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Research Article

SCOPE FOR EDUCATIONAL REFORMS IN AYURVEDA

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<p>*Correspondence</p> <p>Dr. Bhavana K. R PG Scholar, Dept. of PG Studies in Ayurveda Siddhanta, Government Ayurveda Medical College, Mysore, India</p> <p>DOI: 10.7897/2321-6328.02236</p> <p>Article Received on: 09/02/14 Accepted on: 10/03/14</p>	<p style="text-align: center;">ABSTRACT</p> <p>Ayurveda is unique system of medicine practiced in India from time immemorial. To promote Ayurveda among the masses, Ayurvedic physicians are to be efficient and well trained. For this the quality of Ayurvedic education imparted to the graduates and post graduates of Ayurveda must be improved in all dimensions. A proper amalgamation of new technologies with the principles of education system told in the classics would be an answer for the up gradation of Ayurvedic education. Here is an attempt to improvise the Ayurveda education for better understanding of Ayurveda. The reforms are discussed under three heading –curriculum reforms, teaching reforms and post graduate reforms. This three dimensional approach will make Ayurvedic education popular.</p> <p>Keywords: Ayurvedic education, educational reforms, research</p>
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INTRODUCTION

Ayurveda needs to achieve its full potential both in India and the world. This requires imparting to its students full appreciation of power and strength of Ayurveda, particularly proper understanding of the advantages of applying it to treat chronic and acute diseases.¹ Hence Ayurvedic doctors should be trained accordingly by giving the ancient wisdom blended with present day needs.

MATERIALS AND METHODS

For the present paper, the materials were collected from the greater triads of Ayurveda (Charaka Samhita, Sushruta Samhita and Ashtanga Sangraha) and various indexed and peer reviewed journals.

Reforms

The changes that are essential are discussed under three headings.

1. Syllabus reforms
2. Teaching reforms
3. Post-graduate reforms

Syllabus Reforms

The fundamental problem in understanding Ayurveda is that up to 12th standard nothing is imparted about ancient Indian wisdom in the curriculum. Students taking Ayurveda are often there as a second option as they failed to gain admission to a medical school. To those, Ayurveda is only an alternative to what they really want to study; just a means of obtaining an alternative medical degree. Once they are admitted and start their course, they end up in frustration because of lack of preliminary knowledge regarding the subject. Hence basic principles of Ayurveda/ Indian system should be taught in a

chapter of biology of high school or +2 which gives them an idea of what actually Ayurveda is and reduces the frustration. Many of the students who join B.A.M.S would not have studied Sanskrit before. To understand samhitas and their commentaries Sanskrit is essential. So a proper Sanskrit syllabus should be framed. The topics that would help understand Sanskrit should be included. Along with vyakarana, other vedangas like shiksha, kalpa, nirukta, jyotisha and chandas are to be incorporated in the curriculum. To create the confidence and proper understanding of the text, the gap between the commentaries and our limited knowledge should be filled by way of producing notes with detailed explanations for each and every word of Samhitas. The scholars should put their foot forward towards Samhitas and it should be brought to the student's level of understanding. Sincere efforts are required to make this idea practicable. The concepts like chikitsa chatushpada, shat Kriya kala and others are read in every phase which gives a bad impression of lack of concepts in Ayurveda. Instead more focus should be given for studying Samhitas and interpreting the commentaries. First hour of the day should be dedicated for the Samhita pathana. The verses are not only conveying their meaning, they have an additional utility by being themselves as Mantras. In many contexts like Vamana vidhi², Visha cikitsa³, balagraha chikitsa⁴, prasava⁵ etc the texts advice to chant Mantras while administering the medication. It is not Daiva vyapashraya chikitsa. Vamana karma, prasava etc are purely Yukti vyapashraya chikitsa. But still the sages of Ayurveda mix these mantras in the middle of a treatment process. What does it show? Each and every word of Ayurveda has a maantric value. When these are chanted with reverence, both the patient and physician would be immensely benefited. More acquaintance with the

texts ensures better knowledge. But all these things require a good teacher to coach. A good teacher would take care of his pupils and impart the education and imbibe the values that the education stands for. Pan Indian Outlook is required to maintain uniformity at least in teaching the theory of Ayurveda and its concepts in the entire country. If knowledge of Ayurveda is common among all the people they would have the better understanding of the psyche of all people and a unity can be brought about among them. Better cooperation and coordination among Ayurvedic physicians/teachers would be helpful in present condition as the world is becoming a global village. For a common man Ayurveda is nothing but herbal medicine. But in fact Ayurveda is the way of life. MOOC (Online courses) should be started to impart basics of Ayurveda to common man and globalize Ayurveda. Syllabus structure and choice of subjects are more in accordance with MBBS courses where Ayurveda is taught in line with western medical system. First of all the policymakers should understand the need to teach Ayurveda as Ayurveda. There are two schools of thoughts. One school opine the study of Ayurveda should be as pure Ayurveda and not in parlance with western medicine. Others emphasize on understanding Ayurveda by correlating the Ayurvedic terms with modern parallels like rasa as lymph, rakta as blood etc. For better understanding of Ayurveda, both schools of thoughts are to be blended. Understanding Ayurveda will be easy with the help of both modern education and darshanas. Darshanas are the most neglected part of syllabus. Padartha vignan forms the foundation of Ayurvedic science and hence more emphasis should be given to teach it. Along with the vaadas and siddhantas, their applicability in Ayurveda should be taught. Curriculum structure should be reframed in accordance with the structure of Ayurveda or Ayurvedic texts. The curriculum should be knowledge / proper learning-oriented rather than Exam-oriented. Coined terms which have no practicality should be omitted from the syllabus.

Teaching Reforms

Proper studying of the science includes

Tantranta- tantra patha nishpatti- learning the text

Arthanta- tantra avabodha – understanding the inner meaning of the text

Karmanta- jnaatasya shaatrasya lakshye niyoga – practical utility of the learnt knowledge.⁶

To achieve wholesomeness of learning, a proper teaching method should be adopted. Charaka samhita gives the method of learning and teaching.⁷

- Adhyayana
- Adhyapana
- Tadvidya sambhasha

Modern Education is Karastha Vidya (where books are referred) while Ancient Education is Mastakastha Vidya (everything is memorized) because it includes

- Knowledge Engineering
- Knowledge Expansion
- Knowledge Utilization

Adhyayana

It refers to the repeated studying of shastra along with proper understanding of the text with word by word meaning.⁸

- A. Anuvarnamam – repeated reading
 - Pada – word by word
 - Paada – part by part
 - Shloka – verse by verse
 - Pada-Paada-shloka Bhooyaha –repeated study of each word, every part and every verse
 - Kramena Anusandheyaha – sequential learning
 - Evam ekaikasho Ghatayet – critical analysis
 - Atmana anupathet – with interest
- B. Anushravanam – repeated listening
- C. Artha paribhashitam – analysing
- D. Anya Shastra Jnanam- multi disciplinary knowledge
- E. Karmabhyasa- practical utility
- F. Recitation
- G. Proper understanding of tantrayuktis, arthashrayas, kalpanas, taachchilyas along with their applicability

Adhyapana

Guru imparting the hidden meanings to the pupils forms the second part of the study. As the donkey carrying a load of sandalwood feels its weight only and not the fragrance, similarly those who have studied even many sciences but are ignorant of their depths of meaning, carry the same like a donkey.⁹ In the current era following teaching methods can be used to impart the knowledge effectively.

- MCQ pattern teaching
- Using audio-visual aid
- Schematic representation, charts, pictures and diagrams
- Correlation with allied sciences
- Enacting –E.g. Gaits in certain diseases
- Artistic way of presentation-
- ❖ Poetry form
- ❖ Presenting with 64 forms of art.
- Quiz
- Interaction sessions
- Story telling
- Day to day observational study
- Practical studies
- Usage of clinical data keeping software, carrying out more refined searches in internet on medical information database
- Expressing various views.
- Answers for the questions raised on that matter.
- Explaining the implications of words used.
- Narrating their experiences.
- Creating Ayurveda database where all information on Ayurveda from the fundamentals like dictionaries to advanced research carried out at different universities, govt. and private agencies are available.
- Blogging

Method of Teaching

- Samjna- Uddesha- enumeration
- Paribhasha – Nirvesha- defination
- Vidhi – Lakshana - explanation with illustrations
- Niyama- Pareekshana – critical analysis¹⁰

Tadvidya Sambhasha

The text says “tadvidya sambhasha buddhivardhananam”¹¹. The discussions and symposiums held at proper intervals make the final part of study. It clears the doubts, enhances the understanding of the science and develops the skill of defending the subject. Every college must conduct guest lectures on different subjects from subject experts of Ayurveda and other sciences.

Selection of Student

In ancient India, pupils were selected for the study of Ayurveda based on Interest, Inquisitiveness and ability of Logical Reasoning. Nowadays it has to be imparted to students through orientation programs and workshops.

Physical Modification

Clean, dress code, practice all the dina charya.

Mental Modification

Devotion to teacher, keen desire to study, endowed with great intelligence, memory and talent; withstand duals (difficulties), courageous, virtuous, steadfast, pure in talk, humble in behavior.¹²

Qualities of Teacher

Friendly and polite with all, pleasing in appearance, mastered the science of Ayurveda, skilled in his work. During interview for the selection of candidates to teaching posts, above qualities along with teaching skills are to be assessed or a NET (National Eligibility Test) should be conducted. Training in teaching skills has to be incorporated during post graduate studies in Ayurveda. ROTP (Re Orientation Training Programmes) are to be conducted regularly for teachers and post graduates to enhance the knowledge and enable knowledge expansion.

At the College Level

Most of the Ayurvedic colleges today are substandard. College should provide spacious classrooms with audio-visual aids, herbal garden, medicines, laboratories, library with ample books, digital library with access to journals, hygiene hospital with patients and highly motivated teachers. Ayurvedic Institutions should install Multi Media Projector in each BAMS class room and every departmental seminar room in post-graduate section. Teachers may prepare computerized lecture for effective teaching with its applied aspect for better understanding of the subject

Reforms in Post Graduate Education

At least few weeks of time during post graduation in each area of specialization should be allotted to develop skills in teaching methods, use of audio-visual aids, presenting seminars, using e-content for teaching, writing scientific journals etc. Every college should have a wall magazine where students can share any research related information. Specialized training should be given in panchakarma, jalaukavacharana, kshara-sutra and handling emergencies. Few post graduate diplomas should be started in Inter Disciplinary and Intra Disciplinary fields.

Interdisciplinary Scope

- Hospital Management
- Pharmaceutical Industry
- Psychiatry and counselling

- Research fellowship
- Music Therapy
- Dance Therapy
- Creational Therapy
- Aroma Therapy
- Cultivating Medicinal Plants
- Providing organic food materials
- EthnoBotanical Survey

Intra Disciplinary fields

- Occupational Therapy
- Seasonal Management
- Individualized life Management
- Ergonomics
- Cosmetology

Field of Ayurvedic Literature

- Available Manuscripts more than 1 lakh (NAMAMI)
- Translation
- Digitalisation
- Edition
- Addition

CONCLUSION

Proper merging of darshanas along with current bio science is essential to understand Ayurveda. Students and teachers are to be trained with orientation programs on par with ancient education. Uniform syllabus should be followed throughout India. Vedangas should be made a part of curriculum. Samhita pathana should be made compulsory for both UG and PG students. Research should be promoted. Latest technologies should be employed.

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