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# Qualities of teachers in Ayurvedic prospect

More Sangita Dnyanoba<sup>1</sup>, Tambe Geeta Shridhar<sup>2</sup>

<sup>1</sup>Associate Professor, Department of Sanskrit Samhita, SVNHT'S Ayurveda Mahavidyalaya, Rahuri, <sup>2</sup>Associate Professor, Department of Sharira Kriya, Yashwantrao Chavan Ayurved Medical College, Aurangabad, Maharashtra, INDIA.

## ABSTRACT

Teacher is the heart of the education system. In Ayurveda teacher not only create good disciple but also a good *Vaidya* (physician). In old generation of *Guru-Shishya Parampara* or in the computerized modern era, Teacher is undisputedly the best among the source of knowledge. One of the primes of any successful education system is the teacher. In medical branches like Ayurveda, one who has the sharp observing capacity can develop the qualities of good teaching. Specially in the field of Ayurveda where the classical text, though the centuries old still stand to be true require the efforts of learned teacher to impart knowledge which is based on his own inferences and experience suitable to the modern era. When one refers the quality of teacher and examiner it looks like some quite identical because who is well aware of the knowledge (teacher) can also become the good examiner of subject, object or knowledge. Ideal author of ancient text *Charaka Samhita* has truly emphasized on *Pariksha* i.e. the process of examination. Need of these qualities are to be elaborated more in today's era. These qualities can be developed through the training programs specially conducted in the field of Ayurveda also.

**Key words:** Qualities of teachers, Acharya Guna, Parikshka Guna, Shastra.

## INTRODUCTION

For the expansion and sustenance of any *Shastra* (medical science) contribution of teacher is necessary in the education system. Also, the status of education in a society represents the expansion of the *Shastra* (medical science). One of the primes of any successful education system is the teacher.<sup>[1]</sup>

There are different objectives of a teacher in the field of Ayurveda according to the education level i.e., for an undergraduate student the main objective of the

teacher is to instill faith in the student about Ayurveda and to transform the student into a good practitioner using basic principles as well as applied knowledge of Ayurveda. Similarly, for the post graduate level the main objective of the teacher is to teach the *Shastra* (medical science) in finer details leading to specialization in a particular subject. The teacher at this step is also expected to prepare the student for research works as a junior scientist or to train them to become a good teacher or a good physician as per the capability and ability of the student. A teacher should instill enough confidence in the student and boost their morale. Similarly, for a student at the level of doctorate, the teacher is expected to teach the student the *Shastra* (medical science) in more and more details leading to proficiency in the subject. Thus, the teacher is undisputedly the best among the source of education systems especially in Ayurveda.

In the field of Ayurveda where the classical texts though centuries old still stand to be true require the efforts of a learned teacher to impart knowledge

### Address for correspondence:

Dr. More Sangita Dnyanoba

Associate Professor, Department of Sanskrit Samhita, SVNHT'S Ayurveda Mahavidyalaya, Rahuri, Maharashtra, INDIA.

E-mail: sangita301182@gmail.com

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which is based on his own inferences and experience suitable to the modern era.

Two types of persons are mentioned in *Charka Samhita* viz; *Laukika* (common people) and *Parikshaka* (specific/particular learned person).<sup>[2]</sup> The *Parikshaka* are the people who examine any kind of actions before performing them and also evaluate the consequences obtained from the actions.

When one refers to the qualities of teacher as well as that of a *Parikshaka* some degree of similarity is found between the two. One who is well aware of the knowledge i.e. teacher can only become a good examiner of subject, object or knowledge.<sup>[3]</sup>

## AIMS AND OBJECTIVES

To emphasize on the improvement of quality of teacher in today's era.

## MATERIALS AND METHODS

As this is review article, concept is thoroughly explained with the help of Ayurvedic *Samhita* and related Ayurvedic books.

## DISCUSSION

### Qualities of Teachers

The teacher is to be examined after proper examination of the *Shastra* (medical science). The qualities of the teacher are quoted under *Acharya Pariksha*<sup>[4]</sup> (Search of ideal preceptor)

These qualities are as given as follows

- 1. Paryavadatashrutam (clear knowledge of subject)**<sup>[5]</sup>: It means a person who has inherited pure knowledge through the texts and also by serving his teachers. It also means one who is well grounded in scriptures. It possesses complete knowledge of the subject with its depth, meaning and purpose of clinical application. Perfect knowledge of a subject is necessary for the application of the subject. No practical work can ever be performed without basic knowledge. In Ayurveda it means having a thorough knowledge of the texts and classics.

A teacher well versed in Ayurveda can easily teach fundamentals of Ayurveda to a student which forms the foundation of the latter's knowledge through his experience.

- 2. Paridrushtakarmanam (practical experience)**<sup>[6]</sup>: It means one who has gained knowledge by observations and through practical findings and also has safely performed many operations.

A person though well versed in theory cannot accomplish success in life unless he is also trained practically. Knowledge of any science is useless without its utility for the benefit of patients. A teacher should be himself well trained to teach his students with applications of Ayurvedic fundamentals so that disciple can use his knowledge in treating the patients.

- 3. Daksha (be diligent)**<sup>[7]</sup>: It means one who is attentive and efficient in his activities or the science.

A teacher should also be alert about the latest developments in the science and the latest technologies and utilize the knowledge for the welfare of his students. Teacher should be updated his knowledge with the time. In today's time teacher must be trained with online education, so that in any worst condition teaching will be continue without any disruption.

- 4. Dakshinam (dexterous)**<sup>[8]</sup>: It means one who is skillful in his activities. Skill is gained through continuous practice as well as experience. The knowledge gained through experience is superior to textual knowledge. Many findings of the teacher based on his own experience also enrich the student's knowledge. According to this experience there are three phases of teacher in his life; i.e. assistant professor, associate professor and professor. Knowledge becomes sharp with the help of experience of teaching.

- 5. Shuchi (virtuous)**<sup>[9]</sup>: It means one should be pure by all means i.e.; body, language and mind. The person should not be greedy for achieving wealth, but the knowledge should be put to a good use

for gaining *Dharma*. The above quality is the most important quality of the teacher considering the society. A student usually tries to follow the path of a teacher and hence this quality is very necessary in a teacher for building of a righteous society. Teacher should not have any type of *Dwesh* (hate or dislike), *Irsha* (envy of another's success) or *Rag* (affection)<sup>[10]</sup> during teaching. This type of quality maintains total health of body and mind.

6. **Jitahastam (with skilled hand)**<sup>[11]</sup>: It means one who possesses the inherent qualities of diagnosing and treating the patients. This quality is developed by constant study and practice. In the context of education, who is successfully deal with the teaching leads to quality of *Jitahasta*. With this quality teacher can clear any *Shanka* (doubt) asked by student.
7. **Upkaranvantam (well equipped)**<sup>[12]</sup>: It means one who has all the necessary equipments for the treatment.

This is important mainly from the practical point of aspect. Teacher should be equipped with all types of textbooks and commentaries available in Ayurveda.

8. **Sarvendriyoppanam (possessing all the senses in normal condition)**<sup>[13]</sup>: It means one should have all his sensory and motor functions of the body intact. Also, the mind of the person should be in sound condition.

Without the presence of efficient *Indriyas* a person can neither grasp nor gain any knowledge which makes it more impossible for imparting knowledge to students. Hence the above quality is indispensable in the making of a good teacher.

9. **Prakritigynam (acquainted with constitution)**<sup>[14]</sup>: It means one who is acquainted with the human (student) nature. It also means who knows all the *Karanas* by which *Karya* will produce. A teacher well acquainted with the nature of the student not only guide the student to achieve his goal but also encourages him and utilizes his good qualities for the same. The teacher also makes sure that

any deficits in the student are overcome through proper knowledge and guidance.

10. **Pratipattigynam (well-versed in courses of emergency management and quick actions)**<sup>[15]</sup>: It means one who has the proper knowledge of the science and is also capable of utilizing his intelligence at the required time. A teacher should timely satisfy any kind of queries from the student through his knowledge. A teacher should also teach the student the importance of timely decisions in practice as well in other spheres of life.
11. **Anupskritvidhyam (having his knowledge uncensored)**<sup>[16]</sup>: It means one whose knowledge is not overshadowed by the knowledge of other scriptures. A teacher should first have a thorough knowledge of his own subject as well as other related subjects. There should be no doubts in his mind regarding his own science while explaining his students.
12. **Anahankritam (one who is free from ego)**<sup>[17]</sup>: It means one who does not possess vanity. A teacher should always satisfy any doubts from his students however impractical they are. Thus, a student obtains knowledge without losing his confidence and feels free to consult his teacher whenever required.
13. **Anasuyakam (free from jealousy)**<sup>[18]</sup>: A teacher should impart all his knowledge to the student for the upliftment of the life.
14. **Akopenam (free from anger)**<sup>[19]</sup>: This quality shows the patience of the teacher in dealing with students. A teacher instead of being angry with the student should patiently make him realize his mistake so that it is not repeated in future.
15. **Kleshkshamam (forbearing)**<sup>[20]</sup>: It means one who can work hard and overcoming difficulties.
16. **Shishyavatsala (paternal to disciples)**<sup>[21]</sup>: It means one who is affectionately disposed towards all his disciples.

**17. Gynapanasamartham (fit for imbue understanding)<sup>[22]</sup>:** It means one who can express his views with clarity. Not all students are equally intelligent (i.e., *Trividh Shishya Buddhi*)<sup>[23]</sup> and a teacher should make sure that all the students are equally able to grasp the knowledge.

In the classics of Ayurveda certain qualities are attributed to the *Parikshaka*.<sup>[24]</sup> These qualities bear certain resemblances with the qualities of the teacher. These are as follows.

1. *Shrutam* can be correlated to the *Paryavadatshrutam*.
2. *Dakshyama* can be correlated to the *Daksha*.
3. *Vacavishuddhi* can be correlated to the *Suchi*.
4. *Shama* means tranquility. This quality helpful in maintained of sound state of the body and mind i.e. free from *Vikaras*. This quality may include in *Anahamkritam*, *Anasuyakama*, *Akopianama*. These qualities indicate mind state which helps in maintain of health.
5. *Siddhi*: Represent the knowledge of the object and the means of obtaining the object.
6. *Medha*: It means to understand the *Shashtras* according to his *Buddhi*.
7. *Kirti* represent the knowledge about exposition itself and not name, fame.  
All above three qualities are responsible for the *Gynapanasamartham*.
8. *Kshama*: it means patience. This quality is included under *Kleshakshama*.
9. *Daya* means sympathy. This quality includes under *Shishyavatsalama*.

Thus, good teacher may become good *Parikshaka* also.

By these qualities a Teacher should not only teach his disciple, but he should try to develop these qualities into him and make him an ideal teacher in future.

As per *Acharya Charak*, "An *Acharya* possessed of such qualities infuses medical knowledge to a good

Disciple as the seasonal cloud helps bring about good crop in a fertile land"<sup>[25]</sup>

Plans for Inculcating the above Qualities in Today's Teachers

1. Firstly, the quality of the teachers should be improved. For this purpose, various teaching programs should be conducted for new teachers.
2. Various re-orientation programs should be conducted time to time under the subject experts to get the mastery in the subject or specialty.
3. The teachers should be taught to use the latest technology like computers and other audio-visual means for enhancing the teaching methodology.
4. Every fundamental or basic principle of Ayurveda should be explained based on the very science itself.
5. Teaching every subject in depths as well as quoting its practical application and utility should be one of the aims of the teacher. Various experiments should be then conducted, and its inferences should be drawn and published and thus made popular. This sharing of knowledge also helps the propagation of Ayurveda.
6. Various teachers in the organization should meet regularly for discussions and the resultant exchange of ideas should eventually benefit students.
7. A teacher should develop a direct relationship with every student in the class and develop the interest in the student regarding Ayurveda.

## CONCLUSION

If teacher is fulfilled with above qualities with the help of ancient knowledge and recent technology then there will be generating good disciple of Ayurveda.

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