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The Subtle Origins of Modern Quantum Physics: An Analysis of Maya and the Vedic Concept of Consciousness

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ABSTRACT

The Vedas and Upanishads provide insights into the nature of reality, consciousness, and the individual. They explain the connection between Para Brahma and the Atma, stating that Para Brahma is the one existing entity and Maya is the illusion caused by limited understanding and imperfect perceptions. Quantum physics highlights the presence of two distinct realms: the classical world, ruled by matter, and the quantum realm, controlled by consciousness. The Ayurvedic view of the human being distinguishes between consciousness and inactivity, with the mind and consciousness as essential components. The ancient Indian Vedas and Upanishads also account for samadhi, a heightened state of consciousness, which is the foundation of Vedic philosophy and cosmology. Modern understanding of pure consciousness has experienced deviations, suggesting that quantum physics laws may be directly related to a basic condition of the nervous system that creates consciousness.

Keywords: Quantum, Brahma sutras, Maya, quantum and consciousness, Vaisheshika sutras, Yantras and science, Sri yantra, Brahma, Atma, Advaita Vedanta, Oppenheimer, Atma, Moh-Maya

INTRODUCTION

The Upanishads, a collection of ancient Sanskrit texts, have a long history of being orally transmitted from teacher to student. In contrast to the Vedas, which include rituals designed to appease the gods, the Upanishads delve into the nature of reality, consciousness, and the person.

Erwin Schrodinger initially got acquainted with Indian philosophical principles via the works of German philosopher Arthur Schopenhauer, which he studied about 1918. Once, the philosopher and Upanishad devotee Schopenhauer said, "In the entire world, there is no study so beneficial and elevating as that of the Upanishads." I've found comfort and strength in this. It will help me achieve a sense of peace inside myself.

The Upanishads elaborate on the connection between the Atma and Para Brahma. Sometimes referred to as "Para Brahma," Brahma is the all-encompassing truth that unites all other truths. The Atma is a representation of a person's fundamental nature or soul. [1]

The Brahma (Para Brahma) and the Atma are claimed to be one and the same in the Sanskrit texts "tat," "tvam," and "asi." This is the central idea of the Upanishads. Each of us plays a crucial role in the greater whole that is the universe. According to the Isha Upanishad, Brahma created all things, whether they are living or not. Once upon a time, a sage said, "His self is the self of all beings, and his self is identical with the self of all beings." Schrodinger was quite interested in this idea. Subhash Kak, in his book "The Wishing Tree" (2008), claims that Schrodinger gave his dog the name "Atma" and often concluded his conference lectures with the statement, "Atma=Brahma (Para Brahma). Former flame and Irish artist Sheila May sent him a letter after they broke up, telling him, "I looked into your eyes and discovered all life there, that spirit which you stated was no longer you or me, but us, one thought, one existence..." The message captivated him and left a deep impression on him. Even though you say you'll love me forever, we're different now.

Quantum physics is an area of research that attempts to bridge the gap between the observer and the observed. There is no separation between the observer and the observed, according to the Upanishads. What is the point of living? Schrodinger's 1944 investigation followed a peculiar train of thinking. If our very act of looking at the cosmos was what sparked the formation of galaxies, then there should be billions of them, one for each of us. It seems like you and I are sharing the same life at the moment; why is that? Do the things that happen in my world also occur in yours? Why are there so many astronomical events happening at once?

He revisited the Upanishads and found the solution to his predicament there. A unified collective consciousness was his "obviously only one alternative," he claimed. Their seeming diversity belies the fact that they all think the same way. The Upanishads provide the following commentary.

Para Brahma, the Upanishads' term for the ultimate reality, is said to be the only thing there is. Maya is an illusion constructed by Para Brahma to mask the shortcomings of human intelligence and perception[2].

As stated in the Chandogya Upanishad, "all of this is Brahma." It was Schrodinger who wrote, "...there is only one thing and that what appears to be a plurality is merely a series of different aspects of this one thing, produced by a deception (the Indian Maya); the same illusion is produced in a gallery of mirrors, and in the same way Gauri Shankara and Mount Everest turned out to be the same peak seen from different valleys."

It's not hard to imagine that Schrodinger might find anything like this fascinating. Concepts describing the wave nature of reality and the wave-particle nature of our own senses are at the heart of quantum mechanics. Due to the intricacy of the wave nature of reality, our finite minds are unable to fully grasp it, and all we have to go on is what we can perceive. This phenomenon is known as a collapse of the wave function. The development and final outcome of Maya are intrinsically intertwined.

For the sake of appearances, Schrodinger may have made a casual reference to the Upanishads, but he really had a deep understanding of the Upanishads' essential principles. There are numerous galaxies, each with its own many suns, and many of the planets in these galaxies might support life. The Maya are almost certainly to blame for all of these events.

The Upanishads are a collection of ancient books that explain how ideas become real-world events. However, it is not possible to examine consciousness in the same manner that one could examine a material item or an internal organ. How do our immaterial selves interact with the physical bodies we occupy under such conditions? Where exactly do thoughts and feelings become translated into physical action? For a very long time, philosophers have been at a loss to explain the mind-body conundrum[3].

Despite our inability to name or categorize this contact, we are presented with what seems to be a simple choice. Most modern scientists have a materialist view, which holds that the development of consciousness can be traced back to neurochemical processes inside our brains. It can't survive without these procedures, which are essential to its continued life.

However, the Upanishads take an idealist stance, arguing that the mind is not constrained by the material world. A separate, objective world does not exist. Only our individual perceptions exist.

For his part, Schrodinger defended himself by saying, "It must be said that to Western thought this doctrine has little appeal, it is unpalatable, it is dubbed fantastic, and it is unscientific." This is because our science, Greek science, has not been able to fully understand the mind as the object of consciousness because of the objectivation that serves as its foundation.

What he said essentially boils down to this: "our fruitless search for the point at which consciousness operates on matter or vice versa." Due to its immaterial nature, the mind cannot be harnessed for the advancement of the physical cosmos. The mind, or the self, had to be cast away before the physical universe could be created.

The Upanishads had an impact on Schrodinger's outlook on life. He made it his mission to inform and convince everyone he met. An inscription on his tombstone says, "...So all Being is one and only Being; And that it continues to be when someone dies; [this] tells you, that he did not cease to be."

But it was clear that he wasn't alone, either. It is said that Niels Bohr said, "I go to the Upanishad to ask questions." A commonplace observation. The meeting between Heisenberg and Rabindranath Tagore was described by Fritjof Capra, author of *The Tao of Physics* (1975), as a "introduction to Indian thought that brought Heisenberg great comfort."

As the scientific leader of the Manhattan Project, J. Robert Oppenheimer was curious in the Bhagavad Gita and wanted to read it in its original form. So, he decided to learn Sanskrit. After seeing the first atomic bomb go off, he was inspired to reinterpret a line from the Bhagavad Gita in which Krishna displays his whole form to Arjuna. His English version of the Latin line was, "Now I am become death, the destroyer of worlds."

The Upanishads provided comfort to their readers by providing a reasonable and objective perspective on life and the universe. The scientific community found solace in these books' teachings, as well as intellectual stimulation and a road map for the future.

As evidence of the significance of these works of thought, consider the absurd claims that Schrodinger and other scientists just baked the notions from the Upanishads into quantum theory. Nothing could be farther from the truth than these claims. Schrodinger was a scientist at heart, and he took great pleasure in his work. Even if Indian philosophy helped him relax and think more clearly, it's improbable that he used his newfound wisdom to solving difficult mathematical problems[4].

The widespread practice of superstition among Indians was one feature of Indian culture that Schrodinger found especially problematic. He said that the present level of scientific knowledge is the pinnacle of achievement in the history of mankind. He looked to Indian philosophy not as a replacement for science but as a way to better understand its methods. He knew it would be difficult to establish common ground between two concepts that had developed independently over the period of many centuries. While encouraging the careful consideration of ideas from Indian philosophy, he cautioned Western thinking to proceed with caution. I think we could use a healthy dose of Eastern thought to revitalize our Western style of thinking right now, he said. I feel that some Eastern philosophy might do us good right now.

This won't be a simple process, and we need to be extremely careful to avoid making any errors since blood transfusions need special procedures to prevent clotting. We must do all in our ability to preserve the unparalleled lucidity of the contemporary scientific mind.

The book by Stephen Protheros with the working title *God Is Not One* includes a quote purportedly from Neils Bohr. According to a remark attributed to Bohr, "I go to the Upanishads to ask questions."

According to Tesla, he began experiencing mental phases in which he saw complex fractal formations and patterns after meeting Swami Vivekananda. The Serbian-American scientist and engineer is a household name in both countries. Some Vedantic ideas, such as "all perceptible matter comes from a primary substance, or tenuity beyond conception, filling all space, the Akasha or aluminiferous ether, which is acted upon by the life-giving Prana or creative force, calling into existence, in never-ending cycles, all things and phenomena," have been ascribed to him. A similar line of thinking includes the belief that "all things and phenomena come into existence in never-ending cycles." Books by John J. O'Neal and Nikola Tesla, both published in 1944: "Man's Greatest Achievement" and "Prodigal Genius: His Life," respectively.

Carl Sagan, an American astronomer, cosmologist, astrophysicist, astrobiologist, and philosopher, has made outstanding contributions to the study of modern cosmology and the exploration of space, even when compared to the most prominent scientists of the 20th century.

A paraphrase of what he really said goes like this: "The Hindu religion is the only one of the world's great faiths dedicated to the idea that the Cosmos itself undergoes an enormous, indeed an innate number of deaths and rebirths." It is the only faith that consistently use time scales consistent with modern cosmology. One complete round around Brahma's wheel takes 8,64 billion years of day and night. Greater than the epochs of Earth and Sun, and approximately comparable to the epoch of the Big Bang. Considerations across far longer epochs are equally important. These words are taken from out of Carl Sagan's "Cosmos."

Lord Shiva's cosmic dance, which represents the beginning of each cosmic cycle and the birth of the universe, is the "most elegant and sublime" of these depictions. This manifestation of Deity earned Him the title of "Dance King," also spelled Nataraja. The visual depiction of the music being made is the drum held in the right hand. In the top left of the image is a fiery tongue, which symbolizes the final destruction of the cosmos billions of years from now. At the end of his book, Carl Sagan claimed, "The Mayans and Hindus were thinking in millions and billions of years before Europeans were willing to abandon the Biblical idea that the world was only a few thousand years old." This is on pages 213 and 214 of his book, *Cosmos*. The book *Cosmos* from which they are taken[5].

THE CONCEPTS OF QUANTUM PHYSICS

To put it simply, quantum physics is the study of matter and energy at their most basic level. The goal is to learn more about the components of nature and how they function.

Our previous idea of the atom as a nucleus surrounded by electrons was revised as we gained insight into quantum mechanics. Earlier theories depicted electrons as satellite-like particles that circled the nucleus. Mathematical depictions of the likelihood of electrons occurring in numerous places within a particular range at any given moment are called "orbitals" in contemporary quantum physics. As electrons gain or lose energy, they move from orbital to orbital, but they are never found in the gap between them.

Other important theories that helped lay the groundwork for quantum mechanics include:

The concept of wave-particle duality has deep roots in the history of quantum physics. It details the findings of studies that showed that light and matter, depending on the metric used, have either particle or wave qualities. We now know that neither waves nor particles adequately describe these energy forms.

As distinct quantum things, they defy easy mental representation.

A superposed item is one that may exist in a number of different ways at the same time. The superposition of two waves produces a wave that looks like a ripple on the surface of a pond. An equation having several solutions or outcomes may be used to represent an object in superposition in mathematics.

The mathematical principle of uncertainty is a middle ground between competing yet mutually beneficial viewpoints. This means that in physics, it is impossible to simultaneously determine two attributes of an object, such as its location and velocity. For instance, our ability to calculate an electron's velocity would be severely hindered by a precise measurement of its position.

A system is said to be entangled if its constituent parts, no matter how far apart they may be, behave as if they were part of a single entity. In this setup, knowing the status of one item is insufficient for fully describing the second object's condition. In a similar vein, learning about one thing always teaches you something about the other.

Scientists were at first baffled by the finding that they might affect the result of an experiment simply by watching it. For instance, an electron's wavelike behaviour is only seen to collapse (or, more properly, "decohere"), transforming the electron into a particle. Scientists have come to realize that the word "observation" is deceptive here since it suggests the presence of a thinking mind. Instead, the term "measurement" is more apt since it describes the process through which the quantum phenomena interact with its surroundings, which may include the measuring apparatus[6].

COMPARISON OF THE QUANTUM THEORY AND THE VEDIC CONCEPT OF CONSCIOUSNESS

Quantum physics and Advaita Vedanta (AV) have been at the core of several fascinating debates in recent years. Many ideas have been proposed, and responses to them have been both positive and unfavorable. One purpose of these recommendations is to foster better dialogue and mutual comprehension. This study makes an effort to review the aforementioned meeting in light of recent scholarly efforts on the philosophical implications of quantum physics, particularly the work of eminent theoretical physicist and philosopher of science Bernard d'Espagnat. The philosophical ramifications of quantum physics are the primary focus of this research.

A highly developed philosophical and theological tradition, Vedantic may be found within the framework of Hindu history in India. Throughout Indian history, this worldview's teachings have had a major effect on a wide range of religious and philosophical traditions, and they continue to do so to this day. Advaita Vedanta (AV) is the earliest school of Vedanta, and its prominent proponent is Sri Adi Shankaracharya, an Indian philosopher who flourished during the seventh and eighth centuries CE. Traditional Hinduism has its intellectual basis in a collection of texts known as the Upanishads. The writings are important sources of ideas for Advaita Vedanta (AV) and the other Vedanta schools. Advaita, from the Sanskrit Advaita-dharma, means "nondualism." Advaita Vedanta is a school of thought that posits the existence of a single, overarching Reality. All distinctions between things, humans, and God, according to this school of thinking, are essentially unreal[7].

Swami Vivekananda, a Hindu monk and social reformer, made the claim that modern science was inevitably progressing towards a point indicated by the letter AV in the latter part of the nineteenth century. At the 1893 Parliament of Religions in Chicago, Vivekananda underlined the harmony between modern scientific discoveries and the deep spiritual truths that are inherent in Vedanta philosophy (Vivekananda 1893). Once he had experienced life in the West, he elaborated, saying, "It appears evident to us, as well as to all individuals inclined towards acquiring knowledge, that the findings of contemporary scientific inquiry align closely with the conclusions that the Vedanta philosophy had arrived at centuries ago; the only disparity lies in the fact that in modern scientific discourse, these conclusions are expressed in the terminology pertinacious to the discipline in question." He made this remark after seeing Western culture. Despite without the tools of quantum physics or Einstein's theory of relativity, Vivekananda's ambition inspired succeeding generations of Vedanta monks and intellectuals. Motivated by this insight, they sought avenues to integrate Advaita Vedanta with cutting-edge physics (Jitatananda, 1986; Mukhyananda, 1997), and they ultimately succeeded. Fritjof Capra, an Austrian-born physicist who eventually made his home in the United States, was another influential figure in the discipline. Capra's seminal work, "The Tao of Physics," was released in 1975 and established a set of "parallels" between modern scientific ideas and what he calls "Eastern mysticism." Capra (1991) argues that the three major Eastern mystical traditions—Hinduism, Buddhism, and Taoism—comprise a complete and beautiful philosophical framework that can accommodate our most cutting-edge scientific insights. Capra's argument is strengthened by the fact that these three faiths are all part of Eastern mysticism. Capra focuses heavy emphasis on making connections between quantum theory and everyday life. The study of matter at its most fundamental levels lies at the heart of quantum physics. Claims of compatibility with AV often rely on two fundamental theoretical elements within the area of quantum physics, as shown by the works of Chandrasekharaya (2006), Dobson (1983), Goswami (1995), and Panda (2005), all of which were reviewed by the scientific community. To begin, there is the issue of the observer's function in measuring, which may suggest that awareness of the mind is required for proper worldview formation. This suggests that our mental faculties may play an essential role in our worldview. The second idea is that of physical reality as a whole, in which all parts of the universe are interconnected and cannot be understood apart from one another.

Humanity's essential nature is divine, Vedanta teaches; it's holy, flawless, and promises its followers eternal freedom. Since we already contain the Brahma essence, there's no point in trying to reach the Brahma state. Atma, or the true Self, is said to have a direct relationship to Brahma.

Assuming, however, that we are divine at our core, it is puzzling that we seem to have such a startlingly dim view of our own divinity.

The framework of Maya, also known as ignorance, has the solution to this question. Maya is a metaphor for the veil that conceals both our inner selves and the real nature of the world around us. Since the reasons for and circumstances of Maya's creation are still unknown, its history and function are shrouded in mystery. Knowledge, in this case the awareness of our own divine nature, renders Maya, and all other forms of ignorance, outdated.

Because our whole being, our very motion, and our very essence are all included within the domain of Brahma, Brahma is the ultimate truth of our existence. The dynamic nature of the world we see is reminiscent of the sequential visual display on a movie screen, and the Upanishads, which together make up the Vedanta doctrine, say "All this is indeed Brahma." It's important to keep in mind that the movie wouldn't be conceivable without a screen, which would be impossible if the background were always shifting. Also, although the universe's parts are constantly evolving, the unchanging Brahma, the basic foundation of existence, endows it with its intrinsic reality[8].

Time, space, and the law of cause and effect all play a role in shaping this facet of life for sentient beings like ourselves. By failing to recognize our ultimate identity as the Atma, the divine Self, we cloud our experience of reality by identifying instead with the material body, mental powers, and ego.

The first fallacy causes a domino effect of misunderstanding and pain: when we identify with our bodies and minds, we worry about getting sick, getting old, and dying; when we identify with our egos, we feel emotions like anger, hatred, and other forms of distress. However, none of these things have any bearing on our true being or Atma.

Maya may be thought of as a layer of clouds that blocks out the sun, as both the sun and the clouds are always there in the sky, but we can't see the sun because of the clouds. When the clouds part, we become acutely aware of the sun's unwavering presence. Maya represents the bad qualities—such as egotism, selfishness, hate, greed, desire, rage, and ambition—that obscure our minds. Meditation is a tool for clearing away these illusions and reestablishing a rapport with one's true self. Truthfulness, purity, contentment, self-restraint, and forbearance are all virtues that may blossom when we

behave selflessly and think and act in line with our actual nature. The act of purifying one's mind aids in dissipating the illusionary components of Maya, paving the way for the emergence of our innate divine nature.

The great Indian scholar and philosopher Shankara, who lived in the seventh century, explained the philosophical concept of Maya by comparing it to a rope and a snake. A person's heart rate and pulse rate increase when they feel the presence of a snake while walking down a dark alleyway. When examined more closely, the item at first thought to be a "snake" turns out to be a tightly wrapped piece of rope. Once the delusion is gone, the snake will never again exist.

Similarly, when we stumble down the road of ignorance, we see ourselves to be limited creatures within a universe of things and manifestations shaped by the laws of time, space, and causation. As humans grow, they learn to recognize their own limitations, what it's like to be restrained, and the agony of physical suffering. Further investigation reveals that the living person and the universe are both expressions of Brahma (Para Brahma). The end of the illusion means the end of the universe and our own mortality. Brahma may be found in all there is.

Quantum physics has made a tremendous contribution to the spiritually inclined by revealing that the apparent world, which Newtonian scientists had thought to be a material thing, is not a solid fabrication. Scientists were taken aback by what they saw when they probed the center of the matter. Despite what our senses tell us, matter might really be an expression of energy in motion. Subatomic particles, which make up all matter, have no fixed arrangement and lack any intrinsic shape or structure. The entities in issue demonstrate wave-like conduct in some circumstances, particle-like behavior in others, and sometimes traits of both at the same time, amongst other things. Therefore, the physicists have proven the Maya concept using the scientific methodology. The Vedic Puranas have been communicating this truth for thousands of years.

Time and space have traditionally been seen to be unchangeable and absolute realities, but Albert Einstein's theory of relativity challenges this view. Nonetheless, Einstein's and other scientists' seminal contributions have shown that time and space are, in fact, relative realities. The idea put out was fairly shocking, and it continues to test those of us who value punctuality and schedule adherence. The three cognitive links of Desha, Kaala, and Nimitta, or space, time, and causality, are the components that bind persons in the cycle of Samsara, as has always been claimed by the Gita and the Vedic Puranas. These ties are stressed as being wholly mental and fully self-created[8].

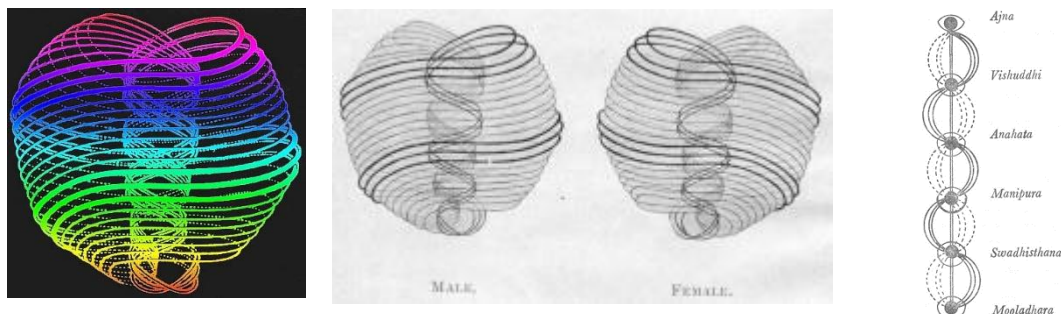
The Vedas state that absolute truth is unbounded by Desha (space), Kaala (time), or Nimitta (causality). Maya, a term for an illusory or misleading appearance, might be applied to our world's apparent existence. There is no stable, permanent form for the thing in issue. The aforementioned show is ephemeral and lacks durability. As a product of the five elements, the human body is transitory. However, remember that who we are consists of more than just our bodies. As the Atma, an entity that is immortal and impervious to the bodily changes that occur within the realms of space and time, we are more than meets the eye when it comes to our true identity. When we identify with a certain time and place, we unavoidably become far from our roots, which may cause a lot of pain. We have the ability to think about and experience time and space on our own terms. When we focus our attention on energy, we end up making concrete objects that have their own identities, locations, and lifespans. The creation of one's own time and space is an essential step in the development of a unique identity.

The scientist also noted that the meaning of individual subatomic particles was dependent on their interaction with the larger context, rather than having any intrinsic importance in and of themselves. It was previously believed that matter could not be subdivided into smaller parts at its most basic level, the quantum level. To fully grasp the universe, it is necessary to imagine it as a dynamically interconnected, complicated network. It is possible to see humans as a focal point of energy inside a field of energy that is inextricably linked to everything else in the universe. The mentioned energy field is the primary impetus for our own existence. Since we are fundamentally interwoven with the universe, it is impossible for us to become alienated from its numerous parts.

Since everything in the universe is related to everything else, it may be argued that prioritizing one's own happiness at the expense of others is a reckless way to live. The isolation we impose on ourselves and the resultant loss of touch with our roots are two possible causes of human suffering. This is not the natural condition in which humans are meant to live. Thanks to today's physics, we have a precise idea of where on Earth we are. According to many world religions, the human mind is an essential part of the universe itself. Observation is what causes subatomic particles to change from their chaotic mobility into stable forms.

In the zero-point field, a vast quantum energy field preexists all other states of matter. All living things, including people, may be seen on a subatomic level as bundles of energy that are constantly exchanging information with a vast energy field, or "Chitta" in Hinduism. Quantum information transfer facilitates the dissemination of data about many dimensions of reality[9].

Quantum research has shown a feeling of purpose and connection in the natural world, underlining our vital position within it, in contrast to the Newtonian scientific tradition, which has tended to separate humans from the universe. Our daily deeds and musings have a significant influence in molding our surroundings. Humans are not isolated creatures who live hopeless lives on an isolated planet in an indifferent universe. People have a habit of placing themselves at the centre of attention while seeing a variety of occurrences. We have the power, both individually and collectively, to promote physical and emotional health and well-being in ourselves and others around us.



Theosophical Micro-clairvoyant Image of "The Ultimate Atom" vs Kundalini

SOURCE: https://theosophy.wiki/en/Ultimate_Physical_Atom & <https://www.gyanunlimited.com/>

Gita verses compare scientists to the character Jijnasu, who is defined as "one who seeks the truth." Vedic Philosophy enters the picture at this point to enlighten us to the reality that exists beyond of rational thought. Something new was discovered by quantum scientists: in this shadow realm, only the consciousness of the observer or experimenter may be considered genuine. Without such insight, even this gloomy planet would be impossible to occupy. The adventurer is the pivotal figure. This was a tremendous advance. Until recently, a researcher's role was to remain unobtrusive and out of the way throughout the experiment's strictly technical phases. Now the expert has shown that the outcome of the experiment is entirely dependent on the level of consciousness of each participant. This insight is the result of a condition of complete oneness called "super-radiance."

When influenced by a human mind, quantum particles lose their individuality and begin to operate as a unified whole, in contrast to their typically chaotic behaviour. This uniformity eventually affects the whole planet. This shared consciousness is the most ordered phenomenon in nature, and it has the potential to mould and create a more harmonious global society. When we enter the meditative state of samadhi, our brain reaches the Chitta's zero-point field, a realm where all things make perfect sense. All civilization rests on this bedrock principle. It allows everything to make recordings of itself and communicate with everything else.

The most crucial insight from quantum physics is that the universe is discontinuous at very tiny scales. So, we had to abandon the concept that the universe is continuous. Quanta, rather than being a flat sheet, were the fundamental building blocks of the universe. Particles at the subatomic or quantum level did not conform to any predetermined laws. Due to the common misconception that energy and matter are interchangeable, these phenomena displayed dual properties, behaving like both particles and waves.

The field of quantum physics is giving birth to a new concept known as "quantum consciousness." Aware acts, such as making judgements and making observations, are just a small portion of what it means to be aware. This became the single most crucial concept in quantum physics. Because of this, the study of consciousness quickly rose to prominence among physicists with the advent of quantum mechanics.

Scientists such as Max Planck, Eugene Wigner, Werner Heisenberg, Fritjof Capra, David Bohm, Arthur Eddington, and Erwin Schrodinger have contributed significant information about the multidimensional nature of consciousness.

According to what Max Planck had to say about the subject, "I view consciousness to be vital. According to my point of view, the presence of Consciousness is what makes matter possible. There is no way to evade or bypass one's own awareness. Everything that we take into consideration to exist, as well as everything that we debate over, is dependant upon our level of awareness[10].

During the acceptance speech for the Nobel Prize in Physics that Eugene Wigner gave, he made the following statement: "There are two types of reality or existence: my consciousness and everything else." "With the exception of immediate sensations, which make up the contents of my consciousness, everything else is an illusion." This final sentence should be seen as relative rather than absolute. In addition to this, he made the assertion that the variable that is being disguised is the awareness of the observer. He argued that it is difficult to provide an accurate and conclusive description of the processes occurring at the quantum level "without explicit reference to consciousness."

Quantum scientist Werner Heisenberg suggested that uncertainty or indeterminacy would always remain and could never be eradicated, even when viewing quantum particles. This was one of the fundamental postulates of quantum mechanics. Einstein, who was not a supporter of ambiguity, argued that there must be a "hidden variable" someplace that is accountable for the uncertainty. He said this despite the fact that he was not a proponent of ambiguity. He was not someone who subscribed to the ambiguity principle.

Fritjof Capra, a well-known contemporary physicist, has made the claim that consciousness is an essential part of David Bohm's holon theory. The movement of a single particle is said to be connected to the overall motion of the cosmos in accordance with this hypothesis.

Holon was employed in David Bohm's theory of matter, which was founded on the principle of "implicit order." The majority of today's scientists agree with Geoffrey Chew's contention that the inclusion of consciousness into the process of determining the nature of objective reality is an unavoidable need. This assertion has been made by Geoffrey Chew[11].

A scientist by the name of Arthur Eddington had the opinion that consciousness was the most direct facet of experience, while everything else was only a type of distant sensing.

In addition, Erwin Schrodinger has provided his opinions about consciousness in many writings. According to what he has to say, "consciousness is never experienced in the plural, only in the singular" (What Is Life, pages 90-91).

Hameroff provided evidence that there is a potential for quantum phenomena to take place on numerous levels inside live bodies. The study of quantum consciousness on neurons, and more especially microtubules found inside neurons and many single-celled creatures, is both promising and one of a kind. According to the results of the study conducted by Roger Penrose and Stuart Hameroff, the cognitive processes that are seen in microtubules have the potential to be interpreted as a quantum phenomenon. Orchestrated objective reduction, often known as Orch-OR, is a technique that was created by these researchers as a means of collapsing quantum superposition. In this technique, quantum states collapse into classical states, which subsequently collapse into moments of awareness (Hameroff 6; Saraswati 8:5).

Despite the fact that consciousness is not a physical or material phenomenon, it operates via the brain. As a result, the witness scientist's awareness most certainly influences the quantum particles in the experiment. Its own electromagnetic field has a very little interaction with the electromagnetic field that the brain waves produce, which may be photonic in nature. By using electrical detection of brain waves, researchers have been able to determine the field that governs particles on the quantum level.

The Bruhadaranyaka Upanishad suggests that the ultimate fact is the individual's own state of awareness. Vedanta asserts that cosmic awareness is the foundation upon which cosmic energy is built. Either mass or energy is present in anything that is moving at the same time. (Sarker, "Higgs boson Entanglement") Spirit, the will of Brahma (Para Brahma), and awareness constitute the very essence of the spiritual spark, and they may be seen as "Spiricon" particles[12].

In order to examine the nature of ultimate reality, philosophers and spiritual searchers rely on their own inner experiences and sense impressions. On the other hand, scientists rely on tests to hunt for component particles in the flow of energy from the singularity to the expanding universe. Neither of these perspectives has, however, uncovered a single, overarching reality. Ongoing research into the fundamental nature of reality itself. Since its discovery in 2012, the Higgs boson has been an essential, intertwined, and all-pervasive part of the phenomenal world. It is the elementary particle whose field, the Higgs field, gives matter mass, and its mathematical significance has been demonstrated to be of the utmost importance in our quest to understand the nature of reality itself (Carroll 4).

Our comprehension of how the universe came into being has been considerably aided by the development of quantum mechanics. However, the iceberg's tip may not be revealed at this time. In point of fact, ancient Vedic rishis (scholars) in Vedanta noted that the whole cosmos is a mixture of two subtle forces known as shiva and shakti (matter and energy), in much the same way as the Higgs boson mediates particles and fields (Higgs boson Entanglement) in particle physics. They are bound together; their fates are interwoven. Shiva is a representation of both tangible energy and the qualitative characteristic known as shakti, which is related with the material world. There is a general agreement among scientists that mass and energy are interchangeable terms.

Even after Einstein's well-known remark and demonstration, the scientific community maintained their investigation into the connection between mass and energy. The field of quantum physics has unlocked a Pandora's box by calling into question long-held scientific dogmas. We have made an effort to fit the complexity of nature into a relatively narrow conceptual space. There are several occurrences of the statement "Jay-Jay Nityam, Te-Te Anityam" throughout the Hindu shastras. This phrase translates as "what appears to be permanent is temporary." There has never been a need for conducting an experiment since experience cannot be replicated inside the parameters of a controlled environment. Instead of the big Hadron Collider (LHC) at the European Organization for Nuclear Research (CERN), it is likely going to need a big perception assimilator to solve the riddle of creation in its entirety[13].

The modern field of quantum physics and the ancient school of thought known as Vedic philosophy have a lot of similarities. The sages of Vedic culture discovered proof of an unknowable, shapeless power that is responsible for determining the fates of everyone and everything in the cosmos. There is a possibility that it might be present in everything, whether living or nonliving. It is not possible to see or feel it. In quantum physics, it is Brahma, but it disguises itself as the "energy packet" of quarks and electrons. Para Brahma is another name for Brahma. A quantum physicist by the name of Dr. Mani Lal Bhaumik is of the opinion that "both the Vedic concepts and quantum physics that the entity that created this universe is also present everywhere, supporting and governing everything in this universe" (Code Name God). However, the field as a whole remains unchanging, much like Brahma (Para Brahma), despite the fact that the field's individual components are prone to change. In a manner similar to that of the Higgs boson, which is responsible for the transportation of particles and waves (Purusha and Prakrit, respectively) in the world governed by quantum mechanics, Brahma (Para Brahma) is the spiritual bundle of energy. Particles and waves are both motionless entities, while the other is always moving. Both of these events are manifestations of the same state referred to as "Rithm," which permits one to have a view of reality that is both more extensive and more cohesive as a whole. To discover the nature of the ultimate reality, philosophers and spiritual seekers rely on their own inner experiences and the information provided by their senses. On the other hand, scientists conduct experiments to look for basic component particles in the flow of energy from the singularity to the expanding universe. Neither of these perspectives has, however, uncovered a single, overarching reality. Ongoing research into the fundamental nature of reality itself. Since its discovery in 2012, the Higgs boson, the basic particle whose field, the Higgs field, is responsible for giving matter its mass, has been a hot topic in the scientific community. Mathematics is something that has always been an integral, interconnected, and all-pervasive component of the phenomenal universe. The relevance of mathematics has been shown to be of the highest importance in our effort to comprehend the nature of reality itself (Carroll 4).

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Indian sages have provided answers to questions that have been asked throughout history about the fundamental nature of matter and reality (Brunton, 1939; Capra, 1999; Jones, 1986; Knapp, 1990). In the same way that quantum physics is considered to be the cutting edge of contemporary science (Saraswati, 2004), Vedanta is considered to be the apex of Vedic philosophical thought. Both of these academic fields are interested in the question of what makes reality function, but they approach the topic in quite different ways. The person, which represents the microcosm, and the universe, which represents the macrocosm, are said to be related by a single, overarching law that is applicable in an equal manner to both. According to Saraswati (2004), all things, including living things, are interrelated and in a continual state of change since they are all extensions of a same source. This means that everything, including living things, is subject to change. The idea that everything in the cosmos is intrinsically linked to one another and is, as a result, a single entity is important to both the Vedic worldview and quantum physics. Quantum physicists, via their study of subatomic particles, have achieved insight into the underlying nature of matter. This understanding is comparable to the non-sensory grasp of reality that was observed by the seers of the Vedic tradition. (Heisenberg, 1958) They made the startling discovery that everything in the cosmos is linked together by a web of energy that is always shifting and changing. Even Werner Heisenberg, the man credited with inventing quantum physics, made the observation that there is a striking connection between what contemporary physicists have learnt via observation, experiment, and mathematical reasoning and what ancient Indian sages determined through observation and inference. Following our discussions with Tagore on Indian philosophy, a number of the quantum physics ideas that had previously seemed to make very little sense made a great lot more sense after our interactions with Tagore. (1989; Capra) I found that to be of great assistance. "However, some ancient philosophical statements are quite similar to those of contemporary science," he says. "This is quite interesting." It only goes to show how far one can go by combining common sense observations of the natural world with a determined resolve to create a logical framework within which to root an explanation in basic principles. This is just a demonstration of how far one can travel[15].

Consciousness and its impact are also important to quantum theory. Since the behavior of a quantum system cannot be reliably anticipated without the participation of a macroscopic conscious human, the presence of an observer is vital in the setting of quantum concepts. In the subatomic world, an observer and the observed develop a mutually dependent connection, showing that the very existence of an entity depends on the presence of an observer. The addition of a self-aware observer has made it possible to bring human cognition into the realm of physics. John Wheeler's famous claim suggests that we do not always only observe events from the sidelines. Wheeler (1990) argues that people do not just exist in their environments; rather, they actively shape them. Although the original comment referred to a self-aware observer, David Bohm argued that consciousness is really innate to matter (Bohm and Hiley, 1993; Penrose, 1987). In quantum physics, the role of the observer shifts from being only observing to actively taking part in the process. The search of scientific knowledge in physics, as Heisenberg argues in his book "The Copenhagen Interpretation of Quantum Theory," entails posing questions about the natural world in the current language and employing accessible experimental procedures to find answers. Bohr's eloquent articulation of the timeless lesson that seeking harmony in life means acknowledging our dual roles as both active players and attentive spectators in the great tale of existence is brought to life in quantum theory. As scientists study the natural world, the importance of their activities becomes clearer, especially when they come across parts of the world that can only be studied with high-tech equipment (Adams, 2000).

The similarities between Ayurveda and quantum concepts are fascinating. As an exemplary example, quantum physics highlights the presence of two distinct realms: the classical world, ruled by matter, and the quantum realm, controlled by consciousness. We may think of nature as a spectrum, with one end at mechanics and the other at quantum phenomena. This duality aspect of the natural world is highlighted by quantum theory. The Ayurvedic view of the human being distinguishes between two states, consciousness and inactivity. Dispersion and localization are two distinguishing features of such states. The dispersed mental state contrasts with the concentrated physical form. However, it is clear that these things have a common origin, linking them together and demonstrating a continuous state of dynamic change. There is a seamless connection between spirit and matter, as espoused by Ayurvedic thought. To include this idea, it is necessary to see the human body as mechanical on some level, while also recognizing the presence of more subtle forms of consciousness. The Ayurvedic understanding of the human situation includes the mind and consciousness as essential components. Caraka,

the founder of ayurveda, compared the relationship between the mind, consciousness, and body to a tripod (Sharma and Dash, 2001a, chapter 1, verses 46-47). Within the framework of Ayurveda, the worlds of the gross (localized) and the subtle (dispersed) are closely interrelated and interwoven. There is insufficient information or context in the user's content for an academic rewrite[16].

The presence of a state known as "pure consciousness" has been seen, and the finding of this state can be traced back to ancient times. This suggests that the concept of "pure consciousness" is not a new revelation but rather a historical part of human cognition. The ancient Indian Vedas and Upanishads contain a detailed account of samadhi, a heightened state of consciousness. Many procedures and tactics of mental and physical manipulation are discussed in these works as means to bring about this state. In addition, the foundations of Vedic philosophy and cosmology were thought to be the study of this state and the collection of relevant information and experience. The understanding of the state of pure consciousness and the accompanying methodology seems to have experienced considerable deviations in the modern era, both in India and the West, resulting in what seems to be a loss of essential knowledge. Because of this, the whole area took on an air of mystery and enigma, an impression that has lasted despite the progress of science. An ancient activity to reach an expanded level of awareness has been making a comeback since 1958. Maharishi Mahesh Yogi, a renowned Indian scholar and teacher, is credited for reintroducing and popularizing the exercise of Transcendental Meditation. This has led to a reintroduction of the goal of achieving a state of pure awareness and an appreciation for its relevance in today's world. Furthermore, since 1969, this specific approach has attracted considerable scientific attention from both physiologists and psychologists since it can be easily investigated in a controlled laboratory environment. The physicist finds a fairly simple and familiar pattern of conduct after studying the combined data of this research and the subjective testimonies of persons who practice Transcendental Meditation. This phenomenon seems to have more in common with physical scientific topics than with those typically studied in the biological sciences. The human nervous system may be home to a large-scale, structured quantum phenomenon, as shown by some parts of the Transcendental Meditation method. This provides support for the idea that the laws of quantum physics may be directly related to a basic condition of the nervous system that creates consciousness in a greatly streamlined fashion. In addition to its obvious significance to the domains of physiology and psychology, the confirmation of this link would have far-reaching implications for the development and interpretation of fundamental physics theory. There is nothing in the user's content that needs to be changed[17].

SIMILARITIES TO THE MODERN UNDERSTANDING OF QUANTUM PHYSICS

There is no overt focus on atoms and other subatomic particles in the Rig, Yajur, Sama, or Atharva Vedas. The earliest written record of this idea, however, may be found in the Upanishads, where it is said that even the smallest unit of an item can give rise to much greater entities. Sage Aruni has done much of the work in this area.

Sometime later, an Indic scholar by the name of Kanad developed these ideas further and established what is now known as the Vaisheshika school of thought. The Bhaagawata Purana gives atomism some thought as well; it states that one atom is composed of two Paramanu.

Neither the Anu nor the Paramanu can be directly linked to current atomic theories. Despite claims that the 'Paramanu' is the tiniest particle, current science has not been able to identify such a thing. From what we can tell at the moment, both protons and neutrons are composed of pairs of smaller particles called quarks.

Vibrational strings, which are even smaller than the electrons, quarks, etc., of which everything is made, are another candidate for the tiniest things, according to certain theories. This is known as "String theory."

The fact that the smallest item in contemporary quantum mechanics, strings, are thought of as 'vibratory,' is a mere coincidence. The vibration of the sound 'OM' (Symbolized) is regarded as the lowest quanta of anything in several Upanishads, such as the Mandukya Upanishad. The Upanishad explains that OM is synonymous with the entire.

'Brahma (Para Brahma)' is the term used to describe OM in most schools of Vedanta. The whole universe is vibrating at this frequency. There can be no causal connection between OM and string theory within the framework of current physics. The term 'OM' has been interpreted in different ways since antiquity. It's similar to the Buddhist idea of Nirvana, or perfect unification, which occurs after a series of awakenings.

Some untrained minds, prone to confirmation bias, link OM with the modern scientific conception of atoms. This is false; the notion of OM was developed by Indic sages and scholars for the sake of enlightenment[18].

In her seminal work "A Model of the Creative Process Based on Quantum Physics and Vedic Science" from 1988, Laura Hall Rose outlined "the creative process from the most fundamental level, the unified field of pure consciousness, to the final product, the realized creative individual." Human potential, according to Vedic science, may bring into being, from the unmanifest sphere of awareness, everything a person can conceive of wanting. According to quantum field theory, the cosmos is formed from a single universal field, and everything that is has its origins in the unified field.

When compared to the inert aether of antiquity, the Quantum Vacuum represents a radical departure. Within the bounds set by the Heisenberg Uncertainty Principle for the violation of the rule of energy conservation, it is a violent medium in which charged particles like electrons and positrons are constantly generated and destroyed very rapidly. The Quantum Vacuum represents a novel material, a middle ground between classical matter and space. Something that fits the old Rig Vedic definition of "neither existence nor non-existence."

AN IN-DEPTH PHILOSOPHICAL EXPLORATION OF THE BRAHMA SUTRAS, VAISHESHKA SUTRAS, AND YANTRAS

In the latter half of the 1700s, Isaac Newton advocated a rationalization of the connection between causes and consequences. It was just the same methodical approach. These ideas progressed together with the development of quantum physics in the twentieth century. In his Vaisheshika Sutras, written over 2000 years ago, Sage Kanada explored the relationship between cause and effect[19].

Cause and Effect' is a topic that is discussed in Sage Kanada's Sutras. The Vaisheshika Sutras, written by the Indian sage Kanada, include an early philosophical examination of physics. It is said that knowledge is comprised of the ten tenets of dravya (material), guna (attribute), karma (activity), samanya (generality), viesa (particularity), samavaya (inherence), and abhava (non-existence). This Sutra contains one of the first discussions on "atomicity" and the basis of knowing. In the Vaisheshika-Sutra, the ontological foundation is laid. Vaisheshika has certain features with Western materialist thought, but its structure is very different. The Indian materialist perspective is the superior one from a metaphysical point of view. Vaisheshika, Sankhya, and Vedanta should all be studied together to have a complete understanding of Indian ontology.

Philosophers and historians have argued about how old this book is. Some scholars believe that these works predate the Nyaya-Sutra, which Kautilya was said to have read about 300 BCE. Some scholars, like the Chinese scholar Chi-Tsan, argue that these writings precede the Buddha's time. It appears likely that they were written between 600 BCE and 200 CE, based on the available evidence. The Vaisheshika school of thought is considered "Godless" since it does not include the ontological idea of "God" (Niriswara).

However, it is astika because it acknowledges the Vedas as a reliable source of information. The ultimate aim of philosophy is to alleviate human distress. The pursuit of understanding to rationalise pain and lessen its potential to damage the Self is essential given the reality of its presence. According to Vedanta, the source of all pain is the identification with the physical body that arises from ignorance. One path to the state of non-suffering is the complete separation of the Self from the body, followed by the establishment of the Self. Accomplishment and stability need familiarity with the 'Universal self' (paramatma-tattwa) or 'Life Principle' (paramatma-tattwa), as opposed to the suffering principle. In Vedanta, Brahma (Para Brahma) plays a key role. Vedanta's keen insight reveals that it sees energy as intrinsic to matter, rather than as something apart from it. Therefore, both energy and matter are included in the concept of Brahma (Para Brahma). According to Hindus, the universe's ultimate cause (Nimitta) is called Brahma (Para Brahma). This highlights the interconnectedness of all forms of life. Vaisheshika is governed by the principle of cause and effect, or Karya-Karnavada. The atomistic principle, or Parmanu-vada, is another name for it. Scientific progress has validated Sage Kanada's atomic theory, his explanation of sound, and his adoption of an empiricist understanding of causation. This means that the presence of everything may be rationalised. Subatomic particles are the ultimate building blocks of all matter, including macroscopic matter (Parmanu). For our cosmos, the sum total of these parts is the arrangement of their component particles. Despite the theistic nature of the Indian Vaisheshika Sutras, its authors rejected the existence of a divine being. The Vaisheshika Sutra is a key treatise in the Nyaya-Vaisheshika philosophical tradition. Since the cosmos is composed of unchanging things, physical places, and temporal occurrences, Vaisheshika ontology is realistic in character and allows for recurring features. Vaisheshika uses the 'logic' approach to have conversations with people[20].

Using atomic theory, the Nyaya-Vaisheshika approach defines just the fleeting composite entities in the cosmos. This is a very early Indian philosophical ideology that considers the idea of "Atomicity." The Vaisheshika Sutras, on the other hand, may not hold up to scrutiny in the light of modern empirical methodologies, especially those that focus on atomic theory and structure. According to Sarvepalli Radhakrishnan, a well-known Indian philosopher of the twentieth century, the atomic theory of the Nyaya-Vaisheshika system attempts to explain the creation and destruction of the universe by reducing all composite substances to the four types of atoms of earth, water, fire, and air. Because of this, the term "atomic cosmology" has been applied to it. This perspective is neither mechanical nor materialistic, in contrast to atomism, the standard paradigm in Western science and philosophy. It does not ignore the ethical and philosophical considerations inherent in nuclear synthesis and fission.

Sutra 32 of Chapter 1 of the Second Ahnika is where we get the teachings of Visheshha and Samanya.

A New Translation of "Karnabhavat Karyabhavah"

It implies "if there is no cause, there is no effect."

This is quite easy to grasp. In the absence of a cause, there can be no effect. Another way of saying this is that every effect has its corresponding cause. An old 'Newtonian Mechanics' conundrum, this. Each of Newton's three laws of motion serves as an example of the cause-and-effect relationship. On a far grander scale, this is how the 'Physical World' as we know it operates. This acts in 'Cartesian Co-ordinates' and is linear, deterministic, and causal. This idea is the cornerstone upon which the modern scientific enterprise and the development of technology rest. People also try to make sense of 'Human Behaviour' by using these terms, which may or may not be accurate. In fact, things are quite different. The actions of humans are never simple, obvious, or causal. Now, let's have a look at the Sutra that follows. (Sanskrit) Sutra 33, Book II. An ancient mantra: "Na tu karyabhavat karnabhavah" An ancient mantra: "Na tu karyabhavat karnabhavah" But the absence of an effect does not mean there was no cause. This is quite intriguing and merits more investigation.

The lack of an observed "Effect" is not always evidence against the existence of a "Cause," as this passage suggests. It's also possible that the 'Cause' is there but concealing the 'Effect' from view. The 'Effect' may not be noticeable at all. It's possible that this need additional thought. This rules the smallest parts of the universe as well as "the most complex human behaviour." This is a topic that is often difficult for us to grasp and visualise. That's the crux of the 'Quantum Science' debate. The 'Principle of Uncertainty' by Professor Heisenberg expresses this idea. (Many scientists contributed to the

development of quantum physics ideas in the early 20th century). This situation may be described as nonlinear, probabilistic, and indeterministic. In this manner does the 'Micro World' function. This is probably happening at the level of 'Consciousness,' which is not well-served by the traditional 'Physical Laws' of current science, which are based mostly on Newtonian physics. The observer modifies the observed; this is the nuanced reality. In most cases, this is also what regulates what we call "Human Behaviour." [21]

The Sage continues by referencing Sutra 34.

Saying: "Samanyam visesa iti buddhapeksam" Saying: "Samanyam visesa iti buddhapeksam" Saying: "Samanyam visesa iti buddhapeksam" Saying: "Samanyam visesa iti buddhapeksam" II 3 II

Thus, "(both) Samanya and visesa are dependent on Buddhi (Intellect)." An intriguing concept, really. One's own 'Buddhi' (Intellect) or viewpoint determines what is 'Samanya' (ordinary/universal/general) and what is 'Visesa' (special/extraordinary/particular). 'Vaisesika' may be understood in two distinct ways. Named after the category from which the idea of "Atomic Theory" is formed, "Visesa" may be interpreted in two ways: either as a reference to its usage in the sense of "particularity" or as a derivation of the term itself. The word "Visesa" means "Special" in this context. It is said that whatever 'Visesa' (universal) is, it is the polar opposite of 'Samanya' (local). Space, time, souls, ideas, and analogous atoms are all eternal, yet they are distinct in important ways that may be explained by a non-derivative feature called "Visesa." Some people say 'Visesa' as imperceptible as the atom itself.

Roma Bose comments on , Brahmasutra, Section 2.2.11.1

To paraphrase, "because, just as the (origin) of the great and long from the short and spherical (is untenable), so everything in the Vaieika theory is untenable."

Nimbrka's commentary on the Vednta-prijta-saurabha reads as follows:

The origin of binary compounds from atoms is inconsistent, and so is the origin of ternary compounds from these (binary compounds), due to the fact that there will be an infinite regress if they have parts, and it will be impossible for them to be the producer of other evolutes if they do not have parts. Both of these inconsistencies are due to the fact that the origin of binary compounds from atoms is inconsistent. Because of this, anything that proponents of the atomic worldview accept is inconsistent with their position [22].

Rnivsa's Explanation of the Vednta-Kaustubha Text

The author acknowledges the validity of the following line of reasoning: "Let pradhna not be the cause of the world if it is not overseen by an intelligent principle; however, let groupings of atoms be the cause of the world if they are under the supervision of the wish of the Supreme Lord." The author, on the other hand, draws attention to the deficiencies that are inherent in the atomic concept.

According to atomists, there are three distinct kinds of causes that may be associated with an effect: an inherent cause, a non-inherent cause, and an efficient cause. There are four primary elements that contribute to the construction of every atom. These are earth, water, fire, and air. These everlasting spheres of matter are devoid of any distinguishing characteristics and contain no parts that may move. When anything is made, the components that comprise it function concurrently as the unseen principle, the non-inherent cause of their union, and the inherent cause of the result itself.

In a manner that is analogous to the manner in which the distinctive qualities of a fabric emerge from the qualities of its thread, the qualities of an effect emerge from those of its underlying cause. The properties of atoms are reflected in everything from the properties of binary compounds to the properties of everything else. However, when two simple atoms unite, new dimensions come into being. These new dimensions include minuteness and shortness, but they do not retain the spherical nature of the original atoms.

Because of the movement of the atoms that make up an object, it is completely fragmented into fragments as it undergoes the process of dissolution. This concept is in direct opposition to the "or" particle that is represented by the aphorism, which is representative of all the issues with atomic philosophy. There is, in the view of atomists, a fundamental contradiction between the creation of a short compound (binary) from two simple spherical atoms and the construction of a huge and lengthy compound (ternary) from a short compound (binary).

Atoms may only combine to form binary or ternary compounds; none of the other two types is possible. When joined by their six sides, the component parts of an atom, such as the threads and the rest, constitute the atom as a whole. Atoms are made of stuff, thus it stands to reason that they may have some type of effect on their surroundings. Due to the fact that atoms need components, there is an infinite regress. If atoms were permitted to exist without any of their component components, we may see the formation of traits such as minuteness, shortness, and other associated qualities. Because of this, there are significant reasons to question whether or not it is even possible for hydrogen and oxygen molecules to combine to form more complex structures, such as the universe [23].

Article 2.2.12.1 of the Roma II Statute The Brahmasutra as Expressed by Bose:

Nothing can be produced "because there is no action (on the part of the atoms) in both directions."

Nimbrka's commentary on the Vednta-prijta-saurabha states that neither the unseen principle nor its union with the soul may inhere in the atoms; as a result, the starting motion of the atoms cannot occur "even in both ways." Therefore, there is the lack of the world being formed by a sequential sequence of binary compounds and other similar compounds owing to conjunction, which is produced by the motion of atoms. This absence is related to the fact that conjunction is caused by motion.

The author suggests that we are really inhabitants of a parallel world, one in which the progression of anything so enormous and drawn out would be laughable. According to his theory, the moment creation occurred, all motion came to a complete halt since atomic motion is physically impossible. Motion on the atomic level is not feasible since it is not possible for atoms to move either individually or collectively. Since non-sentient atoms are incapable of initiating motion in the first place, it is impossible for them to complete the second motion. The unexplained force that is responsible for atomic motion cannot be contained by either atoms or human souls. The impossibility of motion is caused by a particular soul or by the Lord. The initial action has nothing to do with chance, closeness, or understanding of what's going on. The Veda is not derived in any way, shape, or form from any other source of information, nor is the Lord.

Sacred figures and symbols called Mandalas are constructed from simple geometric shapes that are arranged symmetrically to create a circle, a shape known as a Yantra.

The Shree Yantra, or Mandala, is supposedly where cosmic knowledge resides. Shree Vidya, or "abstract intelligence," "emerges from the cosmos, grows in it, and vanishes into it like reflections in a mirror." Therefore, the Shree Yantra aids in our comprehension of the universe in its entirety.

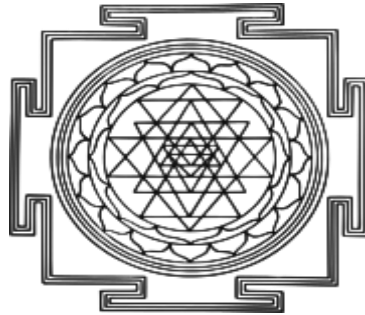
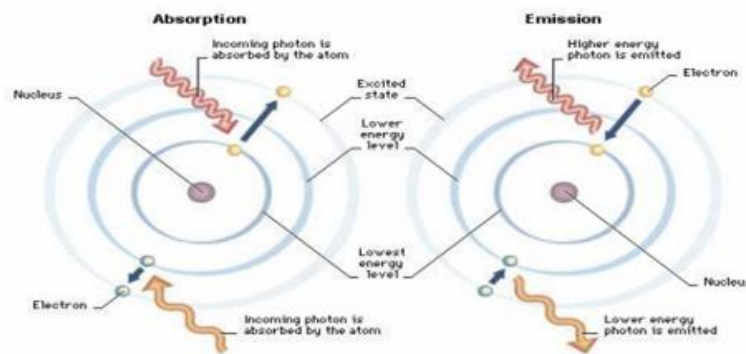


Image Source: https://en.wikipedia.org/wiki/Sri_Yantra

Quantum theory (as it was then known) was first published in 1900 by Max Planck to explain the emission spectra of black bodies. Quanta is the plural form of quantum. The Planck constant is a fundamental quantity in physics that cannot be divided into smaller units. There are 1036 metres to the end of the Plank. The Plank time is also 1043 seconds. According to quantum theory, there are five distinct equilibria of energy:

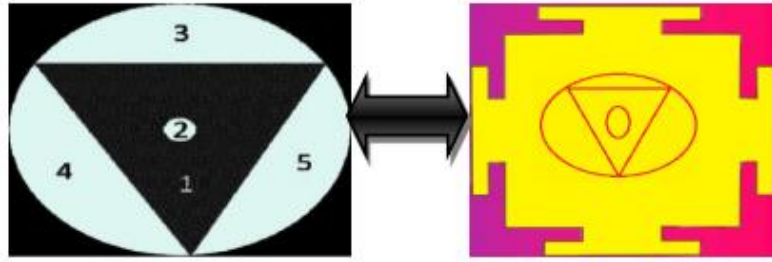
- 1.Excited State.
- 2.Lower Energy Level.
- 3.Lowest Energy Level
- 4.Absorption of Energy
- 5.Emission of Energy



Different Energy levels of Quanta

Image Source: <https://www.researchgate.net/publication/340600049>

Now the same situation will arise in the first chakra or Quantum envelope we explain it by following figures:



Different Energy levels in SriChakra

Image Source :<https://www.researchgate.net/publication/340600049>

Here in the above figure, the numbers 1, 2, 3, 4, and 5 indicate the different energy levels, which are the same as the energy levels of quanta. Here we observe that:

Spiritual Symbolization	Scientific Symbolization
Shiva or the Cosmic Consciousness	Cosmic wisdom or Consciousness
Para Shakti or the Cosmic energy	Gravity
Iccha Shakti or the potency for inertia	Strong Force
'Gnyaana Shakti' or the potency for knowledge	Weak Force
Kriya Shakti or the potency for action	Electromagnetic Force

Image Source: <https://www.researchgate.net/publication/340600049>

To learn more about the "why," check out Tushar Bhatt's original post.

All other yantras may be traced back to the Maha Mrityunjaya Yantra, also known as the Rudra Yantra, and the Shri Yantra, also known as the mother of all yantras.

The words "Maha Mrityunjaya" and "Yantra" together imply "victory over death." That is why the English name for the Maha Mrityunjaya Yantra is "An Instrument that Heals and Helps Defeat Abnormal Death." One of the most potent and beneficial Yantras is the Maha Mrityunjaya Yantra. The source of all cosmic healing effects and ailment remedies through inner cosmic power and mental strength, it also gives enormous knowledge of the whole universe and the dark matter cosmos.

As a component of the cosmos, dark matter is responsible for the binding and attraction of heavenly bodies, while dark energy drives the expansion of the cosmos. Lord Shiva is symbolized by the ability of seemingly incompatible things to live peacefully. Dark energy, which is undetectable to the naked eye and impossible to detect even with optical detectors, is the driving force behind the accelerating expansion of the Universe. Similarly, Lord Shiva is an invisible cosmic power that is essential to the universe's operation. Shiva Tattva, the cosmic manifestation of Consciousness, is represented by the amount and distribution of dark matter. However, dark energy is not material and remarkably resembles Shiva's energy. Approximately 95% of the Universe is made up of dark matter energy combinations, according to current physics. Since it blocks light, our physical world may be explored, but the black universe remains mostly unknown. -

- 1) It tends to speed up the expansion of the cosmos. Hubble's discovery in 1929 that faraway galaxies had a higher redshift than nearer ones provided the first direct evidence for the expansion of the universe.
- 2) It is uniform everywhere in the universe since it is a property of space itself.
- 3) It has an effect on gravity and helps maintain cosmic order.
- 4) It has the greatest potential for impact since it has the highest energy level. Now, let us look at two verses from the Rigveda that mirror the results of contemporary dark matter studies:

Here are two lines from the Rigveda that reflect current knowledge about dark matter: -

1) Rugveda 10.90.3 - एतावानस्य महिमतो ज्यायोश्च पूरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं द्विवि ॥

All that is born is just his one-fourth, the other 3/4th cannot be born or die.

2) Rugveda 10.90.4 - त्रिपादूर्ध्व उदैत्पुरुषं पादोऽस्येहाभवत्पुनः । ततो विष्वक्क्रामत्साशनानशने अभि ॥

3/4th of him is beyond and only 1/4th of him is born again and again.

Now as per the Dark Matter concept, there are six of energy particles belonging to Dark Matter: -

- ❖ SMP (Stable Massive Particle)

- ❖ Self-interacting massive particles energy
- ❖ Strongly interacting massive particle energy
- ❖ Axions particles energy
- ❖ Weakly Interacting Massive Particle energy (WIMP)
- ❖ Gravity or GIMP (Gravitationally Interacting - Massive Particle) Energy

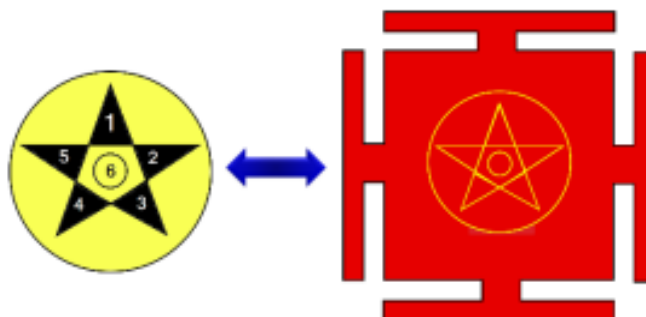


Image Source: <https://www.researchgate.net/publication/369925102>

Energy Position	Five Faces of Lord Shiva	Spiritual Symbolism	Scientific Symbolism
1	Ishana	Srushti or Creation or Mana Shakti	SMP (Stable Massive Particle) Energy
2	Tatpurusha	Sthithi or Preservation or Ananda Shakti	Self-interacting massive particles Energy
3	Aghora	Samhara or Destruction or Iccha shakti	Strongly interacting massive particles Energy
4	Vamadeva	Tirobhava / Concealing grace or Kriya Shakti	Axions particles Energy
5	Sadyojata	Anugraha/ Revealing grace or Gyan shakti	Weakly Interacting Massive Particles Energy (WIMP)
6	Parashakti/Cosmic energy	Para Shakti or Cosmic Energy	Gravity or GIMP (Gravitation ally Interacting -Massive Particle) Energy

If you want to know more about the "why" behind this article, reading Yash Narendra Chaudhari's original work is an excellent idea.

A relationship between the Mrityunjaya Yantra and the ubiquitous Fibonacci or Virahanka numbers was discovered by me in a previous article I published on the connections between the Fibonacci numbers and Indian philosophy. My previous writings may shed light on this relationship. The fact that it has Indian roots is also touched upon.

Kapila's Sankhya philosophy is the foundation upon which the Raja Yoga method of thinking is formed. There are twenty-five distinct categories or principles of the cosmos presented in what is known as the Sankhya system. Sankhya is derived from the Sanskrit phrase for "number," and it is also known as the "philosophy of numbers." This statement, however, has a distinct meaning: it relates to the Sankhya philosophy, which defines proper discernment and correct knowledge of things by distinguishing between the true and apparent natures of things, as well as the natural and the spiritual. To put it another way, the Sankhya system explains correct discernment and understanding of objects. It describes twenty-five universal rules and demonstrates how we may study and grasp them using various approaches to increase our knowledge of the cosmos. Kapila was the philosopher who painstakingly developed this intellectual framework, which was later challenged in ancient India.

Kapila is sometimes referred to as "the father of the doctrine of evolution" since he was the first to present strong reasons in favor of the notion of evolution. According to tradition, Kapila existed before the rise of prominent Greek philosophers such as Plato and Pythagoras. According to certain Eastern academics, Kapila's cosmological and psychological principles predate recorded history and influenced ancient Greek thinking. These concepts, they argue, may be discovered in ancient Greek philosophy. Although the concept of evolution had existed long before Kapila (and even Plato and Pythagoras), Kapila was the first to describe how to unravel the secrets of the cosmos via observation and investigation. He looked into the processes of evolution and tried to figure out where the magnificent cosmos originated from. The difference between these tiny pieces is represented by a numerical

system known as Sankhya, and Indians have long recognized that all matter is made up of smaller components such as atoms and molecules. Kapila believed wholeheartedly in the atomic theory. He felt dissatisfied with atoms, despite the fact that he described them as the genesis of the phenomenal cosmos, despite the fact that they are dead and unaware. He reasoned that lifeless atoms couldn't be the source of all evil, so he set out to discover what made them tick. In his attempt, he was successful. His research led him to the conclusion that atoms are not the primary cause of the universe; rather, there must be a reason other than the atoms from which they arise for the universe to exist. So he employed a scientific technique to explore evolution, and as a consequence, he uncovered not just the proper explanation for evolution, but also principles that are consistent with contemporary scientific understanding. Kapila arrived to the conclusion that anything could not appear out of thin air and stated his rationale below. In light of this, he concluded that when the ignorant Prakriti comes into contact with the intelligent Purusha, it turns into the cause of phenomenal world growth. Despite the fact that he already found Prakriti to be the origin of evolution. This essential principle of evolutionary change is also included in Herbert Spencer's philosophy.

In fact, Kapila arrived to the conclusion that the phenomenal cosmos emerges from the dumb, inert, and unconscious Prakriti colliding with the thinking, aware Purusha. He equated the insentient Prakriti and the knowing Purusha to "lame and blind" (pangu-andhavat) persons and maintained that the cosmos develops when these two entities interact. When a sentient Purusha comes into touch with inert Prakriti, it generates a vibration in Prakriti that sparks activity and, eventually, development. The Rig Veda and the Upanishads (see the Taittiriya Upanishad) also illustrate the gradual process by which the phenomenal world evolved through time; nevertheless, Kapila's analysis of evolution is more rigorous and scientific.

Kapila also realized something significant: the growth of subtle and material forms (the effect) existed in the potential form in the cause, and the cause resides in both the result and the effect. This was a crucial realization for Kapila. As a result, annihilation is impossible, according to Kapila's thinking, since the act of eliminating something needs a return to the condition that generated it. When the thing that was creating the effect returns to its original condition, we say it has been eliminated (nasha karana layah). Nothing in the history of our cosmos has ever been proved to be really lost; rather, the matter and power that give birth to it just take on new manifestations. After the physical body disintegrates, the soul reverts to the condition or elements of its causal existence. Because Kapila discovered that the basic rules of nature are the same no matter where they are found, it follows that if we study one aspect of the cosmos, we may study all of them. Actually, Kapila concluded that evolution depicts the process of the growth of the underlying cause, also known as Prakriti.[24]

QUANTUM COMPUTING

Topological quantum computing makes use of the complex braiding that emerges from particle paths. Using theory, Vaezi and Barkeshli (2014) showed that tunneling anyons within a double-layer system may experience a change, leading to the establishment of a non-Abelian state defined by Fibonacci anyons. Some states of two-dimensional electron systems include Fibonacci anyons, which behave like quasiparticles. They share the feature of fermions in which a collection of N fermions in fixed places yields a Hilbert space with degenerate states, the dimension of which is equal to N . It has been suggested that a set of Fibonacci anyons may be used to store quantum information, as discussed by Clark and Nayak (2015). Braiding has also been proposed as a universal gate set for use in quantum computing. Using a superconducting vortex at the interface of a $2/3$ fractional quantum Hall superconductor configuration, Vaezi (2014) was able to successfully manufacture Fibonacci anyons, a kind of non-Abelian quasi-particle. The aforementioned system experienced a phase transition and arrived at a Fibonacci state to facilitate the creation of trustworthy quantum computers. Soni et al. (2015) undertake research on the characteristics of ladders made up of chains of interacting itinerant Fibonacci anyons. The purpose of this study is to learn more about how higher dimensions and doping affect a system. Ayeni et al. (2016) did additional research to expand our understanding of the nomadic Fibonacci anyons within the setting of a one-dimensional chain. Intuitive comprehension of braiding is tested in this context. The research also investigated these anyons' activity on a two-legged ladder, where it was observed that they moved between rungs and may have engaged in braided interactions. Camahan et al. (2015) demonstrated the use of nontrivial braiding for three Fibonacci anyons to the systematic creation of entangling gates for two qubits.

Several ideas in quantum physics, such as quantum phase transitions, make use of the Virahanka number principle.

VEDIC MULTIPLIER

With the assistance of the 16 sutras and 13 sub-sutras that may be discovered in ancient Vedic mathematics, one is able to tackle a wide variety of mathematical problems in an uncomplicated way. The Sutra Urdhva Tiryagbhyam is the universal formula for multiplying these 16 Vedic numerals in either the vertical or horizontal directions, therefore it may be used for any purpose. With the assistance of these sutras, you will be able to do arithmetic. Calculations performed using Vedic formulas are completed more quickly than those performed with traditional techniques. The multiplier is an essential component in many different kinds of digital systems. Through the use of the Urdhva Tiryagbhyam sutra, a 32-bit Vedic multiplier has been built for use in this work. Traditional Vedic mathematics. Vedic multipliers have a size of 32 bits and are constructed using adders and multipliers that are 16 bits in size. The 16-bit multipliers are essential building blocks because they multiply the input bits and then use adders to combine the results of those multiplications. Because of its lower number of sliced LUTs and shorter time delay, the Vedic multiplier has the potential to be used in a variety of high-performance central processing units (CPUs). In many DSP applications, the multiplication of floating-point integers is an essential operation. The Vedic Urdhva Tiryagbhyam sutra is used in the process of designing and developing a single-precision floating-point multiplier that is implemented in Verilog. Quantum-Dot Cellular Automata, often known as QCA, is an emerging nanotechnology that, in comparison to CMOS, has a number of advantages. These advantages include lower power consumption, quicker processing speeds, and a smaller physical footprint. By doing logical calculations at the Nano-scale in an organized fashion, QCA is able to provide a cutting-edge and one-of-a-kind answer.

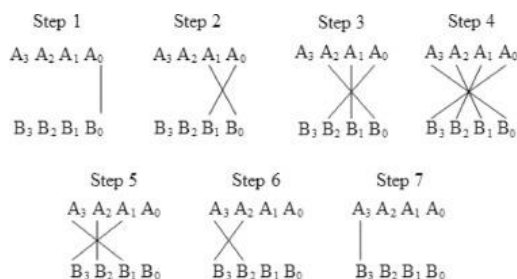


Image Source: <https://www.sciencedirect.com/science/article/abs/pii/S0045790617330495>

CONCLUSION

Overall it is reasonable to say that although we can't find a direct mention of the modern versions of Quantum physics-Mechanics, the roots of its methodology and thinking branched from the Vedas, Upanishads and Sutras. As the modern founders of quantum physics all believe, the Vedas are the solution to their problems, what doesn't exist in the Vedas, doesn't exist at all.

Nothing is a coincidence in the Vedic world, metaphorically put, if one catches a string, one would discover a whole web of interconnected and complex relations with it.

The Vedas and Upanishads offer insights into reality, consciousness, and the individual, focusing on the connection between Para Brahma and the Atma, and Maya as the illusion caused by limited understanding and imperfect perceptions. Quantum physics highlights the presence of two distinct realms: the classical world ruled by matter and the quantum realm controlled by consciousness. The Ayurvedic view of the human being distinguishes between consciousness and inactivity, with the mind and consciousness as essential components. The Vedas may be the source of concepts and practices that underpin modern quantum physics and mechanics. Contemporary architects of quantum physics see the Vedas as the key to overcoming their problems, as everything not specifically defined in the Vedas does not exist. The Maha Mrityunjaya and Sri yantras stand out due to their complexity and profound meanings. The fields of quantum computing and calculation also use concepts from Vedic philosophy, with Rishi Kanad being the first to uncover "Parmanu" atoms. Understanding the roots of modern quantum physics from the Vedas and Upanishads is crucial for overcoming modern errors and advancing civilization.

The Vedic people tended to convert science and facts to storytelling or philosophy, this blunder is the reason why today's world isn't able to correctly interpret their discoveries. They did so because they wanted to make science and facts into layman's terms, so that they could be easily remembered and communicated with peers and passed down to generations without much deformation.

We may think that we are at a peak point in human civilization, but as we saw above, we lost touch with ancient knowledge and disregard it as primitive and mythological. The ones who do not learn from history, are doomed to repeat it.

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