

# C. Dwarakanath

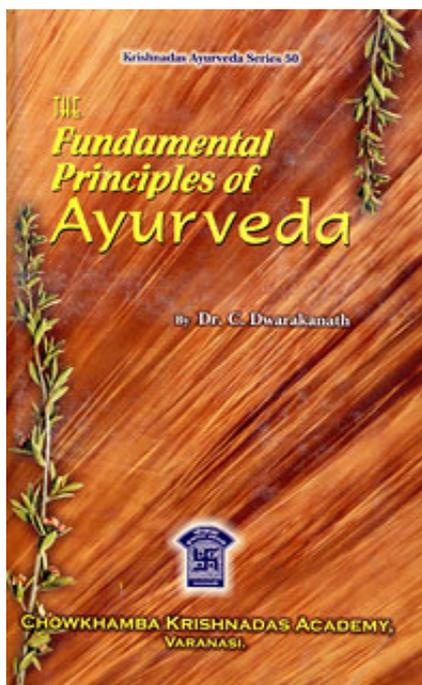
## The Fundamental Principles of Ayurveda

Reading excerpt

[The Fundamental Principles of Ayurveda](#)

of [C. Dwarakanath](#)

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## FOREWORD

I am painfully aware that my competence to write a foreword to a book on the Fundamental Principles of Ayurveda does not keep pace with my enthusiasm for the subject. My plea is that I am imbued with a genuinely reverent approach to the Vaishesika system of Natural Philosophy, which forms part of the subject matter of this book. Whether the conclusions of the Indian philosophical systems are final in themselves or whether they mark a certain stage of development in the evolution of scientific thought are points on which opinion seems to differ. Attempts have, however, been made from time to time to examine the '*Paramanuvada*' of the Vaishesika system from the stand point of modern science. While the viewpoints of modern science are changing from day to day as new discoveries come to light, it would be futile to correlate with the changing present with the conclusions of the ancient seers, if the same are to be considered as true for all times. On the other hand, if Indian science had been in a stage of evolution up to a time and later, ceasing to grow, came to be looked upon as of divine origin, any attempt at correlation is likely to result in "much of text-torturing and forced interpretations ..... to prove that every modern discovery had either already existed in the old doctrines or were anticipated by them." In spite of this dilemma, the author is intuitively correct in assuming Sri Rajagopalachari's dictum that "Truth and science are one. There can be no competition between truth and truth, but only between truth and error. Truth runs in a single course, and prejudice firm ignorance should vanish to a minimum point." In this firm belief, Sri C. Dwarakanath has put his shoulders to the gigantic task of making "a critical, dispassionate and scientific study of the doctrines basic to Ayurveda, so that they

may be understood in a proper perspective with a view to apply the same intelligently and with advantage in practice" Such earnest efforts are bound to reveal in due course the true significance of our ancient heritage, regarding which Prof. J.B.S. Haldar has recently expressed his unbounded admiration.

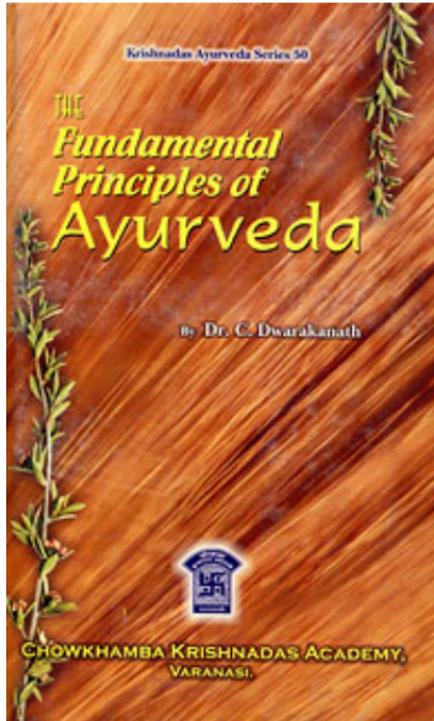
The ancient Indian concepts of space, time and matter look complete and self-consistent in themselves but generally elude all attempts at identification with their modern counterparts. A perusal of the *Arambhavada* and the *Parinamavada* will not fail to remind one of some of the basic modern concepts regarding the evolution of the Universe. The concepts of time and space as expressed in *Vyasa Bhasya* may, in some places, recall to us some fundamental ideas underlying the theory of relativity. Even the very idea of invoking a 'Saksi' to perceive the concepts—

*"Atha Sarvepadarthasca Saksigocaram"*

seems to correspond to the postulate of an "observer" in modern scientific thought. With all these resemblances between the ancient and the modern concepts, I must confess that the ancient picture eludes exact quantitative formulation on modern lines. Imbued with the zeal of a researcher, Sri Dwarkanath makes a bold attempt to elucidate the age old ideas and to consider them in the light of modern developments.

Mysore,  
1st November 1952

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