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CLINICAL APPLICATION OF QUANTUM PHYSICS IN AYURVEDA

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ABSTRACT

Understanding the principles of *Ayurveda* on the basis of quantum physics which is the currently the highest form of science available to mankind will help us get a clear picture of what exactly the sages wanted us to understand in the process of healing. Each and every particle in the universe is in a state of constant movement in the form of vibrations occurring at a particular frequency. Similarly in the body, these vibrations occur. Each and every tissue in the body has its own set of frequencies which helps it differentiate itself from the other tissues in the body structurally and functionally. Any imbalance in this results in the change of state of the 3 major categories of reactions found in the cell – anabolism, catabolism and transformation which ultimately results in formation of diseases. Treating these imbalances of frequency in the correct way by increasing or decreasing any of the 3 processes and tapping into the body by various routes to make this happen is the basic principle of *Ayurveda*. To avoid these routes and mediums like herbs, metals, mantras, etc, direct supply of the corrected frequencies in the channels or the meridian field of the body can correct any such abnormalities instead, whilst serving purposes of widening channels and breaking open blockages of such channels. The aim of healing is to get rid of this imbalance.

Key Words: *Quantum Physics, Ayurveda, Frequency*

INTRODUCTION

To start off, let us understand first the need of such a concept in ayurveda. *Ayurveda* has been a science of life for generations now and lots has been written on it. Today many researches and developments in this field are taking place. The classical science, as any science also has some amounts of limitations. To understand these, let us see how any event takes place. For any event to take place, there are 3 stages that it must posses

1. Principle – Based on which will be the process
2. Process – Which is the actual practical application of the principle
3. Result – which is a result of the process

Understanding of all these 3 is essential to study any science. Today in ayurveda, principles are clear, results are showing, but the problem lies in the processes and the understanding of the processes. During the samhitakaal and the time where commentaries on the same were written, the processes were explained in forms of similes and comparisons, and tried to be explained in the best of terms available at that time. Due to the lack of specific scientific terms, understanding of those terms seems to be proving a major problem in the field of *Ayurveda* today. We all know that for any result to take place, there must be a process that it undergoes, and how this process works needs to be explained in science and scientific terms. The only way science and technology can be inculcated and utilized in ayurveda is when ayurveda is understood in those terms. Here is when quantum physics plays a major role. Today, particles need not be imagined in the mind or experienced in deep states of meditation but can now be visualized. The science that was once difficult to explain can now be understood easily because validation and acceptance of this science can be done on the grounds of quantum physics.

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Every particle in the universe is in a state of constant movement in the form of vibrations occurring at a particular frequency. The frequency of these vibrations manifest themselves in the form of a particular state of matter.

Ayurved has explained that there are 5 manifestations of frequency possible in the universe. These are nothing but the primordial basis of the gross universe. Prithwi or the Solid state of matter, Jala or the liquid state of matter, Vayu or the gaseous state of matter, Agni or the latent energy of the transformation of matter between these states and finally Akash or the space in which matter exists. These are the only 5 ways in which frequency can exhibit or manifest itself in the gross universe. Among these pruthwi is the manifestation of the lowest frequencies, whereas jala is the manifestation of frequencies higher than that of pruthwi, after which comes agni which is still higher than jala, followed by vayu and finally akash.

Similarly at the level of the body also, these vibrations take place. Each and every tissue of the body has its own set of frequencies which helps it differentiate itself from the other tissues in the body structurally and functionally. Any imbalance in this results in the formation of diseases. The aim of healing is to get rid of this imbalance.

Ayurved, because of its lack of tapping into and changing these frequencies from the core, uses the elements (manifestation of frequencies) for this purpose and further divides these elements into 3 functional units known as Vata, Pitta and Kapha and acts upon them. Once these 3 are balanced, they in-turn affect and revert the elements who further correct the vitiated frequencies and hence heal the patients. But in today's age where science and technology has developed leaps and bounds, such frequencies can directly be applied and treatment can be done on the core rather than on the manifestations of the core on the lines of the same principles given by our great sages.

Now, the question arises as to how this can be done.

For this, we must understand a basic principle of entrainment. Entrainment is nothing but "synchronization" or "merging" or "blending in" in lay man's terms.

To understand this, let us take some examples of our day to day lives. Supposing you were to take a pendulum clock in a room and keep it next to another pendulum clock whose pendulum oscillates at a different frequency than that of the previous one, it is found that after some time, both the pendulums start oscillating together. This is the principle of entrainment.

When a particular frequency is supplied continuously, nature tries to blend itself into that frequency. It tries to bring itself to zero potential. Even when a hot cup of coffee is kept in a room, you would notice that the coffee starts losing heat and the room starts gaining it. Innumerable such examples can be given and in all these examples we come to know that nature tends towards moving from duality to a state of oneness and from the state of excitability towards a state of inertness. And all this occurs naturally without any external application of force.

Thus, if a tissue starts vibrating in an abnormal frequency, the continuous supply of the correct frequency would correct this due to entrainment.

Now, as *Ayurved* uses the medium of the elements to reach the core, then it must use substances to provide this frequency. As it depends on substances, the most important factor becomes the digestive power of the individual without which the correct frequency even if supplied using a substance will not cause the desired result as it is not accepted or metabolized.

Because of this fact, *Ayurved* gives the process of digestion maximum importance without which the medium of healing fails and the disease mostly becomes asadhya from this route.

For this we must understand what the process of digestion is and how it takes place.

Let us start with discussing Jatharagni and how it functions.

Jatharagni digests and converts the "food" which is not a part of the self, into a consumable form which is still not a part of the self. This conversion takes place in two ways.

1. Active entrainment: Here, digestive juices, including gastric juices, pancreatic juices, bile etc are secreted to actively help in converting this "food" into a more acceptable form, or in other, more specific

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words, they help in bringing about rapid entrainment using means of chemical reactions so that the food now starts to break down thus increasing the surface area to blend in with the frequency of the body.

2. Passive entrainment: As we have discussed earlier, the food, slowly and steadily starts entraining itself with the body and the body with the food. This goes on continuously even if digestive juices do not act. The stronger the frequency of the food, the more the body will have to tilt towards it, thus, gaining more of its properties (Saamanya Siddhant) and the weaker the food the less the body has to tilt in towards the food, thus, gaining its properties to a very mild extent. This determines the potency of the food (by potency I do not mean “classical” dwividha virya, but we mean the power of its properties). Thus we are advised to eat food according to our prakruti, etc (Astau ahar vidhivisheshayatanani) so that, that food already has a frequency closer to our current frequency and can blend in easily giving desired results.

Hence, agni is nothing but the strength of collective processes of entrainment on the core, and digestion and conversion of one substance into another as a manifest result.

If this conversion is of the food into the body tissues, it is known as Jatharagni. If it is from one tissue to another, then it is known as dhatvagni and if it is conversion of ahar rasa to facilitate the indriyas also represented each by elements is known as Bhutagni.

Let us now look upon the action of Dhatvagni

Ahara rasa is converted into the 7 tissues by two ways:

1. Direct contact entrainment: This is like a just like jumping from standard 1 to standard 6. Here the ahara rasa gets converted to all the dhatus directly. The time taken for completion of entrainment varies here. The time taken for ahararasa to be converted to rakta dhatu is less comparatively, which is round about 2nd day, and for it to be entrained to shukra dhatu, takes about 7-8 days. Hence, here the ahara rasa directly forms the dhatus through entrainment and the time taken is directly proportional to the difference of frequency between the dhatu and ahara rasa. Substances that follow this action are labeled as “Aushadhadravys” and this is the exact reason so as to why it acts faster than aharadravya. The reason for this to be taking place is that the entrainment is accompanied by active participation through awareness. “Khale-kapotnyaya” refers to and tries to explain this process of direct contact entrainment.

2. Step-up entrainment: Here, the dhatus are formed one after the other in a specific sequence starting with rasa dhatu and going on till with shukra dhatu and finally oja. The time taken for this step-up entrainment varies depending upon dhatus. For each dhatu, the time taken increases by about five days after digestion, which means that for shukra dhatu, it will take around 30 days. The amount and level of conversion depends upon the purity of the original ahara and its formed ahararasa which impacts its capacity to be converted into higher frequencies. Substances following such step-up entrainment are termed as “Ahara dravyas” and can be consumed on a daily basis.

Depending on this capacity, such substances are classified into 2 types

a. Complete Step-up entrainment:- Here the complete ahara rasa gets converted into rasa dhatu, the complete rasa dhatu to rakta dhatu and so on until the complete ahara rasa is converted to shukra dhatu and eventually oja. This is very very rare and only occurs in ideal states. “KsheerDadhinyaya” explains this exact concept of complete step-up entrainment.

b. Partial Step-up entrainment:- Here, only the capable or ‘pure’ part of the previous dhatu, that means only that part of the dhatu capable of gaining higher frequency, entrains with the next dhatu and converts itself whereas the other impure parts do not. Here the ahara rasa gets converted into rasa dhatu by entrainment with the contact of the rasa dhatu. Once it equals the frequency of rasa dhatu, it becomes the rasa dhatu. Now this rasa dhatu comes in contact with rakta dhatu and slowly and naturally, the best portion or the portion that is pure enough for further entrainment goes on to be converted into rakta dhatu, here again it comes in contact with mamsa dhatu and the purer part of rakta dhatu, which is capable for higher conversions starts entraining with mamsa dhatu and the process goes on until shukra dhatu is reached after which the process does go on, but gross tissues are not formed but subtle elements

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like oja are formed. The part that is pure enough to be further entrained and move to higher dhatus is known as 'poshaka' part of dhatu in classical terms and the one that cannot go any further is known as 'poshya' part of dhatu. This "poshya and poshaka" concept does not and cannot go beyond partial step-up entrainment and is limited to only this concept. "Kedari Kulyanyaya" refers to and explains this form on conversion of tissues.

As Dhatvagni is a generally passive entrainment and not an active one (excluding spiritual, delta and deep delta healings), it is a constant as long as the dhatus remain constant. Hence this agni is dependent totally upon the saarata(purity) of dhatus. Any imbalance in the frequency or purity of these dhatus may result in the malformation or vitiation of the further dhatus hence vitiating the channel of formation (Srotas).

Bhutagni is also very important in this aspect as the lower the amount of frequency provided by the material, and the lower the capacity of the Bhutagni, the resultant will be tamas. If the Bhutagni is increased or the material ingested is of a medium quality then rajas will be the outcome and if the Bhutagni is very strong and material ingested is of best quality then it will result in sattva.

So now we understand how ayurveda primarily uses substances in the form of both ahara and aushadhas to heal both physical and mental disorders.

Also, here we must understand and assess the principle where "energy follows awareness". This principle means that whenever we are aware of any part of the body, our energy automatically follows it. The brain acts like a circuit board which transfers energy all over the body in the form of prana. Pain is the stimulus that makes the brain aware of a problem and hence that part of the body is asking for energy. Painkillers, as we all know slows down the healing as the awareness of the pain is diminished. Let us demonstrate how this principle can be experienced in our day to day lives. If you would have ever noticed that when passively any part of your body is in contact with another individual, and if suddenly you were to be aware of it, the other person also becomes aware of it. This is due to this principle mentioned above.

Considering yoga, tantra, and other holistic arts, we find that even though the principle of healing remains the same, there are multiple ways to providing to the core. Listing down and thus analysing such processes will help us understand the best way possible for healing

- 1) Superficially, a meagre amount of energy which is of the frequency of the body providing it, can be provided to the individual using forms of healing like raiki etc.
- 2) There may be stimulation of the body particularly in the fields of electromagnetic scalar energy meridians as is the case in acupressure and acupuncture
- 3) Herbal medicines may be used to supply a particular amount of frequency by allowing it to undergo processes of entrainment which is done by giving it different samskaras
- 4) Heavy metals are used for the same as they act faster and need not be absorbed by the body to show actions
- 5) Verbally, the science that is used to supply such frequencies without the use of substances or materials, but by use of phonations, known as mantras and by use of light energy in the forms of shapes and colours known as yantras.
- 6) Mental forceful production of such kinds of frequencies using practices that stimulate the brain cortices like tantra
- 7) The use of patterns of light waves used to provide such frequencies are known as yantas.
- 8) Finally, direct supply of the corrected frequency bypassing any such materialistic or phonetic, visual and mental processes.

Now, that we know that the treatment is to supply the corrected frequency within the body but we need to know how the body will carry it and how it will act. Also we must know where exactly to provide this energy.

Like each magnet has its own magnetic field through which the magnetic lines of force pass, similarly there is a continuous passage of prana in our body which moves in a particular field. The difference being that this prana is electromagnetic scalar energy implying that its measurement is quite impossible with the

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conventional methods (as scalars cannot be measured). Thus these energies also flow in well distinguished channels or nadis throughout the body and even outside forming a complete loop who some may call as “aura” or the ‘sukshma sharer’.

Once this basic principle of treatment is understood, we can go a step deeper into the ways in which this can be tapped into and made use of in everyday lives.

Hence using modern equipment like electromagnetic generator machines or frequency generators healing can be performed at the core level and using the exact same principles of ayurveda and yoga, this can be achieved.

The treatment thus will become cheaper, much faster and the chances of recurrence will be minimized. There will no longer be any side effects as drugs need not be used.

The time duration of this treatment varies from patient to patient and disease to disease as the amount of obstruction of the channels differs in each individual.

Each individual comprises of 3 bodies or shareeras namely

- 1) Sthoola Shareer – Gross Physical Body
- 2) Sukshma Shareer – Subtle Energy Body
- 3) Karan Shareer – Causal Body

In this, we all know what the gross body is made up of.

The subtle body comprises of 5 gyanendriyas, 5 karmendriyas, ubhayendriya, buddhi, chakras and nadis.

The prana flows through the nadis and forms a connection between the 7 major centres or chakras of the body and the external and internal environment. These nadis are 85,000 in number according to yoga out of which some nadis hold excessive importance as they are the chief nadis supplying prana to that specific organ or tissue system.

Such nadis supplying to specific tissue systems and connected with organs are termed as srotas in ayurveda. Balancing the frequency contained herein of the prana and providing a certain wave form corrects these imbalances. The causal body is comprised of different types of subtle charges known as karmas which have been stored in our body through lifetimes. During death, the gross body and 1 layer of the subtle body is lost, everything else remains and carries on. For rebirth, the causal body creates a new body hence a new birth.

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