



CHARAKOKTA CURRICULUM VITAE FOR TRIVIDHA JYANOPAYA

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ABSTRACT

Ayurveda Shastra is being considered as Amrutha for its infinite contribution to the Humanity in the field of Medicine. To understand any Shastra one should have a tool called Jyana. One is able to understand the depth of the Shastra, when they begin to study the shashtra mainly, the first and foremost thing one should do is to study, should know how to study and after that how it should be implemented and utilized. Acharya Charaka vividly expressed in Vimana stana the essential folds to pursue the knowledge by Trividha jyanopaya viz - Adhyana, Adhyapana, Tadvidda sambhasha i.e., methodology of Learning, Teaching and Discussion which are essential. These trividha upaya are so precious just like the pearls of the ocean called Jyana. So when these three upayas are followed then one can have the fruit called Jyana undeniably. On that account its cardinal to have knowledge about the trividha jyanopayas this study attempts to know three folds of obtaining knowledge.

INTRODUCTION

Humanity has been toiling hard behind information / Data i.e., Knowledge, since from the dawn of human civilisation. One should Acknowledge, be Thankfull and pay utmost Gratitude to our ancient Maharsi Acharya Charaka for his monumental efforts, strenuous trails, risky adventures, serious contemplations and commitments towards the pursuits of knowledge concerned to Life Science – Ayurveda. His unique contribution in and among the Ayurvedic feternity the “Vimanastana” (the section on Specific measures), especially “Roga Bhishakjitiya Ahyaya”, more especially the “Trividha jnanopayas”. Acharya charaka proposed a systematized ideal curriculum of Learning methodology as - “Trividha jnanopayas” viz.,

- 1) Adhyayana (Studing / Learning)
- 2) Adhyaapana (Teaching)
- 3) Sambhasha vidhi (Discussion or samvaada)

AIMS AND OBJECTIVES

- To study about the Charakokta Trividha jyanapayas.
- To understand the concept Trividha jyanopays.

MATERIALS AND METHODS

A literary survey is done mainly on charaka Samhita Vimana stana, the data is collected from other sources and Ayurvedic texts, contemporary texts. Mainly used book in the studies are Charaka Samhita and its available commentaries.



LITERATURE REVIEW

Acharya Charaka in the 8th Adhyaya of Vimanasthana of Charaka samhita "Roga bhishakjitiya adhyaya" is honored as Koshagaara (store house), concerned to the whole of the Charaka samhita,^x where Charakacharya's proposed some three steps for ideal Learning or the Learning methodology the Trividha Jnanopayas viz.,

- 1) Adhyayana (Studying / Learning)
- 2) Adhyaapana (Teaching)
- 3) Sambhasha vidhi (Discussion or samvaada)

1) Adhyayana (Studying / Learning)²:

Adyayanam- kli- (अधि + इङ् + भावे ल्युट् ।) गुरुमुखादानुपूर्वश्रवणं । पठनं । Adyayana is referred to as (studies) - hearing to the words of the Guru (the teacher) or reading the texts.

Sir Monier Monier William Sankrit-English Dictionary mentioned - **Adhyayana**: (n) reading, studying, especially the Vedas, the religious merit acquired by studying.

Here in the present context Adyayana is implied for studying or reading or enchanting the Slokas.

One having Swaastya – sound state of health and Krutakshana – waiting for the exact moment, should leave aside all the other works, should get up in the morning - Pratahkaala or Upayusha kaala – a little earlier at night, should perform routine Shoucha karma, thence Snana, Sandhyavandana, Achamana, oblation should bow down – Namaskaara i.e. prayers to devataas, Rushis, Gou, Brahmana, Guru, Vrudha, Sidha and Acharyaas, then should sit in a comfortable posture on an even and hygienic ground, with due concentration of mind recite the Ayurveda sutras with clear voice attentively, repeating them again and again, meanwhile simultaneously also knowing his own doshaas and lacunas, which are to be rectified and get the in depth of knowledge. In this way one should study – Adhyayana of Ayurveda sutras, without wasting any kaala irrespective of time either at Madhyana, saayankaala and Ratri kala.

2) Adhyaapana (Teaching)³

Shadba kalpadruma mentioned – **Adyapanam-** kli- अधि + इङ् + णिच् + भावे ल्युट् ।) पाठनं । विद्यादानं ॥

Adyapana is reading (of texts) and teaching i.e. Vidya- daana (donating the vidya).

Sir Monier Monier William Sankrit-English Dictionary mentioned -

Adhyapana, as instruction, lecturing.

Here Adhyapana is referred to teaching, instructing about the science and its related procedures. In brief expressing the subject that was being learnt or Studied.

3) Tadvidha sambhasha (Discussion)⁴:

According to Shadba kalpadruma mentioned – **Sambhashanam** -stri-(सं + भाष + ल्युट् ।) कथनम् । आलापनम् ॥ **Sambhasha-** stre -(सं + भाष + अङ् । टाप् ।) सम्भाषणम् ॥ सं + धा + ल्युः । सन्दधातीति ॥ The word Sambhasha is formed by Sam + Bhasha Which means speaking together or joining (in conversation). According to Sir Monier Monier William Sankrit-English Dictionary - **Sambhasha**, to speak together, address, converse with, to join in a conversation, to talk over, discourse, talk, conversation with.

According to Acharya Charaka – "भिषक् भिषजा सह संभाषेत ॥". Acharya Charaka Advocates the word Sam-bhasha is to express to speak together or a process of conversation between two Bhishaks about the specialty - Ayurveda.

Herein, the Sambhasha vidhi is comprises of

- i) Jalpa: Discussion aimed for the up gradation of knowledge by sharing and exchanging the views⁵
- ii) Vitandaa: Discussion aimed to put forth the difference of opinions⁷ or views and thereby ways for defending one's views or getting forward for an invincible debates⁶.

NEED AND SCOPE OF TRIVIDHA JYANOPAYA

- ✚ To establish own theory by evidence base data.
- ✚ For critical analysis of the previous works.
- ✚ For the establishment of new idea / research work.

DISCUSSION

Acharya Charaka have written most appropriate and the complete encyclopedia of Learning Methodology of all the times. The same thing is explained in Brihadaranyaka Upanishad viz Drushtavya, Shrotavya, Manthavya, Nidhidhyaasana. The Trividha jyanopayas can be contemplated - The Adhyana can be taken as Primary educational skill development where basics of reading is explained, While the Adhyaapana can be considered as Secondary educational skill development, where method of teaching and



understanding the rules and regulations of learning and teaching is explained. Eventually Tadvidha sambhasha can be visualized as Higher educational skill development, where post Reading, learning and understanding one should prepare himself to face the Discussions like Conferences, Debate, Seminar, Skull session and meeting where exchange of the knowledge takes places.

Bru. Upanishad		Charaka Samhita
1) Drushtavya, shrotavya	=	Adhyayana
2) Manthavya	=	Adhyaapana
3) Nidhidhyaasana	=	Tadvidha Sambhasha

CONCLUSION

- To have a treasure called knowledge one has to dive deeper into the sea called Education. The process of learning i.e., Trividha jyanopayas are just hidden like the pearls in the shell which be obtained only after a definite manner of collection.
- The study and critical analysis of charakokta Jyanopaya suggests: Adhyayana can be concluded as employment of primary education and its allied skills, in one's primary academic hearing course through hearing and reading.
- Adhyaapana can be concluded as deployment of teaching or expression of learnt subject after proper and appropriate Adhyayana that to after churning into the subject.
- Tadvidha sambhasha can be concluded as upgrading of existing knowledge, by improving debetic activities through attaining Parishads.
- Thus Charakokta Trividha Jyanopayas can be claimed with the conclusion, as a Guide and tutorial-Encyclopedia for learning methodology for all the times.

REFERENCES

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