



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume 2, Issue-8



IJIM

INDEXED

August 2021



International Journal of Indian Medicine

Access the article
online



Critical Evaluation of Relevance of Ancient Medical Knowledge System and Teaching Methodology in Modern Era.

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Abstract: The teaching methodology had gone through many transformations from ancient to modern era. Though in modern times, the knowledge is imparted to the students in the system of school, colleges and universities, CMEs, Symposiums, Seminars, Conferences, Workshops etc., the basic tenets of imparting knowledge to the medical students remains the same in ancient as well as modern era. In ancient era, the school and colleges were represented by *Gurukulas* (residential school) and *vishwavidyalayas* (universities). In Ayurveda, we find the famous Atreya school of medicine (Atreya Gurukula) and Divodas Dhanwantari school of surgery (Dhanwantari Gurukul), Kashyapa school of paediatrics (Kashyap Gurukula), Bhaskar school of medicine (Bhaskar Gurukula). Later during Buddhist era, we find the reference to famous university like Taxila where famous physician and neurosurgeon like 'Jivaka' had studied Ayurveda. Similarly, there are references to Vikramshila and Nalanda universities. During ancient times, the study timings were fixed and rest of the time was given to extracurricular and routine day to day activities. The admitted students were used to get exposed to 'Vedarambha Sanskara'. The end of study was used to get marked by 'Samvartan Sanskara'. It is observed and concluded that the basic doctrines of knowledge system and teaching methodology in ancient and modern time is the same except for the advancement in technology of teaching tools such as LCD/LED projectors, interactive board etc.

Keywords: – Adhyayan, Adhyapan, Tadvid Sambhasha

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How to cite this article: Waghe SD, Rewatkar M, Kadu A. Critical Evaluation of Relevance of Ancient Medical Knowledge System and Teaching Methodology in Modern Era. Int. J Ind. Med. 2021;2(8):1-9

INTRODUCTION

The teaching methodology had gone through many transformations from ancient to modern era. Though in modern times, the knowledge is imparted to the students in the system of school, colleges and universities, CMEs, Symposiums, Seminars, Conferences, Workshops etc, the basic tenets of imparting knowledge to the medical students remains the same in ancient as well as modern era. In ancient era, the school and colleges were represented by *Gurukulas* (residential school) and *vishwavidyalayas* (universities). In Ayurveda, we find the famous Atreya school of medicine (*Atreya Gurukula*) and Divodas Dhanwantari school of surgery (*Dhanwantari Gurukula*), Kashyapa school of paediatrics (*Kashyap Gurukula*), Bhaskar school of medicine (*Bhaskar Gurukula*). Later during Buddhist era, we find the reference to famous university like Taxila where famous physician and neurosurgeon like 'Jivaka' had studied Ayurveda. Similarly there are references to Vikramshila and Nalanda universities. Acharya Charaka, in vimansthana 8/6, had mentioned the 3 ways of imparting the knowledge; viz. 1. *Adhyan* (Study/ Reading), 2. *Adhyapan* (Teaching) and 3. *Tad Vid Sambhasha* (Seminars, Conferences, CMEs,

Symposiums). During ancient times, the study timings were fixed and rest of the time was given to extracurricular and routine day to day activities. Physical fitness and general aptitude test was used to get ensured before admitting the students in *Gurukula*. The sacred oath of honesty and secrecy was used to get administered to the admitted students. The admitted students were used to get exposed to '*Vedarambha Sanskara*'. The proper study atmosphere was used to get ensured before the actual study by enchanting the prayer and bowing to the teachers and God. The end of study was used to get marked by '*Samvartan Sanskara*'.

REVIEW OF LITERATURE

Ancient Methods of Imparting The Knowledge

As per acharya Charaka, there are 3 ways of imparting the knowledge^[1]

1. *Adhyan* (Study/ Reading)
2. *Adhyapan* (Teaching)
3. *Tad Vid Sambhasha* (Seminars, Conferences, CMEs, Symposiums)

Adhyayan – Method of Study

Student should get up early in the morning. After performing daily activities like toothbrush, defaecation etc, he should pray to the God, Rishi, cow, bramhin, teacher,

elders, Siddha acharyas and sit comfortably on the even surface and recite the verses (Shlokas) repeatedly by understanding the meaning of it at 3 times, viz. morning, evening and night. [2]

Adhyapan Vidhi – Teaching Methodology

As per acharya Charaka, teacher should first test the student with regard to his physical & Mental abilities to undergo studies. [3]

Ancient Code of conduct For Medical Students [4]

As per acharya Charaka, student should follow the following disciplinary rules :

1. Student should observe the celibacy during the period of study
2. Student should not lie and put the facts as they are
3. Student should take the *satvik* diet during the course of the study
4. Student should not keep weapons during the course of the study
5. Student should be obedient to the teacher during the course of the study
6. Student should take permission before leaving the campus for any reason.
7. Student should thrive best possible for the patients.
8. Student should not disclose secrets of patients to anyone for any reason.
9. Student should not think of having wealth or woman of others.
10. Student should stay away from addictions.
11. Student should dress like a decent and polite person.
12. Student should speak in decent, sweet and polite language
13. Student should talk in accordance with the time and place.
14. Student should thrive hard to get the knowledge of aetiopathogenesis and treatment of the diseases.
15. Student should stay away from the treatment of the criminals.
16. Student should not treat the female patient in absence of her husband or male members of the family.
17. Student should not take any gifts from the woman patient.
18. Student should not praise his own knowledge in front of others.

Discussion As Tool of Knowledge [5]

As per acharya Charaka, discussion with the learned leads to enhancement of knowledge. It also boost alertness and one's confidence in giving talk. It clears the doubts regarding

the subject and it also gives the chance to know about many unheard subjects. During symposium, the speaker discloses many hidden aspects of the subjects and gives the readymade knowledge to the listeners. Hence, one should carry out regular discussions in the form of conference, seminar, symposiums. The academic discussions could be friendly (*Sandhay Sambhasha*) or hostile (*Vitanda Sambhasha*). One should not get indulge in hostile but friendly discussions.

OBSERVATIONS:

Table no.1 Student's Desirable Physical Qualities and Modern Interpretation

No.	Student's Desirable Physical Qualities	Modern Interpretation
1	<i>Ruju Chakshu Mukh Nasa Vansha</i>	Having good looking eyes, face, nose.
2	<i>Avikrut Danta Aushtha</i>	Normal dentures and lips.
3	<i>Tanu Rakt Vishad Jivha</i>	Having thin, red, broad tongue.
4	<i>A-minminatva</i>	Clear speech (No nasal speech)
5	Avyangam	Should not have physical disability
6	Avyapanna Indriya	Should have normal sensory motor organs
7	<i>Vitarka Smruti</i>	Should have reasonable memory

Table no.2 Students and Teachers Desirable Mental Qualities

No.	Student's Desirable Mental Qualities	Teacher's Desirable Mental Qualities
1	<i>Medhavinam</i>	Having good intelligence
2	<i>Udar Satva</i>	Broad hearted
3	<i>Anurag</i>	Should love his/her teacher
4	<i>Dakshya</i>	Should be alert

Types of Conferences ^[6]

As per acharya Charaka, conferences are mainly of following types :

1. *Gyanwati Parishad* – It comprises of learned persons. Hence it is a conference of intelligent persons. It should be actively participated.
2. *Mudha Parishad* – It comprises of stupid persons; hence it is a conference of silly persons. It should be avoided.

5	<i>Sarva Bhuta Hitaishinam</i>	<i>Should be well wisher of all</i>
6	<i>Dakshinya Upapannam</i>	Expert
7	<i>Adhyayan Arthavigyan Abhikamam</i>	Desirous of undergoing meaningful study
8	<i>Karmadarshane Abhikamam</i>	Desirous of practical learning & acquiring skills

Table no.3 Students and Teachers Social Qualities

No.	Student's Desirable Social Qualities	Teacher's Desirable Social Qualities
1	<i>Nibhrutam</i>	Polite
2	<i>An Uddhat</i>	Decent
3	<i>Artha Tatva Bhavakam</i>	Ability to rationalize
4	<i>Akopanam</i>	Should not be angry
5	<i>Avyasaninam</i>	Should not have addictions
6	<i>Sheelam</i>	Should have good character
7	<i>Shaucham</i>	Should maintain personal hygiene
8	<i>Vaidya Kula Janma Va Vaidya Vruttim</i>	Preferably have doctor family background
9	<i>Ananyakaryam Lubdham</i>	Have interest in extracurricular activities
10	<i>Analasam</i>	Should not be lazy
11	<i>Acharya Sarva Anushishti Anuraktam</i>	Obedient of teacher

Table no.4 Teacher's Desirable Physical Qualities and Modern Meaning

No.	Teacher's Desirable Physical Qualities	Modern Meaning
1	<i>Shuchim</i>	Maintains personal hygiene
2	<i>Sarva Indriya Upapannam</i>	Having normal sensory organs

Table no.5 Teacher's Desirable Mental Qualities and Modern Meaning

No.	Teacher's Desirable Mental Qualities	Modern Meaning
1	<i>An Ahankrutam</i>	Without ego
2	<i>An Asuyakam</i>	Should not accuse other
3	<i>Akopanam</i>	Non angry
4	<i>Klesha Kshamam</i>	Tolerant
5	<i>Shishya Vatsalam</i>	Should love students

Table no.6 Teacher's Desirable Social Qualities and Modern Meaning

No.	Teacher's Desirable Social Qualities	Modern Meaning
1	<i>An Ahankrutam</i>	Without ego
2	<i>An Asuyakam</i>	Should not accuse other
3	<i>Akopanam</i>	Non angry
4	<i>Klesha Kshamam</i>	Tolerant
5	<i>Shishya Vatsalam</i>	Should love students
6	<i>Gyapan Samartha</i>	Should be able to explain the subject
7	<i>Prakruti Gya</i>	Who knows the assessment of nature and constitution
8	<i>Pratipatti Gyam</i>	Who can take fast decision
9	<i>An Upaskrut Vigyam</i>	Having correct knowledge

Table no.7 Teacher's Desirable Subject Qualities and Modern Meaning

No.	Teacher's Desirable Subject Qualities	Modern Meaning
1	<i>Parya Avdat Shrutam</i>	Who have deep theoretical knowledge
2	<i>Pari Drushtakarmanam</i>	Who have deep practical knowledge
3	<i>Jita Hastam</i>	Having trained practical hand
4	<i>Upakarnwantam</i>	Having all the medical instruments
5	<i>Daksham</i>	Who is alert
6	<i>Dakshinam</i>	Expert

DISCUSSION

Acharya Charaka, in vimansthana 8/6, had mentioned the three ways of imparting the knowledge; viz. 1. *Adhyan* (Study/Reading), 2. *Adhyapan* (Teaching) and 3. *Tad Vid Sambhasha* (Seminars, Conferences, CMEs, Symposiums). In ancient era, the school and colleges were represented by *Gurukulas* (residential school) and *vishwavidyalayas* (universities). In Ayurveda, we find the famous Atreya school of medicine (*Atreya Gurukula*) and Divodas Dhanwantari school of surgery (*Dhanwantari Gurukula*), Kashyapa school of pediatrics (*Kashyap Gurukula*), Bhaskar school of medicine (*Bhaskar Gurukula*). Later during Buddhist era, we find the reference to famous university like Taxila where famous physician and neurosurgeon like 'Jivaka' had studied Ayurveda. Similarly, there are references to Vikramshila and Nalanda universities. In later part, with Muslim invasions, the ancient Gurukul system existed in some *Muthas*, *Mandirs* and in some families. With the rule of British in India, the educational reforms were done by Macleay in the form of school, colleges and universities ending the ancient Indian traditional education system.

The ideal physical, mental and social characteristics of students and teachers are still relevant even in today's era. Even today the physical fitness of student is checked before giving him or her admission to the medical courses. Ancient acharyas have asked to check the normalcy of sensory motor functions and the level of physical disability before admitting the students to the medical course. The mental quality of being compassionate towards the mankind is one of the noble virtues required in medical profession. By possessing this virtue only physician can provide the compassionate care to the patient. Alertness is one more quality that is advocated both for students and teacher. More emphasis is given for the practical training of the students and students are asked to develop the practical approach for the study. The disciplinary measures so framed in ancient time ensures the focus on studies and refrain the students from getting addictions and indulging in irrelevant activities. The good manners and appearance as a disciplinary measure is to ensure the decency and polite figure of doctor in society. Apart from the regular studies (*Adhyapan*), emphasis is also given on

seminars, conferences, symposiums etc. to enhance the knowledge in ancient times which is also seen in modern times. Such conferences were seen as the readymade source of ultrafine superior knowledge. Even today the presenter in such conferences shares his or her research findings and make the audience wiser. Any new technology or technical tool is exhibited in such conferences and we get new information. Thus, we find the relevance of ancient knowledge system like *Tadvid Sambhasha* in modern times also which is in the form of conferences, seminars, symposiums etc.

CONCLUSIONS

1. The ancient teaching methodology and knowledge imparting system is still relevant in modern era also.
2. The tools of teaching methodology have changed with the advancement in technology.
3. The ancient *Tadvid Sambhasha* is in its modern form of conferences, seminars, symposiums etc.
4. Emphasis is given on practical training of medical students in both ancient and modern teaching methodology.
5. The ancient eligibility criteria and code of conduct for students is still

relevant and exercised even today in some or other form.

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Conflict of interest: Nil

Source of support: Nil

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