



# Application of a Quantum Integrative Wellness Model (QIWM) based on the vital energy of an Ayurvedic Herb and Quantum Creativity Practice (Do-Be-Do)

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## ABSTRACT

*A female patient, 50 years of age, having Type 2 Diabetes mellitus for last four years was the subject for this study to evolve and evaluate a Quantum Integrative Wellness model based on Ayurveda. She had suffered a major crisis due to some financial losses and had been under a prolonged period of stress. The specific symptoms she reported were drowsiness, dullness, inability to keep her eyes open, mental fatigue, pain, numbness and a burning sensation in the extremities. Her blood sugar parameters indicated a condition of Diabetes Mellitus type 2.*

*Her case history was taken and a comprehensive diagnostic conducted with a Prakriti chart (basic constitution), Pulse analysis and Medical Astrology assessment. She was found to having an imbalance of Kapha and Vata dosha at physical level and Rajas & Tamas at the mental level. Her pulse analysis showed a heightened level of chronic stress and brain fatigue. The Medical Astrology Evaluation showed her tendency to waver from the diktats of her soul desire during a period of vulnerability and the potential to develop the diseases she was suffering from.*

*A Quantum Integrative Wellness model was offered to her with counselling, Ayurveda herbal formulation comprising of a fresh juice of stem of *Tinospora cordifolia* (Guduchi) in the form of a swaras and a quantum creativity practice to balance her mental dosha. The routine was carried out over a period of three months and results were recorded with the help of subjective and objective criteria.*

*An Integrative Healing model combining the principles of Ayurveda and the Quantum Science of Consciousness is found to be more useful than to prescribe just a physical or conventional medicine system. This is an integrative model takes in to account the complete mind-body system relying upon the yogic model of five bodies or panch koshas. This idea was tested in this study and the detailed method followed, the theoretical background used and the outcome experience is reported here.*

Key words: Do-Be-Do, Quantum Integrative Wellness Model, Type 2 DM, *Tinospora cordifolia*.

## I. Research Objective

The objective of this research is to sensitize AYUSH practitioners to the scope for enhancing and extending their skills & methods and improving the outcomes of their healing modalities by integrating the new findings from the world of Quantum Science of Consciousness about how prana or vital energy works and thus bringing back in to the healing paradigm the original thinking of our Rishis and Seers who saw the human being as an integrated system of 5 bodies (*panch koshas*) and elaborated upon these in the ancient sacred texts based on Vedic knowledge. It is this truth that a pioneering set of current quantum physicists have rediscovered using the language of quantum physics.

An additional objective in this study was to test the hypotheses of correlation between the physical condition and symptoms of the patient with the state her subtle energy fields. If the disease or imbalance is within these bodies than the cure or healing possibilities are also available within the realms of these fields only. As per the yogic philosophy which serves as the foundation of traditional Ayurveda, the subtle bodies convey their imbalance through physical body via signs and symptoms

The larger objective is to develop a Quantum Integrative Wellness Model that would make more sustainable and accelerate the standard healing practice based on pathological investigations and pharmacological therapeutics (modern or Ayurveda medicines).

To Summarize, the three major objectives of this study based on a single patient study were:

1. Create a practical basis for AYUSH practitioners to complement their healing modalities by integrating the new findings from the world of Quantum Science of Consciousness about how the role of prana or vital energy can be understood and utilized for better healing outcomes.
2. Test the hypotheses of correlation between the physical condition and symptoms of the patient with the state her subtle energy fields.
3. To develop a Quantum Integrative Wellness Therapeutic Model that would make more sustainable and accelerate the results of the standard healing approach of Ayurveda through herbal formulations.

## Introduction

In this paper we present a case study where a model of Quantum Integrative Wellness based on Ayurvedic and Quantum Healing principles, as applied in the case of a patient suffering from Diabetes Mellitus Type 2. It is our understanding that this system is not limited to Ayurveda alone but can be integrated with any branch of AYUSH practice since they all are based on an implicit acceptance that a human being is more than just a biochemical entity called a body.

A patient comes to a health professional or healer seeking relief from the discomforting symptoms of a disease that may be causing pain or any life limiting experience. She would be often filled with anxiety, insecurity, fear and mental tension over its implications for her quality life, financial expenditure of investigations/treatment etc and many other emotions and feelings.

An AYUSH practitioner's responsibility is to see her not only at physical level but also to understand her other side of emotions and feelings since it may significantly impact the outcome of any healing process. It is well known in the paradigm of holistic or integrative healing that the psycho-emotional state of patient results in the blockage or constriction of the flow of her vital energy or prana which is crucial to any meaningful and sustained healing outcome.

## Correlation between Gross and Subtle- Key to non-pharmacological therapeutics

There is a growing realization in the medical practice community about the importance of the non-pharmacological components of treatment that inherently recognize that the root cause of a disease is not just at the physical level but emerges from the mental or emotional processes. These are an expression of the processes that are vital or subtle/ non-physical in nature and cannot be completely understood or addressed unless we bring in to consideration the non- physical subtle bodies which are quantum in nature.

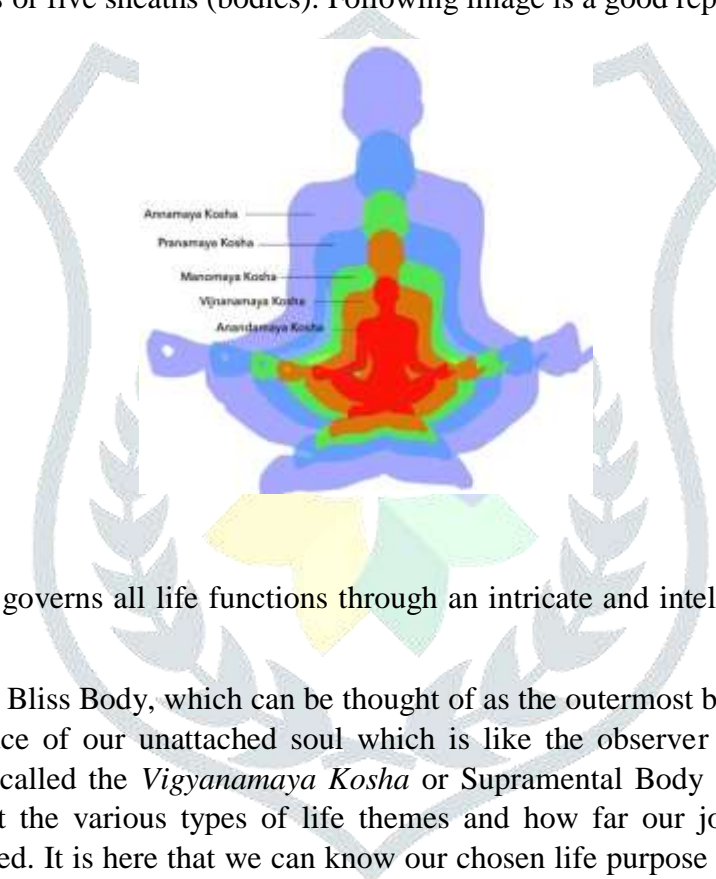
Non-pharmacological therapeutics is the cornerstone of a Quantum Integrative Wellness Model.

You create your own reality; every living organism's drive is to stay alive and the environmental stimuli make it aware of its safety or any threat and generate an appropriate response from the organism; this is called the biological imperative. If a threat is perceived due to either a bacteria or viruses/emotions/ wrong meanings then the cells' community gives priority to overcome the immediate situation and slows down its normal function of growth and repair. A prolonged period of fighting any such threat takes us away from the growth and repair functions and the body may slowly become unhealthy. The genes may get turned on or off as per our own response to the environmental stimulus emanating from our awareness levels, activities, food and mostly owing to our life style.[2]

## II. REVIEW: PRAKRITI AND ITS ROLE IN DISEASE DETERMINATION

### Panch Kosha or Five Body System- Basis for understanding Prakriti

To understand Prakriti and its role in the onset of diseases and what needs to be done to reverse or alleviate them; we have to first understand the true nature of our mind-body system for which the most comprehensive knowledge is available in the yogic philosophy of India which forms the foundation of Ayurveda, offers us a simplified model in the form of *panch koshas* or five sheaths (bodies). Following image is a good representation of this system:



This system of five bodies governs all life functions through an intricate and intelligent system of information interchange.

The *Anandamaya Kosha* or Bliss Body, which can be thought of as the outermost boundary of our awareness, is said to be the residing place of our unattached soul which is like the observer and recorder of all our life experiences. Next layer is called the *Vigyanamaya Kosha* or Supramental Body and this is the abode of our archetypes which represent the various types of life themes and how far our journey of evolution through reincarnations has progressed. It is here that we can know our chosen life purpose or what our soul wants us to explore in this life.

The third layer is known as our *Manomaya Kosha* or Mental Body which governs all our thoughts and memories and is really the main instrument for exercising our free will. It is a large area comprising our unconscious that controls the Autonomic Nervous System and the internal functions, our subconscious that has all our fears, phobias and unresolved memories and our conscious mind that is engaged in assimilating all our experiences and guiding the body to act in a particular way. The thoughts and ideas generated here cause the rise of feelings and emotions and create a movement of vital energy or *Prana* that is the domain of the next layer i.e. the *Pranamaya Kosha* or Vital Body.

The outcome of all these processes in the previous four subtle body layers finally appears as phenomenon in our *Annamaya Kosha* or physical body. So to understand the diseases and conditions in this layer, it is crucial to understand what is happening in these other bodies. The concepts of *Tridosha* and *Prakriti* offer to us a ready and measurable way of understanding the causative functions in the subtle bodies and thus helpful to determine the right type of interventions to alleviate and provide relief to a patient suffering from any disease.

## Prakriti- The Framework of our bodily experiences

Our Prakriti or Inherent (by birth) body constitution type is shaped by a combination of physical and mental *Doshas* and *Gunas* which reflect certain imbalances. As per the Ayurvedic theory of *Tridosha*, our body, under the influence of collective cosmic memories, manifests at birth, certain physical and emotional imbalances defining our Prakriti in the form of a unique combination of the 3 *Doshas* and 3 *Gunas*. This represents our homeostatic mechanism. If one dosha ratio (percentage) is disturbed mentally or physically then automatically there is a disturbance in the ratio of homeostatic mechanism. This unbalanced ratio disturbs the movements of our vital energy or Prana which then affects the functions of vital organs/systems/tissues (*dhatu*s). [3]

### Physical- Vital

If the information template or the blue print, which helps in the functioning of the physical organs/system, is corrupted because of a disconnection/slowdown of the vital flow; the correlation between the Physical and Vital Organs (P-organ and V-organ) is weakened or broken and consequently the status of health goes out of order, of its natural state of well-being.

### Vital- Mental

Here it is important to emphasise that the imbalances in the vital- mental body, that are directly influenced by our feelings and meaning processing (thoughts), have a more pronounced impact on the well-being of the physical body than the mundane physical factors like food or nutrition alone; these factors however may augment the condition and make the situation worse).

A disturbance in our thoughts and emotions, if continued for a long time, affects the non-local vital energy movements which may block or slow down the cyclical movement of our chakras which are the energy distribution centres in our vital body (Pranamaya Kosha); a depletion or contamination of the vital energy flow to a corresponding V-organ would inevitably result in the correlated P-organ (Physical Organ) malfunctioning and a chronic condition like T2DM appear.

Excessive *Kapha* and *Vata dosha* at the physical level cause imbalance in the seven tissues of the body and at the mental level they appear as excessive imbalances in the Mental Doshas (brain and the nervous system).

## TO DEVELOP QUANTUM INTEGRATIVE WELLNESS PROTOCOL

Following table gives the details of similarities and differences in the three alternative approaches.

Table 1: Quantum Integrative Approach – Modern, Ayurveda and Quantum

HEALING MODEL/TOOLS	MODERN	AYURVEDA	QUANTUM Integrative Healing Model
<b>CASE RECORD</b>			
<b>1. Physical Reality</b> A. Interrogation B. Physical examination C. Investigations	1. Yes A.Yes B.Yes C. Objective Criteria	1. Yes A.Yes B.Prakriti Performa Filled C.Objective Criteria	1. Yes A.Yes B. Body represents the symptoms and signs as per the condition of subtle bodies- especially the vital body. C. Vital Energy Technologies (HRV, BFR and Veda Pulse, others technologies) can verify the vital energy in the body.
<b>Physical Healing Therapeutics</b> * External -Yoga and Meditation practices -Massage therapy -Marma chikitsa - Others (crystal, music, chanting etc.)	No	Yes	Yes Doors are open for Quantum Creativity and Healing therapeutics are indicated for example walking/ nature walk/ full body self-massage to activate the physical body. * Herbal preparations. * Diet counselling.

* Internal - Naturopathy -Charged Water with pyramids or SE5 -Rejuvenating/Rasayan Therapies - Quantum Food and Medicine			* All therapies are applicable
<b>2.Vital Reality</b> - Chakras & Aura - Heart-Brain Coherence	No	Prakriti Performa	Yes, BFR, HRV and Veda Pulse
<b>2. Vital Healing Therapeutics</b> -Herbal medicines Decoctions/preparations -Pranayama practices; - Mediation, Kundalini awakening practices/Visualisation of Chakras	No	Yes	Yes, - Herb Juices - Do- Be- Do Practice. - all practices are applicable
<b>3. Mental Reality (Psychological)</b> - EEG - IQ test/psychological parameters with different diseases/problems - Observations and record of Dreams, phobias.	Yes	Yes	Yes - Chanting, Meditation, Visualization - All practices are applicable.
<b>Mental Healing Therapeutics</b> -Dharna, Dhayan , Pranayama practices (yogic practices) - Hypnosis and Biofeedback - Releasing Memory - Chakras Psychology - Kundalini awakening practices	No	Satvajya Chikitsa is recommended by Acharya Charak	Yes, (Do- Be- Do)
<b>4. Supramental Reality</b>	No	No	Observation about life
<b>4. Supramental Healing Therapeutics</b> -Quantum leap creativity -Creativity: downward causation in healing -Understanding of archetypal nature and its practices- beauty, truth, abundance	No	No	Yes, Archetypal qualities and practice to recognise the qualities.
<b>5.Quantum Self</b>	No	No	Yes, waking up towards Supramental intelligence and understanding the wholeness. Meditation is best practice for experiencing the bliss.

## Quantum Integrative Wellness Protocol Design

In this study, our intention was to evaluate the root cause of her diabetic condition and guide her to a healing protocol based on a quantum integrative approach that took into account the status of her five koshas and address the medico-energetic structure of each of them.

As per the Yoga philosophy that forms the foundation of Ayurveda, the human mind-body system comprises of five bodies (*Panch Koshas*) that work in synchrony and act through an intricate movement of vital energy (*Prana*) through them resulting in physical conditions like T2DM, for instance.

Drawing upon the WHO recommendations for alternative healing modalities, we have mapped the elements of the quantum integrative approach to the non-pharmacological aspects of life style management. This is where we bring in the nutritional and mental and energetic aspects as emerging from the quantum science of consciousness. For the pharmacological aspect we have introduced the herbal formulation as per the standard Ayurvedic protocol.[4]

During her second and third visits, the healer was able to put her at ease to share the details of her family situation and financial circumstances etc. It was then discovered that she had been suffering from prolonged mental stress and depression like situation due to significant financial losses during the COVID-19 period. It was then that the symptoms like high blood sugar, fluctuating blood pressure and general fatigue and pain in legs & hands had started to emerge.

She had no prior knowledge of subtle bodies and how they play a role in disease and its management. As a part of this study, she was educated about these and guided through the protocol.

### III Material and Method:

**This study is the one part of PhD Research:** This research paper is the part of A Comparative study (PhD research program). However, a single patient was picked up to design a Quantum Integrative Wellness Model[QIWM]. This study is to form one part of our PhD research work i.e. to compare the control group with the trial group of patients;

There are proposed to be four trial groups here:

- i. Group#1 would take only an Ayurvedic herbal preparation
- ii. Group#2 would take the Ayurvedic herbal preparation and also follow a quantum creative practice [ Do- Be- Do]
- iii. Group#3 would take only A quantum creative practice [ Do- Be- Do]
- iv. Group#4 would do the same as Group#2 except that the Ayurvedic herbal preparation would be administered not physically but as a frequency medicine prepared with water charged with a Radionic Machine SE5-1000

Camp Organized for Every Wednesday of Three Months (May- June- July)

At Kurukshetra, Sri Krishna Ayurvedic Hospital a camp was organized in 2022 to provide education and awareness about the Quantum Integrated Wellness Modality for addressing various health concerns of T2DM (diabetes) patients through a combination of both pharmacological (Allopathy and Traditional) and non-pharmacological therapeutics.

The camp was organized to work collaboratively with a select group of patients who were willing to volunteer to learn about QIWM therapeutics for controlling their T2DM condition and wanted to heal both mentally and physically. It provided an opportunity to understand the efficacy of integrating the healing ideas from quantum science of consciousness namely quantum creativity with the regular Ayurvedic herb (Giloy swaras) based protocol for patients suffering from T2 DM.

**Sample size:** Single case study (one female patient was selected out of second trial group. She was chosen within the inclusion criteria as per ICD guidelines.

## Type of study: Intervention Study

- [1] Fixed Intervention; The study was about an intervention protocol based on the integration of the Ayurvedic principles of Prakriti Analysis; a- Herb selection; b- a quantum creativity practice [QCP- Do- Be- Do] as recommended by the Quantum Science of Transformation. The schedule and timing of the QCP was customized as per the health and any constraints of the patient (minimum 24 minutes- One time practice in a day and maximum 48 minutes- Two time practice in a day).[5]
- [2] Choice Intervention; Diet Schedule/Chart was also recommended as required by the patient and customized a little as appropriate during the study period.
- [3] Adding of one or two more herb recommendation after completion of three-month research study, if patient is interested, on the basis of reference given in ayurveda for controlling the sugar and is listed in annexure- II.
- [4] Various multi tasks; next choice after completing the first phase of fixed intervention; Quantum Yoga practice or Meditation practice or Live in Silence and Visualization technique or Nature Walk or Massage therapy and good chewing habits; and most recommended is regular(weekly) sitting of counselling sessions; along with modern medicines which they had been taking since long.

These interventions are introduced for better outcome for the patient to sustain her health in long period of life and to develop a suitable Quantum Integrative Wellness- Healing protocol for management and control of the blood sugar conditions and to find an optimum healing method.

### Material:

Part A; A female patient was selected for a single case study who was voluntarily agreed for taking the both practices. She attended the camp on every Wednesday. She was punctual in counselling and Do- Be sessions.

Her detailed Prakriti and Vikriti Analysis was done; Prakriti was checked with the help of the Prakriti Analysis Performa and Vikriti was validated and correlated with her subtle energy analysis done with the help of Medical Astrology and HRV (Heart Rate Variability) based instrument. Her details were recorded in writing as well as in tabulated form to understand easily and for the purpose of the PhD research.

### Part B; Drug and Quantum Practice

Drug: Preparation of Fresh Juice (*swarasa*): Trial Drug is *Tinospora cordifolia* (Giloy) juice (*swarasa*) which was prepared freshly twice(morning and evening) in the Govt Ayurvedic Pharmacy(GAP) and also by the patient at her home. This herb is commonly available in the surroundings. The mature fresh stem was cut in pieces (one finger long) and it was grinded in 20 ml water. The fresh juice mixture was strained with a sieve and given fresh two times a day.

### Quantum Practice- Do- Be- Do: Design Methodology:

- [1] Patient was educated about the Quantum Creativity Practice for manifesting a healing environment in a very easy and a practical language. The key here is to establish a rhythmic and cyclical breathing routine that follows the Do-Be-Do principle (Activity-Relaxation-Activity). As per the theory of Quantum Science of Self Transformation, this technique is a powerful tool for altering the subtle energy environment and increasing the healing possibilities. The active breathing for five (5) minutes and then resting for three (3) minutes in a cyclical manner sets a rhythm of movement in the vital energy field of the person.
- [2] First five minutes is the DO period when the patient kept the focus on breathing cycles; in one minute approx. twelve- fifteen (12-15) breaths (natural inhalation and exhalation) are counted; therefore, in five minutes approx. sixty –seventy five (60-75) breaths are done in cyclic mode by the patient; then next three(3) minutes is the BEG period (unconscious processing/relaxation). Three cyclic modes of Do (each five and Be are mandatory to complete the first phase; twenty four minutes; it forms the first phase and he

can choose second phase in evening. As per the inclination of the patient, this routine can be repeated again for better results.

**Inclusion Criteria:** As per ICD-10 – T2DM (without complications): Patient was female, 50 years old. She had no other complications.

**Exclusion criteria:** HbA1c – above 8.5; no pregnancy/lactation/ any complications/ not more than 7 years.

**Assessment Criteria:** [I.] Questionnaire [II] Subjective [III] Objective

We used prime modalities to inquire her basic condition. The physical, vital and mental bodies of a person can generally be evaluated with the help of the Prakriti Performa that serves as an effective tool for Guna-Dosha analysis and to determine the basic constitution or Prakriti.

- i. Prakriti Performa (Basic Constitution) was filled up. Her basic typology was *Kapha* and *Vata* Dosha; at her mental *guna* is having *Tamas and Rajas*.
- ii. Additionally, we measured her Vital Energy Parameters using BFR and HRV based device that calculates the state of balance in the Autonomic Nervous System.
- iii. Medical Astrology; We also obtained her birth details for correlating certain aspects based on Medical Astrology; next coming paras explained.

[II] and [III] The Patient's symptoms and signs (*vikriti*) were recorded as mentioned in Ayurveda (Charak and Sushruta) text for T2DM. Random and Fasting Sugar and HbA1c level were measured for physical assessment.

**Observational Study with Prakriti Chart:** A female patient, with normal built and average height came in OPD. Her chief complaints were: Fear and insecurity because of financial losses during the period of covid-19, Fatigue, raised sugar, drowsiness (tendency of sleeping mode), dropping of eyes with fatigue/tiredness. In the first instance, we observed that the patient was looking very sluggish, giving a dull look like (very much depressive); she has gone through a big financial loss and lack of enthusiasm. Her face was very dull like no charm and happiness even though she has beautiful features. She was so tired that she was not ready to shift from one seat to another.

The manual of standard operative procedures for Prakriti Assessment was filled up by her with the help of a therapist to evaluate her prakriti at three levels; psychological (manas), physiological (agnikriyasarir) and physical appearance (bauthikswarop).[6]



**PHYSICAL TRAITS:**

<b>1.5</b>	<b>Joints (sandhi)</b>			
(a)	undue frequent movements of the parts i.e., joints, eyes, eyebrows, jaws, lips, tongue, shoulder, hands, and legs (anavasthitha sandhi- sandhi, akshi, bhru, hanu, otha, jivha, shira, skandhas, paani and pada)			
(b)	delicate joints (mridu sandhi)			
(c)	sound on movement due to friction of bone to tendon (sashabad sandhigami)			
(d)	compact joints (sushlishta sandhi).	yes	K++	K+++ (pain noticed)
<b>1.6</b>	<b>Muscles (mamsapeshi)</b>			
(a)	i. prominent/hard calf muscles (udbaddha pindika);			
(b)	ii. lax muscles ( shithila mridu mamsa);			
(c)	iii. well-built muscles (sama mamsa).	yes	K++	K+++ (pain and fatigue)
<b>1.7</b>	<b>Eyes (netra)</b>			
<b>1.7.1</b>	<b>(i) Size (ii) Shape (iii) Appearance (iv) Colour</b>			
(i)	(a) Small eyes (tanu lochan) or (b) big eyes (vishalaksha)	b	K++	
(ii)	(a) Round eyes (vritt netra) or (b) Elongated eyes (ayataksha netra)	a	K++	
(iii)	(a) Dull/Sunken eyes ( mritopamani netra) or (b) Dry Eyes (ruksha netra) or (c) Rough eyes (khara eyes)	c	V+	K++V++ (dullness and roughness)
(iv)	(a) dull white sclera ( dhusara netra) or (b) coppery eyes ( tamra nayana) or (c) reddish canthus of eyes ( raktanta netra) or (d) milky white/clearly distinguished sclera ( shukalaksha netra).	a	K+V+	
<b>1.7.2</b>	<b>(i) Eye lashes (paksham), (ii) Eye movements (iii) specific features of eyes</b>			
(i)	(a) Eye lashes less in number (alppaksham) or (b) Thick/dense eye lashes (pakshamlaksha)	b	K++	
(ii)	(a) unsteady gaze/unable to hold the attention ( chala drishti) or (b) steady gaze/stare, less blinking (sthira netra/stabdha netra).	a	V++	
(iii)	(a) eyes remain open/half closed during sleep (ummilitanivbhavanti supte) or (b) eyes redden during anger/after alcohol consumption/after exposure of sunlight	a	V+	V+++ (due to financial loss- lack of sleep and restlessness)

**PART II PHYSICAL TRAITS:**

<b>PART II</b>	<b>PHYSICAL TRAITS (BHAUTIK VISHESHTA)</b>	<b>Tick mark a or b</b>	<b>PRAKRITI</b>	<b>VIKRITI</b>
<b>1.8</b>	<b>Body Hair (kesha/shmashru/loma(roma))</b>			
<b>1.8.1</b>	<b>(i) Hair quality(texture) (ii) appearance (iii) quantity/density (iv) colour (v) tendency</b>			
(i)	(a)Hard ( parush) or (b)Dry (ruksha) or split hair ends ( sphutita kesha) or (c) soft(mridu) or Oily (snigdha)	b	K+V+	K+V++ (split hair)
(ii)	Curly hair (kutil kesha)			
(iii)	Scanty (alp kesh) or Dense (ghana kesh)			
(iv)	(a) dusky hair kesh(dhusar) or (b)reddish brown hair (Kapila kesha ) or (c)black hair ( shyama hair)	a	K++	
(v)	(a)premature greying (akal palitta) or (b) early hair loss/ baldness (sheeghr khalitya) or (c) minimal hair fall (sthira kesha)			
<b>1.9</b>	<b>Teeth(danta)</b>			
<b>1.9.1</b>	<b>(i) texture (ii)size (iii) colour</b>			
(i)	(a)dry teeth (ruksha dant)			
(ii)	(a)small teeth (suksham dant) or (b)big teeth (atidanta)	b	K++	
(iii)	(a)white teeth ( dant visuddha varn)			
<b>1.10</b>	<b>Nails(nakha): (i) size(ii) texture(iii) colour(iv) excessive nail growth</b>			
(i)	(a)thin nails (tanu nakha) or (b)long nails (dirgha nakha)			
(ii)	(a)dry/rough nails (ruksha/parush nakha) or (b)difficult to prune (stabdha nakha);	b	K++	K++ (Conditioned tendency)
(iii)	coppery colour nails ( tamra nakha);			
(iv)	excessive nail of growth (nakha vridhhi).			

**PART III. PHYSIOLOGICAL TRAITS:**

<b>PART III</b>	<b>PHYGIOLOGICAL TRAITS</b>	<b>Tick Mark</b>	<b>PRAKRITI</b>	<b>VIKARITI</b>
<b>2.1</b>	<b>Gait (gati)</b>			
(i)	(a) speedy/quik/swift gait (drut gati/ chapala gati) or (b) small steps/quick initiation (laghu gati)	A	V++	
(ii)	(a)consistent/steady gait ( sar gati) or (b)firm steps(adhishthita gati)	B	K+	
(iii)	(a)quick initiation of action ( shigra cheshta) or (b)slow/ delayed initiation( manda cheshta) or (c)quick completion Inconsistent action(chapala cheshta)	C	V++	V+++ Unplanned way of doing things
<b>2.2</b>	<b>Speech/Voice -quality</b>			
(i)	(a)feeble voice (sanna swara) or (b)unpleasant voice (ruksha swar) or (c)shattered/ broken voice ( jarjara voice) or (d)unclear voice (pratata swar) or (d) stammering voice ( baddha swar) or(f) fast/shaking voice( chala vaacha) or (g) hoarseness of voice ( stabdha swara) or (h)low pitched voice( tanu swara) or (i) clear voice( prasanna voice) or (j)deep/ pleasant voice( gambhira snigdha swara).	a, c, h	V+K++	K+++ Broken, Depressed and Dull talk
<b>2.3</b>	<b>Appetite (kshudha) quantity and frequency (matra aur kal)</b>			
	(a) Frequent feeling of hunger ( shighrakshuta)/frequent intake of food (dandashuka) or (b) less hunger (less intake /less frequency) ( alpakshut/alpashana) or (c) excessive intake/ excessive quantity ( atibahubhuj/analashana) or (d) can tolerate hunger(kshut- sahashnu) or (e) intense feeling of hunger( tikshan bhuhuksha) or (f) fast eating habit(laghu ahar/chapal ahar) or (g) slow eating habit (mand ahar)	b, g	K++	V+++ K+++ (a) hunger increased
<b>2.4</b>	<b>THIRST(PIPASA) quantity, frequently, intensity (matra aur kal)</b>			
	(a) drinks more water/intense thirst (prabhut pan/ tikshan trishna) or (b) frequently thirsty (shighra pipasa) (c) drinks less water/ less thirst (alpa pan/alpa trishna or (d) can tolerate thirst (pipasa sahashnu)	D	K++	K+++ (a) Thirst intensity increased

<b>2.5</b>	<b>STOOL(PURISHA)</b>			
2.5.1	easy and satisfactory bowel evacuation ( prabhut-shrista purish) – (a) quantity of stool passed daily in comparison to food intake – adequate or less	Adequate	K++	
2.5.2	do you usually have bowel evacuation without constipation – rarely or sometimes or often.	often		
<b>2.6</b>	<b>URINE(MUTRA)</b>			
2.6.1	easy and adequate flow of urine (prabhut- shrishta mutra)- (a) adequate or medium or lesser (b) have you adequate and easy flow of urine in a day ( in relation to the fluid intake) – yes or no.	(a) Adequate, (b) yes	K++	K+++ Excess
<b>2.7</b>	<b>SWEAT (sweda)</b>			
2.7.1	(a)sweat quantity (sweda matra)-profuse sweating or (b)scanty sweating (prabhut-shrist sweda/ alp-sweda);	B	V++	P++ Profuse
2.7.2	Sweat Odour (sweda Gandha): (a) putrid/foul odour especially from axilla, scalp, mouth and head (kaksha, asya, shir, prabhuta puti gandha or (b) bad odour of sweat (swedo- durghandha)	B	K+	P++ Putrid/foul odour
2.8	<b>Feeling of coldness/ shivering/stiffness usually ( paratat shetak/ udvepaka/stambhaka);</b> rarely or sometimes or often	often	K++	K+++
<b>2.9</b>	<b>Sleep (nidra)</b>			
	(a) easy awakening (jagruk) or (b) less sleep (alp nidra) or (c) snoring ( krathati supte) or (d) grinding of teeth during sleep (khadati dantani supte) or (e) get frightened during sleep (trasyati supte) or (f) likes sleeping ( nidra priya).	F	K++	K+++ Sleep disturbed and restlessness
<b>2.10</b>	<b>Nature of dreams (swapana)</b>			
	Do you often see dreams and remember them- yes or no		No	
	what kind of dream you see while sleeping:  (a) walking/flying/ dried water (b) fire/ red flowers/ falling of meteors (c) water bodies/lotus/ water birds (d) others...			

**PART IV. PSYCHOLOGICAL TRAITS:**

<b>3</b>	<b>PSYCHOLOGICAL TRAITS</b>	<b>TICK MARK</b>	<b>PRAKRITI</b>	<b>VIKRITI</b>
3.1	Indecisiveness (avyavasthit atma): (a) after taking a decision, how often you feel to change your decision)	Indecisiveness +++	Rajas ++	R+++ More Fluctuation
3.2	[ii.] Comprehensive (grahya shakti): (a) quick comprehension or grasping(shrutgrahi) or (b)delayed comprehension/grasping (chirgrahi).	b	Tamas ++	Tamas+++ Conditioned
3.3	Memory (smriti): (a) good and long-term memory (smritiman) or (b) less memory (alp smriti) or (c) unstable memory (chala smriti)	c	Rajas ++	Rajas+++ Instability increased
3.4	Friendship/Relations(maitri/sambandha)			
3.4.1	(a) few friends (manda mitra) (b) fickle friendship ( adrid sauhrida) (c) stable cordial relationship ( sthir sauhrida) (d) make friends easily/quickly( shighra sauhrida).	d	Rajas ++	Rajas+++ Discontinued friendship Due to lack of Trust
3.5	Test for intelligence (medha): (a) learning ability/skill full(nipunmati) or (b) Intelligent/wise (medhavi) or (c) deep intelligent (buddhi yukt) - give any puzzle to test the person.	Late learning	Rajas ++	Tamas++ Rajas+++ is high Worries, Sadness, Dullness (Inertia); due to anxiety over monetary loss
3.6	Temperament (swabhava):			
3.6.1	Agitated (kshobh):(a) quickly gets agitated ( shighra kshobha) or (b) do not quickly agitated ( ashighra kshobha	a	Rajas ++	Rajas +++ Quick agitation
3.6.2	Anger (ksrodha): (a) calm and patient/ less anger ( alpa krodha) or (b) short tempered (krodhi) or (c) becomes anger quickly and pleased quickly (kshipra kopa/ kshipra prasada)	(c)	Rajas ++	Rajas +++ Tamas+++ Insecurity and Fear
3.7	Foresighted (dirghadarshi)	no	Tamas +++	Rajas++ Tamas+++ Immature thoughts
3.8	(a) Ungrateful ( kritaghna) or (b) grateful ( kritagya):	Sometimes ungrateful	Rajas ++	Rajas +++

**PART V BEHAVIRIORAL TRAITS:**

<b>PART V</b>	<b>BEHAVIOUR TRAITS</b>	<b>TICK MARK</b>	<b>PRAKRITI</b>	<b>VIKRITI</b>
<b>4</b>				
4.1	Likings: (a) fond of travelling (yatra priya) or (b) fond of music (gandharv Priya) or (c) fond of tradition and history (itihās Priya) or (d) fond of humar( haisya Priya) or (e) fond of gardening( udhyan Priya) or (f) fond of luxurious life (vilaas Priya) (g) fond of cosmetics( dayita maalya vilepna mandanah) or (h) fond of reading- listening- classical texts (shashtra Priya)	a,c,f	Rajas ++ Tamas ++	Rajas+++ Tamas+++ Due to excess- financial loss
4.2	Nature of speech/Talking ( vani- vayavhar)			
4.2.1	(a) talkative(vachaala) or (b) speaks limited (mitvak) or (c) fast spoken ( laghu vyavhar) or (d) inconsistent talk and quick completion ( chapal vyavhar) or (e) relevant and thoughtful speaker( satat prinishchit vakya) or (f) forceful establishment of own views in debate (vigrahya vakta) or (g) profound orator ( pragalbha vakta)or (h) dominant speaker ( smitishu)durnivaravirya) or (i) soft spoken( vadaanya)	d	Rajas ++	
4.3	(a) less tolerance power and gets frightened ( hin satva aur shighra tras) or (b) tolerant for physical/psychological strain ( sahisnu);	a	Rajas++	Rajas+++ Fear and anxiety
4.4	very brave/valour/ never surrender in fear (tikshan prakram/shoora/ na bhayat pranamyati)	-	-	
4.5	(a) cannot tolerate cold (shit asahishnu) or intolerance to heat ( ushana asahishnu) or (b) likes cold climate and food items ( shitabhilashi) or (c) desirous of hot food and drinks(ushana annapana akanksha	c	K++V++	
4.6	(a) Affectionate to dependents (ashrit vatsalya)	-	-	
4.7	(a)competitive spirit ( bhuri irshya) or (b)Jealous ( matsarya);	a	Rajas+	
4.8	Egoist/ superiority complex ( abhimani)			
4.9	(a) harsh towards non-loyal ( anteshu – amridu)	a	Rajas+	Rajas++ (judgemental tendency)
4.10	(a)Forgiveness (kshamavan)	-	-	
4.11	(a)Respect to teachers/ elders ( gurumanyita)	-	-	
4.12	strong enmity ( dridvair)	-	-	
4.13	polite/humble ( vineeta)	-	-	
4.14	fond of exaggerated praise ( stutipriya)	-	-	
4.15	stable mind personality (Gambhir)	-	-	
4.16	Modest ( sulajjo- vinamr)	-	-	
4.17	generous and judicious charity( pariganya chirat pradadati bahu)	-	-	

4.18	systematic and ideal planner ( abhiyogavan)	-	-	
4.19	regular physical exercise (vayayamshil)	consci ous	Satva+	Tamas+++

#### IV. Out-come from Prakriti Analysis

As evaluated through a detailed Prakriti Analysis based on the Prakriti Performa as shown above, the following picture emerged:

Dosha Category	Score [ each + is showing 25 %]; Max Score is ++++		
Physical	Vata+	Pitta0	Kapha+++
Mental	Rajas++	Satva 0	Tamas++

The patient's basic constitution or Prakriti shows – *Kapha*[K+++], *Vata*[V+] and *Pitta*[P0] at physical level and *Satvaguna*[S 0], *Rajas*[R++], *Tamas*[T++] at mental level.

A higher percentage of *Kapha* (K+++) at the physical level gives this patient a tendency to put on weight (she is obese) while a higher *Tamas* and *Rajas* nature (T++ and R++) at the mental level makes her more conditioned with limited creativity. She has a fluctuating mind with a tendency for over-thinking and acting in haste without much planning. A weak *Pitta* results in sluggish fire metabolic system- this is the root cause of creating metabolic disorder and a weak *Satva*, results in unplanned decisions without using intellect, wisdom and patience. So, the mental turbulence due to fluctuating thoughts and wrong meaning processing exaggerates the *Vata dosha*; excessive thoughts/feelings consume the vital energy and hence there is a loss of vitality impacting the MANIPURA chakra (solar plexus) which may trigger the onset of a diabetic condition. Basic constitution of Tridosha is disturbed and disease appeared with symptoms and signs.

#### V. Archetypal & Medical Astrology Analysis

In the paradigm of Quantum Science of Consciousness used for guiding the practice of Quantum Integrative Wellness, we apply a model of Quantum Astrology suited to a holistic analysis of the vital energy blueprint of the patient to help her recognize the dissonance caused by the gap in her way of thinking and living and what her soul desires.

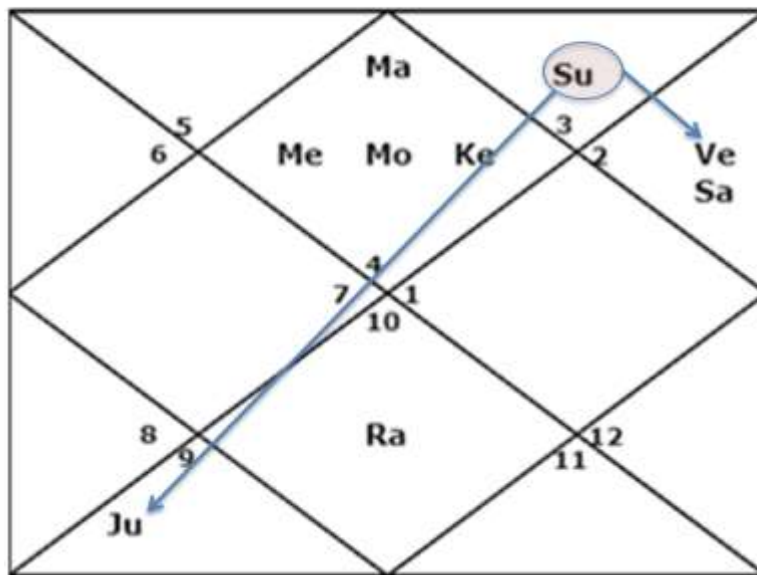
We have seen that it is this dissonance that can manifest the onset of a chronic health condition and thus an integrative framework for healing and counselling the patient becomes more robust and the solution provided can be more consistent and long lasting when the other data is validated and correlated with the Medical astrology findings.

A detailed description of this model is beyond the scope of this paper but we can note its basic fundamentals, relevant for this case as follows:

1. This astrological model uses and extends the established principles of Vedic Jyotish as applied in Medical Astrology, Jaimini Astrology and Bhrigu Nandi Nadi methods. All such methods are derivatives of the core Jyotish (Astrological) framework provided by Rishi Parashar in his treatise known as the Brihad Parashar Hora Shastra (BPHS). They differ only in terms of application in different contexts.[7]
2. The AtmaKarak (highest degree planet) is found to be the best significator of the chosen archetype for this life, as discussed in the context of the life transformation goal as per the quantum science of consciousness. Jaimini Astrology describes the AtmaKarak planet to signify the soul's desire in this life. The attributes of a planet thus identified guide the mind of the person as a constant life theme.
3. The Bhrigu Nandi Nadi method is useful to counsel the patient on the right life management protocols by looking at the relation of their Archetypal planet with other planets in their natal chart and the dynamic transit of those planets at a particular point of time.
4. Medical astrology helps us understand the relation of planets and their rashis with different body parts and diseases.
5. (Heading) The data suggests that chronic health conditions like Diabetes Mellitus Type 2 are often like warnings from the sub-conscious mind (wrong and repeated meaning). if a person is not living a balanced life in accordance with his or her chosen soul purpose (archetype). Thus it can guide a practitioner in counselling the patient and helping them see this disease as an opportunity for course correction and a guide for life transformation. Needless to say that this approach can help better receptivity and healing motivation in the patient for the treatment being given thus speeding up the recovery and reversal potential.

6. It is important to keep in mind that we commonly use the term “planet” to refer to the various heavenly bodies or entities in the context of astrology while technically the bodies such as Sun, Moon, Rahu and Ketu are not exactly planets in astronomical terms. In Sanskrit literature they are referred to as *Grahas* or something which *holds* (specific energy patterns).

**Outcome of Medical Astrology Analysis:** the following astrological picture emerge  
**Rekha Rani F 50 Yrs**



**Prakriti**  
Kafa- Vata

**Archetype Planet (AK): SU**  
 Relation of AK to 6<sup>th</sup> house: Aspect  
 Relation of JU: 6<sup>th</sup> house Placement  
 Relation of VE: 2-12 with AK

**Diabetes Context**  
 6<sup>th</sup> house rules Pancreas and Illness  
 JU and VE involved in Diabetes

Her Atmakarakgraha is Sun which is the significator of the POWER archetype. Such a person will always be dealing with issues related to empowerment or lack of it. Any disturbance in this area has a direct impact on the balance of the Manipura chakra (Solar Plexus).

The placement of her archetypal planet Sun in the 12<sup>th</sup> house of losses and spirituality and its relation with Venus, the planet of money and Saturn, the planet of profession suggests that a greed for money accumulation through any speculative activity is against her soul's desire and this may have been the trigger for her financial losses and the activation of diabetes because the enabling planets for this, namely Jupiter and Venus are connected to her archetypal planet Sun and also to the 6<sup>th</sup> house of diseases. Her Saturn-Venus combination also suggests caution and detailed planning in money matters which she ignored due the influence of Rahu (confusions).

At the time of the triggering events, she was running the dasa (active period) of Moon Accumulation of *kapha* dosha and Mars which are placed in the 1<sup>st</sup> house signifying her body and are also connected to her archetypal planet Sun.

This Medical Astrology analysis helps in supporting her treatment through the right life management counselling to change her way of thinking and acting as per her soul's desire or archetype.

## VI. HRV Analysis

An HRV analysis was done with a device measuring the **Heart Rate Variability** and inferring the state of internal functional health systems of the patient, akin to a traditional Ayurvedic NaadiPariksha. This also confirmed the enhanced stress level, lack of vitality and accumulated brain fatigue- all enabling factors for the onset of her chronic condition.[8]





## VII. How the disease manifested

According to Ayurveda, the disease starts with the mental dosha first. In this case, her prolonged mental stress due to the financial loss created excessive *Rajas* (restlessness). Sadness and dullness created excessive *Kapha dosha* (she reported her lack of interest in moving around, lethargy and inertia (conditioning)). Owing to this, her basic *dosha prakriti* became imbalanced and thus manifested the disease.

In Ayurveda, this phenomenon is known as *samprapti-ghataks* (the things which favour the disease to manifest). As per the principles given in Charak Samhita, the following appear to be applicable to this case:

- Causes of Disease:** To enjoy luxurious life and habitual of sedentary habits; very little physical working (*asayasukham*); day dreaming and dual/excessive thoughts (*swapansukham*); food diet rich in sweet, oily, heavy, milk products (curd, milk, ghee, milk made sweets)-(*dadhini-gramyaodak-anoopmansarasa-payansi- navannapanam- gud-vaikritam-kaphakricchanam*); not particular about taking bath and not interested in walking or physical work.[8]
- Components of manifestation of Disease or Pathogenesis (*sampraptighatak*):** *Samprapti* is the science of manifestation of disease. *Sampraptighataks* begin from
  - Basic constitution type (tridosha);
  - Seven tissues type (sapt *dhatu*);

- (iii) Strength of enzymes and hormones/metabolism strength(agni);
- (iv) Place of disease(adhishthan);
- (v) Subtle body channels(strotas).

	SampraptiGhatak (manifestation of disease)					
Dosha (body typology)	Dhatu/Dushya (Seventypes of tissues)	Agni (metabolic strength)	Adhishthan (place of disease in the body)	Ama (Undigested foodstuff)	Strotas (subtle-channels)	
Tridosha <i>Kapha</i> +++↑ <i>Vatta</i> +	Meda,Mamsa, Kleda, Rakta, Vasa,Majja, Lasika, Sukra, Rasa,Ojas, Mansa <b>Imbalanced of Dhatus</b>	Jathr-agni ↓ <i>Dhatu-agni</i> ↓ Agni is disturbed.	Mutra-vahasansthan (Urinary bladder)	Weak metabolism creates metabolic disorder-disease.	Rasa-vahastrotas(lymphatic system) and mutra-vahastrotas(urinary system)	

#### A) First Day: Prakriti and Vikriti

*Kapha* and *Vata* prakriti was imbalanced; *Kapha* was high; flow of *Vata* was disturbed/ blocked; Pita automatically slowed down the metabolic process; that's why after accumulation and vitiation of *Kapha* dosha, the excessive *Kapha*, (unprocessed and untransformed materia) started moving towards the places of *Kapha* dominant correlated *dhatu*s/ *dushya* (like tissue fluid, blood, lymph, muscle, adipose tissue etc.; vitiated *Vata* blocked the channels natural flow; then the excessive *Kapha*( excessive sugar in blood) localized the places ( urinary system and immune system and later on skin, kidneys and eyes); and then disease was appeared/ manifested at physical level with subjective and objective criteria.

We see table no 1(below) that during the first day of camp, the following symptoms were noted down; frequency of urine was high in range, urine was turbid; she had increased hunger and thirst; she had pain and burning sensation in legs and physical weakness; she looked dull and had mental fatigue and worried; noted down sweat at night sometimes and due to lack of sleep, was heaviness and drowsiness.[9]

During HRV analysis, the parameters recorded – increased red colour in the disc showing more stress on the central nervous system; delta waves showing the laziness and fatigue and depressive state of being.

B) Next month, in Table no 1(below), the subjective and objective parameters were showing the improvement.

C) **Last day of camp** she had significant improvement in subjective and objective criteria;frequency of urine was reduced to reach optimal level; urine was not turbid; she had normal hunger and reduced thirst; she had no burning sensation in legs and sometimes had pain; but had mental fatigue; she has been learning how to deal with mental tensions; no sweat at night; no heaviness; but prone to drowsiness because of conditioning and limited creativity.

Random sugar was taken and recoded and tabulated. The blood sugar value of patient on every week basis as shown in table -2. HbA1c level was 7.9% before beginning of the study design was recorded and HbA1c level was 6.3% after completion of the study. It showed significant improvement in patient.

#### VIII. Healing Intervention and its Progress

As described before, the patient was a part of group#2 of the trial groups that received *Guduchi swaras* twice a day (morning and evening) and followed the Quantum Creativity activity once a day.

**Table no.1.** Record of Subjective Parameters:

S.N.	Symptoms	Criteria Selection	Before Treatment	During Treatment		After [last Date]	Relief in symptoms
				First	Second		
1	Increased frequency of Urine (prabhutamutrata)	i. 4-6 times per day+ (Average) ii. 7-9++ iii. 10-12+++ iv. > 12++++	i. ii. iii. 10-12+++ iv.	i. ii. iii. 10-11+++ iv.	i. ii. 6-8++ iii. iv.	i. ii. 6-7++ iii. iv.	C (> 75%)
2	Turbid Urine (avilamutrata)	i.Clear+ ii.Slightly cloudy++ iii.Cloudy+++ iv.Turbid++++	i. ii. iii.Cloudy+++ iv.	i. ii. Slightly++ iii. iv.	i. ii. Slightly++ iii. iv.	i. clear+ ii. slightly+ iii. iv.	C (> 75%)
3	Excessive hunger (kshudhaadhikya)	i. Normal+ ii.Once ++ iiiTwice+++ iv.Thrice++++	i. ii. iii. Twice+++ iv.	i. ii.Once++ iii. iv.	i. ii.Once++ iii. iv.	i. Normal+ ii. iii. iv.	C (> 75%)
4	Excessive thirst (trishnaadhikya)	i. Normal+ ii.Once ++ iii.Twice+++ iv.Thrice++++	i. ii. iii. iv. Thrice++++	i. ii. iii.Twice+++ iv.	i. ii. Once++ iii. iv.	i. ii.Once++ iii. iv.	C (> 75%)
5	Burning sensation of extremities (kar-padtal dah) and Numbness (kar-pada suptata) and pain in calf muscles (pindikodwestana)	i.Tingling+ ii.Numbness + iii.Pain+ iv.Burning sensation+ v.Pain and difficulty in walking+	i. Tingling+ ii. iii. Pain+ iv. Burning sensation+ v.	i. ii. iii. Pain+ iv. Burning sensation	i. Tingling+ ii. iii. Pain+ iv.	i. ii. iii. Pain+ iv.	C (> 75%)
6	General Weakness (kaibilya)/Fatigue (shram)/Weakness (Daurbalya)	i.G.fatigue+ ii.Physical fatigue++ iii.Reduced Activity+++ iv.Reduced Motivation++++ v.Mental Fatigue+++++	i. G. fatigue+ ii. Physical Fatigue++ iii. iv. Mental fatigue+++++	i. ii. iii. iv. v. Mental fatigue+++	i. ii. iii. iv. v. Mental fatigue++	i. G.fatigue+ ii. iii. iv. v. Mental fatigue+	C (> 75%)
7	Excess sweating (Atisweda)	i.Average+ ii.Night Sweat++ iii.Excessive Day and Night+++	i. ii. Night Sweat++ iii.	i. ii. Night Sweat+ iii.	-	-	D (>90%)
8	Heaviness in eyes and Drowsiness and lack of sleep	i. Morning+ ii. Whole day++ iii. Drowsiness and lack of sleep+++	i. ii. iii. Drowsiness and lack of sleep+++	i. ii. iii. Drowsiness and lack of sleep+++	i. ii. iii. Drowsiness and lack of sleep++	i. ii. iii. Drowsiness and lack of sleep+	B (> 50%)
Ref.c.ni.4/c.chi.6/c.vi.4.							
NOTE: Relief in symptoms [ A (>10 %); B(> 50 %); C(> 75%); D(> 90%)							

**Table no. 2** Record of Objective Parameters: Blood Sugar

SN	Parameters Reading #		1	2	3	4	5	6	7	8	9	10	11	12	13
1	Blood	Fasting	135				115				103				
		PPBS	190	183	200	151		182	132	156		169	200	191	115
2	HbA1C Norm:< 5.7	Before	7.9												
		After	6.3												
3	BP		136/74	128/80	110/70	128/80	104/66	117/68	110/64	114/70	118/76	116/62	102/70	104/70	116/70

**Table No. 3 Biofield Reader Assessment**

As we observed in below photo processed in biofield reader software, that very first day the patient was sad and had very less expansion of green colour ++ as compare to last(6 photo) day green ++++ (specifically on forehead and cheeks); as we observed in 2<sup>nd</sup> and 3<sup>rd</sup> BFR photos shown expansion of pink and bluish colour; in 5<sup>th</sup> photo shown expansion of the more green and bluish and whole face aura seen expanded and balanced; but the throat area is still showing constricted energy. So, we can conclude that flow and expansion of biofield shown significant change.

**Conclusion:**

Even though the larger experiment was about a comparative study, we found it useful to report on the concepts being tested on the basis of a single-patient study within the guidelines applicable for such studies.

In this study, for the purpose of diagnostics and monitoring changes, we used the standard method of Prakriti Analysis in Ayurveda (through a CCRAS Performa) which was complemented and cross-referenced with the findings based on the principles of Medical Astrology and machine supported HRV Analysis. This helped in giving a 360° view of how her physical symptoms were correlated and were triggered by her mental *dosha*.

The quantum science based medical astrology analysis helped her understand how the onset of the disease was a warning from her inner self about her deviating from a life based on her soul desire (archetype) and offered her an opportunity for transforming her thoughts and actions to regain her healing consciousness while the healing support through Ayurvedic herbal formulations was to aid her in this process.

This integrative approach helped the patient in becoming more motivated and positive thus improving the chances of her early recovery and maintaining her health on a longterm basis.

She also learnt the secret of using her gift of creativity for regaining and maintaining her health through a simple exercise based on the principles of Quantum Creativity. This is a powerful but simple technique that can be included in the treatment protocol of all AYUSH practitioners for their patients to not only recover faster but to maintain their state of well-being through self-help. This method has a great potential for prevention of NCDs in the society in general.[10]

The Quantum Science of Consciousness recognizes that consciousness i.e. *Brahm* is the ground of all being and, as humans, we have not only a chosen soul purpose in the form of an archetype that operates through our entire life but also a unique gift of creativity which we can deploy effectively to move from a state of Illness to Wellness.

Ayurveda, on the other hand, is based on the Yogic philosophy of a five- body system governing our mind- causal and physical body which are strongly linked and this correlation works through the movement of Prana or Vital energy(vital body). It is this vital energy which is quantum in nature and its workings can be easily detected through an examination of our thoughts and feelings as well as an evaluation of our pulse(nadi) for which now interesting technological solutions are available.

In the modern reality of the human society struggling to keep pace with ever changing health and wellness paradigm and newer diseases, there is a growing realization of a need to go back to the drawing board and find more sustainable and cost-effective solutions for which the Quantum Integrative Wellness Model based on AYUSH practices offers the most optimal framework.

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