacred and uncorrupted, and simultaneously, adherence to good conduct (Sadachara) leads to holistic development.

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