

# Cancer Causes in Vedic Particle Physics

By John Frederick Sweeney



## Abstract

Cancer is caused at the sub – atomic level by three types of sub – atomic particles which prevent normal atomic development. These particles are known as Dasyu, Sunu, Pisaca and Raksasas. These particle types may remain undiscovered by western nuclear physics.

# **Table of Contents**

<b>Introduction</b>	<b>3</b>
<b>Dasyu, Sunu, Pisaca and Raksasas in Vedic Literature</b>	<b>5</b>
<b>Dasyu, Sunu, Pisaca and Raksasas in Vedic Particle Physics</b>	<b>9</b>
<b>Conclusion</b>	<b>12</b>
<b>Bibliography</b>	<b>14</b>

# Introduction

A few years ago I managed to import a shipment of books from India into Shanghai, China, which turned out to be a Herculean task. First, I had to wait for a monetary source outside of China to pay for the books, because the Ren Min Bi is not allowed in international transactions. Next, I needed to find a reliable book dealer in India who would not cheat me, as I had been cheated in the Philippines in another transaction. Then, I had to find a reliable means of shipment, since the Indian and Chinese postal services are notoriously unreliable.

Most of the initial hurdles went relatively smoothly. The major obstacle came when an international express service called from the Pu Dong International Airport to notify me that my shipment had arrived, just a few days after shipment from India. My wife and I went drove to Pu Dong and arrived at the express office, where the troubles began.

The clerk there said that my shipment hadn't yet cleared customs, but if we paid a small fee, he would expedite the delivery service to our door. We went home, expecting delivery the following day. The driver, an employee of the international express service, came the next day, but we were not home. He did not bother to leave notice that he had come, nor did he call my wife's mobile.

My wife called the clerk, who said that the package had been delivered. Ultimately, we had to wait a month for delivery of a package which had arrived at the international airport, some 5 kilometers from our home.

The wait was worth the trouble, though almost inexplicable, except for the standard excuse, "This is China." That means that, as Mexico lives on "Manana Time," China exists in its own time sphere, and one simply must accept the fact that a driver for an international express agency can fail to deliver his packages until a month has passed.

The package included a book on Vedic Particle Physics by K.C. Sharma, which has proven to be genuine treasure. Included within is an equation which will immediately ameliorate every nuclear power plant in the world, and which the author published on Vixra in 2014. Apparently, no one has heeded this equation, not even the Japanese nuclear power plants the author contacted in 2014, in an effort to help the Japanese nuclear industry recover from the unmitigated disaster of Fukushima, and the Japanese economy to recover from its depression and tailspin.

After a year of perusal of the book, and publishing some its results on Vixra, the author discovered a passage towards the end of the book which apparently provides a cure for cancer.

The world has heard of extraordinary claims from India for more than a century, and perhaps the west might be excused for its incredulous attitude. Yet Sharma's work is based on a careful reading of Vedic Literature, and a deep knowledge of Sanskrit, especially the Scientific Sanskrit vocabulary needed to de – code the advanced science contained within the Rig Veda and related pieces of Vedic Literature.

The reader may still maintain an incredulous attitude, but, like Japan, that disrespectful attitude counts as the reader's own loss. Sharma knows his subject well, and the present author has investigated his work and claims deeply enough to know that Sharma is not some greedy swami out to build a collection of Rolls Royces. For the contributions Sharma has made to humanity, however, he deserves a fleet of Rolls Royces. Sharma has the best interests of humanity at heart, if only humanity will heed his messages.

Vedic Science is not India's alone, as it belongs to humanity.

This paper gives the Wikipedia entries for the concerned Hindu gods, before giving Sharma's explanation of those same gods in terms of Vedic Particle Physics. Western researchers who wish to find a cure for cancer had best pay attention.

# Dasyu, Sunu, Pisaca and Raksasas in Vedic Literature

Wikipedia

## Vedic and Puranic stories[[edit](#)]

Death of Hiranyaksha, the son of Diti at the hands of Vishnu's [avatar](#), [Varaha](#). It is said<sup>[*[citation needed](#)*]</sup> that Rakshasas were created from the breath of [Brahma](#) when he was asleep at the end of the [Satya Yuga](#). As soon as they were created, they were so filled with bloodlust that they started eating Brahma himself. Brahma shouted "*Rakshama!*" (Sanskrit for "protect me!") and [Vishnu](#) came to his aid, banishing to Earth all Rakshasas (thus named after Brahma's cry for help).

Their literary origins can be traced to Vedic sources through Hymn 87 of the tenth mandala of the Rig Veda. Here they are classified amongst the Yatudhanas, demonic creatures who consume the flesh of the humans.<sup>[1][2]</sup>

Some sources credit [Kashyapa](#) with the origin of the rakshasa, although the Hymns of the Vedas for artistic reasons fail to do so. The knowledge of the Rakshasa lineage traceable to Kashyapa may have been known at the time of the compilation of the Vedas, but lineages are altogether foreign to the style of the Vedas and thus would have appeared out of place. This might explain why the Puranans and Hindu epics elaborate on their lineage, but the Vedas do not.

## Origins[[edit](#)]

Kashyapa was married to the thirteen daughters of Daksha. Among them were Aditi, Diti and Danu.

His sons with Danu are the Danavas

His sons with Diti are the Daityas

His sons with Aditi are the Adityas, who considered Devas and are also called Suras.

## Description[[edit](#)]

Rakshasa were most often depicted as ugly, fierce-looking and enormous creatures and with two [fangs](#) protruding down from the top of the mouth as well as sharp, claw-like fingernails. They are shown as being mean, growling like beasts and as insatiable [cannibals](#) who could smell the scent of flesh. Some of the more ferocious ones were shown with flaming red eyes and hair, drinking [blood](#) with their palms or from a human skull (similar to [vampires](#) in later Western mythology). Generally they could fly, vanish, and had *Maya* (magical powers of illusion), which enabled them to change size at will and assume the form of any creature. The female equivalent of asura is asuri.[3]

## In Hindu epics[[edit](#)]

In the world of the [Ramayana](#) and [Mahabharata](#), Rakshasas were a populous race. There were both good and evil rakshasas, and as warriors they fought alongside the armies of both good and evil. They were powerful warriors, expert magicians and illusionists. As shape-changers, they could assume different physical forms, and it was not always clear whether they had a true or natural form.<sup>*[citation needed]*</sup>

As illusionists, they were capable of creating appearances which were real to those who believed in them or who failed to dispel them. Some of the rakshasas were said to be man-eaters, and made their gleeful appearance when the slaughter on the battlefield was at its worst. Occasionally they serve as rank-and-file soldiers in the service of one or the other warlord.

Aside from its treatment of unnamed rank-and-file Rakshasas, the epic tells the stories of certain members of the race who rose to prominence, some of them as heroes, most of them as villains.

## In the *Ramayana*[[edit](#)]

The Battle of Lanka pitted an army of Rakshasas under [Ravana](#) against an army of [Vanaras](#) or monkeys under [Rama](#) and [Sugriva](#).



Taraka

[Ravana](#), a Rakshasa with ten heads, was the King of the Rakshasas and the mortal enemy of [Rama](#), the hero of the [Ramayana](#). In the [Ramayana](#) (Book III: Vana Parva, Section 271 ff.), the Sage [Markandeya](#) recounts the story of how Ravana kidnapped Rama's wife [Sita](#) and whisked her off to his stronghold [Lanka](#), and how Rama, aided by the monkey King [Sugriva](#) and his army of monkeys, laid siege to Lanka, slew Ravana, and rescued Sita.

[Vibhishana](#), [Ravana](#)'s younger brother, was a rare good-hearted Rakshasa; he was beautiful, pious and assiduous in his religious observances. When [Brahma](#) granted him a boon, he asked never to swerve from the path of righteousness and to be illumined by divine knowledge (Book III, Vana Parva: Section 273.) Vibhishana joined [Rama](#) in his campaign against Ravana, and helped Rama's army to cross the ocean into Lanka (Section 281). When invisible Rakshasas infiltrated Rama's camp, Vibhishana caused them to become visible, and Rama's monkey soldiers destroyed them (Section 283). After Rama's final victory over Ravana, the loyal Vibhishana was made king of [Lanka](#) (Section 289).

[Kumbhakarna](#) was another brother of [Ravana](#). A fearsome warrior and master of illusion, he slept through most of the Battle of [Lanka](#) (having long before requested and received a gift of long-lasting sleep from [Brahma](#)), but arose and took the field when Ravana awakened him with alarming news about the progression of the conflict. Upon marching out of the city, Kumbhakarna was immediately swarmed by [Rama](#)'s monkeys, causing him only to laugh and to wreak great mayhem among them. When the monkey king [Sugriva](#) attacked, Kumbhakarna grabbed him and started to drag him off. It was at that point that [Rama](#) and his brother [Lakshmana](#) used arrows and a secret [Brahmastra](#) ("Brahma's weapon") to kill [Kumbhakarna](#), dropping the Rakshasa like a huge tree cleft in twain by a thunderbolt. (Ramayana, Book III: Vana Parva, Section 285.)

Other Rakshasa that appear in the Ramayana include [Kabandha](#), [Tataka](#), [Surpanakha](#), [Maricha](#), [Subahu](#), [Khara](#), [Indrajit](#), [Prahasta](#), [Akshayakumara](#), and [Atikaya](#).

## In the Mahabharata[[edit](#)]

The [Pandava](#) hero [Bhima](#) was the nemesis of forest-dwelling Rakshasas who dined on human travellers and terrorized human settlements.

[Hidimba](#) was a cannibal Rakshasa who was slain by Bhima. The [Mahabharata](#) (Book I: Adi Parva, Section 154) describes him as a cruel cannibal with sharp, long teeth and prodigious strength. When Hidimba saw the Pandavas sleeping in his forest, he decided to eat them. He made the mistake of sending his sister [Hidimbi](#) to reconnoiter the situation, and the damsel fell in love with the handsome Bhima, whom she warned of the danger. Infuriated, Hidimba declared himself ready to kill not only the Pandavas but also his sister, but he was thwarted by the heroism of Bhima, who defeated and killed him in a duel.

Hidimbi - the sister of Hidimba

[Ghatotkacha](#), was the son of Bhima and Hidimbi. His name refers to his round bald head with *ghata* meaning pot and *utkacha* meaning head in Sanskrit.

Ghatotkacha, when he was young, lived with his mother Hidimbi, when one day he had a fight with [Abhimanyu](#), his cousin, without knowing that Abhimanyu was Arjuna's son.

Ghatotkacha is considered to be a loyal and humble figure. He made himself and his followers available to his father Bhima at any time; all Bhima had to do was to think of him and he would appear. Like his father, Ghatotkacha primarily fought with the mace.

His wife was [Ahilawati](#) and his son was [Barbarika](#).

In the Mahabharata, Ghatotkacha was summoned by Bhima to fight on the Pandava side in the [Kurukshetra War](#). Invoking his magical powers, he wrought great havoc in the Kaurava army. In particular after the death of [Jayadratha](#), when the battle continued on past sunset, his powers were at their most effective (at night).

At this point in the battle, the Kaurava leader [Duryodhana](#) appealed to his best fighter, [Karna](#), to kill Ghatotkacha as the whole Kaurava army was coming close to annihilation due to his ceaseless strikes from the air. Karna possessed a divine weapon, Shakti, granted by the god Indra. It could be used only once, and Karna had been saving it to use on his arch-enemy, the best Pandava fighter, Arjuna.

Unable to refuse Duryodhana, Karna used the Shakti against Ghatotkacha, killing him. This is considered to be the turning point of the war. After his death, the Pandava counselor Krishna smiled, as he considered the war to



have been won for the Pandavas now that Karna no longer had a divine weapon to use in fighting Arjuna.

There is a temple in [Manali, Himachal Pradesh](#), for Ghatotkacha near the [Hidimba Devi Temple](#).

**Bakasur** was a cannibalistic forest-dwelling Rakshasa who terrorized the nearby human population by forcing them to take turns making him regular deliveries of food, including human victims. Unfortunately for Bakasur, the [Pandavas](#) travelled into the area and took up residence with a local [Brahmin](#) whose turn had come up to make the delivery. As the [Brahmin](#) and his family debated which one of them would have to be sacrificed, the rugged Bhima volunteered to take care of the matter. Bhima went into the forest with the food delivery (consuming it on the way to annoy Bakasur) and engaged Bakasur in a ferocious wrestling match, which ended with Bhima breaking his opponent's back. The human townspeople were amazed and grateful, and the local Rakshasas begged for mercy, which Bhima granted them on the condition that they give up cannibalism. The Rakshasas agreed to the proposal, and soon acquired a reputation for being peaceful towards humans. (Book I: Adi Parva, Sections 159-166.)

[Kirmira](#), the brother of Bakasur, was a cannibal and master illusionist. He haunted the wood of Kamyaka, dining on human travellers. Like his brother before him, Kirmira made the mistake of fighting the Pandav hero [Bhim](#), who killed him with his bare hands (Book III: Varna Parva, Section 11).

**Jatasur** was a cunning Rakshas who, disguised as a [Brahmin](#), attempted to steal the [Pandavas'](#) weapons and to ravish their wife [Draupadi](#). Bhima arrived in time to intervene, and killed Jatasur in a duel. (Book III: Varna Parva, Section 156). Jatasur's son was Alamvush, who fought on the side of the [Kauravas](#) at [Kurukshetra](#).

Karna Attacks Ghatotkacha

Rakshasas heroes fought on both sides in the Kurukshetra war.

[Ghatotkacha](#), a hero fighting on the side of the Pandavas, was the son of Bhima and the Rakshasa Hidimbi, the sister of a being slain by Bhima. After performing many heroic deeds on the battlefield and fighting numerous duels with other great warriors (including the Rakshasa Alamvusha, the elephant-riding king [Bhagadatta](#), and [Aswatthaman](#), the son of [Drona](#)), Ghatotkacha was himself slain by the human hero [Karna](#). In order to defeat Ghatotkacha, Karna found himself compelled to use a one-time secret weapon that he had been intending to reserve

for use against his bitter rival [Arjuna](#). When [Arjuna](#) defeated [Karna](#) in battle, it was in no small part because Karna had already expended his secret weapon. (Book VII: Drona Parva, Section 179.)

Alamvusha was a Rakshasa skilled at fighting with both conventional weapons and the powers of illusion. According to the Mahabharata, he fought on the side of the [Kauravas](#). [Arjuna](#) defeated him in a duel (Book VII: Drona Parva, Section 167), as did Arjuna's son [Abhimanyu](#) (Book VI: Bhishma Parva, Section 101–102). However, Alamvusha was able to kill [Iravan](#), Arjuna's son by a [Nāga](#) princess [Ulupi](#), when the Rakshasa used his powers of illusion to take on the form of [Garuda](#). Alamvusha was also defeated by [Bhima](#) (Book VII: Drona Parva, Section 107), and he was slain by above-mentioned Rakshasa Ghatotkacha (Book VII: Drona Parva, Section 108).

# Dasyu, Sunu, Pisaca and Raksasas in Vedic Particle Physics

K.C. Sharma writes:

The God Indra, who has the Vajra weapon, (thunderbolt) with him always, acquired the famous name of Maghava during this period of making the welfare of human beings, and getting more fame, whence he acquired a second name of Sunu, in reality for those persons who pray to him to kill the harmful rascals, the Dasyus.

These Dasyu particles are those which prevent the Na and Ka particles from feeding the structures of other developing particles in the next succeeding Lokas (atomic shells). Hence the system of growth and life of the further growing particles of the nucleus are damaged in this way. For this reason, those particles are given the name Dasyu, which resist the particles of their bodies by the force of the hyper cycle of the structure of their bodies, making them bigger and bigger, while damaging the growth of other particles.

For example, we can see this process in the disease of cancer which develops in the human body. Normal cells in the body, which develop cancer, go on increasing in an abnormal way, killing other cells. So these cells, which are under the effect of cancer, start behaving just like the Dasyu.

The same occurs with nuclear particles, which exist in the separate dimensional spaces, feeding one another by the released content of their regular bodies. The god Indra or the Ka particle has the capacity to moderate such particles by his Vajra weapon, by breaking the cycle of that rascal particle and release the particles of his body to feed the particles of the next Lokas. Religious persons pray to Indra for security and safety, so that Indra may be accelerated by the force of their Manaha to disintegrate the energy of hyper circles of such Dasyu particles, to make them normal, and may save them from abnormal growth of the sub – atomic particles in their bodies, which may cause fatal disease.

This function becomes true in the growth of sub – atomic particles because the Ka Particle is the fundamental basic mass particle which becomes the

monad of all other particles to erect their particular structures of their regular bodies.

The word Maghava means the particle which has a wealth of physical mass of matter. Magha means wealth of physical mass of matter, and Va means with that. Hence the God Indra is supposed to have all types of wealth of physical mass of matter, because his body is made by the ten basic mass particles, which become the fundamental building block of every structure of every physical body.

The word Sunu means "son" in Sanskrit. This Ka Particle can obey the orders of the function of mind, ie, Manaha of the person. So he works as an obedient son. That is why religious people who pray give him the name of Sunu, to insure their safety.

## **RG 1 – 133 – 5**

पि॒शङ्ग॑भृ॒ष्टि॑म॒म्भृ॑णं पि॒शाचि॑मिन्द्र॒ सं मृ॑ण । सर्व॑ रक्षो॒ नि ब॑र्हय

Oh God Indra! You kill the big Pisaca up to perfect death, which is becoming red with anger. You vanish all the Raksasas completely. You completely vanish those particles, which create decay in the normal system of growth of the particles, creating hindrance in their system of particle growth, making them abnormal. When a hindrance is created, then the particle vibrates at high frequency, due to which its temperature rises and its color turns to red.

The God Indra has the capacity to convert the abnormal system of growth into a normal system of growth by killing abnormal particles and removing hindrances to normal growth. So he is prayed to, to vanquish completely the whole group of all these Raksasas, ie, the abnormal growing particles inside the atomic nucleus.

How does the God Indra mend the abnormal functions fo the other big particles to make them normal? This is told in the next mantra:

## RG 1 – 132 – 3

तत्तु प्रयः प्रलथा ते शुशुक्रनं यस्मिन्यज्ञे वारमकृण्वत् क्षयमृतस्य वारसि क्षयम् ।  
वि तद्वौचेरधं द्वितान्तः पश्यन्ति रुश्मिभिः । स घां विदे अन्विन्द्रो गृवेषणो बन्धुक्षिन्द्रो गृवेषणः ॥ 3 ॥

Oh God Indra! This brightening and shining food content you provide to other particles, of the physical mass of matter for the development and maintenance of their structures is the content of mass of your own regular body. Your ancestor, two synthesized H7 Hyper Circles inside the H10 Hyper Circle of RTA flow inside the ten channels of your regular body, have stopped the decay process in their functions.

In the same way, you have stopped the decay process in the bigger particles, to make them normal in their system of growth and in the maintenance of their lives. So the pair of H7 Hyper Circles united in one set of H10, is said to stop this function of decay which is seen in your interior by the rays of Arnava flow in ten thin channels of the ten – fingered structure of the axes of your domain structure.

This God Indra is known as desiring to develop bigger particles of physical mass of matter by the content of his own body, and further desires that these particles, which are related to his body as a monad, may develop other particles by their synthetic monads.

## RG 1 – 132 – 4

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरप ब्रजमिन्द्र शिक्षन्नप ब्रजम् ।  
ऐभ्यः समान्या दिशास्मभ्यं जेषि योत्सि च । सुन्वद्भ्यो रन्धया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥ 4 ॥

Oh God Indra! Now at this stage of function of transition of your regular body, from the particle of one type of multi – dimensional Loka space to the particle of another type of dimensional Loka space, made by the process of Yajna Angira Rishi. You have opened the separate spaces of the orbits of the concerned developed transited particles of the fluid state of matter, making their proper distribution of placement according to their respective functions.

You won your battle by making the normal position of these particles for us in reality. Further, you fight for those particles, which release the content of their own bodies to feed the other successive particles in the normal way for their compensation of decay. You control every particle which fails to obey some particular rule of its function. Underlining functions become furious with anger. In reality, you control those particles.

This statement shows that the dimensional space of every orbit of the respective Loka of a particle has two types of portions. In the first portion, the transited particles make the underlined functions, with which the God Indra fights, to control them and make well – defined functions. After coming under

Indra's control, these particles come into the second portion of that space where they start to make well – defined functions. The content of the particle which continues to make underlined functions gets angry, then transits to another space, where it repeats the same function. Thus, in the process of transition of particles from space to space, the process of the Yajna of Angira Rishi operates, and certain related particles are generated. In this way, the God Indra wisely distributes particles systematically in the Bhuhu, Bhuvaha and Suvaha Lokas.

## RG 1 – 164 – 50

य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्तानि॒ धर्मा॑णि प्रथ॒मान्या॑सन्  
ते ह॒ नाकं॑ महि॒मानः॑ सचन्त॒ यत्र॒ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः

By performing the Yajna of his own development by feeding the content, with its function of the previous Yajna, of the development of the previous god, all the gods acquired the accumulation of those properties which existed in their previous gods, developed by earlier Yajnas. These gods show their importance in their proper places, inside their respective individual Suvarga Loka, got the required targets of their previously fixed properties.

This mantra continues the previous mantra, RG 1 – 164 – 49. The structure of the Goddess Sarasvati donates all sorts of gems and all types of wealth, with all types of properties. By her RTA current, Sarasvati creates all those things suitable for adoption by creatures or by humanity. The particular shapes of required structures of particular Devas formations, with their particular properties, are attained through special efforts, through the Yajna of the creation of the Universe. When the RTA current flow of Sarasvati moves forward, getting the Samalkalpas seeds for the creation of semen of God Vishnu, and transmitting the waves of RTA by its radiating and vibrating Ksirasa, that RTA flow makes efforts to change its own flow to produce the required structure of the required Deva at the final wave step of its flow. This process is called a Yajna, and a particular Deva is called by the name which indicates the properties of its functions.

# Conclusion

This paper has given the descriptions and sources of the names of malevolent gods from Vedic Literature, as well as the primary sources which describe these gods. Then, the paper has given Sharma's explanation in Vedic Particle Physics about how these gods, as sub – atomic particles, cause cancer in the atomic nucleus.

At this point, more research is needed to correlate these malevolent sub – atomic particles in western nuclear physics. It may well prove the case that western nuclear physics has not yet identified these particles. If that is the case, then the descriptions of these particles given in this paper and in the original sources should provide helpful clues to assist in the search for these cancer – causing sub – atomic particles.

Dasyu, Sunu, Pisaca and Raksasas, then, are the target sub – atomic particles which cause cancer, and other diseases. An earlier paper by this author, about the Higgs Boson and the Ani Papyrus, mentions Muons, which may cause disease, or birth defects. This is known by western science, and Vedic Literature validates that finding, as it did some 13,000 years ago. Future research by this author will attempt to identify the four types of particles which cause harm at the nuclear level.

# Bibliography

Wikipedia

Vedic Particle Physics, K.C. Sharma, Delhi, 2009.

Rig Veda



# Appendix I

## List of Raksasas

[Bhasmasura](#)

[Ghatotkacha](#)

[Hidimba](#)

[Hidimbi](#)

[Indrajit](#)

[Khara \(Mythology\)](#)

[Kumbhakarna](#)

[Maricha](#)

[Mahishasura](#)

[Prahasta](#)

[Rava](#)

[Soorapadam](#)

[Subahu](#)

[Tataka](#)

[Vibhishana](#)

[Viradh](#)

[Vatapi](#)

[Raktabija](#)

[Shukra](#), the guru of [Rakshasas](#) and [Asuras](#)

[Jalandhara](#)

[Narakasura](#)

[Rahu](#)

[Raktabija](#)

The author may be contacted at

jaq2013 at outlook dot com

# Dedication



**Some men look at things as they are, and ask, “Why?”**

**I see things that never have been, and ask, “Why not”**

**So let us dedicate ourselves to what the Greeks wrote so long ago:**

**To tame the savageness of man and make gentle the life of this world.**

**Robert Francis Kennedy**