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Editorial

Tanma`trology - Needs Research

It has been a mystery how human beings consciously perceive the vibrations or waves coming from physical objects. *Sa`nkhyā* philosophy throws some light in this regard. According to *Sa`nkhyā* philosophy, given by Maharshi Kapil, tanma`tras are subtle producers of physical matter. They allow perception of physical objects by sensory organs and the mind. This tanma`tra concept was updated by Shrii P.R. Sarkar¹.

Tanma`trology is the study of tanma`tras - the five subtle elements, potentials in Indian philosophy. These five energy bridge the gap between the cosmic senses and the physical elements of the Universe². Tanma`tras stems from the two Sanskrit roots- tat means "that" ma`tra means "minutest quantity". Hence the term *tanma`tra* denotes a microscopic fraction of "that" (of "that bhu`ta")¹. Literary *tanma`tra* means 'only that' or 'nearly that'. It refers to the pure subtle essence of perception even before it can be concretely experienced through the sensory organs<sup>3</sup>. In Vedic, and Post Vedic philosophical systems, such as the *Sa`nkhyā* system, tanma`tras play a central role in explaining the creation of world and human perception. Tanma`tras are the fundamental sensory perception of humans. The five tanma`tras correspond to the five senses: hearing, touch, sight, taste and smell. Each tanma`tra is also associated with the specific element- maha`bhu`t.

Prabhat Ranjan Sarkar- the highly intellectual and spiritual personality of the last century describes tanma`tras as "sensible or super sensible inferences or generic essences". In fact, these tanma`tras or inferential waves emanated from the physical bodies are the "missing links" in the phenomenon of perception. Tanma`tras originate from clashes within or between the five fundamental factors and flow through the sensory gateways of the organs, the sensory nerves and internal secretions to appropriate points in the nerve and make contact with the *citta* of the mind. Those simulative appropriate waves bring the *citta* into contact with external objects such as sound, touch, form, taste and smell⁴.

Cosmic circle or *Brahma cakra* as per the philosophy of P. R. Sarkar is but a cosmic dance in which every created object, under the magic spell of the Cosmos, is moving in proper harmony and rhythm. In other words, it may be said that an object or objectivity is nothing but a wave motion in the body of the Cosmos. Life therefore, consists only of an ocean of waves¹. All essential elements from ethereal to the solid are in an eternal flow. The very existence of bhu`t attva is just a pattern of waves, a microscopic fraction of waves in a collective form by the sensory-organs-cum *citta*. These microscopic fractions carried through waves are called tanma`tra. Hence, tanma`tras are nothing but the waves produced by the objects concerned as a result of reflection of the subtler bhu`ta on the cruder one. When an object permits the passage

of waves, it does not come within the scope of sensory nerves but when the waves do not get such a passage, that is, it is reflected back, there is perception of its existence by our sensory nerves¹.

Tanma`tras are "purely psychic". According to Sarkar, tanma`tras which are subtler than physical matter and sensory organs but cruder than the mental plate or *Citta*, easily pass at appropriate point from body to mind or from mind to body. The seat of tanma`tras is in the *Citta* (mental plate) and so the *Citta* is superior to the tanma`tras. The entire functional faculty of material comprehension of the *Citta* and *Aham`tattva* ("I do") is dependent on the *Mahattattva*, (the unit I feeling), so the *mahattattva* is superior to both the *Citta* and *Aham`tattva*⁵.

The Universe is composed of five fundamental factors - solid, liquid, luminous, aerial and ethereal factors with their respective inferences or tanma`tras. It is a collection of innumerable inferential vibrations. Without tanma`tras, the Universe would be a point having a position but no magnitude. The *bhu`tas* are recognized by their corresponding tanma`tras. All that is comprehensible and graspable in this world is but a vibrational play. Tanma`tras are creating vibrations in our nerves by coming in contact with the gates of sensory and motor organs, so our mind being also similarly vibrated by these vibrations or waves, goes on transmitting the *Citta* in to the same form of these waves. In the brain, the unit *Citta* takes the form of the vibration and ego (*Aham`tattva*) feels that it is perceiving its object¹.

The science of spirituality is in fact the ultimate science. Where physical science ends, spiritual science begins. The great personality like *Ta`ra`k Brahma* can have the capacity to play with tanmatras. Shrii Shrii A`nandamurti ji has practically demonstrated the application of tanma`tras. For example, if tanma`tras are blocked/hindered or not coming in contact with the *Citta* through afferent pathways, the person will not be able to see the object, in spite of its physical presence. On the other hand, if tanma`tras are shifted to some other place from its original position, then they will be perceived at that place. For example, if sound tanma`tras are taken up from the kiirtan place and shifted to some other remote place, they will be audible at that place and give a sense of kiirtan at that place. These all are possible in spiritual science but for physical science, it needs objective assessment.

In the field of tanma`trology, Richard Gauthier's work presented in this issue of Bomrim is worth appreciable. This paper presents a unified tanma`tra based framework – Tanma`tron Field Theory which offers theoretical resolutions of thirteen fundamental consciousness enigmas and six Quantum enigmas. However, it needs further experimental confirmation.

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--Editors

Explaining Qualia and Quantum Wave Collapse with Tanmatron Field Theory: A Dual-Aspect Research Program Unifying Consciousness Science and Quantum Foundations

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Abstract

The subjective-objective divide remains a central bottleneck across contemporary physics, neurobiology, and consciousness research. Mainstream physicalism relies on a bottom-up reductionism that treats consciousness as an emergent epiphenomenon, while alternative dualisms frequently succumb to the combination problem. This paper introduces to Western science and philosophy Prabhat Ranjan Sarkar's fundamental concept of tanmatra, a Sanskrit word originally from ancient Samkhya philosophy. Sarkar's tanmatra is a sensory inference or generic essence associated with physical vibrations, such as redness associated with certain photon frequencies. Emitted from physical matter, tanmatras travel through sensory organs and nerves to produce subjective sensory qualia in minds, opening a new approach to consciousness research. To develop this concept mathematically for consciousness and quantum research, the paper then introduces Tanmatron Field Theory (TFT) as a proposed dual-aspect research program that extends standard Quantum Field Theory (QFT) by coupling physical fields to a five-dimensional Tanmatric State Vector $\Phi_{\text{Tanmatric}}$. Based on the consciousness cosmology of P. R. Sarkar (Ananda Sutram), TFT formalizes the Law of Attributional Capacity as a constant scalar invariant conservation law ($\sum I_n = C_{\text{Total}} = 100$). Using the observed invariant relationship between physical vibrational frequency and subjective quality, the principle of Physical Phase-Locking establishes how subjective qualities are deterministically bound to physical wave dynamics.

Rather than relying on probabilistic frameworks to identify tanmatric gateways from sensory nerves to the mind, TFT defines biological Appropriative Points (A-points) as deterministic spatial boundary conditions located at anatomical "geographical dead ends" in the primary sensory cortex (Layer IV of V1, Heschl's Gyrus). At these terminal coordinates, TFT proposes that the physical signal uncouples, and its quantitative energy is conserved within a total dual-aspect Lagrangian system as mental tanmatras project onto and vibrate the mental plate (Citta), observed by the Ahm as qualitative experiences (qualia) and physical objects.

By replacing bottom-up fragmentation with a top-down field interaction hypothesis, this paper presents a unified tanmatra-based framework offering novel resolutions of thirteen foundational consciousness (1-13) enigmas and six quantum (14-19) enigmas: 1) Descartes' Mind-Body problem, 2) Chalmers' 'Hard Problem', 3) Locke's Inverted Spectrum, 4) Searle's Chinese Room, 5) Jackson's 'Mary's Room', 6) Nagel's Bat's Perception anomaly, 7) Direct vs. Indirect Realism, 8) the Binding Problem, 9) AI Consciousness, 10) Block's Absent Qualia Enigma, 11) the Evolutionary Enigma of consciousness, 12) Panpsychism's Combination Problem, 13) Non-Local Awareness during flatline events (NDEs/Anesthesia), 14) the Double-Slit Experiment, 15) the Copenhagen Measurement Problem, 16) the Schrödinger's Cat Enigma, 17) the Many-Worlds Interpretation (MWI) exclusion, 18) the Einstein-Podolsky-Rosen (EPR) Paradox / Bell's Theorem, and 19) Misra and Sudarshan's Quantum Zeno Effect Paradox. We demonstrate that the six quantum resolutions form a complete foundational set that subsumes secondary quantum paradoxes such as Wigner's Friend and the Delayed-Choice Quantum Eraser.

Finally, we outline an empirical research program to search for A-points—utilizing volatile anesthetic interdiction at primary cortical gateways—and propose Eco-Phenomenological Virtual Reality (VR) applications to test TFT and explore its potential for validating P. R. Sarkar's Neohumanism (supporting the existential value as well as the utility value of all living beings and the inanimate world).

Keywords: Tanmatron Field Theory, Consciousness Studies, Mind-Matter Relation, Unified Field Theory, Philosophy of Mind, Dual-Aspect Monism, EPR Paradox, Quantum Measurement Problem, Neohumanism

1. Introduction and Background: The Historical Fracture

1.1 The Historical Fracture

The separation of mind and matter is an artifact of Western scientific methodology rather than an inherent feature of nature. To construct a predictable, mechanical model of the universe, early natural philosophers stripped physical matter of its felt, experiential qualities. Over centuries, this temporary methodological omission was mistaken for an ontological reality, leaving modern science with a fractured cosmos: an objective world of blind quantities and a subjective world of isolated, unexplainable qualities.

1.2 The Failure of Bottom-Up Reductionism

This foundational fracture forces contemporary physicalism to attempt an impossible feat: generating qualitative experience (the smell of a rose, the deep blue of the sky) from purely quantitative interactions of non-conscious particles. Conversely, standard dualisms fail to provide a rigorous, bidirectional mechanism showing how a non-physical mind can interact with physical tissue without violating energy conservation. Gauthier's Tanmatron Field Theory^{1,2} (TFT) addresses this impasse by proposing a unified framework in which mind and matter are co-equal, dual-aspect expressions of a singular underlying field sheet. By integrating P. R. Sarkar's *Ananda Sutram*³ concept of *tanmatras* (sensory inferences) with quantum field concepts, the experiential and physical aspects of reality are formally linked.

1.3 The Exile of Quality

The dualistic fracture began in the 5th Century BCE with ancient Greek atomism. Democritus asserted: *"By convention sweet is sweet, bitter is bitter, hot is hot, cold is cold, color is color; but in reality there are only atoms and the void"* [Fragment 9]. By declaring sensory experiences to be subjective artifacts generated when external atoms collide with sense organs, Democritus established a lasting precedent: physical science deals exclusively with objective, measurable quantities, while sensory qualities are exiled to the observer's mind.

1.4 The Mathematical Split

During the 17th-century scientific revolution, Galileo Galilei⁴ codified this split into the engine of empirical science, stating that the "Book of Nature" is written in the language of mathematics. For physics to achieve mathematical precision, it systematically excluded subjective sensations. Galileo posited that properties like shape, number, and motion remain stable without an observer, whereas smells, tastes, and colors reside within sensing consciousness.

René Descartes⁵ then formalized this split into a metaphysical dualism, dividing reality into two mutually exclusive substances:

- **Res Extensa (Extended Substance):** The physical world characterized by mass, extension, and spatial dimensions, governed by deterministic mechanical laws.
- **Res Cogitans (Thinking Substance):** The unextended, non-spatial mind where qualitative experiences, intentions, and raw qualia reside.

While this division allowed physical sciences to flourish, it created an explanatory vacuum: if matter is defined as devoid of subjective qualities, a physical brain can never logically generate or interact with conscious experience.

1.5 The Empirical Deadlock

As empiricism gained prominence, philosophers wrestled with the immediate epistemological consequence of the Cartesian split: how can we know an external physical world if our conscious minds only directly encounter internal sensations?

John Locke⁶ attempted to standardize the Galilean split by dividing material properties into Primary Qualities (size, shape, motion—objective and mind-independent) and Secondary Qualities (color, sound, taste—latent powers in the object to produce sensations in the observer). George Berkeley⁷ recognized a fatal flaw in Locke's formulation: it is impossible to perceive an object's primary qualities without simultaneously perceiving its secondary qualities. Primary and secondary qualities are ontologically inseparable. Because everything we experience is mediated by mind, Berkeley collapsed the physical world entirely, asserting *esse est percipi* ("to be is to be perceived.")

Rather than resolving the fracture, Berkeley's subjective idealism simply inverted it. Both physical reductionism and absolute mentalism fail because they view quantities and qualities as separate substances rather than co-dependent, dual-aspect expressions of a singular underlying cosmic order mediated by *tanmatras*, as described by P. R. Sarkar.

1.6 The Modern Impasse: Physicalism vs. Panpsychism

Mainstream science operates under the physicalist paradigm, attempting to explain consciousness as an emergent property of complex physical wiring. Despite advancements in neuroimaging, physicalism remains bottlenecked as Chalmers' "Hard Problem" of consciousness⁸: no amount of quantitative rearranging of physical matter can logically explain why or how structural mechanisms give rise to internal qualitative experience. Physicalism maps functional and behavioral correlates (the "easy problems") but leaves an unbridged explanatory gap.

To bypass this failure, contemporary panpsychism suggests that consciousness is a fundamental, ubiquitous feature of the universe, meaning elementary particles possess primitive mental attributes. However, constitutive panpsychism suffers from the Combination Problem: if subatomic particles possess isolated micro-conscious perspectives, how do billions of these independent micro-experiences cleanly merge to form a single, macro-coherent conscious human self? Without an overarching field mechanism, panpsychism fragments into disconnected subatomic viewpoints.

1.7 Contemporary Quantum Biology: The Limits of Orch-OR

The most prominent scientific framework attempting to locate consciousness within physics is the Orchestrated Objective Reduction (Orch-OR) theory of Hameroff and Penrose⁹. Orch-OR posits that consciousness emerges from quantum computations occurring within neuronal microtubules, where quantum superpositions of tubulin states collapse upon reaching a gravitational self-energy threshold ($E=\hbar/t$).

While Orch-OR advances quantum biology, it faces two major limitations:

1. **Biological Isolation and Decoherence:** Orch-OR confines consciousness to specialized biological structures, treating the rest of the universe as mechanical until life evolves. Furthermore, biological brains are warm and wet, leading standard quantum mechanics to predict rapid thermal decoherence (10^{-13} seconds) that would destroy quantum superpositions before macroscopic orchestration can occur.
2. **The Phenomenal Bonding Problem:** Orch-OR scales down the combination problem rather than solving it. It fails to explain how isolated micro-gravitational collapses across disparate cortical regions cleanly unify into a single macroscopic stream of consciousness without an underlying field substrate.

1.8 The Mirror Image: The 'Hard Problem' of Advaita Monism

While physicalism fails to explain how mindless matter generates mind, classical Advaita Monism flips the paradigm, running into its own mirror-image dilemma. Advaita posits that *Brahman* (Pure, undifferentiated Consciousness) is the sole reality, while the objective physical universe is relegated to *Maya*—an illusion or superimposition (*adhyasa*).

This gives rise to Advaita's Hard Problem: if ultimate reality is non-dual, changeless, and devoid of attributes (*Nirguna*), how and why does it differentiate into concrete physical laws, mathematical constants, and distinct individual minds? By dismissing physical matter as an ontological illusion (*vivartavada*), Advaita struggles to provide a predictive, testable account of material causality.

Physicalism and absolute idealism leave science at an impasse: physicalism treats quality as an accidental epiphenomenon of quantitative systems, while absolute idealism treats quantity as an illusion of a qualitative system. A unified research program must treat the mathematical rigor of physical fields and the qualitative architecture of sensory experience as co-equal, dual-aspect expressions of a single underlying continuum.

2. The 19 Consciousness and Quantum Enigmas

To demonstrate the scope of this research program, we outline nineteen foundational enigmas across the philosophy of consciousness and quantum foundations that stymie physicalist and traditional dualist frameworks:

1. **Descartes' Mind-Body Interaction Problem:** How an unextended, non-spatial mind bidirectionally interacts with extended neural tissue without violating conservation laws.

2. **Chalmers' "Hard Problem" of Consciousness:** Why objective neurobiological processes give rise to internal, felt, qualitative subjective experiences.
3. **Locke's Inverted Spectrum:** Whether two individuals with identical brain states could experience completely inverted qualia (e.g., one seeing red where another sees blue).
4. **Searle's Chinese Room¹⁰ Argument:** The demonstration that quantitative syntactic symbol manipulation cannot generate semantic understanding or conscious awareness.
5. **Jackson's 'Mary's Room'¹¹ Knowledge Argument:** Whether a neuroscientist with complete physical knowledge of vision gains new knowledge when experiencing color for the first time.
6. **Nagel's Bat Perception¹² Anomaly:** The epistemological barrier preventing an external observer from mapping the intrinsic qualitative nature of a foreign sensory paradigm.
7. **Direct vs. Indirect Realism:** The divide between whether the mind directly encounters the external world or interacts with internal neural simulations.
8. **The Neurophysiological Binding Problem:** How the brain unifies spatially distributed sensory streams (shape, color, sound, motion) into a cohesive perceptual event.
9. **The Challenge of AI Consciousness:** Determining whether complex silicon neural networks achieve authentic inner sentience or remain non-conscious symbol shufflers.
10. **Block's Absent Qualia¹³ / Philosophical Zombies Enigma:** The theoretical possibility of a functional, behavioral duplicate of a human that lacks inner qualitative awareness.
11. **The Evolutionary Enigma of Consciousness:** Why subjective awareness evolved if deterministic physical neural circuits can process information and execute survival behaviors automatically.
12. **Panpsychism's Combination Problem:** How independent micro-experiences of subatomic particles join to form a unified macroscopic human ego.
13. **Non-Local Awareness during Flatline Events:** Clinical reports of structured conscious awareness during deep anesthesia or near-death experiences (NDEs) with flatline EEGs.
14. **The Double-Slit Experiment & Wave-Particle Duality:** How physical measurement causes continuous wave interference to vanish into localized particle hits without invoking mystical observer intervention.
15. **The Copenhagen Measurement Problem:** The lack of a physical mechanism defining what triggers wavefunction collapse versus continuous Schrödinger evolution.
16. **The Schrödinger's Cat Enigma:** The paradox of scaling quantum superpositions to macroscopic objects (living vs. dead cat states).

17. **The Many-Worlds Interpretation (MWI) Exclusion:** The mathematical and thermodynamic implausibility of the universe branching into infinite parallel physical spacetimes at every decision point.
18. **The Einstein-Podolsky-Rosen (EPR) Paradox & Bell's Theorem¹⁴:** How entangled particles maintain instantaneous coordination across arbitrary spatial distances without violating Special Relativity or sending sub-luminal signals.
19. **The Misra and Sudarshan Quantum Zeno Effect¹⁵:** The mechanism by which high-frequency measurement pulses suppress quantum state transitions ("freezing" evolution) without introducing destructive thermal noise.

3. Metaphysical Foundation: Sarkar's Cosmic Architecture

To address these bottlenecks, TFT adopts the cosmological framework of philosopher Prabhat Ranjan Sarkar's *Brahma Chakra* (Cosmic Cycle), articulated in *Ananda Sutram* (1962).

Sutra 1-1 (*Śivashaktyātmakam Brahma*) establishes that ultimate reality, *Brahma* (Supreme Consciousness), is the inseparable unity of *Shiva* (the Cognitive Principle) and *Shakti* (the Operative Principle). Sutra 1-2 (*Śaktiḥ Sā Śivasya Śaktiḥ*) states that *Shakti* is the creative power subsidiary to *Shiva*, so that mental and material expressions result from Consciousness qualifying a portion of Itself.

Cosmic evolutionary flow comprises two consecutive movements: *Saincara* (top-down qualification and condensation of Supreme Consciousness into the Cosmic Mind and the physical universe) and *Pratisaincara* (bottom-up evolution of living physical bodies with minds that eventually merge back into Supreme Consciousness). During *Saincara*, under the qualifying influence of *Shakti's* principles (*gunas*: sentient, mutative, static), Supreme Consciousness condenses into three concentric layers of Cosmic Mind:

1. **Cosmic Mahat (Cosmic Existential Feeling):** Pure Cosmic 'I exist' awareness.
2. **Cosmic Aham (Cosmic Doer/Ego):** Active Cosmic 'I do' awareness and volition.
3. **Cosmic Citta (Cosmic Mental Plate):** The densest mental layer, producing the physical universe as the Cosmic Mind's thought projection.

As condensation continues, *Cosmic Citta* solidifies into the five fundamental physical factors (*bhutas*): Ethereal (*Akasha*), Aerial (*Vayu*), Luminous (*Agni*), Liquid (*Japa*), and Solid (*Ksiti*). Thus, the physical universe is a condensed expression within the Cosmic Mind (Fig. 1).

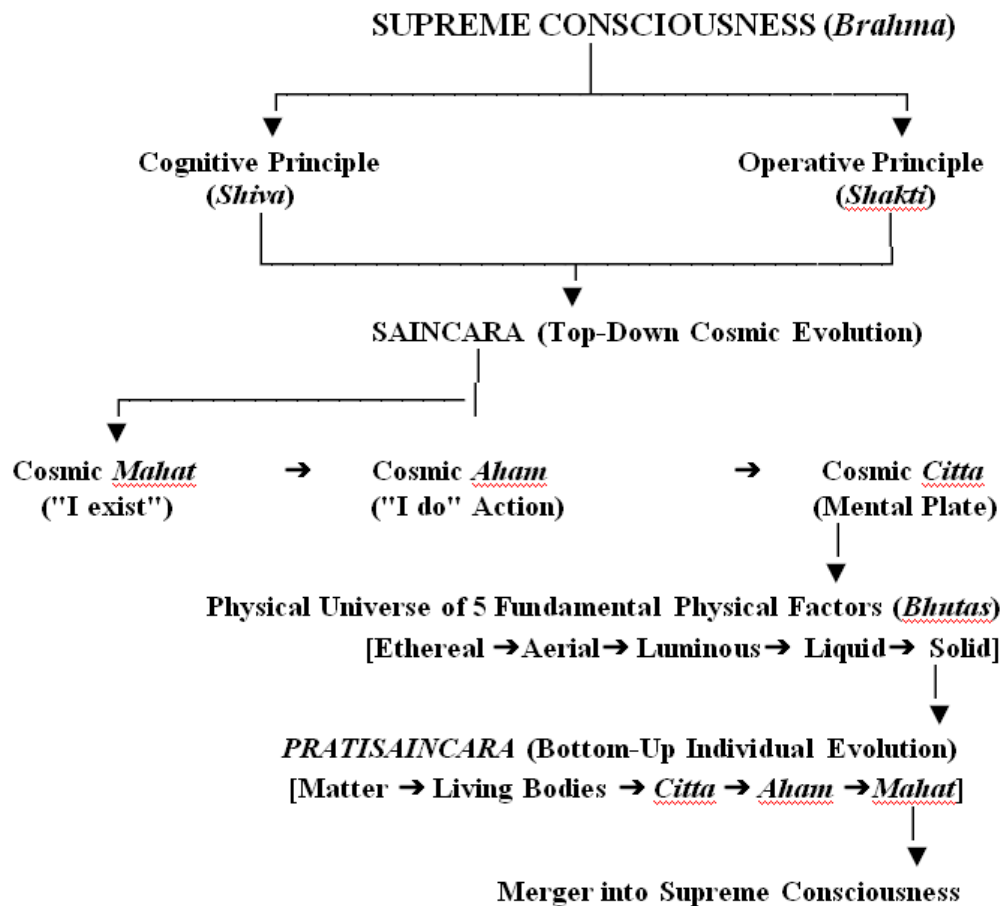


Figure 1: Cosmic Cycle in the philosophy of Prabhat Ranjan Sarkar in *Ananda Sutram*

3.1 Individual Consciousness and Mind Architecture

Mirroring the macrocosm, the individual human mind consists of three concentric layers: individual *Mahat*, individual *Aham*, and individual *Citta*. The mind is illuminated by the top-down reflected Individual Consciousness (*Atman*), the reflection of Supreme Consciousness (*Purusha*) upon the individual mental mind.

Within this architecture, memory is bifurcated into two systems:

1. **Cerebral Memories (Physical Storage):** Data recorded within physical biological neural networks, acting as classical loops that simulate encountered frequencies.
2. **Extracerebral Memories (Samskaric Storage):** Stored as reactive potentials (*samskaras*) within the *Citta*, existing independently of neural tissue and surviving physical brain dissolution.

4. *Tanmatras* and the Tanmatron Concept: The Anatomy of Perception

Sarkar defines *tanmatras* as sensory inferences, inferential waves, or generic essences emitted from the five fundamental physical factors. They pass through the sense organs and

sensory nerves into the mind, where they produce sensory qualia. Gauthier^{1,2} formalized this concept into Tanmatron Field Theory (TFT).

The fundamental unit of this framework is the tanmatron—defined as a dual-aspect quantum entity consisting of a physical vibration coupled to a mental *tanmatra*. The tanmatron does not create sensory qualities out of physical vibrations; it acts as a universal conduit for sensory essences via vibrations.

When the fundamental physical factors interact, they emanate physical vibrational waves carrying associated *tanmatras* (e.g., a photon carries the *tanmatra* for a specific color hue locked to the photon's specific vibrational frequency). These dual-aspect tanmatrons travel through space and enter biological sensory organs, propagating along the nervous system via sympathetic waves towards "appropriative points" (A-points). At these terminal coordinates, the tanmatron uncouples: its physical energy is conserved within the system, while its mental *tanmatra* creates vibrations in the mental plate (*Citta*). These vibrations are experienced by the ego (*Aham*) as qualia under the illumination of the *Atman* (Figure 2).

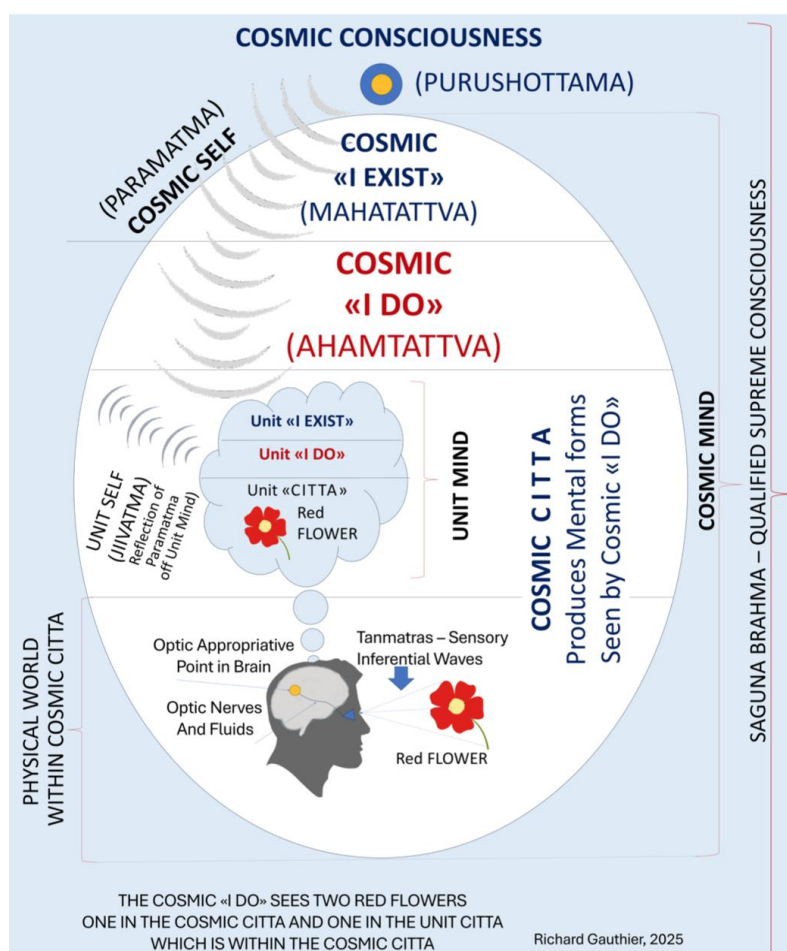


Figure 2. Physical object (red flower) composed of five fundamental physical factors → *tanmatras* emanated → eye/sensory nerves → cortical A-point gateway to mind → *tanmatras* project onto the mind's unit *citta* (mental plate) → tanmatric vibrations in mental plate observed as red flower by *aham* (ego or "I do" feeling) in the presence of *mahat* ("I exist" feeling), *Atman* (unit self), and *Paramatman* (Cosmic Self or Cosmic Consciousness).

4.1 Bypassing the Combination Problem

This top-down mechanism bypasses panpsychism's combination problem. Panpsychism attempts a bottom-up assembly of independent micro-consciousnesses. TFT operates in reverse: Cosmic Field Topology transitions to macroscopic fields, which focus through localized biological gateways (A-points). Biological brains do not generate consciousness; they act as tuned antennas that select, channel, and focus specific frequencies and *tanmatras* of the pre-existing tanmatron field.

5. Theoretical Reinterpretation of the 13 Consciousness Enigmas

Applying Sarkar's philosophy of mind and *tanmatra* logic allows the 13 consciousness paradoxes to be addressed at a conceptual level:

1. **Mind-Body Problem:** Mind and matter are dual-aspect expressions of a single continuum. Physical vibrations carry mental *tanmatras* through physical media to the mental plate to create sensory qualia experienced by the *Aham*, while outgoing *tanmatras* (mental intentions) enter motor nerves at motor A-points.
2. **Chalmers' Hard Problem:** The brain does not manufacture consciousness out of matter; it acts as a transceiver phase-locking onto a pre-existing tanmatron field.
3. **Locke's Inverted Spectrum:** Inverted qualia are ruled out because the relationship between a physical frequency and its mental *tanmatra* with its corresponding color or other sensory modality is fixed within the Mental Plate of the Cosmic Mind.
4. **Searle's Chinese Room:** Semantic understanding requires *tanmatras* linked to a Citta, Aham and Mahat illuminated by consciousness. Silicon architectures process physical signals containing *tanmatras* but lack the receptive mental plate (*Citta*) needed for producing qualitative experience.
5. **Jackson's 'Mary's Room':** Mary lacked the physical frequency range inputs phase-locked to specific colors. Experiencing color via *tanmatras* carried by photons in specific frequency ranges provided new phenomenal field coupling, giving her genuine new knowledge.
6. **Nagel's Bat Anomaly:** A bat's acoustic field contains frequencies outside human biological bandwidths. While humans cannot process these natively, translating those frequencies into human-accessible bands and *tanmatras* via simulated reality devices could provide a relative experience of bat perception.
7. **Direct vs. Indirect Realism:** *Tanmatras* support direct realism: human minds directly interact with the objective dual-aspect cosmic field via tanmatras transmitted through A-points, though external physical objects are themselves thought projections of the Cosmic Mind.
8. **Binding Problem:** Sensory features (sound, touch, color and form, taste and smell) are brought by *tanmatras* through distinct A-points to form vibrational patterns in the *Citta*, which are unified by the multi-sensory processing capacity of the *Aham*.

9. **AI Consciousness:** Silicon networks lack biological A-point gateways and mental layers (*Citta*, *Aham*, *Mahat*), so they cannot transfer *tanmatras* to an individual mind to achieve inner sentience.
10. **Absent Qualia / Zombies:** Because physical vibrations and *tanmatras* are bound together by cosmic laws, identical physical bodies in identical field environments receive identical *tanmatra* inputs. A physical body lacking a mind would be a zombie, having nowhere to register and experience qualia, whereas a physical body with a human mind registers and experiences qualia normally.
11. **Evolutionary Enigma:** Subjective experience exists because cosmically-planned living beings evolved physical receptors and A-point interfaces to channel pre-existing *tanmatras* to produce sensory experiences, allowing living beings to perceive and navigate the physical universe.
12. **Panpsychism's Combination Problem:** During *Pratisaincara*, individual minds evolve bottom-up within the Cosmic Mind as an internal balance of organized physical factors in their bodies produces single-celled life and minds when *cittanu* combine to form *citta*. Later, some *citta* evolves into *aham*, and some *aham* evolves into *mahat*, producing metazoic minds and finally human minds, each with its own *Atman*.
13. **Flatline Non-Local Awareness:** During near-death experiences or deep anesthesia, biological sensory pathways decouple, allowing the individual *Citta* and mind to revert to its baseline field state illuminated by the *Atman*, preserving awareness, mental actions and the sense of existence.

6. Initial Phenomenological Formalism of Tanmatron Field Theory

To provide a framework for mathematical physics, Tanmatron Field Theory (TFT) is formulated as an *initial mathematical phenomenology*—a classically/semiclassically-coupled field model intended to guide future formalization rather than be a fully quantized theory.

6.1 The Five-Dimensional Tanmatriac State Vector

TFT formalizes the five sensory essences (*tanmatras*) into a continuous, complex Five-Dimensional Tanmatriac State Vector:

$$\Phi_{\text{Tanmatriac}}(x^\mu) = [I_{\text{sound}}, I_{\text{touch}}, I_{\text{form}}, I_{\text{taste}}, I_{\text{smell}}]^T$$

where each component $I_n(x^\mu)$ represents the amplitude of a proto-sensory field component at spacetime coordinate x^μ .

6.2 Total Lagrangian Density

TFT expands the standard physical Quantum Field Theory Lagrangian density ($\mathcal{L}_{\text{QFT}}$) to include physical-mental field coupling:

$$\mathcal{L}_{\text{Total}} = \mathcal{L}_{\text{Physical}} + \mathcal{L}_{\text{Tanmatriac}} + \mathcal{L}_{\text{Interaction}}$$

where the interaction term defines the coupling between physical quantum field fluctuations (ϕ) and the subjective state vector:

$$\mathcal{L}_{\text{Interaction}} = \kappa \varphi^2 (\Phi_{\text{Tanmatric}}^\dagger \Phi_{\text{Tanmatric}})$$

6.3 Formalizing the Law of Attributional Capacity

TFT formalizes Sarkar's *Ananda Sutram* (Sutras 1-8 and 1-10) into a strict conservation law. The sum of tanmatric intensities from the physical factors is normalized to an invariant maximum scalar value:

$$n = \sum I_n = I_{\text{sound}} + I_{\text{touch}} + I_{\text{form}} + I_{\text{taste}} + I_{\text{smell}} = C_{\text{Total}} = 100$$

This tracks the qualification of physical factors from the Ethereal factor ($\Phi_{\text{Ether}} = (C_{\text{Total}}, 0, 0, 0, 0)^T$) to the Solid factor ($\Phi_{\text{Solid}} = (I_{\text{sound}}, I_{\text{touch}}, I_{\text{form}}, I_{\text{taste}}, I_{\text{smell}})^T$), keeping cosmic capability perfectly conserved.

6.4 Physical Phase-Locking: Frequency and Quality

The qualitative type of subjective experience is specified by physical frequencies. For example, specific photon frequencies phase-lock onto coordinates within the proto-luminosity (I_{form}) field. When an electromagnetic wave traverses different physical media, its velocity and wavelength change with the refractive index ($n = v/v'$), but its frequency (f) remains invariant. Because perceived quality remains invariant across media, subjective qualia are bound to physical frequency through cosmic phase-locking.

6.5 Empirical Inputs and Coupling Calculations

Subjective field magnitudes (I_n) are mapped using psychophysical frameworks like Stevens' Power Law:

$$I_n = k S^\Psi = k (\varphi^2)^\Psi$$

This allows empirical psychophysical data to inform the calculation of the coupling constant κ :

$$\kappa(x^\mu) = (k [\varphi(x^\mu)^2]^{(\Psi-1)}) / \text{sqrt}(\sum |I_m(x^\mu)|^2)$$

6.6 Scope and Methodological Limitations

To evaluate TFT fairly, several mathematical and physical limits of this initial model must be explicitly noted:

1. **Phenomenological Status:** The current Lagrangian is a classical/semiclassical interaction proposal. It does not yet include a full second-quantization procedure, interaction vertices, propagators, or scattering amplitudes.
2. **Renormalization and Standard Model Integration:** Rigorous proof that $\mathcal{L}_{\text{Interaction}}$ maintains renormalizability, unitarity, and full Lorentz invariance at loop-level QFT remains to be developed in future work.
3. **Ontological Postulation:** Postulating $\Phi_{\text{Tanmatric}}$ does not "derive" qualia from purely quantitative equations; rather, it embeds proto-sensory (tanmatric) capacity as an intrinsic, dual-aspect property of the universe, placing qualitative capability on an equal footing with physical charge or mass.

7. Reinterpretation of Six Foundational Quantum Enigmas

By extending standard QFT with the dual-aspect vector $\Phi_{\text{Tanmatric}}$, TFT offers an alternative interpretation of quantum foundational dilemmas, recasting probabilistic jumps as deterministic field interactions.

7.1 The Double-Slit Experiment & Wave-Particle Duality

Unobserved physical field operators $f(x^\mu)$ evolve continuously according to $\mathcal{L}_{\text{Physical}}$, passing through both slits as a continuous wave sheet and producing an interference pattern ($I(x)=|f_1+f_2|^2$). When a detector interacts with a path, it introduces the interaction term $\mathcal{L}_{\text{Interaction}}$. This triggers a Topological Phase-Locking Event, locking the physical phase angle θ_f to the background tanmatric vector $F(x^\mu)$. Constraining the phase causes destructive interference along the extended wavefront, rapidly projecting the continuous wave into a localized wave packet at the detector slit and eliminating interference fringes.

7.2 The Copenhagen Interpretation and the Measurement Problem

TFT replaces ad-hoc wavefunction collapse with deterministic Topological Phase Projection. A quantum system does not exist in an abstract mathematical void. When a physical wave field $f(x^\mu)$ interacts with a measurement device or a cortical A-point gateway, the interaction forces the physical wave fields to phase-lock onto the continuous, non-spatial tanmatric vector $F(x^\mu)$. The apparent "collapse" is the localized, deterministic crystallization of a dual-aspect wave packet as it synchronizes with the universal mind-field (*Citta*).

7.3 The Schrödinger's Cat Enigma

TFT demonstrates that macroscopic superpositions cannot persist. Under Sarkar's five-physical- factor cosmology (*Panca Bhutas*), a macroscopic organism is a dense, bound structure of physical factors continuously interacting with the non-spatial tanmatric continuum (*Cosmic Citta*). Microscopic phase-locking and environment-driven field projections occur continuously at atomic and molecular boundaries, meaning the chemical state of the poison vial and the biological state of the cat are localized long before macroscopic superpositions can form.

7.4 Exclusion of the Many-Worlds Interpretation (MWI)

MWI posits that the universe splits into infinite parallel physical spacetimes at every decision point. MWI is mathematically blocked in TFT on two counts:

1. **Conservation of Attributional Capacity:** Splitting the physical universe into infinite copies would divide, dilute, or violate the strict cosmic invariant ($\sum I_n = C_{\text{Total}} = 100$).
2. **Topological Singularity:** Spacetime in TFT is a derivative 4D projection from a singular higher-dimensional field sheet. Branching multiverses mistake derivative 4D projections for primary reality.

7.5 The Einstein-Podolsky-Rosen (EPR) Paradox & Bell's Theorem

While physical attributes are bound to 4D spacetime coordinates (x^μ), their subjective root operates within a non-local field topology. Entangled particles form a unified, topologically non-separable tensor product state in a 25-dimensional Hilbert space:

$$\Psi_{\text{Entangled}}(x^\mu) = \Phi_A(x^\mu) \otimes \Phi_B(x^\mu)$$

Because the subjective aspect of the tanmatron field operates independently of 4D spatial distance (d), instantaneous coordination during measurement accesses a localized expression of an already unified macro-cosmic mental field. Spacetime distance is revealed to be a 4D derivative projection of a fundamentally unified field sheet.

7.6 The Quantum Zeno Effect

The Quantum Zeno Effect—where frequent observation or measurement resets an unstable quantum state and prevents transition evolution—is reinterpreted in TFT as continuous Phase-Locking Reset. Between measurements, the physical wave field $f(x^u)$ attempts free unitary evolution, drifting in phase. High-frequency measurement pulses or biological interactions force the physical phase angle θ_f back into tight alignment with the stationary tanmatric vector $F(x^u)$ ($\theta_f \rightarrow \theta_F$) via the interaction constant κ . High-frequency sampling acts as a continuous topological anchor, resetting physical phase drift before state transitions can accumulate and dynamically freezing the system at the interaction coordinate.

7.7 The Completeness of the Six-Part Quantum Foundations Framework

It is important to emphasize that these six specific quantum enigmas (7.1–7.6) are not an arbitrary or incomplete selection of anomalies; rather, they represent the primary structural pillars that underlie all foundational paradoxes in quantum physics. Every quantum-foundations puzzle reduces mechanically to one (or a combination) of three core questions:

1. *What is the state of a quantum system prior to measurement?* (Answered by 7.1 Double-Slit Wave Propagation and 7.3 Macroscopic Superposition Limits).
2. *What exact dynamic occurs during measurement or observation?* (Answered by 7.2 Topological Phase Projection, 7.4 MWI Non-Splitting, and 7.6 Quantum Zeno Phase-Locking).
3. *How do spatially separated quantum states coordinate?* (Answered by 7.5 Non-Local Tensor Product Topology).

Because TFT establishes a single, unified mechanism—Topological Phase-Locking via $\mathcal{L}_{\text{Interaction}}$ —for these three core questions, secondary or compound quantum paradoxes are automatically subsumed and reinterpreted without requiring additional hypotheses:

- **The Delayed-Choice Quantum Eraser:** Erasing physical "which-way" path data in a detector circuit restores phase-coherence conditions across the dual-aspect field sheet before final registration, removing the illusion of retrocausality.
- **Wigner's Friend Scenario:** Objective measurement and field localization occur deterministically at the primary physical-to-tanmatric interaction boundary ($\mathcal{L}_{\text{Interaction}}$) inside the laboratory long before an external observer opens the door.
- **Elitzur–Vaidman Interaction-Free Measurement:** The physical wave mode $f(x^u)$ explores both spatial arms wave-wise, while phase-locking occurs exclusively along the blocked arm, allowing field topology to register presence without physical energy transfer.

Thus, resolving these six primary pillars provides a complete foundational framework that addresses the entire landscape of quantum measurement paradoxes.

8. Unification of Perceptual and Quantum Mechanical Enigmas

The reinterpretation of these perceptual and quantum mechanical enigmas suggests that Quantum Field Theory and Tanmatron Field Theory can be viewed as complementary components of a unified dual-aspect physics.

8.1 Complex Wavefunctions as Dual-Aspect States

In standard physics, the complex-valued nature of quantum wavefunctions ($\psi \in \mathbb{C}$) is treated as a calculating tool for probability densities ($|\psi|^2$). TFT grounds this structure in ontology:

- The **real physical amplitude** $f(x^\mu)$ represents the quantitative aspect of the field (energy, momentum, frequency).
- The **complex phase factor** $e^{i\theta}$ reflects structural coupling to the non-spatial 5D Tanmatric State Vector $\Phi_{\text{Tanmatric}}(x^\mu)$.

8.2 Comparison with Alternative Foundations

Unlike de Broglie–Bohm Pilot Wave Theory, which requires physical "empty waves" to persist eternally in configuration space, TFT postulates no dual physical entities; the physical entity is purely a wave field $f(x^\mu)$ coupled to the tanmatric vector field $F(x^\mu)$. Unlike standard environmental decoherence, which entangles particles with the environment into an infinite regress, coupling to F provides a non-regressive boundary condition where physical field projections map directly into subjective experience (*Citta*).

8.3 Neuroanatomical Targets: Cortical A-Points

To make TFT empirically testable, the theory defines Appropriative Points (A-points)—biological gateways where physical wave signals (f) uncouple from their dual-aspect carriers and transfer *tanmatra* sensory essences (F) to the individual mental plate (*Citta*). TFT predicts that A-points are located at primary thalamocortical entry layers where raw sensory pathways reach feedforward anatomical terminals ("geographical dead ends"):

1. Primary Visual Gateway (Layer IV of V1): Retinal signals routed through the lateral geniculate nucleus (LGN) terminate in sublayers IV α and IV β of the primary visual cortex (V1). Layer IV represents the pre-association entry boundary where raw retinotopic spatial maps remain uncorrupted by higher-order cognitive feedback.

2. Primary Auditory Gateway (Heschl's Gyrus / BA 41): Acoustic signals from the medial geniculate nucleus (MGN) terminate in Layer IV of Heschl's gyrus, providing a tonotopically mapped target for auditory *tanmatra* (I_{sound}) coupling.

3. Thalamocortical Radiations: The principal axonal trunks connecting subcortical sensory relays to primary cortices represent the obligatory bottleneck through which physical field frequencies must pass before mental field projection occurs.

8.4 The Anesthetic Interdiction Protocol

To physically test the existence of A-points, TFT proposes an experimental protocol utilizing volatile anesthetics (Isoflurane, Xenon, Sevoflurane) combined with high-density local field potential (LFP) microelectrode arrays:

1. **Baseline Measurement:** Under conscious conditions, high-frequency physical wave impulses arriving at Layer IV of V1 or Heschl's gyrus correlate deterministically with concurrent subjective human qualia reporting.
2. **Anesthetic Interdiction:** Volatile anesthetic agents target hydrophobic pockets within neuronal microtubular tubulin states, disrupting the quantum/field coherence required to maintain the coupling constant κ .
3. **The Falsification Metric:** As anesthetic depth increases, LFP microelectrodes will record physical action potential trains arriving intact at their terminal Layer IV anatomical dead ends, yet subjective reporting of qualia drops to zero.

This selective decoupling demonstrates that physical signal transmission to the cortex is a necessary, but insufficient, condition for conscious experience. The collapse of subjective awareness while primary physical signals remain intact pinpoints the exact spatial coordinates of the A-point gateway, providing physics and neuroscience with a testable protocol.

9. Conclusion: A Research Program for Consciousness Science

Tanmatron Field Theory should not be evaluated as a finished, definitive physical theory, but as a promising, unified research program that bridges the gaps between quantum mechanics, philosophy of mind, and subjective experience. By replacing bottom-up physical reductionism and top-down absolute idealism with a dual-aspect field architecture grounded in Prabhat Ranjan Sarkar's *tanmatra* cosmology, TFT offers a coherent framework to re-examine nineteen long-standing enigmas in consciousness studies and quantum foundations.

Crucially, TFT provides a bridge between physics and cognitive science by linking Quantum Field Theory with perception architecture. By replacing ad-hoc wavefunction collapse with deterministic Topological Phase-Locking between physical field modes (f) and the continuous tanmatric substrate ($\Phi_{\text{Tanmatric}}$), the theory offers a consistent narrative spanning wave-particle duality, EPR entanglement, the Quantum Zeno Effect, and sensory qualia registration. Furthermore, as demonstrated in Section 7.7, the six quantum resolutions establish a complete foundational set that naturally subsumes secondary measurement paradoxes such as Wigner's Friend and Delayed-Choice Eraser scenarios.

Moving forward, this research program requires development along two complementary tracks:

Theoretical and Mathematical Refinement: Formalizing the second-quantization of the interaction Lagrangian ($L_{\text{Interaction}}$), deriving explicit propagators and scattering amplitudes, and proving renormalizability and Lorentz invariance within full QFT.

Empirical and Experimental Testing: Executing the proposed Anesthetic Interdiction Protocol across primary sensory gateways (Layer IV of V1, Heschl's Gyrus) to test for

physical signal persistence during qualia suppression, thereby empirically evaluating the A-point hypothesis.

Finally, by defining the field dynamics of shared qualitative frameworks, TFT offers a conceptual foundation for Eco-Phenomenological Virtual Reality (VR) platforms—acting as an "empathy engine" to explore "what it is like" to perceive through foreign sensory paradigms. In doing so, Tanmatron Field Theory serves as a structured, testable proposal to validate the universal, bio-ethical tenets of P. R. Sarkar's Neohumanism¹⁶, offering science a path toward an unfragmented understanding of living beings in the cosmos.

Appendix A

Clarifying the EPR Enigma Resolution through Dual-Aspect Field Topology

A.1 Conceptual Vacuum in Quantum Foundations

A common misconception is that formal quantum mechanics has fully "explained" the EPR paradox. In reality, standard QM accepts non-locality as a mathematical property. Bell's Theorem (1964) proved that no local hidden-variable theory confined to 4D spacetime can reproduce quantum correlations. Standard physics predicts these results mathematically but relies on competing interpretations (Copenhagen instrumentalism, Many-Worlds multiverses, or physical non-locality) to explain the underlying mechanism.

A.2 The Tanmatric Contribution

TFT addresses the EPR paradox by introducing three field-theoretic concepts:

1. **Non-Spatiality of the Subjective Vector:** Physical field aspects are bound by 4D relativistic spacetime coordinates (x^μ), but the subjective, qualitative aspect ($\Phi_{\text{Tanmatric}}$) is non-spatial. Entangled particles remain anchored to the same qualitative coordinate in the continuous mind-field, making instantaneous coordination a reflection of shared field topology rather than faster-than-light physical signaling.
2. **25-Dimensional Hilbert Space:** When two particles undergo entanglement, their individual 5D state vectors form a unified tensor product state:

$$\Psi_{\text{Entangled}}(x^\mu) = \Phi_A(x^\mu) \otimes \Phi_B(x^\mu)$$

This 25-dimensional Hilbert space acts as a single topological unit, revealing 4D spatial distance (d) to be a derivative projection of a higher-dimensional field sheet.

3. **Unification of Non-Locality and Qualia:** The field infrastructure that maintains non-local coordination across distance is the same continuous substrate that allows biological A-point gateways to gather scattered neural signals and project them as a unified conscious stream onto the individual mental plate (*Citta*).

A.3 The Aquarium Analogy

Consider a deep-sea aquarium containing a single fish, observed via two 2D television monitors mounted on a wall—Screen A showing a front view and Screen B showing a side view. When the fish moves, the images on both screens move synchronously. An observer restricted to 2D screens might conclude that Screen A is communicating instantaneously with Screen B.

Standard Quantum Theory acts like an observer who says: "*The screens are correlated by a wavefunction; do not ask how.*" The Tanmatric approach acts like an investigator who realizes: "*The two images look separate because you are viewing 2D projections of a 3D aquarium. There are not two entities communicating through space; there is only one fish.*" TFT supplies the continuous, higher-dimensional "aquarium"—demonstrating that apparent physical separation is a 4D shadow cast by a deeper, dual-aspect wholeness.

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Book Review

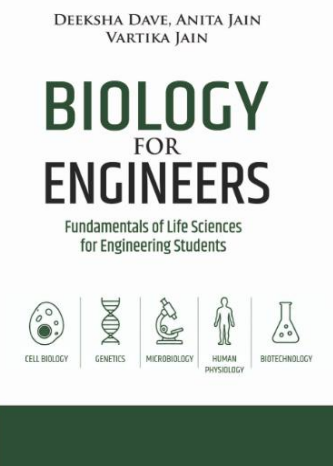
Biology for Engineers by Deeksha Dave, Anita Jain and Vartika Jain. 2026. Published by NIPA® Genx Electronic Resources & Solutions P. Ltd. New Delhi-110034. pp. 1-244. Hard bound, Print ISBN: 978-93-72194-64-7. Price: INR 1995/-

Biology for Engineers is an informative and well-structured textbook that introduces fundamental biological concepts from an engineering perspective. The book is designed for engineering students who need to understand the principles of biology and apply them to solve real-world engineering problems. It successfully bridges the gap between biological sciences and engineering disciplines by explaining complex concepts in a clear and practical manner.

It contains ten chapters. The first chapter is Biology of Life describing about major biological macromolecules and processes. The second chapter Life as we know deals classification and nomenclature of plants and animals. The third chapter Biochemistry of life describes about structure of various macromolecules and provides details on various physiological processes occurring in a cell. Genetics of life is the fourth chapter explaining about DNA, RNA and Mendel's law. The fifth chapter gives details on various physiological systems of human body. The sixth chapter explains sense organs of human body and their functioning. Details on nerves and endocrine glands are given in chapter 7. Impact of microbes in human life is discussed in chapter 8. Chapter 9 explains basics of genetic engineering and its applications. The last chapter of the book provides various nutritive components of food and role of engineering in providing more nutritious food. Every chapter concludes with summary and references. Moreover, for ease of students, examples of some multiple choice questions, short answer and long answer questions are also given at the end of each chapter that reinforce learning and encourage critical thinking.

One of the strengths of the book is its systematic coverage of life processes. It begins by explaining the characteristics that distinguish living organisms from non-living systems and then explores cellular structure, metabolism, genetics, and physiological processes. The content helps students understand how biological systems function and how these processes influence technology and engineering applications. It also focuses on the structure and function of biomolecules such as carbohydrates, proteins, lipids, and nucleic acids. These topics are presented with relevant examples, enabling students to appreciate their role in maintaining life and supporting modern biotechnological innovations. The explanations are supported by diagrams and illustrations, making difficult concepts easier to understand. The language is simple and accessible, making it suitable for undergraduate engineering students with little or no background in biology. The book has a neat and professional appearance with a well-organized layout. The chapters are arranged in a logical sequence with clear diagrams, tables, flowcharts, and illustrations that improve understanding of complex topics.

Overall, *Biology for Engineers* is an excellent introductory resource for engineering students. It provides a strong foundation in biological sciences while highlighting their relevance to engineering research and innovation. The book effectively supports the learning outcomes of understanding life processes, analyzing biological phenomena, applying biomolecular concepts, and relating physiological functions to modern day techniques of genetic engineering. The book is easy to read, and well suited for undergraduate engineering students seeking to build interdisciplinary knowledge at the intersection of biology and engineering.



Dr. Sonali Singh

Secretarial Desk

News & Activities

Dr. S.K. Verma Honoured with Lifetime Achievement Award 2026

Udaipur, May 29, 2026: The International Foundation for Environment and Ecology, Kolkata, has conferred its Lifetime Achievement Award 2026 on to Dr. S.K. Verma for his significant contribution to the conservation of the medicinal Semal tree in Udaipur district. Dr. Verma is the President of the Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, and is currently serving as Professor Emeritus in the Department of Medicine at Pacific Medical College and Hospital, Udaipur. The award was presented during the international multidisciplinary webinar organised on the theme “Ecosystem-Based Adaptation: Working with Nature to Adapt to a Changing Climate,” in online mode from May 29-30, 2026.



Dr. Verma has been actively working for the conservation of the Semal tree in Udaipur district since 2006. His efforts have focused on creating public awareness through lectures, group discussions, conferences and seminars, research paper presentations and articles in journals and newspapers. As part of the conservation initiatives, Dr. Verma has also facilitated large-scale plantation of Semal trees in Udaipur city and surrounding areas. Since 2011, promotion of the use of an environmentally friendly, iron Holi pillar instead of Semal tree for Holika Dahan, is thereby helping reduce the cutting of trees for the festival.

The Semal tree is also regarded as one of the five important trees of *Panchavati* and the tree is associated with attracting positive microvita and creating a conducive environment for spiritual and psychosomatic practices. It is also considered beneficial for environmental purification through the absorption of certain pollutants, including sulphur dioxide. Dr. Verma has also co-authored and published the first book dedicated to the Semal tree and continues to provide support and guidance to the “Semal Conservation Mission” by SMRIM, Udaipur, Rajasthan. His sustained efforts over the past two decades to promote awareness, plantation and conservation of the Semal tree were recognised through the Lifetime Achievement Award 2026.

प्रभात संगीत: आशावाद की नवचेतना" विषय पर ऑनलाइन विवेचना

लोकबात यूट्यूब चैनल, नई दिल्ली द्वारा शनिवार 4 जुलाई 2026 को सोसाइटी फॉर माइक्रोवाइटा रिसर्च एंड इंटीग्रेटेड मेडिसिन (स्मरिम), उदयपुर की सचिव डॉ. वर्तिका जैन को "प्रभात संगीत: आशावाद की नवचेतना" विषय पर ऑनलाइन विवेचना हेतु आमंत्रित किया गया। जूम प्लेटफॉर्म पर आयोजित हुए इस लाइव कार्यक्रम में डॉ. वर्तिका ने संगीत को परिभाषित करते हुए प्रभात संगीत के बारे में विस्तृत जानकारी दी। उन्होंने बताया की माइक्रोवाइटा सिद्धांत तथा प्रभात संगीत के प्रवर्तक श्री प्रभात रंजन सरकार हैं, जिन्होंने आठ वर्षों के अल्प समय में 5018 प्रभात संगीत का एक अनुपम अवदान मानवता को दिया। प्रभात संगीत आठ विभिन्न भाषाओं जैसे बंगाली, संस्कृत, हिंदी, अंग्रेजी, उर्दू, मैथिली, अंगिका तथा मगही में दिए गए हैं। प्रथम गीत श्री सरकार ने "बंधु हे नित्ये चलो" दिनांक 14 सितम्बर, 1982 को बिहार हाल झारखण्ड के देवघर में दिया था। इसमें जीवन के विविध आयाम और मनोभाव पर आधारित गीत हैं, हर ऋतू, त्यौहार, सामाजिक अनुष्ठान, नव्यमानवतावाद साथ ही शिव और कृष्ण स्तुति से सम्बंधित गीत भी हैं।



डॉ. वर्तिका ने माइक्रोवाइटा तथा प्रभात संगीत के सम्बन्ध पर बताया की धनात्मक माइक्रोवाइटा का एक प्रकार 'गन्धर्व माइक्रोवाइटा' है जो मानव को ललित कलाओं के प्रति आकर्षित करते हैं। प्रभात संगीत गायन द्वारा धनात्मक माइक्रोवाइटा वातावरण में एकत्रित होकर मानसाध्यात्मिक साधना के लिए अनुकूल परिवेश बनाते हैं। प्रभात संगीत की आध्यात्मिक महत्ता बताते हुए उन्होंने कहा कि प्रभात संगीत द्वारा मानव अपने जीवन के परम लक्ष्य को पाने की और अग्रसर हो सकता है।

डॉ. वर्तिका ने बताया की प्रभात संगीत, संगीत के क्षेत्र में एक नया घराना है जिसमें शोध की अपार संभावनाएं हैं। इस पर हुए लोक-जैववैज्ञानिक अनुसन्धान में बड़े रोचक तथ्य सामने आये हैं, जैसे इनमें 1081 प्रभात संगीत में 83 विभिन्न प्रकार के पौधों का उल्लेख है तथा 755 प्रभात संगीत में 57 विभिन्न जंतुओं का उल्लेख है। प्रथम बार हुए यह दोनों शोधकार्य अंतर्राष्ट्रीय शोधपत्रिका बुलेटिन ऑन माइक्रोवाइटा रिसर्च एंड इंटीग्रेटेड मेडिसिन (बोमरिम) में प्रकाशित हुए हैं। इसमें कई नवीन रागों पर आधारित गीत भी हैं जिनका नामकरण अभी तक नहीं हुआ है तथा कई अतीत में विलुप्त हो चुकी राग-रागिनियों को भी इसमें पुनर्जीवित किया गया है। इसके साथ ही प्रभात संगीत द्वारा कई शारीरिक और मानसिक व्याधियाँ जैसे गठिया, केश झड़ना, मिर्गी, उदासी, अवसाद इत्यादि दूर हो जाती हैं।

आज के तकनीकी युग में युवा वर्ग के लिए डॉ. वर्तिका ने आशावाद से भरपूर प्रभात संगीत के श्रवण और गायन की ओर इंगित किया जो जीवन में नए प्रभात का सूत्रपात करता है तथा सन्देश दिया की इसके साथ ही एक उपयुक्त मानसाध्यात्मिक साधना को सीख कर युवा वर्ग अपने जीवन से निराशा को समाप्त कर विश्व निर्माण में अपना शत-प्रतिशत योगदान दे सकता है। आयोजनकर्ताओं के आग्रह पर अंत में प्रभात संगीत संख्या 4166 'मुसाफिर आगे बढ़ते जाना' को सुनाया गया जिस पर सभी श्रोताओं ने माना की प्रभात संगीत वास्तव में आशावाद की नवचेतना का सन्देश है जो एक अद्भुत माधुर्य से परिपूर्ण है तथा इसे सुनने के बाद में श्रोता आकर्षित हुए बिना नहीं रह सकता है। वास्तव में प्रभात संगीत, एक व्यक्ति को नंदन विज्ञान से शुरू होकर मोहन विज्ञान तक ले जाते हुए समस्त नकारात्मकता को दूर कर आध्यात्मिक सीमा तक पहुंचा देता है। एक घंटे से अधिक चले इस कार्यक्रम का ऑनलाइन प्रसारण लोकबात के यूट्यूब तथा फेसबुक पेज पर भी किया गया।

International Webinar on Autism and Genetic Delusions - When the Inner World becomes a Reality By Dr. Divya Kumar Verma

An International Webinar was conducted by North American Academy of Traditional Healing Arts (NAATHA) on 19th July, 2026. Dr. Divya Kumar Verma, Senior Homoeopathic Medical Officer and a Member of SMRIM was invited as a speaker on the topic –“AUTISM AND GENETIC DELUSIONS - WHEN THE INNER WORLD BECOMES A REALITY”. There were 100 delegates in webinar with around 75 North American delegates.

In this presentation, Dr. Divya employed Baba’s spiritual philosophy on Cosmic

North American Academy of Traditional Healing Arts
PRESENTS
INTERNATIONAL INTERACTIVE WEBINAR

TOPIC
AUTISM AND GENETIC DELUSIONS
WHEN THE INNER WORLD BECOMES A REALITY

SPEAKER
Dr. Divya Verma
MD (Repertory), SCPH
Senior Homeopathy Medical Officer
Author of the Book
Decoding Mysteries of Delusion in Homeopathic Prescribing

Explore the intricate relationship between autism, genetic predispositions, and delusional frameworks. Understand how the inner world of individuals with autism shapes their reality.

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Cycle and Microvita Theory with Predictive Homoeopathy System, along with German New Medicine approach. It was an historic event, as for the first time, the improved cases were shown live in person during webinar. Many of the autistic children are now going in regular schools. Ten improved cases with understanding of the influence of negative Microvita coming during mother’s pregnancy causing autism was demonstrated and how Homoeopathy can rectify the influence of this negative Microvita at the level of consciousness was demonstrated with evidence and conviction. Each case demonstrated had a different and unique

thought process to arrive at a proper remedy.

This presentation practically supports the concept of Microvita, propounded by Shrii P. R. Sarkar. It also demonstrates that Homoeopathic Medicines contains no material drug substance but only pure consciousness in the form of positive Microvita, which can rectify the effect of negative Microvita, allowing such autistic children to evolve up in the Cosmic Cycle. Dr. Divya has also published a book entitled “Decoding Mysteries of Delusions in Homoeopathic Prescribing”. Many of the participants including learned faculty members of Homoeopathic Medicine commended the presentation whole-heartedly.

What is Microvita ?

Microvita:

Micro- Small, *Vita-* Living

Definition:

Entities or objects which come within the realm of both physicality and psychic expressions, which are smaller or subtler than atoms, electrons or protons; and in the psychic realm, may be subtler than ectoplasm or its extra-psychic coverage; endoplasm have been termed as “Microvita” (Singular- *Microvita*) by Shrii P. R. Sarkar.

Physicality: The position of microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

Categories:

A) Based on density or subtlety -

First: Coming within the scope of a highly developed microscope.

Second: Not coming within the scope of a perception but coming within the scope of perception as a result of their expression or actional vibration.

Third: Not coming within the scope of common perception but coming within the scope of a special type of perception which is actually the reflection of conception within the periphery of perception.

B) Based on nature -

1. Positive 2. Negative 3. Neutral/Ordinary

Movement:

- Move throughout the entire universe.
- Move unbarred, without caring for the atmospheric conditions.
- Move through a medium or media sound, form, figure, smell, tactuality or ideas.

Root cause of life:

Microvita create minds and bodies and also destroy minds and physical bodies. The root cause of life is not the unicellular protozoa or unit protoplasmic cell, but this unit microvita.

Aims and Objectives of SMRIM

1. To propagate the knowledge and science of microvita by psycho-spiritual practice in individual and collective life.
2. To increase moral values, to generate scientific thinking, to remove dogma with the spread of knowledge of microvita at School, College and University levels.
3. To initiate and inspire about research on Yogic, Vaedic, Naturopathic, Ayurvedic and Homoeopathic schools of medicine.
4. To incorporate faculty of Physics, Chemistry, Botany and Medicine for research on microvita and integrated medicine; including research on medicinal plants and Homoeopathic medicine.
5. To organize free medical camps in villages and cities involving specialists of different system of medicine.
6. To publish result of the research in national and international journals and interact with other people working in the field in and out of the country.
7. To make judicious use of different systems of medicine and microvita for the treatment of diabetes, hypertension, heart diseases, cancer and diseases of modern era.
8. To establish laboratory and research centers for relentless research on microvita and integrated medicine for the welfare of entire humanity.

Who can join?

Any person interested in serving humanity through research on Microvita and Integrated medicine and abides rules and regulations of the society can become the member of the society.

**Life Membership fee: Rs. 2000/-
(Rupees Two thousand only for Once)**

Bulletin on Microvita Research and Integrated Medicine started in March, 2009 is an official peer reviewed Journal of Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, Rajasthan. It publishes three issues in a year having original research, reviews, short notes, case studies, Letter to editor in the field of microvita and integrated medicine in both hard and soft copies. Book reviews are published after approval by Editor. The Journal does not levy any Article Processing Charges or Article Submission Charges. Previous issues are available online at : www.microvitamedresearch.com

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It should be short & informative (14 pt), to be typed in only first letter of the first word capital; also, after colon or hyphen, first letter of the first word capital. Latin names are to be given in italics.

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Four to five keywords (in normal; 11 pt) should be given indicating the contents of the manuscript.

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Names of authors to be typed in first letters capital (12 pt).

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Addresses of the affiliating institution (s) along with e-mail address (10 pt) should be given.

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Each manuscript should be divided into the following main headings (typed in bold, first letters capital, on the left hand side of the page; 12 pt): Abstract, Introduction, Methodology, Results, Discussion, Acknowledgement, References.

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Typed in flush left, bold, first letters capital (10 pt).

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It should be brief within the limit of 200 words and typed in normal font (11 pt).

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A brief and precise literature review with objectives of the research undertaken and essential background could be given.

Methodology

Methodology should include location of survey area, the source and nature of material, experimental design and the techniques employed.

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Results should contain data, which are essential for drawing main conclusion from the study. Wherever needed, the data should be statistically analyzed. Same data should not be presented in both table and figure form.

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Relevant good quality illustrations/ photographs/line drawings etc. could be sent in JPEG format through email. Text figures should be numbered in Arabic numerals. Lettering, numbering, symbols and lines in the graphs/illustrations should be sufficiently clear. Captions

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References should be cited in the text by the consecutive **numbers** of their occurrence; the numbers are to be shown as superscript at the end of the statement related to that particular reference, **e.g.** Microvita are mysterious emanations from Supreme Consciousness¹. Following the same sequence of the text, the list of references should be appended under the **References** heading. Each reference should provide names and initials of all the authors, giving coma in between the authors. In case, the authors are more than five, then use *et al* after the 5th author. It should be followed by year of publication, title of the paper, abbreviated title of journal (in italics)/ book title in italics, volume number, issue number and the starting and closing page numbers. Abbreviated titles should conform to the international guidelines, *e.g.* The Chemical Abstracts Service Source Index (CASSI) or BIOSIS. The style of references should be:

Research Papers

1. Verma SK. 2016. Microvitopathy. *Bull. Microvita Res. Integr. Med.* 8(1-3):3.

Books

1. Sarkar PR. 1987. *Microvita in a Nutshell*. p.56. AMPS Publ., Tiljala, Kolkata.
2. Jain V. & Jain SK. 2016. *Compendium of Indian Folk Medicine and Ethnobotany (1991-2015)*, pp. 1-542. Deep Publ., New Delhi.
3. Jain V. 2017. Chapter 5.1: A glimpse of culture-based man-plant relationships in Indian folk life. In: *Methods and Approaches in Ethnobotany (Concepts, Practices and Prospects)* (Ed. Jain SK and Jain V), pp. 151-157. Deep Publ., New Delhi.

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