

# B O M R I M

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# Editorial

## Microvitocriminology

Criminality originates from the degenerated, disturbed, wavering mind which doesn't have an ideology to follow or Is'ta to rely upon. Such disturbed minds are the proper media for the negative microvita to act upon<sup>1</sup>. The different categories of negative microvita direct the mind to the extent of criminal behavior or criminality. It is in fact, the frenetic dance of negative microvita in the mind leading to Microvitopsychopathy and then Microvito-psycho-criminality. An article in this context, in the present issue describes this phenomenon in detail and explains the underlying cause of the crime. It further directs the path for the proper treatment based on Microvitology.

It is therefore, pertinent to develop this science of Microvitocriminology based on this negative Microvito-criminality. This new term of Microvitocriminology can be used for the study of Microvita science based study of crimes, criminal behavior and its social response along with the methods for their prevention and management. We invite all the Microvitologists of the world to consider this aspect of Microvita and crime for betterment of human society.

It is a fascinating fact that Shrii P. R. Sarkar; the propagator of the concept of microvita had already given some original cardinal principles to shield the negativity of microvita on the human mind. Furthermore, He has already predicted the future of human society and the unseen deadly epidemics of negative microvita<sup>2</sup>. Moreover, He is not in favor of capital punishment probably based on this concept of Negative Microvito-Criminality and on the extended humanitarian ground<sup>3</sup>.

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**- Editors**

## Why Microvita Are to Be Investigated in Semantic Fields

Hans-Joachim Rudolph

Microvita Research e.V., Berlin, Germany

\*Email: [dr.rudolph.berlin@gmail.com](mailto:dr.rudolph.berlin@gmail.com)

ORCID ID: 0009-0002-8606-5149

### Abstract

This paper develops a methodological framework for investigating Microvita as formative agents within mental or semantic fields rather than as physical entities. Starting from a pansemantic ontology, it argues that classical experimental methods—based on external observation, localization, and repeatability—are inapplicable where observer and system are semantically entangled. The study therefore introduces artificial semantic fields as a controllable environment for the analysis of meaning dynamics, coherence formation, and attractor stabilization. Such fields enable the formal observation of structural transformations in meaning under well-defined contextual conditions. This approach does not aim to completely simulate consciousness but to identify the structural laws of semantic organization that mediate between form and intention. By shifting from physical measurement to semantic transformation, this paper outlines the foundation of an operational theory of mental causation that bridges experimental semantics and a pansemantic ontology.

**Keywords:** Pansemanticism, Artificial field, Microvita, Consciousness, Ontology

### Ontological Premise: Pansemanticism as a Conceptual Framework

Within pansemanticism, meaning is regarded as neither a late outcome of conscious reflection nor as a result of material processes, but as a fundamental structural dimension of reality itself. Even material structures thus appear as manifestations of a continuous semantic dimension. If this assumption holds, entities such as Microvita must be understood as formative agents operating within semantic fields rather than as discrete physical entities. Their efficacy is neither mechanical nor causal in the physical sense, but semantic and structural. They operate within semantic fields by structuring and reconfiguring relations of meaning and coherence. Earlier philosophical discussions often framed such positions as panpsychist; in light of recent work on semantics, self-relation, and consciousness, the present study adopts the more precise term *pansemanticism*, emphasizing the ubiquity of semantic structure rather than the ubiquity of experience<sup>1</sup>.

### The Methodological Limit of Classical Experimentation

Classical experimentation relies on the separation of subject and object, on locality and repeatability. In a mental field, these premises no longer apply: the observer is part of the

system, and every observation alters its structure. The experiment therefore loses its objective status. Physical measurement must give way to the observation of semantic transformation—understood as shifts in meaning, coherence, or relational structure within the mental field.

### **Artificial Reproduction of Semantic Fields**

To investigate the effects of Microvita nonetheless, an alternative methodological foundation is required. This consists in the creation of artificial semantic fields that do not reproduce material processes but emulate the principles of organization underlying mental dynamics. Such fields can emerge, for example, in complex-valued or semantically weighted AI systems where relations of meaning are dynamically and contextually structured. Within these systems, states of semantic order, stability, and attractor formation can be formally described and analyzed<sup>2</sup>.

### **From Theoretical Analysis to Methodological Implementation**

The preceding considerations have shown that Microvita must be conceived as formative agents acting in a mental rather than a physical domain. Accordingly, the level of investigation shifts from physical measurement to semantic structure. Since observer and system are inseparably coupled within a mental field, classical experimental methods lose their validity. Empirical control becomes possible only when the underlying structural principles can be modeled within an artificial semantic field in which relations of meaning, contextual variables, and dynamic transformations are formally definable and observable. Such artificial fields serve as a methodological intermediate: they allow theoretical assumptions to be tested under controlled conditions before the analysis is extended to natural mental fields. On this basis, a second phase of research can begin—examining discourses, collective meaning structures, or group fields, and exploring possible correspondences with the attractor patterns observed in the models.

### **Experiments in Artificial Semantic Fields**

An artificial semantic field  $S^*$  can be defined as a formal system that reproduces the structural features of natural semantic fields:

$$S^* = (E^*, R^*, C^*, F^*)$$

In this formulation,  $E^*$  represents semantic entities,  $R^*$  the relations among them,  $C^*$  the contextual operator, and  $F^*$  the transformation rule of the field. In this way,  $S^*$  becomes an experimentally tractable representation of mental organization.

Artificial semantic fields provide controlled boundary conditions, formally measurable state transitions, and a partial externalization of the observer through algorithmic instances. The aim is not to simulate consciousness but to identify structural regularities—to understand how semantic coherence, attractors, and stability arise under varying contextual conditions. The phenomena observed in such fields are of a model character, yet they provide an empirical foundation for a theory of formative mental forces<sup>3</sup>.

A typical experimental cycle can be expressed as:

$$\sigma_0^* \xrightarrow{I^*} \sigma_1^* \xrightarrow{F^*} \dots \xrightarrow{F^*} \sigma_n^*$$

where  $\sigma_0^*$  denotes the initial state,  $I^*$  the semantic intervention,  $F^*$  the internal transformation rule, and  $\sigma_n^*$  the resulting configuration. The task is to determine whether variations in  $C^*$  produce increasing semantic coherence or divergence—serving as indicators of formative influences consistent with the Microvita hypothesis.

Artificial semantic fields thus constitute a necessary preliminary stage for the exploration of natural mental systems. They make it possible to test theoretical assumptions under controlled conditions and to pursue a three-stage methodology:

- (1) Formal phase: modeling and simulation of semantic dynamics;
- (2) Correlational phase: comparison with empirical discourse and consciousness processes;
- (3) Integrative phase: synthesis of formal and phenomenal findings.

## Conclusion

The investigation of Microvita demands a reorientation of scientific methodology. Since their action unfolds within the semantic rather than the physical domain, methods of observation and measurement must respond to structural transformations of meaning and context. Artificial semantic fields provide the first verifiable framework for this purpose. They enable the observation of coherence formation, attractor stabilization, and semantic transformation under controlled conditions. The goal is to develop an operational theory of mental efficacy that conceives of mind as a structuring dimension within a semantic continuum. In doing so, the focus shifts from the observation of physical events to the analysis of semantic transformations. This shift marks not only a paradigm change within consciousness studies but also opens the possibility of formulating models of mental organization with mathematical precision—thereby bringing the previously inaccessible dimension of mental causation into the domain of controllable research.

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## Negative Microvitopsychoopathy treading towards Microvitocriminality

S.K.Verma

Department of Medicine, Pacific Medical College & Hospitals, Udaipur, India

Email: [drskverma77@gmail.com](mailto:drskverma77@gmail.com)

### Abstract

Microvita theory proposes the existence of subtle entities that influence both physical and psychological aspects of human life. While negative microvita are considered responsible for physical diseases (microvitopathy), they are also believed to cause mental and social disorders, collectively termed Microvitopsychoopathy. This article examines the role of specific categories of negative microvita—*Yaks`a*, *Prakrtiliina*, *Videhaliina*, and *Pretayonii*—in shaping human behavior, social degeneration, and criminal tendencies. *Yaks`a* microvita are associated with excessive materialism, exploitation, and the obsessive accumulation of wealth; *Prakrtiliina* microvita promote crudification of the mind through attachment to sensory pleasures and dogmatic thinking; and *Videhaliina* microvita induce mental restlessness, confusion, and deviation from spiritual goals. The destructive influence of *Pretayonii* microvita is discussed further, which are believed to foster antisocial behavior, violence, suicide, and other forms of social disruption. It is argued that negative microvita require a conducive psychic environment for their activity and those minds lacking spiritual ideology, moral discipline, and psycho-spiritual practices become particularly susceptible to their influence. Conversely, spiritual practices such as *satsanga*, *svadhyaya*, *kiirtana*, and the observance of psycho-spiritual disciplines are proposed as protective measures that generate positive mental vibrations and resist microvitopsychoopathic afflictions. The paper introduces the concept of **Negative-Microvito-Criminality**, whereby criminal behavior emerges from the degeneration of the mind under the influence of negative microvita. This framework offers a theoretical explanation linking psychic degeneration, social disorder, and criminality within the broader context of microvita philosophy.

**Keywords:** Microvitopathy, Microvitopsychoopathy, Negative Microvita, Crime

### Introduction

The novel concept of microvita was emerged on 31<sup>st</sup> December, 1986 at Kolkata after the deliberation of RU speech by Shrii P.R.Sarkar. It was in fact a new link between the physical and spiritual sciences; an explanatory concept between the matter and consciousness. Microvita, the singular smallest living entity, the mysterious emanation of Cosmic factor, that creates life, destroys life and plays a vital role in the cosmic evolution<sup>1</sup>.

### Microvita categories

Microvita is in fact a microvita by all means. However, they have been categorized functionally as negative, positive and neutral and based on subtlety as crude and

subtle. Relatively crude microvita are instrumental in emanating life throughout the cosmos by creating a stir within the physical structure. This variety can be perceived by a strong electron microscope and till now these are called as viruses. Subtle microvita are not perceived by any electron microscope and can be further divided in to two categories. The first category functions within the world of perception through inferences and the second category functions directly within the subtler realm, within the human mind and are felt or realized by persons with highly developed spiritually oriented minds<sup>1</sup>.

### **Negative microvita**

Negative microvita are the responsible entities for disease production. The world has faced many epidemics and pandemics of negative microvita with a tremendous loss of human life. COVID-19 pandemic is still in the minds of people all over the world. Newer and newer diseases of negative microvita (viruses) are coming up and in the future the world will be facing these unusual diseases. The diseases can be physical (microvitopathy) or mental (microvitopsychopathy). This microvitopsychopathy, caused by pure negative microvita *e.g.*, *Yaks`a*, *Prakrtiliina* and *Videhaliina* and manifested as capitalist thinking (exploitation), crudification of mind (dogma) and confusional status of mind, respectively. Their frenetic dance in human psyche has degenerated the entire human society<sup>2</sup>.

### **Microvitopsychopathy**

The overwhelming urge to accumulate wealth is the result of the psychic affection caused by negative microvita. Moreover, it should also be remembered that when a person's mind is devoid of any ideology and becomes engrossed in the thought of accumulating wealth, that mind is the ideal field for negative microvita '*Yaks`a*' to start their frenetic dance<sup>2</sup>. At this point, it is pertinent to think that negative microvita also search for their ideal field to work and if the mind is having a strong ideology and the person is firm in that ideology, then same negative microvita may not have chance to induce Microvitopsychopathy. Here lies the role of two points, number 10 and 11 of 16 cardinal points in preventing the afflection of mind from negative microvita, because these points can diverge or convert the physical energy into psycho-spiritual energy and the mind flooded with positive psycho-spiritual waves will not be affected by negative waves of microvitopsychopathy<sup>3</sup>.

*Prakrtiliina* negative microvita, likewise forces the human mind to rush towards crude pleasure of life. Again these negative microvita can easily infect the minds of those people who do not keep company with virtuous people (*satsanga*) but engrossed in the worldly

pleasure, or don't study regularly spiritual books (*swa`dhya`ya*), or if their minds are not saturated with the love for Supreme (*kiirtan*). The final result of such inflicted minds will be crudification, and through the dogma, they will reach a state of extreme crudification or a state of mindlessness.

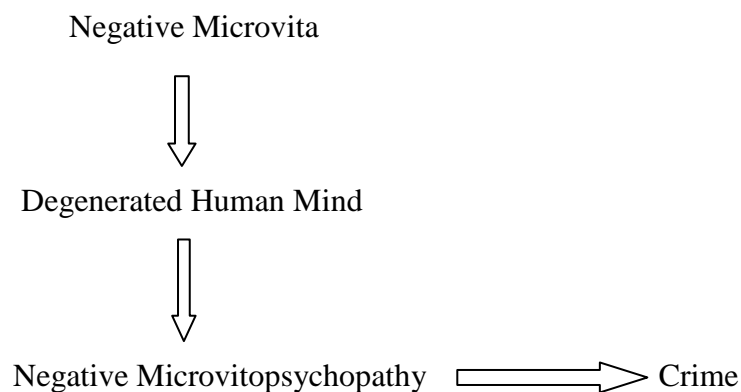
*Videhaliina* microvita, another variety of negative microvita, make the human mind to rush from one place to another and ultimately far away from their final desideratm- *Param Purus`a*. In those human minds where there is an inner thirst for material gain, these microvita get the proper milieu for their action. These make the mind more restless and by misdirecting, throw the mind into utter confusion.

### ***Pretayonii***

There are seven varieties of specific negative microvita which come under the heading of *Pretayonii*. All are destined to disturb and destroy human society. *Durmukha* and *Madhyakapa`la* continue to give mental clash to others. *Kabandha* incite the human beings to commit suicide who are under the spell of psychic derangement. *Maha`kapa`la* with a sinister and sadistic nature mercilessly kill innocent people. Likewise, *A`ka`shiipreta* are engaged in destructive activities and not averse to commit any heinous crime<sup>1</sup>.

### **Negative-Microvito-Criminality**

It is clear that negative microvita also search proper milieu for their actions in the mind. Once they get the appropriate psychic level, their frenetic dance start and that lead the human mind to its crudification. It is not surprising that such crudified mind for their physical gain can extend to the point of criminality. Here the cause of crime is the negative microvita affected degenerated mind. This process of crime originating from or forced by negative microvita can be termed as Negative-Microvito-Criminality (Fig.1).



**Figure 1. Negative Microvito-Criminality**

### Microvitocriminology

Microvita science based study of crimes, criminal behavior and its social response and methods for prevention and treatment can be termed as **Microvitocriminology**. This needs further elaboration, thinking and contemplation in terms of Microvitology; because the treatment will not be simple physical punishment but psycho-spiritual modifications by applying positive microvita and that is the only remedy for such people. The best preventive aspects are rigidly following the physical, psycho-spiritual and abstract sixteen points as described by Shrii P. R. Sarkar (Shrii Shrii Anandamurti), as that will not pave the way for negative microvita for their psychopathic action and ultimately the criminal behavior.

### Remedial measures

The humanitarian strategies of Shrii P. R. Sarkar regarding tackling these problems of negative microvito-psychopathy and criminality reflects in term that He does not advocates capital punishment rather stresses on rectification<sup>4</sup>. He very well understands the human psychology and his remedies are based accordingly. By modifying physical factors, improving mental status, elevating moral and spiritual standards, one can solve all the problems created by negative microvita. Sixteen cardinal points are in this regard, the summum bonum of all<sup>3</sup>.

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*"The whole seeds of welfare in all spheres- physical, mental, moral, social and spiritual – are embedded in the sixteen points. Hence, be firm on the sixteen points"*

*- Shrii Shrii Anandamurti*

## Visually Fundamental Proof of Pythagorus Theorem

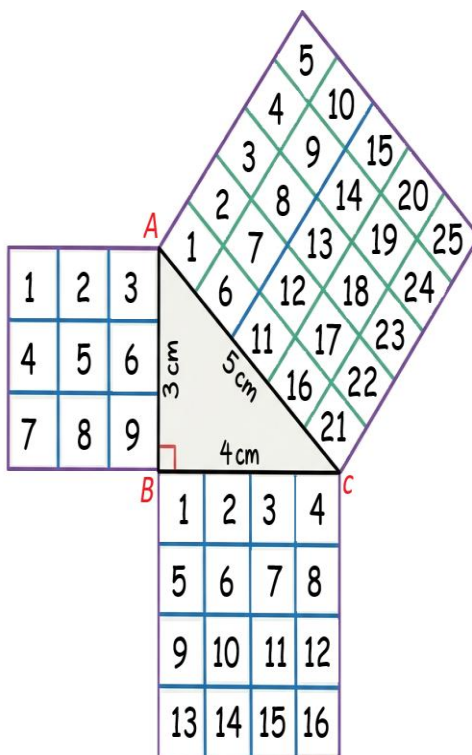
Shilpa Prakash<sup>1</sup> and Dhanjoo Ghista<sup>2</sup>

<sup>1</sup>Menzo Technologies Corp, New Jersey, USA; <sup>2</sup>President, University 2020 Foundation, San Jose, USA

Email: [d.ghista@gmail.com](mailto:d.ghista@gmail.com)

Unlike algebraic proofs, this method uses geometry to show that the areas of the squares on AB + areas of squares on BC = areas of squares on AC:  $AB^2 + BC^2 = AC^2$ .

Understanding this Pythagoras theorem proof ( $a^2 + b^2 = c^2$ ) is important for college students because it transcends simple calculation, offering foundational insights into geometry. The theorem is the basis for the distance formula in 2D:  $d = \sqrt{[(x_2 - x_1)^2 + (y_2 - y_1)^2]}$ , where  $(x_1, y_1)$  and  $(x_2, y_2)$  are two points on the coordinate plane.



**Here, we are outlining the Proof of Pythagoras Theorem, based on visual representation.**

**We first draw the right-angle triangle in which  $AB = 3\text{cm}$ ,  $BC = 4\text{cm}$ . Then automatically  $AC$  becomes  $= 5\text{cm}$ .**

**Now, as shown, on  $AB$  we draw a square having each side  $= 3\text{cm}$ . On  $BC$  we draw a square having each side  $= 4\text{cm}$ . On  $AC$  we draw a square having each side  $= 5\text{cm}$ .**

**Within each square of  $AB$ ,  $BC$ , and  $AC$ , we draw squares of  $1\text{cm}$  sides.**

**Hence it is seen that: Number of squares on  $AB = 9$ , Number of squares on  $BC = 16$ , Number of squares on  $AC = 25$ .**

**All the squares have sides of  $1\text{cm}$ , having area of  $1\text{cm}^2$ .**

**Hence the 9 squares on  $AB$  have area  $= 9\text{cm}^2$ . The 16 squares on  $BC$  have area  $= 16\text{cm}^2$ . The 25 squares on  $AC$  have area  $= 25\text{cm}^2$ .**

**This proves Pythagoras Theorem: that the Area of the 9 Squares on  $AB$  + Area of the 16 Squares on  $BC$  = Area of the 25 Squares on  $AC$ .**

**i.e.,  $AB^2 + BC^2 = AC^2$**

## Activities &amp; News

## Impact of Semal tree Conservation !!!

Like every year, festival of Holika-dahan also arrived in 2026 and Semal trees



**Institute for Ecology and Livelihood** 1 / 11  
 #4170A, EDDR, Near Road, Near Energy Park, Udaipur, Rajasthan-313005, India  
 ☎+91-9632709611 ✉ielanda1@gmail.com

Ref.: IELA2025-26/General/06 Date: 23<sup>rd</sup> February, 2026

**Shri Abhishek Khanna, IAS**  
 Commissioner,  
 Udaipur Municipal Corporation,  
 Udaipur - 313002, Rajasthan

**Subject – Request to take appropriate actions to check transportation and selling of Semal Tree & its wooden parts in Udaipur Municipal Area.**

Dear Sir,  
 Semal tree (scientific name – *Bombax ceiba*, synonym – *Salmalia malabarica*, Sanskrit – Shalmali/Sthirayu, English – Silk Cotton Tree, Vernacular – Kapok) is an integral part of the forest of the Aravali ecosystem. It is native to tropical and sub-tropical Asia, tropical Africa and Northern Australia, widespread in India and constitutes a significant population in the plant diversity of the entire Aravali ecosystem.

Semal is a large, flowering, deciduous tree with conical spines all over its stem and branches that, at maturity, can reach a height of more than 70 feet with an almost equal spread. It is multipurpose tree outcrops for its silk cotton fibres, edible flowers, and medicinal purposes. Its bark, heartwood, roots, flowers, oil and gum are used in ayurveda and traditional medicinal system to cure various ailments. Its wood is used as timber in making various domestic and housing items. In Southern Rajasthan tribal regions, its conical spine and leaf of *Ehretia laevis* (Vernacular name – Tambolya) are chewed together as (Paan – beetle) mouth fresheners.

Semal tree serves as a vital host for a wide variety of animal species including insects, reptiles, birds, mammals etc for feeding, roosting, nesting, supporting life stages and other innumerable purposes. It serves as a larval host plant for host-specific butterfly and moth species as well as for larvae of numerous other species. It serves as a preferred nesting site for Rock Bites (*Apis dorsata*) in the forests of Aravalli.

Apart from its ecological significance, Semal also have great socio-cultural significance. In Mewar region its twigs are used to perform cultural blessings to newborns. Twigs are also used in playing dances during festive times.

**Deming your attention –**  
 In southern Rajasthan (including Mewar region) the stem or thick branches of Semal are used as pole in the Holika dahan (ritual bonfire held on the eve of Holi). Stems and branches of Semal tree are brought in large numbers at various places in Udaipur city for sale. Some social groups also arrange large Semal Trees cut from forests and brought to be installed as pole in the Holika.

started taking their last breath. Interestingly, members of SMRIM, Udaipur who have worked hard to protect the Semal tree (*Bombax ceiba* L.) from burning in the fire of Holi festival for more than one and half decades were delighted when Dr. Sunil Dubey from Institute for Ecology and Livelihood Action (IELA), Udaipur extended hands to protect this very important tree. Dr. Dubey gave written requests to Commissioner and District Collector of Udaipur before Holika-dahan to check transportation

and selling of Semal trees in Udaipur Municipal area for burning in Holi. It is important to mention here that he substantiated his statements by appending research work of SMRIM members (<https://scialert.net/fulltext/?doi=rjes.2011.722.729>). It is heartening to see that other Environmentalists are also taking cognizance on such huge cutting of Semal trees nearby Udaipur in Rajasthan and hopefully, all will be able to save the tree.

Besides, another relevant clip was being shared on social media requesting to adopt a 'Holika-dahan Candle' in order to save forests. Symbolic use of semal wood was earlier also suggested by SMRIM and this video clip materialized that idea perfectly. It is true that when no wood be left, then how the age-old tradition would be completed. To avoid that situation in future, it is better to follow environment-friendly practices in present. As the saying is, 'as you sow, so you reap', therefore, it is necessary to realize the need of the time urgently. We have to adopt either iron-pole/cow-dung/hay material or symbolic piece of semal wood for burning in Holika fire before it is too late and before we lose such a beautiful, medicinally important, environmentally beneficial and spiritually rich Semal tree from this planet.



--- Dr. Vartika Jain

## Best Paper Presenter Award to Dr. Vartika Jain

Udaipur. January 2026. Recently, Secretary, SMRIM, Dr. Vartika Jain, Associate Professor, Dept. of Botany, Govt. Meera Girls College, Udaipur received Second position in Best Paper Presentation Award in the International Multidisciplinary Conference on Innovation and Transformation in Emerging Technologies, Research and Sustainable Development (IMCIT-2026) organized by S. S. Jain Subodh P.G. Mahila Mahavidyalaya, Rambagh Circle, Jaipur which was held in hybrid mode on 29<sup>th</sup> and 30<sup>th</sup> January, 2026.

Dr. Vartika presented her paper in the conference through online mode on effective techniques for sustainable E-waste management. She discussed the emerging problem of E-waste accumulation and impact of its improper disposal and recycling on the environment. She suggested that urban mining should be adopted to extract valuable metals from e-waste and that integrated bio-hydrometallurgical processes should be the first choice.

Earlier, Dr. Vartika has also received the Young Scientist Award along with many others for her extensive work on Environment conservation. She has more than 20 years of research experience and published 81 papers in National and International Journals, five books and 32



book chapters which are cited 1018 times with an h-index of 15. Currently, she is serving as an Editor of an International Journal 'Ethnobotany' published by Society of Ethnobotanists, Lucknow (U.P.) and *Bulletin of Microvita Research & Integrated Medicine* (BOMRIM) published by SMRIM, Udaipur (Raj.).

The award was announced in the valedictory session of the Conference and presented by Society for Materials Chemistry, Jaipur Chapter. Dr Vartika received second prize among the Faculty presenters category in the First Technical session of the International conference.

## 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- *Microvitem*) 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 microvitem.

## 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)**

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## Instructions to Authors

### Preparation of the Manuscript

Manuscripts should be typed in double space (12 pt, Times New Roman font) on one side of the paper of 22×28 cm. All pages should be numbered consecutively. SI units should be used and Symbols should conform to standard guidelines.

### Title

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.

### Keywords

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

### Authors

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

### Addresses of Authors

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

### Main Headings

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.

### Sub-Headings

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

### Abstract

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

### Introduction

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.

### Results

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.

### Discussion

The discussion should deal the interpretation of the results. Wherever possible, results and discussion can be combined.

### Tables

Tables should be typed in double space on separate sheets and numbered consecutively. Table headings should be typed with the first letter capital (12 pt).

### Figures

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

and legends to illustrations should be typed on a separate sheet of paper.

### Acknowledgement

Acknowledgements should be made in brief.

### References

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 Consciousness<sup>1</sup>. 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 5<sup>th</sup> 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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### Dr. S. K. Verma

Chief Editor, BOMRIM

28, Shivaji Nagar, Udaipur-313001, Rajasthan, India

Email: [skvermaster@gmail.com](mailto:skvermaster@gmail.com)