

**A COMPREHENSIVE LITERARY STUDY ON TRIVIDHA JNANOPAYA
W.S.R TO BRIHATRAYEES**

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ABSTRACT

Ayurveda is an ancient science of life, having its origin in *Vedas*. Teaching and propagation of *Vedas* were dependent on *Guru Shishya Parampara* wherein the knowledge was transmitted by teacher to the disciples directly by speech and hearing method. There were three ways for obtaining the knowledge i.e. *Adhyayana*, *Adhyapana* and *Tadvidhya Sambhasha* with the learned persons. *Ayurveda* suggests that in order to get expertise in any subject one should have the basic knowledge of the concepts. Other teaching and learning methods should be adopted which help to acquire more and accurate knowledge in that subject while practical training should be provided for application of that knowledge. Study of single *Shashtra* gives only limited understanding, therefore one should also get knowledge of other *Shastras* to explain different concepts in *Ayurveda*. *Brihatrayees* have explained various methods of teaching and learning. The modern learning styles include listening and reading, observation and imitating, and doing while various teaching methodologies include lecture method, discussion method, demonstration, field trips, panel discussions, group discussions, question answer method and so on. There is sufficient evidence is available in ancient literature which indicate the prevalence of initial forms of the most of these learning and teaching methodologies in ancient times. Hence here is an attempt to review *Trividha Jnanopaya* in *Brihatrayees*.

KEYWORDS: *Trividha Jnanopaya*, *Adhyayana*, *Adhyapana*, *Tadvidhya Sambhasha*, *Guru*, *Shishya*.

INTRODUCTION

Ayurveda is regarded as one of the ancient most science of life in the world, which is having its root of origin in *Vedas*. Teaching and propagation of *Vedas* were dependent on *my Parampara* where in the knowledge was transmitted by teacher to the disciples directly by speech and hearing method that is why *Vedas* were also known as *Shruti*(gained by hearing). There has been gradual evolution of teaching and learning methodologies through historical periods i.e.

Pre Vedic period, Vedic period, Samhita period.

In Samhita period (200BC-400AD), *Guru-Shishya Parampara* “*Gurukula*” system of education was main way of teaching. A teacher or *Guru* used to live with his family in a place called as *Gurukula* and train students.¹

In modern education there are well known Autonomous Institutes like IIT’S and IIM’S which are famous across the globe.²

All streams of science have been evolved as a process of continuous development. This includes teaching research as well as sharing of thoughts through various conferences, seminars and symposia. Many scholars around the world experiment on various subjects of their interest and then they share the results obtained and inferences drawn through publication and seminars. Thus we may say that each science requires such collaboration and discussion sessions arranged by the subject experts. In case of *Ayurveda* too, various scholars contributed for the growth of this science through careful observation of nature.³

Acharya Charaka, Acharya Sushruta and *Acharya Vagbhata* are the pillars of *Ayurveda*. And these are called as *Brihatrayees* of *Ayurveda*. Among these three major treatises, *Charaka Samhita* holds an important place in teaching learning process. The art of teaching is a continuous quality improvement learning process which was followed in ancient days. *Acharya Charaka* and *Acharya Sushruta* have mentioned many sets of teaching and learning methodologies which prove to be acceptable even in today.⁴

Hence the study “A comprehensive literary study on *Trividha Jnanopaya* with special reference to *Brihatrayees*” has been undertaken.

AIMS AND OBJECTIVES:-

1. To study about *Trividha Jnanopaya* with special reference to *Brihatrayees*.
2. To study and compare *Trividha Jnanopaya* with modern education system.

MATERIAL AND METHODS:-

Materials:-

Literary sources of present study obtained from classical texts of *Ayurveda*, modern

texts, published article in reputed journals and also from various media like internet etc,

Methods:-

Literary study of *Ayurvedic* literature has been carried out on *Trividha Jnanopaya*. This study is based on *Samucchaya vidhi* (collecting the scattered matter) and *Nirdesha vidhi* (detailed explanation).

Review of Literature:-

Jnana:- Jnana is a *Sanskrit* term that “Spiritual Knowledge “ or “Wisdom”. It denotes knowledge of the self that is inseparable from the divine, rather than worldly knowledge obtained through learning or experience. Three stages of *Jnana* are:- *Shravana, Manana* and *Nidhidhyasana*.⁵

Upaya:- It means coming near, approach, that by which one reaches one’s aim.⁶

Acharya Charaka has explained about *Trividha Jnanopaya* i.e. The means for enhancing depth of knowledge are-

- 1-*Adhyayana*, 2- *Adhyapana* and 3-*Tadvidhya Sambhasha*.⁷

ADHYAYANA:-

Etymology and Derivation:

The word ‘*Adhyayana*’ is derived from the *Sanskrit* verb ‘ing’ (इङ्) meaning ‘to go to’ or ‘towards’ or ‘obtain’ with the prefix ‘adhi’ (अधि).⁸

Definition:- *Adhyayana* means the study of Vedas devoted to studies or process for gaining knowledge. *Adhyayana* means to study or to learn. *Ayurveda* is a science of life that has impression of the Vedic period in the Indian subcontinent. It follows most of the fundamental principles practiced in the Vedic era. *Ayurveda* focuses on the wholesome development of a person.

In *Ayurveda*, the knowledge was transferred from *Bramha* to *Bharadwaj* in the form of

three main *Sutras* i.e. *Trisutra* (*Hetu, Linga* and *Oushadha*). This knowledge is documented in the same format. This *Trisutra* methodology shall be followed in *Adhyayanatoo*.⁹

According to *Acharya Sushruta*, the whole *Shastra* is elucidated in the nutshell of four fundamental principles i.e. *Beeja Chatushtaya* -*Purusha, Vyadhi, Aushadha* and *Kriyakala*. These have been elaborated in one hundred and twenty chapters of the *Shastra*. This Methodology of *Adhyayana* of *Shastra* shall be followed up understood.¹⁰

According to *Ashtanga Hridaya*-Person doing *Adhyayana Patha* (reciting text), *Avabodha* (understanding the text) and *Anusthana* (Practicing the text) will achieve long, healthy life with virtues i.e. *Sharma, Artha, Sukha* and *Yash*.¹¹

Before starting of *Adhyayana* one should know about the *Guru and Shishya*. In *Samhitas* *Guru* and *Shishya gunas* have explained. *Shishya Vritti* also explained. *Shasta Parikshana* is done. *Adhyayana Kala* and *Adhyayana Nishiddha Kala* is also explained in our *Shastras*. Methods of reading and understanding the *shloka* have been mentioned.

Acharya Sushruta explains *Buddhi Medha Vardhaka Gana* i.e. natural measures of enhancing *Buddhi* and *Medha*, they are:- *Satata Adhyayana, Vada, Para tantra Avalokanam* and *Tadvidhya Acharya Seva*.¹²

Importance of *Adhyayana*:-

Theoretical knowledge is the base for practical skills. A physician who is well versed in *Adhyayana* or theoretical knowledge, but unskillful in practical knowledge, gets confused while facing the patient, just like a coward on the battlefield. Not knowing the meaning of the read

scripture is mere labour fatigue, like carrying sandalwood by a Donkey.¹³

Vishikaanupravesha – A physician having thoroughly studied the science of medicine and fully pondered on and verified the truth he has assimilated, both by observation and practice, and having attained to that stage of knowledge, which would enable him to make a clear exposition of the science, should open his medical career commence practicing with the permission of the king of his country.¹⁴

***ADHYAPANA*:-**

Derivation:-

अध्यापन word is derived from इङ्धातुः by adding णिच् and ल्युट्प्रत्ययः (suffix), अधीस् (उपसर्ग) prefix here.¹⁵

The method of *Adhyapana* was exposition which considered of expounding the subject before the students. *Adhyapana* or teaching others was regarded important in making the subject clear to the person himself and enabling others to understand the science properly. The science of *Ayurveda* is better learnt, when learnt directly from the preceptor and repeatedly studies and practicing it¹⁶. Teacher will also take oath in front of fire that if I don't teach you properly then I will be part of *Paapa Karma* and my teaching will become *Nishphala*.¹⁷

In *Ashtanga Hridaya Sutra Sthana*, *Acharya Arunadutta* explains the teaching methods. He says that teacher should explain every verse with the following points – *Padartha, Arthatah, Prayojanatah, Chodyatah, Pariharatah, Sambandhatah, Abhideyatah*.¹⁸

Acharya Sushruta explained that the physician should train his student and supervise them performing various procedures individually until they master it. Under the guidance of a good teacher, surgical student should master in different

surgical and para – surgical methods. They include – *Sneha Karma, Sweda Karma, Chedana, Bhedana, Visravana, Aaharana, Seevana, Yeshana, Bandana* etc. Inspite of having a perfect theoretical knowledge the medical student is not fit to practice until he has mastered on the procedures by doing each and every procedures himself, several times¹⁹. At the end of the training period, the teacher should make sure whether his student has become well versed in the mentioned virtues – *Vaksaushtava, Arthavignana, Pragalbya, Karma naipunya, Tadabhyasa* and *Siddhi*²⁰. Later the teacher should encourage the student to participate in doing the procedures under his guidance and later should be allowed to do those procedures individually. Once this part of training is completed, the student will be called as *Yogya*.²¹

TADVIDHYA SAMBHASHA:-

Derivation:-

Here तद् is first word विद्य word derived from विद्वातुः by adding क्यप्रत्ययः (suffix), संभाषा word derived from भाषधातुः by adding अङ् and टाप्रत्ययः (suffix), सम् is (उपसर्ग) prefix here.

As per *Acharya Charaka* the method of discussion is a physician should discuss with physician only. Discussion with experts promotes pursuit and advancement of knowledge, provides dexterity, improves power of speaking, illumines fame, removes doubts in scriptures, if any, by repeatedly listening the topics and creates confidence with doubtless knowledge, brings forth some new ideas, the reason is that whatever secret ideas are gradually delivered by the teacher pleased over the devoted disciple, the same are expressed by him in enthusiasm during discussion in order to gain victory. Hence the

experts recommended discussion with the specialists.²²

There are two types of *Tadvidhya Sambhasha*:- 1-Sandhaya Sambhasha, 2-Vigruhya Sambhasha.

Benefits of *Tadvidhya Sambhasha* – *Gyana Vriddhi, Vaak Shakti Vriddhi, Suyashas, and Vishaya Spashtataa*.²³

To know the terms used in discussions, one should know knowledge of 44-*Vaadamarga*, 40-*Tantrayukti*, 15-*Tantra dosha*, 18-*Tantra gunas*, 17-*Tacchilyas*, 21-*Arthashrayas* and 7-*Kalpana*.

Parishads conducted in Samhitas:-

Parishads in Charaka Samhita:- 7 *Parishads* conducted:- *Ayurveda Avatarana Parishad, Vata kalaakaleeya Parishad, Rashipurusha evam rogotpatti vishayak Parishad, Rasa Ahara Vinishchayarth Parishad, Garbhavakranti Vishayaka Parishad, Garbha Angapratyanga nirvritti Vishayaka Parishad* and *Madanaphaladi Vishayaka Parishad*.

Parishad in Sushruta Samhita:- *Garbhavakranti Vishayaka Parishad*.

Modern Education System:-

In present day scenario, technological advancement has considerably influenced our day-to-day life. So it becomes essential that the education system should also get restructured to keep pace with changing times. In this context, modernization of education aims at removing the gap between traditional education and education required by industry so that students can get necessary training which will help them in doing routine tasks more efficiently.

Benefits of modern education system:-

1. Modern education widens the intellect of a student by introducing new methods and

objectives psychology, which enables him to face different situations with confidence.

2. It helps in developing analytical skills, so that they can understand complex issues easily. This ultimately results in making good decision makers who can contribute positively towards social growth.²⁴

Types of Modern Education System:-

1. Formal education:- This is also known as formal learning which usually takes place within the premises of the school.

2. Informal education:- This is the type of education where a parent is teaching a child, things that are beyond academics like preparing a meal or riding a bicycle.

3. Non formal education:- This provide education to those who are unable to go to schools and colleges i.e. distant education.²⁵

Bloom's Taxonomy:- Bloom's Taxonomy is a classification system used to define and distinguish different levels of human cognition i.e. thinking, learning and understanding. It is proposed by Benjamin Bloom, is a theoretical framework for learning and identifies three domains of learning.

1-Cognitive domain:- This domain includes content knowledge and the development of intellectual skills. There are six major levels in this domain:- Remembering, Understanding, Applying, Analyzing, Evaluation and Creating.

2-Affective domain:- This domain includes physical movement, coordination and use of the motor skill areas. There are five levels in this domain – Receiving, Responding, Valuing, Organizing and Characterizing.

3-Psychomotor domain:- This domain includes feelings, values, appreciation, enthusiasm, motivations and attitudes. There are seven levels in this domain – Perception,

Set, Guided Response, Mechanism, Complex over Response. Adaption, Origination.²⁶

Purpose of Bloom's Taxonomy:-

1-It was developed to provide a common language for teachers to discuss and exchange learning and assessment methods. Specific learning outcomes can be derived from the taxonomy, though it is most commonly used to assess learning on a variety of cognitive levels.

2-The goal of an educator's using Bloom's Taxonomy is to encourage higher order thought in their students by building up from lower level cognitive skills, behavioral and cognitive learning outcomes are given to highlight how Bloom's taxonomy can be incorporated into larger scale educational goals or guidelines.²⁷

DISCUSSION

Teaching and learning of *Ayurveda* in ancient times was based on *Guru-Shishya Parampara*. The disciple used to learn directly from the teacher about the particular subject under his close supervision as a family member. Both theoretical and practical or clinical knowledge was imparted to the scholar and once the Guru got satisfied with his knowledge and experience then only he was given permission to practice his knowledge in the society. In a study *Guru-Shishya Parampara* as a method of teaching has been found to be highly effective in current era also. When ancient method of *Adhyayana*, *Adhyapana* and *Tadvidhya Sambhasha* was used students improved decision making skill, co-ordination and developed interest in the subject. The repetition of topic helped to clear the basics and improve the level of confidence that helped them in clinical classes.

A lot of emphasis had been given on selection of treatise and then that of teacher in ancient times. The teacher was also expected to assess the qualities of a student before going to teach. These components of learning and teaching are present in current teaching practices also in the form of entrance test, selection of teachers by expert committees and proper framing of syllabus as per subject matter and level of the scholar which are nothing but the advancement of ancient methods.

The whole process of education is *Jnanotpatti*. Acharya Charaka quotes *Adhyayana*, *Adhyapana* and *Tadvidhya Sambhasha* as *Trividha Jnanopaya*. Invariably all these are *karma*. *Karma* is said to be *Kayika*, *Vachika* and *Manasika*. *Vachika karma* in the context of *Adhyayana* is connected to communication attained after proficiency over a subject, which in other ways is cognitive domain. Skills which are to be performed as a part of psychomotor domain is *Kayika Karma*. The affective domain has been *Manasika Karma* where in decisions are taken. *Manas* is located in *Hridaya* from where emanates factors of love, respect, care, compassion, ethics etc. *Prayatna* and other an *atmaguna* helps in quick decisions justifies affective domain as *Manasika Karma*.

CONCLUSION

Ancient learning and teaching skills were based on *Guru-Shishya Parampara*. In this system the disciple used to get knowledge under close supervision of the teacher. *Adhyayana*, *Adhyapana* and *Tadvidhya Sambhasha* are important aspect in teaching learning progress. It helps students to improve knowledge, decision making skill, co-ordination, interest in topic and also

improve the level of confidence that helped them in clinical classes. Newer teaching learning techniques like delivering lecture, helping students to learn, handouts, notes, mini quiz, brain storming activities were also conducted in ancient era. Education pattern of *Ayurveda* is basically differ as it's anatomy, Physiology and other subjects contains its own *Siddhante.g. Tridosha, Panchamahabhuta, Prakriti*. It is essential for *Ayurveda* fraternity to develop its own teaching learning skill. It is also necessary to take help of other teaching learning methodologies to explain basics of *Ayurveda* without affecting its fundamental principles. Understanding of the intellectual skills, Emotional responses and the physical skills of the respective domains of learning has great implications in the field of *Ayurveda* education. Knowledge of these skills will greatly aid in motivating the students in the respective domains in which they excel. The instructional verbs are of great help in aiding the students regarding the development of the respective domain and handling of the real life situations with much ease and also in career selection.

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