

PEACE PEDAGOGY IN THE CHARAKA SAMHITA: A NARRATIVE REVIEW OF ETHICAL AND EDUCATIONAL PRINCIPLES

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ABSTRACT

Background:

Peace pedagogy emphasizes non-violence, compassion, empathy, ethical awareness, emotional balance, and harmonious coexistence. Within the Indian knowledge tradition, Ayurveda offers a holistic framework linking physical health, mental well-being, moral conduct, and social responsibility. The *Charaka Samhita* contains principles concerning ethical living, self-discipline, emotional regulation, teacher–student relationships, and harmony with nature, which can be examined in relation to contemporary peace education.

Objective:

To explore the educational and peace-oriented dimensions of selected principles described in the *Charaka Samhita* and their conceptual relevance to contemporary peace pedagogy.

Methods:

A qualitative, narrative, and interpretative review was undertaken using selected concepts from the *Charaka Samhita*, including *Sadvritta*, *Achara Rasayana*, *Sattva*, *Dharma*, *Ahimsa*, and the *Guru–Shishya* relationship. Relevant classical Ayurvedic texts, translations, commentaries, and contemporary educational literature were examined and thematically interpreted.

Results:

The analysis indicates that the *Charaka Samhita* presents principles that support ethical development, self-regulation, emotional balance, compassion, interpersonal harmony, and social responsibility. These concepts demonstrate potential conceptual parallels with contemporary approaches to value-based, holistic, and peace-oriented education. The *Guru–Shishya* relationship further provides a framework for ethical and relational dimensions of learning.

Conclusion:

The *Charaka Samhita* offers a conceptual foundation for exploring peace-oriented and value-based educational principles within the Indian knowledge tradition. However, interpreting these classical principles as formal peace pedagogy remains primarily conceptual, and their applicability in contemporary educational settings requires further empirical investigation.

Keywords: Peace pedagogy, *Charaka Samhita*, Ayurveda, holistic education, *Sadvritta*, *Achara Rasayana*, *Sattva*, value-based education

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INTRODUCTION

Peace pedagogy promotes non-violence, compassion, empathy, ethical conduct, emotional balance, and harmonious coexistence.

Education is not limited to the acquisition of knowledge and intellectual skills; it also contributes to the development of values, ethical behaviour, emotional maturity, and social responsibility. Contemporary peace education emphasizes non-violence, empathy, dialogue, conflict resolution, respect for diversity, and harmonious coexistence. These objectives have encouraged increasing interest in educational approaches that address the intellectual, emotional, ethical, social, and ecological dimensions of human development (1).

Ayurveda, particularly the *Charaka Samhita*, offers a holistic framework integrating physical, mental, ethical, and social well-being, with principles relevant to contemporary peace education. The Indian knowledge tradition contains several philosophical perspectives that relate to these broader educational concerns. Ayurveda, traditionally understood as a science of life and well-being, presents health as a state involving the harmonious functioning of the body, mind, senses, and consciousness. The *Charaka Samhita*, one of the principal classical texts of Ayurveda, extends beyond the description of disease and treatment and discusses ethical conduct, self-discipline, mental well-being, social responsibilities, and appropriate relationships between individuals and their environment (2).

Several principles described in the *Charaka Samhita* have conceptual relevance to peace-oriented education. *Sadvritta* emphasizes ethical and socially responsible conduct, while *Acharya Rasayana* describes behavioural practices associated with disciplined and wholesome living. Concepts such as *Sattva*, self-control, compassion, truthfulness, and *Ahimsa* can be examined in relation to emotional regulation, character development, non-violent behaviour, and interpersonal harmony. The teacher–student relationship and the importance of disciplined learning also provide an educational dimension within the classical Ayurvedic framework.

However, the *Charaka Samhita* is primarily a medical and philosophical text rather than a modern educational treatise specifically developed as a peace-

education framework. Therefore, interpreting its teachings through the contemporary concept of peace pedagogy requires a careful and contextual approach. The present review examines these connections without equating classical Ayurvedic concepts directly with modern educational theories. The review focuses on selected teachings related to ethical conduct, mental balance, self-regulation, teacher–student relationships, social responsibility, and harmony with nature. Through a narrative and interpretative examination of classical Ayurvedic concepts and relevant educational literature, the review seeks to identify their possible contribution to contemporary discussions on holistic and peace-oriented education. (1)

The aim of this narrative review is to examine the educational and peace-oriented principles described in the *Charaka Samhita* and to explore their conceptual relevance to contemporary peace pedagogy and holistic education.

Objectives

1. To identify educational and ethical principles related to peace-oriented learning in the *Charaka Samhita*.
2. To examine the relevance of concepts such as *Sadvritta*, *Acharya Rasayana*, *Sattva*, *Dharma*, and *Ahimsa* to value-based and peace-oriented education.
3. To explore the role of teacher–student relationships, self-discipline, emotional regulation, and social responsibility in the educational framework described in the *Charaka Samhita*.
4. To develop a conceptual understanding of how selected Ayurvedic principles may contribute to contemporary holistic and peace education. (2)

LITERATURE REVIEW

This literature review paper explores the concept of peace pedagogies within the classical Ayurvedic text, the *Charaka Samhita*, interpreting its educational philosophy through the lens of holistic education. Ayurveda, as a comprehensive system of life science, emphasizes harmony among the body, mind, and consciousness. The *Charaka Samhita* presents foundational principles that promote ethical conduct,

mental balance, social responsibility, and spiritual awareness, all of which are essential components of peace-oriented education. (3)

Introduction and Epistemological Framework

Traditionally understood as a foundational medical treatise focused on health, diagnosis, and therapy, a growing body of scholarly work interprets the *Charaka Samhita* through a broader epistemological lens. It reveals deep commitments to ethical conduct, human flourishing, and what contemporary educators describe as peace pedagogy (2). Peace pedagogies approaches to education that foreground harmony, empathy, interdependence, and nonviolence resonate with Ayurvedic teachings because both emphasize balance within the individual and between the individual and society.

The major themes identified include moral education, self-regulation, emotional balance, and ecological awareness. *Achara Rasayana* and related ethical teachings emphasize wholesome behaviour and disciplined living, while principles such as *Dama*, *Satya*, and *Indriya Nigraha* (Personal discipline, truthfulness, and restraint) provide a basis for self-control and responsible conduct. The concept of *Sattva* may be understood in relation to mental clarity, emotional stability, and self-awareness. Furthermore, the interconnected relationship between human beings and their environment provides a basis for considering environmental responsibility and sustainable living. However, the *Charaka Samhita* does not systematically present modern pedagogical strategies for peace education; therefore, the relevance of these principles remains primarily conceptual and requires contextual interpretation.

Peace Pedagogy in *Charaka Samhita*

Peace pedagogy refers to educational approaches that promote harmony within the self, among individuals, and between humanity and nature. In the *Charaka Samhita*, peace is not merely the absence of conflict; rather, it is a state of equilibrium among the body (*sharira*), mind (*manas*), and consciousness (*atma*). Health itself is defined as a balanced state of *doshas*, *dhatus*, *Agni*, and mental faculties. (5) This multidimensional balance suggests that true education must cultivate both intellectual competence and inner stability.

Key principles include ethical conduct (*Sadvritta*), emotional regulation, social responsibility, and environmental balance. *Sadvritta* emphasizes truthfulness, non-violence, respect, compassion, and self-control, thereby supporting character development and harmonious behaviour. Awareness and regulation of emotions such as anger, fear, greed, and jealousy may contribute to mental stability and balanced conduct. Ethical duties and responsible behaviour promote cooperation, social harmony, and

community well-being. Furthermore, appropriate diet, daily and seasonal routines, and recognition of the interconnected relationship between human beings and nature provide a basis for environmental responsibility and ecological balance. Core Ayurvedic Principles for Modern Education. The educational implications of the *Charaka Samhita* are profound, suggesting that peace begins with self-regulation and ethical awareness.

Core Ayurvedic Principles for Peace-Oriented Education:

The core Ayurvedic principles relevant to peace-oriented education include *Sattva*, *Achara Rasayana*, *Swasthavritta*, *Dharma*, the teacher–student relationship, and *Loka-Purusha Samya*. *Sattva* represents mental clarity and balance and may be associated with self-awareness and ethical decision-making. *Achara Rasayana* emphasizes wholesome conduct, compassion, non-violence, and self-control, while *Swasthavritta*, including *Dinacharya* and *Ritucharya*, promotes stability and well-being through appropriate daily and seasonal practices. *Dharma* emphasizes ethical and responsible action in relation to personal and social duties. The teacher–student relationship highlights discipline, humility, guidance, mutual respect, and learning through ethical example. *Loka-Purusha Samya* emphasizes the interconnectedness between the individual and the wider environment, providing an ecological dimension to holistic and peace-oriented education. (6, 7)

Ultimately, integrating these Ayurvedic principles into contemporary educational systems offers valuable insights for cultivating emotional resilience, ethical awareness, and sustainable well-being, nurturing not only skilled professionals but also peaceful and responsible human beings.

Principles of Peace and Educational Values in *Charaka Samhita*

Principle	Educational Application	Impact on Peace
<i>Loka-Purusha Samya</i>	Highlights the relationship between individual well-being and the wider environment.	Encourages ecological awareness and collective well-being.
Samyoga (Union/Integration)	Promotes the harmonious integration of body, mind, and <i>Atman</i> (self) in the pursuit of	Supports inner harmony, reduces psychological conflict, and encourages

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	holistic well-being.	balanced relationships with others.
Dharma (Righteous Duty)	Education encourages individuals to understand and perform their duties ethically and responsibly for personal and social well-being.	Promotes social responsibility, ethical conduct, cooperation, and harmony within society.
Ahimsa (Non-violence)	Encourages compassionate conduct and avoidance of harm in healthcare, education, and interpersonal relationships.	Cultivates respect, compassion, tolerance, and a culture of non-violence in individual and social life.

Holistic education aims to nurture intellectual, emotional, social, physical, and spiritual dimensions of learners. Ayurvedic principles resonate strongly with this approach by emphasizing interconnectedness and balance. Peaceful schooling environments can be cultivated by integrating reflective practices, ethical discussions, mindfulness, and health-promoting routines. The concept of peace in Ayurveda extends beyond the mere absence of conflict; it reflects a state of harmony within the individual and between the individual and society. It is grounded in the understanding of the human being as a unity of body (*sharira*), mind (*manas*), and consciousness (*atma*). Health (*swasthya*) is described as a balanced state of *doshas*, proper digestion (*Agni*), well-functioning tissues, and a tranquil mind (7). This framework implies that education must nurture not only intellectual growth but also emotional regulation and moral development. A peaceful society, from this perspective, begins with mentally balanced and ethically grounded individuals. (8)

The text emphasizes values such as truthfulness (*satya*), non-violence (*ahimsa*), self-discipline (*brahmacharya*), and compassion toward all beings. These principles align closely with modern peace education, which seeks to reduce aggression, promote empathy, and foster cooperative relationships. By encouraging moderation in diet, lifestyle, and sensory indulgence, the Charaka Samhita teaches self-control

and inner stability — qualities essential for peaceful coexistence.

Teacher–student relationships described in Ayurveda also reflect peaceful pedagogy. The physician-teacher is expected to possess knowledge, humility, ethical integrity, and compassion. The student, in turn, is advised to cultivate discipline, respect, and sincerity. This mutual respect forms a harmonious learning environment rooted in trust and moral responsibility. Education is therefore not transactional but transformational, aimed at character formation as much as professional competence. Furthermore, the Ayurvedic concept of living in harmony with nature promotes ecological peace. By advocating seasonal routines (*ritucharya*), daily discipline (*dinacharya*), and balanced nutrition, the Charaka Samhita underscores interconnectedness between human health and environmental balance. (9) Such awareness fosters sustainable living and collective well-being.

Pedagogical Framework

The pedagogical approach described in the *Charaka Samhita* is holistic and multidimensional. It emphasizes intellectual learning together with ethical development, mental discipline, practical understanding, and character formation.(9)

Integrative Framework

Dimension	Pedagogical Principle	Education al Teaching / Method	Link to Peace and Integration
Cognitive	<i>Sadvidya</i> (Right Knowledge)	Use of <i>Tarka</i> (reasoning) and <i>Pramana</i> (valid means of knowledge) to examine evidence, distinguish valid knowledge from misconception, and develop critical understanding	Promotes intellectual clarity and reduces confusion, doubt, and misconceptions, thereby supporting mental stability.

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		ing.	
Ethical	<i>Sadvṛtta</i> (Wholesome/Noble Conduct)	Teaching ethical principles such as truthfulness, non-violence (<i>Ahimsa</i>), self-control, compassion, and responsible conduct.	Encourages disciplined and harmonious behaviour and helps prevent <i>Prajnaparadha</i> (intellectual error/transgression), which is described in Ayurveda as a cause of disease.
Relational	<i>Guru–Shiṣhya Parampara</i> (Teacher–Student Tradition)	Development of a respectful teacher–student relationship through guidance, attentive learning, questioning, and <i>Pariprasna</i> (systematic inquiry).	Builds trust, respect, cooperation, and continuity in knowledge transmission, supporting interpersonal and social harmony.
Psychological	<i>Sattvaya</i> (Mastery of the Mind)	Cultivation of mental discipline and development of <i>Sattva</i> while regulating <i>Rajas</i> (agitation) and <i>Tamas</i> (inertia).	Supports emotional regulation, mental stability, self-awareness, and inner balance, which can facilitate peaceful and effective learning.
Dialectical	<i>Sambhaṣa/ Sambhaṣa Pariṣad</i> (Scholarly Discussion)	Structured scholarly dialogue, discussion, questioning, and debate among	Encourages respectful dialogue, critical thinking, intellectual humility, and

		learners and teachers to examine and refine knowledge.	openness to different perspectives, contributing to constructive social interaction.
Holistic	<i>Trisutra</i> (Three Foundational Principles)	Integration of <i>Hetu</i> (etiology/causes), <i>Linga</i> (signs and symptoms), and <i>Auśadha</i> (therapeutic measures) in clinical reasoning.	Develops a comprehensive approach to health and discourages fragmented thinking by connecting causes, manifestations, and appropriate interventions.

Integrative Framework for Understanding Peace Pedagogy in the *Charaka Samhita*

An integrative framework for examining peace pedagogy in the *Charaka Samhita* can be developed by bringing together its perspectives on Ayurvedic epistemology, ethics, psychology, and education. Within this framework, health (*svasthya*) is understood as a state of dynamic balance involving the body, mind, senses, and spirit. Peace extends beyond the mere absence of conflict and encompasses inner equilibrium, mental stability, ethical behaviour, and harmonious living in accordance with *dharma*. Consequently, education can be viewed as a transformative process that promotes self-discipline, emotional balance, ethical awareness, and social responsibility. (10)

A central component of this framework is the theory of the three *doṣas*—*Vata*, *Pitta*, and *Kapha*—along with the concept of individual constitution (*prakṛti*). Recognition of individual differences provides a basis for developing learner-centred and inclusive educational approaches. Understanding variations in learners' behavioural, psychological, and cognitive characteristics can encourage educators to adopt flexible teaching strategies rather than relying on a uniform approach. Such sensitivity may help reduce unnecessary academic pressure and encourage empathy, patience, cooperation, and mutual respect within the learning environment.

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The concept of *sattva*, associated with mental clarity, balance, and positive psychological functioning, represents another important dimension of this framework. The *Charaka Samhita* emphasizes the importance of disciplined daily practices (*dinacarya*), ethical behaviour (*sadvṛtta*), and appropriate regulation of mental activities in maintaining psychological well-being. When adapted thoughtfully to educational contexts, these principles can support emotional regulation, compassion, self-awareness, and non-violent interaction. In this respect, Ayurvedic concepts can be considered in dialogue with contemporary approaches such as social-emotional learning and peace education.

Ethical mentorship is also significant within the proposed framework. The *acharya* is presented not simply as a source of intellectual knowledge but also as an ethical role model whose conduct reflects wisdom, discipline, humility, and self-control. The teacher–student relationship therefore extends beyond the transmission of information and involves the development of values and character. A respectful and supportive relationship between teacher and learner can strengthen trust, communication, dialogue, and shared learning, thereby contributing to a harmonious educational environment. The framework also incorporates the principle of interconnectedness among individual well-being, community welfare, and the natural environment. From this perspective, peace education is not restricted to interpersonal relationships but also encompasses environmental responsibility and sustainable ways of living. Educational practices informed by such principles can encourage respect for nature, responsible use of resources, community participation, and awareness of the relationship between individual actions and collective well-being (11).

Pedagogical Elements

The pedagogical approach described in the *Charaka Samhita* is holistic and multidimensional, emphasizing the overall transformation of the *Shishya* (student) through the integration of intellectual learning, ethical development, mental discipline, and spiritual growth. (11)

Pedagogical Element	Description and Method	Outcome/Objective
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Jnana(Spiritual Knowledge)	Development of an understanding of the distinction between the Self and the external world, promoting deeper awareness and self-reflection.	Self-realization: Encourages reduction of ego, attachment, and internal conflicts.
Vijnana(Specific Knowledge)	Acquisition of scriptural, scientific, and practical knowledge related to medicine and its application.	Intellectual clarity: Promotes rational understanding and helps overcome ignorance, superstition, and irrational fears.
Dhairya (Fortitude)	Cultivation of patience, resilience, and control over impulses through continuous mental discipline.	Emotional regulation: Enables the student to respond to challenges and adversity with composure and stability.
Smriti (Memory/Recall)	Development of the ability to retain, recall, and apply important ethical, theoretical, and medical knowledge.	Behavioral stability: Supports continuous awareness of appropriate conduct and adherence to <i>Dharma</i> (righteous conduct).
Samadhi (Concentration)	Practice of mental concentration and meditative absorption to stabilize and calm an agitated or distracted mind.	Inner peace: Promotes mental clarity, stability, and the development of <i>Sattva</i> (purity and clarity of mind).
Sambhasha	Participation	Collective

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Parishad	in scholarly discussions, expert consultation s, and professional dialogues to facilitate critical inquiry and collective decision-making.	wisdom: Encourages collaborative learning, exchange of perspectives, critical thinking, and professional decision-making.
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Charaka Samhita and examine their relevance to contemporary discourses on peace education and holistic learning.

The analysis is structured around the pedagogical dimensions of *Adhyayana* (learning), *Adhyapana* (teaching), and *Sambhasha* (scholarly discussion or dialogue), which together represent important aspects of the traditional Ayurvedic learning process. This pedagogical framework emphasizes not merely the acquisition of information but also critical inquiry, dialogue, practical understanding, ethical development, and the internalization of knowledge.

METHODOLOGY

This study employs a qualitative, theoretical, descriptive-analytical, and interpretative research methodology to examine the concept of peace pedagogy embedded within the classical Ayurvedic text, the *Charaka Samhita*. As the study is philosophical and conceptual in nature, it does not involve primary empirical data collection. Instead, it is based on systematic textual analysis, hermeneutic interpretation, and interdisciplinary synthesis.

Selected Sanskrit verses and relevant passages from the *Charaka Samhita* were examined with reference to their English translations, classical commentaries, and contemporary scholarly interpretations. Secondary literature related to peace education, holistic pedagogy, value-based education, ethical development, and educational philosophy was also reviewed. The analysis focused on identifying pedagogical principles within Ayurveda that have conceptual relevance to contemporary approaches to peace, harmony, self-regulation, ethical conduct, and holistic human development.

The study primarily draws upon relevant portions of the *Vimanasthana*, *Sutrasthana*, and *Vimanasthana*, particularly those dealing with *Sadvṛtta* (ethical conduct), mental discipline, self-regulation, teacher–student relationships, valid knowledge, dialogue, and harmonious living. These principles were interpreted and subsequently compared with selected concepts from modern peace education and holistic educational theory.

Research Design

The research follows a theoretical and descriptive-analytical design. It seeks to identify, interpret, and organize the educational principles presented in the

Pedagogical Framework in the *Charaka Samhita* (12)

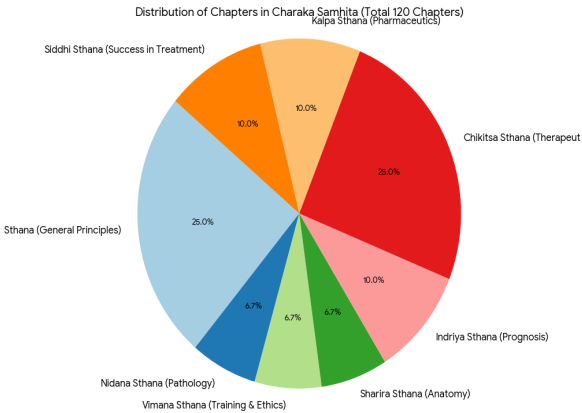
Pedagogical Dimension	Methodology and Key Concepts	Educational Objective
Pramāṇa (Epistemology)	Knowledge is developed through recognized means of knowing, including <i>Aptopadeśa</i> (authoritative instruction), <i>Pratyakṣa</i> (direct perception), and <i>Anumāna</i> (inference)	To promote accurate observation, critical reasoning, and a systematic approach to knowledge.
Interactive Learning	An interrogative and dialogical approach allows the teacher to introduce a subject while students raise questions and clarify doubts	To develop communication, attentiveness, questioning skills, and analytical thinking.
Sambhāṣa (Scholarly Dialogue)	Discussion, debate, and intellectual exchange are used to examine different viewpoints,	To encourage constructive dialogue, confidence in expression, and clarity of knowledge.

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	resolve doubts, and strengthen understanding.	
Gurukula-Based Learning	Learning occurs within a disciplined and experiential environment involving close interaction between the teacher and student .	To support intellectual, ethical, practical, and personal development alongside professional learning.
Holistic Integration	Scriptural knowledge (<i>Samhita</i>), logical reasoning (<i>Siddhartha</i>), and practical application are integrated within the learning process.	To facilitate the practical internalization and application of knowledge in real-life and clinical contexts.

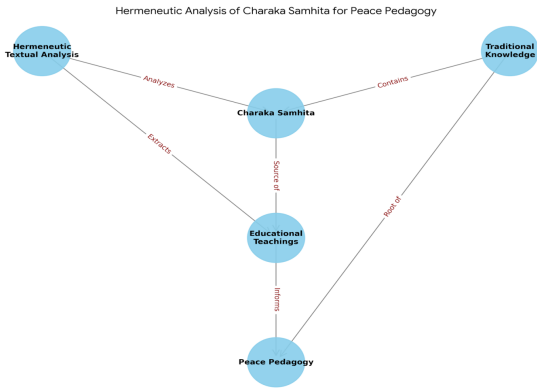
Overall, the research design integrates textual interpretation with interdisciplinary conceptual analysis. The principles identified from the *Charaka Samhita* are examined in relation to contemporary ideas of peace education, holistic development, ethical learning, and value-based education. Because the study is theoretical, the resulting framework is conceptual rather than empirically validated. Its purpose is to provide a basis for further scholarly discussion and future empirical investigation into the possible relevance of Ayurvedic pedagogical principles to contemporary peace and holistic education.

2. Sources of Data



The study relies exclusively on secondary sources. Primary textual material includes authoritative English translations and Sanskrit commentaries of the *Charaka Samhita*. Classical interpretations by traditional scholars are consulted to ensure conceptual authenticity. In addition, comparative references are drawn from other foundational Ayurvedic texts such as the *Sushruta Samhita* where relevant to clarify shared philosophical principles. Secondary sources include peer-reviewed articles, books, and scholarly dissertations on peace education, holistic education, Ayurveda and Indian philosophy.

3. Hermeneutic Textual Analysis



Conceptual Framework

1. Traditional Knowledge and *Charaka Samhita*

The *Charaka Samhita* extends beyond its role as a foundational medical text and represents an important source of traditional knowledge concerning individual and collective well-being. It presents an

integrated perspective on human health, ethics, conduct, and social harmony, thereby providing a philosophical basis for understanding human nature and harmonious living. (13)

2. Hermeneutic Textual Analysis

Hermeneutic textual analysis serves as the principal interpretative approach. Since classical Ayurvedic texts are situated within specific linguistic, historical, and socio-cultural contexts, hermeneutics facilitates a contextual interpretation of their concepts and teachings. It enables the examination of Sanskrit *shlokas*, translations, and commentaries to identify meanings that may have relevance to contemporary educational thought. A hermeneutic approach is used to examine the philosophical, ethical, and educational dimensions of the *Charaka Samhita*. This approach considers linguistic nuances, historical context, and socio-cultural meanings while interpreting the classical text. Key concepts such as *Dharma* (righteous conduct), *Sadvritta* (ethical living), *Atma* (self), *Manas* (mind), and *Triguna* (*Sattva*, *Rajas*, and *Tamas*) are examined for their potential educational significance.

Rather than treating the *Charaka Samhita* exclusively as a medical manual, the analysis considers it as a holistic treatise addressing physical, psychological, social, and spiritual dimensions of human well-being. Particular attention is given to themes of harmony, compassion, self-discipline, emotional balance, and social responsibility, which are relevant to the conceptualization of peace-oriented education. (14)

3. Educational Teachings and Peace Pedagogy

The *Charaka Samhita*, particularly sections such as the *Vimana Sthana*, contains discussions concerning the qualities and responsibilities of the teacher (*Guru*), the conduct and discipline expected of the student (*Shishya*), and methods of scholarly dialogue and discussion (*Sambhasha*) (15). These elements provide the educational foundation for examining pedagogical principles within the text. Through interpretative analysis of these educational and ethical principles, a conceptual understanding of peace pedagogy can be developed. The framework emphasizes inner balance, ethical conduct, non-violence (*Ahimsa*), self-regulation, respectful dialogue, and constructive approaches to resolving differences.

4. Thematic Categorization

Selected passages from the *Charaka Samhita* are organized into thematic categories corresponding to major dimensions of peace pedagogy:

- **Intrapersonal peace:** Self-regulation, emotional balance, mental clarity, and cultivation of *Sattva*.
- **Interpersonal harmony:** Compassion, truthfulness, non-violence, ethical conduct, and respect for others.
- **Social responsibility:** Community well-being, professional ethics, and collective harmony.
- **Ecological balance:** Recognition of the relationship between human beings and nature and responsibility toward the environment.

5. Interdisciplinary Comparative Framework

An interdisciplinary perspective is adopted to examine connections between Ayurvedic thought and contemporary educational theories. Concepts derived from holistic education, humanistic psychology, and peace studies are considered alongside relevant Ayurvedic principles. (15) This approach helps identify conceptual similarities concerning self-awareness, ethical development, emotional balance, and the integration of physical, mental, and spiritual dimensions.

6. Conceptual Synthesis and Model Development

Based on the textual interpretation and thematic analysis, a conceptual framework is proposed to illustrate how selected Ayurvedic principles may inform peace-oriented educational practices. The framework incorporates:

- *Sadvritta* (ethical conduct) as a basis for character development
- *Manas Shuddhi* (mental purification) as a component of emotional development.
- *Triguna* theory as a framework for understanding individual psychological tendencies.
- Integration of *Sharira*, *Manas* and *Atma* (body, mind, soul) as a holistic model of human development.

Education therefore becomes a process of developing balanced individuals capable of contributing constructively to social and ecological well-being.

7. Ethical Considerations

The *Charaka Samhita*, while primarily recognized as a foundational Ayurvedic text, also contains principles relevant to the education and ethical formation of learners and practitioners. Its educational orientation emphasizes not only the acquisition of knowledge but also its appropriate application through discipline, responsibility, and ethical conduct.

Educational and Ethical Teachings

The educational framework described in the *Charaka Samhita* includes several interconnected elements. *Tadvidya Sambhasha* emphasizes scholarly discussion and dialogue as means of clarifying concepts and refining knowledge. *Anuvachana* involves repetition and oral transmission, supporting accuracy, discipline, and continuity of learning. *Sambhavyapada* emphasizes inquiry and questioning, encouraging intellectual engagement rather than passive acceptance. (16) Similarly, *Shishya Upanayana* represents the student's formal commitment to learning, discipline, and service, while the *Guru-Shishya Parampara* emphasizes the importance of the teacher-student relationship, mutual respect, observation, and ethical example. *Karmabhyasa*, or practical training, connects theoretical learning with direct experience and compassionate practice (15).

DISCUSSION

The analysis indicates substantial conceptual convergence between selected principles of Ayurvedic philosophy and contemporary approaches to peace pedagogy. Both emphasize self-awareness, ethical conduct, emotional balance, and interconnectedness. The holistic perspective of the *Charaka Samhita* extends the concept of peace beyond conflict prevention toward broader individual and social well-being. (17)

Within the Ayurvedic perspective, education can be understood as a transformative process involving the harmonious development of the body (*Sharira*), mind (*Manas*), and consciousness (*Atma*). This perspective corresponds conceptually with contemporary peace education, which places importance on emotional

awareness, ethical responsibility, interpersonal relationships, and social participation. The Ayurvedic concept of *Swasthya* emphasizes equilibrium involving bodily and mental dimensions. Ethical qualities such as self-discipline (*Sanyama*), compassion (*Daya*), truthfulness (*Satya*), and non-violence (*Ahimsa*) are presented as important components of responsible conduct. From an educational perspective, these principles can be interpreted as supporting the development of inner balance and harmonious social relationships. The peace-oriented educational framework is also preventive in its orientation. Similar to the preventive emphasis of Ayurveda, peace education may focus on developing self-awareness, empathy, emotional regulation, and constructive interpersonal relationships before conflicts arise. The teacher-student relationship described in the classical framework emphasizes respect, humility, guidance, and ethical responsibility. Thus, the teacher functions not only as a transmitter of knowledge but also as an ethical role model. (18)

Mental and emotional regulation also represents important dimensions of this framework. Practices associated with disciplined living, mindful conduct and mental cultivation may contribute conceptually to resilience and emotional balance. These principles have parallels with contemporary educational approaches that emphasize social-emotional learning and the development of emotional competencies. The *Charaka Samhita* also presents an interconnected view of human beings and their environment. The concept of *Loka-Purusha Samya* emphasizes the relationship between the individual and the wider universe. From an educational perspective, this principle can be interpreted as supporting ecological awareness, environmental responsibility, and recognition of the relationship between individual well-being and collective well-being (19).

Overall, the analysis suggests that the *Charaka Samhita* provides a philosophically rich basis for examining peace-oriented education. Its emphasis on holistic well-being, ethical development, self-regulation, and harmony between individuals and society provides a conceptual foundation for considering how classical Ayurvedic thought may contribute to contemporary educational discourse.

Implications for Modern Education

The principles identified in the *Charaka Samhita* have several potential implications for contemporary education. These include holistic health education,

value-based learning, personalized education, strengthened teacher–student relationships, social-emotional learning, and interdisciplinary experiential learning.

1. Holistic Health Education

Contemporary education may incorporate health-related practices that address physical, psychological, and social well-being. Concepts such as balanced nutrition, appropriate daily routines (*Dinacharya*), seasonal practices (*Ritucharya*), mindfulness, yoga, meditation, and breathing practices may be considered within appropriate educational contexts. (20)

2. Value-Based Education

The emphasis on compassion, self-discipline, truthfulness, respect, and non-violence provides a basis for value-oriented education. Activities such as reflective learning, community engagement, collaborative tasks, and ethical discussions may support the development of empathy, responsibility, and respectful social interaction.

3. Personalized and Learner-Centered Education

The Ayurvedic concept of *Prakriti* recognizes individual differences in physical and psychological characteristics. In an educational context, this may be considered conceptually alongside differentiated and learner-centered approaches that recognize differences in learners' abilities, interests, temperaments, and learning needs (13).

4. Teacher–Student Relationship

The *Guru-Shishya* relationship emphasizes mutual respect, trust, guidance, and ethical example. Contemporary education may draw on these principles by strengthening mentoring systems and creating supportive teacher–student relationships. Open communication and appropriate emotional support may contribute to a positive learning environment. (20)

5. Social-Emotional Learning and Conflict Resolution

Peace pedagogy places importance on self-awareness, emotional regulation, empathy, constructive communication, and peaceful coexistence. These principles correspond with key dimensions of social-

emotional learning and may be incorporated into educational activities aimed at improving interpersonal relationships and resilience.

6. Interdisciplinary and Experiential Learning

The interconnected perspective of Ayurveda supports an educational approach that connects knowledge across disciplines. Project-based and experiential learning can link academic concepts with real-life situations, environmental awareness, ethical reflection, and sustainability. (21) Thus, the integration of selected Ayurvedic educational principles may provide a conceptual basis for expanding the focus of education beyond academic achievement toward holistic development, ethical awareness, emotional well-being, and responsible social participation.

CONCLUSION

The exploration of peace-oriented educational principles in the *Charaka Samhita* indicates that classical Ayurvedic thought encompasses concepts relevant to holistic education, ethical development, and harmonious living. The text presents an integrated perspective in which physical well-being, mental balance, ethical conduct, and spiritual awareness are interconnected. From this perspective, peace is understood as more than the absence of conflict. It involves the cultivation of balance through appropriate knowledge, conduct, self-regulation, and ethical relationships. Values such as compassion (*Daya*), truthfulness (*Satya*), self-discipline, and non-violence (*Ahimsa*) contribute to this framework. The roles of the teacher, student, and practitioner are consequently associated not only with knowledge acquisition but also with responsibility, humility, and ethical development.

The holistic understanding of the human being as an integration of body, mind, and consciousness further strengthens the educational significance of the framework. Attention to emotional regulation, moderation, self-awareness, and harmonious relationships provides a conceptual foundation for preventive and peace-oriented education. The relationship between human beings and nature additionally introduces an ecological dimension to the concept of peace.

Overall, the conceptual framework developed from the *Charaka Samhita* brings together health, ethics, psychology, spirituality, and education. It suggests that peace-oriented education may be understood as a

process of cultivating individual balance, ethical awareness, social responsibility, and harmonious relationships. Further empirical research is required to determine how these classical principles can be appropriately translated into contemporary educational practice.

FUTURE RESEARCH

Future research may empirically examine the application of Ayurvedic-informed peace education in educational settings, including its potential relationship with student well-being, academic engagement, emotional development, and school climate. Comparative and cross-cultural studies may also investigate how concepts derived from classical Indian knowledge systems can be interpreted and contextualized within contemporary global educational frameworks.

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AUTHOR CONTRIBUTION

Conceptualization and Methodology: PT, KP, SS; Data curation: PT, PV ; Formal analysis: PT, RK; Funding acquisition: KP; Resources and Software: SB, PT; Supervision KP; Roles/Writing - original draft: SS, PT, KG; and Review & editing: PV, PT.

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