

B O M R I M

Bulletin on Microvita Research and Integrated Medicine



Microvita Day – 31st December

Vol.17

No. 2 & 3

August-December 2025

ISSN 2321 – 2349

Indexed in prestigious Asian Science Citation Index (ASCI)-Database

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Editorial

Celebration of Microvita Day on 31st December

Shrii Prabhar Ranjan Sarkar, the great spiritualist, economist, intellectual, poet, and neohumanist authored many books on practically all the subjects beneficial for humanity at large. In his life time of 69 years, he has given discourses on different aspects at different span of time. The day when he started giving discourse on a particular subject, the day has been declared as the day of that incidence, so we can celebrate that day with our gratitude for his blessings to mankind. For instance, Prout Day on June 5, Prabha't Samgiita Day on September 14, Kiirtan Day on October 8, Kaushiki Day on September 6, Renaissance Universal (RU) Day on January 25 etc.

Unfortunately, we have not marked '31st December' as 'Microvita Day' – the day when he gave his first discourse on this new concept of *Microvitum* as "Microvita- the mysterious emanation of Cosmic factor" in 1986 at Kolkata. This is the new science paradigm which bridges the gap between the physical science with spiritual science. It explains many unexplained phenomena of Cosmos, bringing Physics, Biology, Psychology and Spirituality on one platform. The mysterious microvita science is still in its infancy and urgently needs scientific research. Sadly, such an important day which humanity will remember till it survive on the planet earth, has not been remembered well, and not declared officially as 'Microvita Day'.

By His grace, the Society for Microvita Research and Integrated Medicine (SMRIM) has proposed and declared 31st December as 'Microvita Day' in the year 2009 and celebrating it every year. We the members of this society, once again urge people and spiritual practitioners to celebrate this day as 'Microvita Day' and pay our regards to the great personality of the last Century, Shrii P. R. Sarkar.

--Editors

Microvita: Their origin, contributing to Life development, Human life evolution, and Psycho-somatic therapy by Meditation

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Abstract

Microvita, are subtle, subatomic living entities emanated by the Cosmic Mind, acting as the fundamental link between consciousness and matter, driving universal evolution from particle formation to complex life, disease, and the human mind's spiritual development, bridging physics, biology, and psychology to explain life's origins, species evolution, and the universe's upward trend against entropy. They function as intelligent cosmic organizers involved in the creation of life and minds and the cause/cure of diseases.

The Cosmological Cycle is a new Unified Theory of Consciousness, Matter and Mind, where the first and foremost is the concept of Absolute consciousness, as the fundamental entity, incorporating the Cognitive and Operative principles. Through the Operative principle (or *Prakriti*), the Cosmic mind gets expressed into the five fundamental (ethereal, aerial, luminous, liquid, and solid) factors, which can be understood to be a spectrum of wave forms in order of decreasing wavelength.

Following the explosion of Big Bang, nuclear matter (protons, neutrons, electrons, and other heavier particles) comes into existence. Hydrogen and helium nuclei are formed, and later complete atoms, eventually resulting in stars and galaxies. The Cosmic mind emanates microvita, which can energize matter to form ectoplasmic mind. Furthermore, the microvita augment the biopsychic field of the primitive mind, and by the process of positive feedback increase the complexity of the physical structure.

Further development occurs of the created primitive mind of primitive organisms (unicellular organisms and bacteria) into more complex organisms and then into plants and animals, and finally a more complex and subtle mind of a human being.

Two types of psychic forces act on the mind of a person: a centripetal force towards the cosmic nucleus (attraction of the Great) and a centrifugal force away from the cosmic nucleus. The centrifugal psychic force on the mind is caused by its interaction with the environment, and also due to the reactive momenta of the impressions on the mind caused by one's interactions and behaviour. These expressed sentiments further affect the *cakras* (as a feedback system response), and thereby influence the endocrine system, whose main controlling station is in the brain. Hence, the organs also get affected by the triggered endocrine glandular hormonal responses, caused by the malfunctioning, sentiment-laden mental glands or *cakras*.

By doing Meditation in daily life, involving ideating on Consciousness, by means of appropriate acoustic mantras having the connotation of union of unit mind with the Cosmic mind, the pain caused by interactions can be alleviated by the expansion of the mind. This has the effect of attracting positive microvita, to increase the psychic centripetal force of Consciousness on the unit mind, and causing it to dilate. The dilated mind experiences blissful feelings, and in turn, contributes to healthy organ systems functioning as well as psychic well being. This is the basis of psycho-somatic therapy for psychic ailments, for maintaining good physical and mental health.

Keywords: Microvitum, Cosmological cycle, Cosmic mind, Biopsychology, Endocrine glands, Meditation

What are Microvita

Microvita, are subtle, subatomic living entities emanated by the Cosmic Mind, acting as the fundamental link between consciousness and matter, driving universal evolution from particle formation to complex life, disease, and the human mind's spiritual development, bridging physics, biology, and psychology to explain life's origins, species evolution, and the universe's upward trend against entropy. They function as cosmic intelligence agents, organizing energy into matter, life, and minds, with positive, negative, or neutral types influencing physical and psychic phenomena, including the creation of life and minds and the cause/cure of diseases.

Origin & Nature

- **Emanation from Cosmic Mind:** Microvita originate from the Cosmic Mind (and are fundamental cosmic seeds of life, moving throughout the universe).
- **Subtler than Subatomic Particles:** They are considered subtler than known subatomic particles, influencing their formation and behavior.
- **Living Entities:** Described as living, indivisible, sub-microscopic entities that experience subjectively and can be studied through both empirical and mental research.

Contribution to Life & Evolution

- **Origin of Life:** They are proposed as the agents responsible for organizing energy and matter, leading to the formation of biochemical molecules, protocells, and the first living organisms.
- **Evolution of Species:** Microvita guide the anti-entropic, upward evolutionary trend, from simple organisms to complex life forms, including humans, contributing to diversity and complexity.
- **Bridge to Consciousness:** They link the physical world (matter, atoms, cells) with the mental and conscious realms, influencing thought, emotion, and spiritual growth.

Human Life & Mind

- **Disease & Health:** Both positive and negative microvita can cause or cure diseases, influencing physical health.
- **Mind & Psychology:** They affect mental processes, emotions, and the development of individual minds, facilitating the evolution of consciousness and free will in humans.
- **Spiritual Evolution:** Microvita help humans complete their spiritual journey, guiding them towards higher consciousness and bliss, connecting individual souls with the Supreme Consciousness.

A New Scientific Paradigm

- This concept provides a framework to explain phenomena that current science struggles with, like the universe's drive toward order (anti-entropy) and the emergence of mind, proposing a unified theory for matter, life, and consciousness.

The Cosmological Cycle: Unified Theory of Consciousness, Matter and Mind

In recent years, the theory of Relativity has altered our views of space and time, while Quantum theory has necessitated a new conception of the nature of matter and energy. Yet, even earlier than that, Max Planck had indicated that he regarded consciousness as fundamental and matter to be a derivative of consciousness. According to him, we cannot get behind consciousness; everything we talk about, everything we regard as existing, postulates consciousness¹.

There is indeed an increasing concern that the strictly objective, quantitative and reductionist methodology of the natural sciences is inadequate to investigate the dynamics of mind and consciousness²⁻³. By contrast, the science of yoga has evolved as a system to expand mind and consciousness, and it offers an appropriate methodology to investigate the so-called 'problem of consciousness'. Clearly, the time for propounding a new paradigm of science, in the form of a "Unified Theory of Consciousness, Matter and Mind" is overdue.

The Fundamental Entity: In this new Science paradigm, the first and foremost is the concept of Absolute consciousness (or Consciousness), as the fundamental entity, incorporating the Cognitive and Operative principles. Starting from here, we will now embark on the trail of the Cosmological cycle (as illustrated in Table 1 and Figure 1), as explained by Prabhat R. Sarkar, in his book *Idea and Ideology*⁴.

Table 1: Cosmological Cycle

1. CONSCIOUSNESS	5. Mind development through unfolding of consciousness in organisms
2. Cosmic Mind	6. Complex organisms, plants and animals
3. Five Fundamental Factors	7. Human beings (Unit Mind)
4. Primitive Mind	8. CONSCIOUSNESS

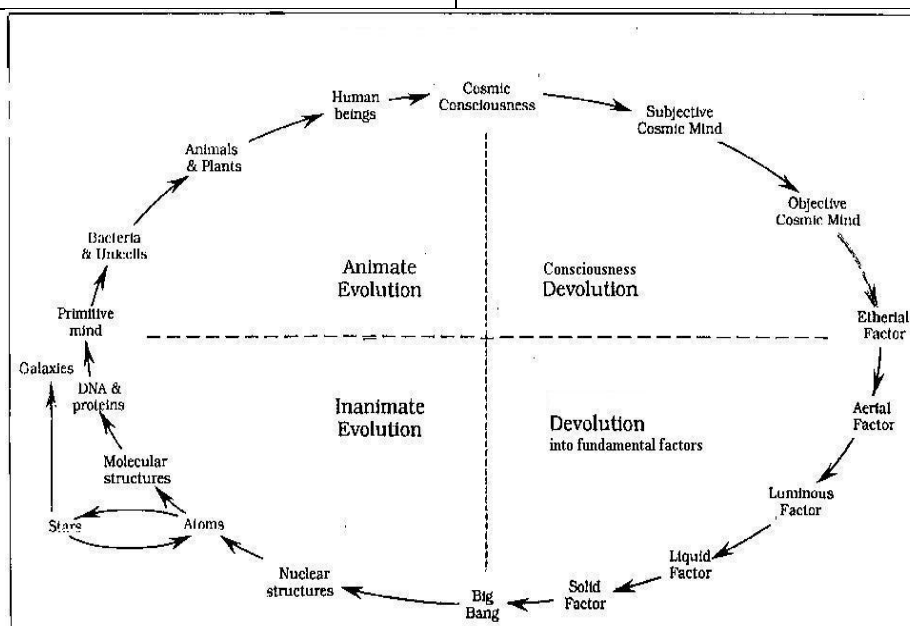


Figure 1. Cosmological cycle: From Cosmic Consciousness to Cosmic mind, Big Bang and Universe, Primitive mind, Animals and Plants, Human Beings

Stage 1. Development of Cosmic mind

The next event is that Consciousness devolves into Cosmic Mind, and Cosmic Mind devolves into matter. How? Through the Operative principle (or *Prakriti*), the Cosmic mind gets expressed into the five fundamental (ethereal, aerial, luminous, liquid, and solid) factors, providing the constituents of the physical universe. These five fundamental factors are understood to be a spectrum of wave forms described as ethereal, aerial, luminous, liquid, and solid Factors (in order of decreasing wavelength).

We could postulate some correspondence between the five Fundamental factors (5FFs) of this yoga cosmology and the modern categories of particles and waveforms of matter with their associated structures, as depicted in Table 2, below⁵⁻⁶.

Table 2: Five fundamental Factors and Modern Categories of Matter

Fundamental Factor	Modern Categories of Matter		Associated Structure
	Particle Form	Wave Form	
Ethereal	Etheron	Spatio-temporal wave	Universe
Aerial	Neutrino	Dark matter wave	Galaxy
Luminous	Photon	E/M wave	Solar system
Liquid	Electron	Electron Cloud	Atom
Solid	Quark particle	Quark wave	Nucleus

These 5FFs are associated with sensory properties called *tanmatras*⁵, as shown in Figure 2. The subtler waves (of longer wavelength) surround and pervade cruder waves (of shorter wavelength), but not vice versa. For example, the Ethereal Factor pervades all the other factors, but the Liquid Factor can only pervade the Solid Factor. These 5FFs are known to us through their sensory attributes. For example, the Ethereal factor carries the ‘sound’ sensory attribute, the origin of the primordial sound. The aerial factor carries the ‘sound’ and ‘touch’ attributes. The Luminous factor carries the sound, touch, and light sensory attributes; the Liquid factor carries sound, touch and light attributes. The Solid Factor carries the sound, touch, light, taste, and smell attributes, as indicated in figure 2⁵⁻⁶.

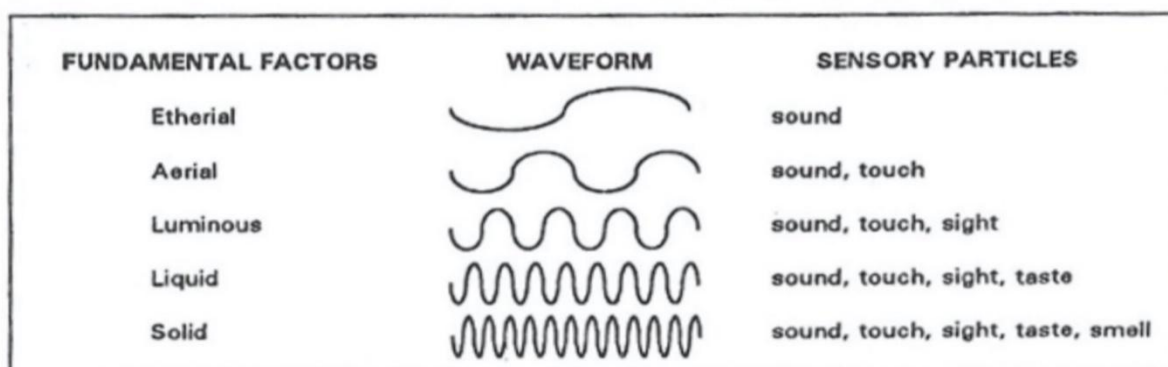


Figure 2. The dual wave-particle description of the physical world according to yogic science. There is a spectrum of wavelengths but discrete sensory boundaries.

As regards the relationship between this wave-particle description of the physical world and that of 'new physics', we can state that corresponding to these five FFs, there are five levels of structure in the new physics, as provided by Figure 3⁵⁻⁶.






Yoga's Description			Physics' Description		
Fundamental factor	Waveform	Sensory Attributes	Particle Type	Particle Charges	Physical Structure
Ethereal		sound	vacuum state particles	?	space/time
Aerial		sound, touch	dark matter particles	flavour	galactic
Luminous		sound, touch, sight	?	?	stellar system & planets
Liquid		sound, touch, sight, taste	electron	flavour, electric	atomic
Solid		sound, touch, sight, taste, smell	quark	flavour, electric, colour	nuclear

Figure 3. A comparison of Yoga Science description of the physical world with that of modern physics. Although the language and methodologies are different, there are patterns of similarity which suggest that they are indeed describing the same world.

All these five factors are formed by the pressure of the Operative principle (or Prakriti), referred to as *bala*⁴. As the factors get formed, they can form structures which are (i) visible if they also contain the liquid and solid factors, and (ii) invisible if they contain only the ethereal, aerial and luminous factors. Now, as a result of this *bala* on the structure made up of the solid factor as well, two opposing forces develop: one exterior or centrifugal with a fissiparous tendency and the other interior or centripetal to maintain its solidarity. The collective name of these two exterior forces is *prana* or energy. If the interior force is the resultant, then a nucleus is formed within the solid factor and a solid structure is formed, and its solidarity is maintained.

These physical solid structures are composed of all the five fundamental factors with their respective nuclei. The controlling nucleus of all of these fundamental physical nuclei is the controlling point of their collective *prana*, known as *pranah* or vital energy. Under the influence of the resultant interior force associated with the congenial environment of *pranah*, a portion of the physical solid structure gets pulverised and transformed into a subtler factor than the 5 FFs; this subtler factor is ectoplasm or crude mind⁴. In this way, unit mind evolves from matter, as the origin of life; the mechanism of expression of life will be further elaborated later on.

In the absence of the congenial environment of *pranah*, life does not get expressed. Then as the exterior force dominates on the physical structure (under the continuing pressure of the Operative principle), a stage is reached when there is explosion of the physical structure (known as *jadasphota*). As a result of this explosion, the physical structure gets disassociated into the five fundamental factors and its constituent solid structural portions explode into hot matter particles (of quark soup) which also contain the five fundamental factors⁴. This explosion corresponds to the Big Bang. The hot matter particles, upon cooling, give rise to common particles, namely photons, neutrons, electrons, and quarks. With further cooling, photons and neutrons begin to

react to form deuterium, an isotope of hydrogen. Afterwards, the deuterium collects protons to form a helium nucleus. Then, the excess protons capture an electron to create common hydrogen.

Thus, this new Science Paradigm's Cosmology theory explains (i) the formation of matter and visible universe (made up of the stars and planets) from explosion of the physical solid structure, (ii) how the explosion occurs, and (ii) what preceded the explosion (or Big Bang), which conventional physics is unable to provide. An explanation is also offered for the formation of the invisible matter made up dark matter and dark energy.

Stage 2. Cosmology, the Birth of the Universe

Following this explosion (Big Bang), nuclear matter (protons, neutrons, electrons, and other heavier particles) comes into existence, as the universe cools with expansion. Hydrogen and helium nuclei are formed, and later complete atoms, eventually resulting in stars and galaxies. Thus, the universe explodes into existence from a space-time singularity.

Now this Big Bang explosion of the solid segments of the physical structure, due to the resulting external force acting on the physical structure (formed from all the five fundamental factors), results in the **formation of the visible universe of galaxies**. Likewise, from the disassociation of structures that are made up of only the other more subtler factors (such as the ethereal, aerial, and luminous factors), we could have the **development of the invisible universe of dark matter and dark energy**, comprised of the particles associated with the first three fundamental factors. This is perhaps how the invisible universe comes into being, which again conventional physics is unable to explain.

Stage 3. Microvita, Release of Mind from Matter

In the earlier stage of the Cosmological cycle, the Cosmic mind emanates microvita, which can now energize matter to form ectoplasmic mind⁵⁻⁶. How?

Firstly, the concept and science of microvita, as propounded by Prabhat R. Sarkar⁷ is new. In his book *Microvita in a Nutshell*⁷, he states that there are entities which come within the realm of both physical and psychic expressions which are smaller and subtler than atoms, electrons and protons, and in the psychic realm may be subtler than ectoplasm. Such entities are termed as microvita. The Microvita are termed to be fundamental, sub-microscopic living entities which organize energy to create forms, structures, and processes in the universe.

Millions of microvita may compose a carbon atom and individual electrons. The microvita that are related to virus may explain the origin of life and evolution of species through the creation and addition of new genes. What is then the starting point of life? It is these microvita that are carriers of life in stars and planets, and not carbon atoms. These microvita create minds and also develop minds, as indicated in the next paragraph.

As we have stated above, the five categories of elements (referred to as the 5FFs) are a spectrum of wave forms, characterized by their sensory attributes. Now, working through these sensory attributes are subtle emanations of microvita from the Cosmic mind. So then, following the Big Bang, the matter structure (of fundamental particles) also contains billions of microvita, which have both objectivity (energy) and subjectivity (consciousness). They energise a disordered set of atoms (in an inorganic structure) by means of synthetic reactions, to develop an organised physical (organic) structure and manifest (albeit as a consequence) a biopsychic field,

representing a primitive (unit) mind (Figure 1). As the quantum of ectoplasmic mind-material keeps increasing, the inanimate physical structure concomitantly gets more and more energized into an animate (or life) structure, thereby providing the template of primitive life structures⁷.

Then, in the process of adaptation of the organism to an external environment, the microvita augment the biopsychic field of the primitive mind, and by the process of positive feedback increase the complexity of the physical structure (as illustrated in Figure 4). Through energization of matter by microvita, there is emergence of primitive mind and life-structure⁵⁻⁶.

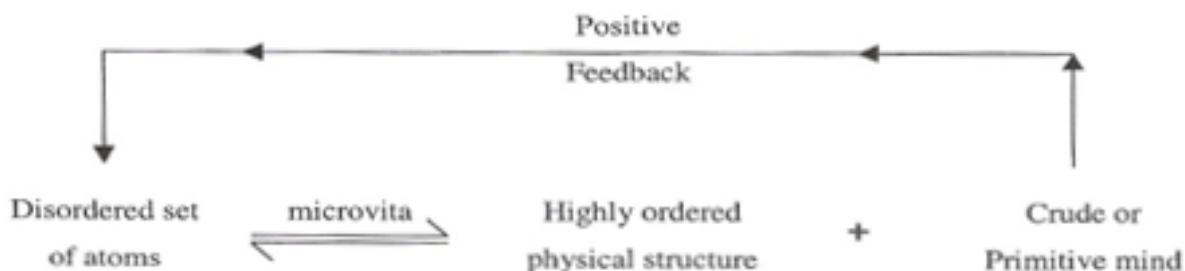


Figure 4: Emergence of a primitive mind and life-structure, through energization of matter by microvita. The positive feedback keeps the forward reaction going, causing more and more development of ectoplasmic mind material⁵⁻⁶.

Stage 4. Evolution

Further development occurs of the above created primitive mind of primitive organisms (unicellular organisms and bacteria) into more complex organisms and then into plants and animals, due to the process of unfolding (or evolution) of unit consciousness and development of subtler layers of mind under the influence of the Cosmic mind. To express this development of mind, in turn requires more and complex nervous and anatomical structures.

Eventually, the mind develops into a more complex and subtle mind of a human being. How can the human mind further develop to merge with the Consciousness (to complete the Cosmological cycle) is now explained below.

Biophysics of Biopsychology

As indicated above, there is an evolution of consciousness in us, and as Susan Blackmore puts it, the evolution of consciousness is the reason for making us conscious⁸.

Psychic Forces on the mind

There are two types of psychic forces acting on the mind of a person: a centripetal force towards the cosmic nucleus and a centrifugal force away from the cosmic nucleus. The centrifugal psychic force on the mind is caused by its interaction with the environment, and also due to the reactive momenta of the impressions on the mind caused by one's interactions and behaviour. These impressions lend a characterizing property to the mind, which dictates the nature of its response to the environment, in the form of its behaviour and sentiments (such as joy or sorrow, kindness or anger).

These expressed sentiments are due to the intrinsic propensities embedded in the psychic glands or *cakras* (in the subtle body), which regulate human behaviour and also human organ function through the hormonal secretions of the endocrine system's glands. The expressed sentiments further affect the *cakras* (as a feedback system response), and thereby influence the endocrine system's regulatory sub-stations of organs, whose main controlling station is in the brain (Figure 5). Hence the organs also get affected by the triggered endocrine glandular hormonal responses, caused by the malfunctioning, sentiment-laden mental glands or *cakras*. This then causes degeneration of the physical structure and ill-health^{5-6,9}.

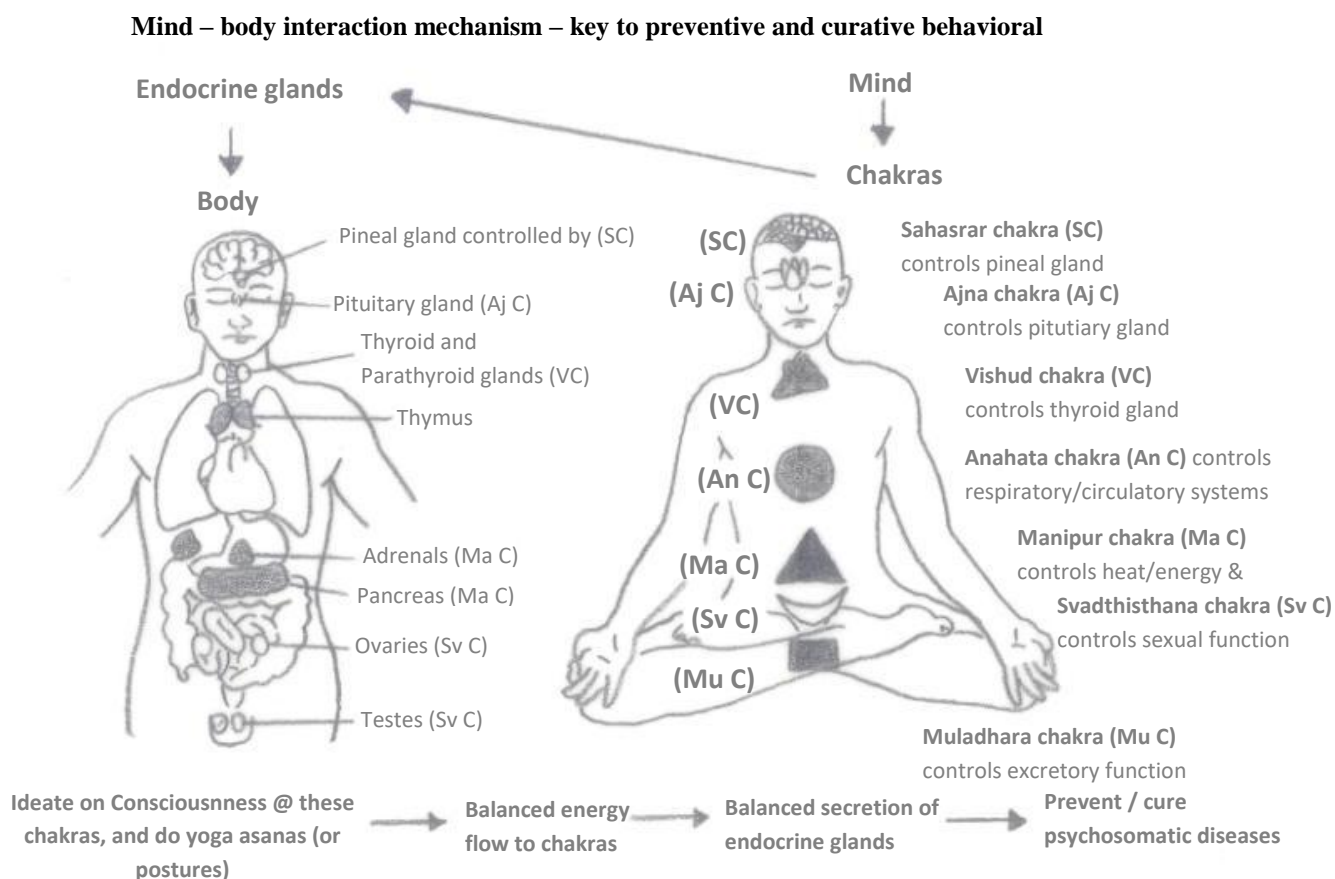


Figure 5. Cakras or Energy Centers and their association with the Endocrine Glands^{5-6,9}

Psychic Rejuvenation, by mantras

Mental restlessness is due to the distracting effects of the propensities, seeking expression through the sensory organs, and thereby creating an imbalance in the mind. Since the propensities (or *vrttis*) are associated with malfunctioning by the psychic glands or *cakras* (or *chakras*), one can regulate the expression of the *vrttis*, and thus balance the mind by regulating the glandular secretion, how? By causing mental stimulation of these *cakras*, by means of (2-syllable) psychic (and acoustic) *mantras*, having the ideation of consciousness, we can help to overcome these propensities by dilating the unit mind to the cosmic mind, and thereby provide psychic rejuvenation. This process of concentrating on (and stimulating) the *cakras* by means of mantras, having the ideation of Consciousness, is called Meditation⁹.

Psychic imposition of Consciousness outlook on these *cakras* (or psychic glands or energy centers), by means of mantras, in turn draws positive microvita, enhances the biopsychic force on the mind, and dilates the mind. Now, when the mind gets dilated by this internal stimulation of these *cakras* (by means of mantras with the ideation of Consciousness, at the site of these *cakras*), these sentimental feelings and instincts are also controlled, and eventually get removed or defaced. This contributes to spiritual progress, aside from also contributing to one's physical and mental well-being and health. In this process, as the *kundalini* (spiritual energy) rises from one *cakra* to another, the associated mental feelings and the associated occult sound experiences are documented in Table 3.

Table 3: Occult Sound Experience

Chakra	Mental State	Sound of
Svadhithana	I am not alone.	Crickets (the first expression of Cosmic Mind)
Manipura	Proximity to Cosmic Entity	Ankle bells (Jhum-jhum)
Anahata	Close contact with Cosmic Entity	Sweet Flute sound
Vishuddha	I am one with the Supreme	Ringling-bell
Ajina	I am THAT	OM

Psycho-Somatic Therapy, by Meditation

In daily life, the objectification of the mind (resulting from harsh interactions and painful situations) produces deformations of the mind, mental pain, and psychic ailments. This also results in dysfunction of certain organ systems (through the above-mentioned *cakra-endocrine system pathways*, as depicted in Figure 5), and concomitant physiological ailments. This pain can be alleviated by the dilation of the mind, by ideating on Consciousness (Figure 6), by means of appropriate acoustic mantras having the connotation of union of unit mind (or consciousness) with the Cosmic mind^{5-6,9}.

This has the effect of attracting positive microvita, which are the subtlest living entities (emanating from the Cosmic mind) that infuse *pranah* into inanimate structures and make them animate (*i.e.*, having a primitive mind). The positive microvita, in turn, increase the psychic centripetal force of Consciousness on the unit mind (Figure 6), and cause it to further dilate. This correspondingly enhances the Consciousness-field force on it and alleviates the mental pain. The dilated mind experiences blissful feelings, and in turn, (through the *cakra-endocrine pathways*) contributes to healthy organ systems functioning as well as psychic well-being^{5-6,9}. The mind keeps dilating until it merges into Consciousness, to attain enlightenment leading to salvation or *nirvana*.

This then is the basis of (i) psycho-somatic therapy for psychic (or mental or behavioural) ailments, (ii) maintaining good physical and mental health, (iii) psychic and behavioral rejuvenation, and (iv) attaining enlightenment leading to salvation.

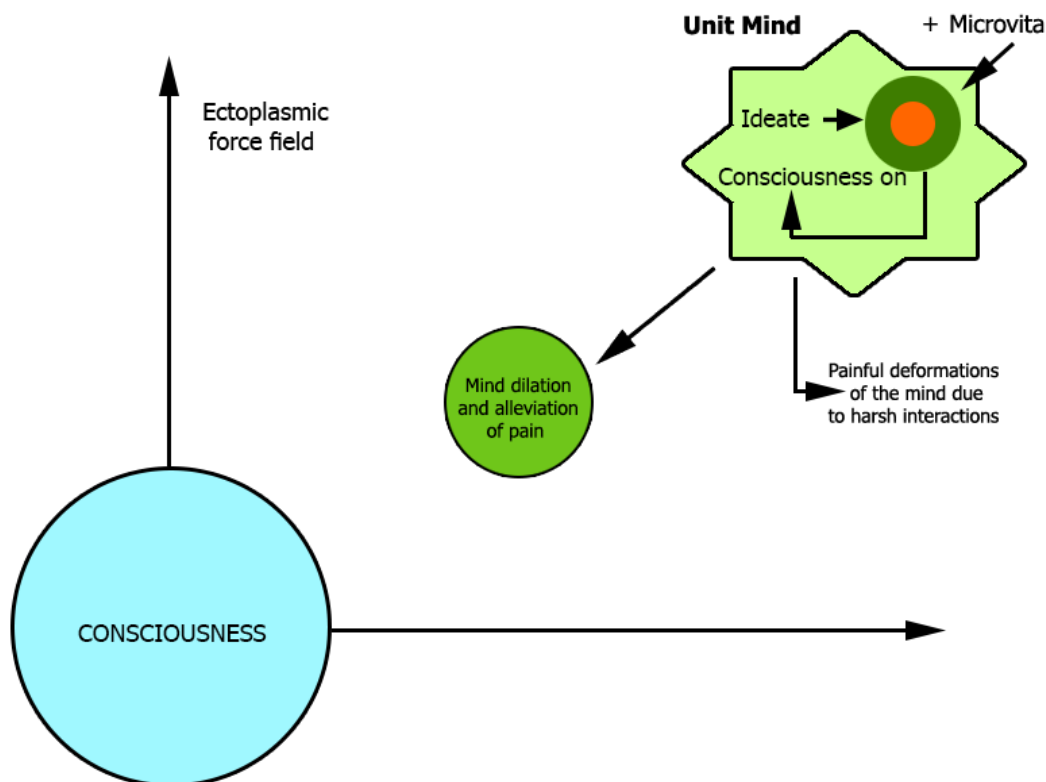


Figure 6: The Consciousness field and the presence or location of mind in it. It is schematized that when a person (or her/his mind) ideates on Consciousness (by Meditation), the mind dilates *i.e.*, develops in ectoplasmic density. This, correspondingly, enhances the Consciousness-field force on it, and alleviates the mental pain. The mind keeps dilating until it merges into Consciousness, to attain enlightenment leading to *salvation or nirvana*^{5-6,9}.

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From Physical Quantities to Semantic Operations

A Teleological Reinterpretation of Action, Mass, and Energy

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Abstract

Physical quantities such as Planck's constant \hbar , mass m , and energy E can be reinterpreted as *semantic operators* within a teleological field of coherence. Under this perspective, what physics registers as measurable magnitude expresses the stability, transition, and self-organization of meanings. \hbar marks the threshold, at which potential meanings crystallize into realized form; mass denotes the degree of semantic inertia that resists transformation; and energy quantifies the intensity of recohesion—the teleological force with which dispersed semantic tendencies are drawn back into a renewed configuration of coherence. Through these reassignments, physical laws reveal themselves as formal projections of a deeper invariance: the preservation of coherence, orientation, and meaningful directionality within an evolving grammar of sense.

Keywords: Conservation of coherence; Coherence field; Action principle; Ontological semantics; Teleological semantics; Semantic operators; Semantic inertia; Semantic energy

The Hidden Metaphor of Physics

Physics has long claimed to speak the language of reality itself: its quantities—action, mass, energy—seem to belong to the world as such, not to its description. Yet when these quantities migrate into the study of consciousness, information, or self-organization, something remarkable happens: their descriptive role in physics gives way to a structural role within semantic fields, where they mediate coherence, orientation, and transformation.

To say that a process has energy now means that it carries the *intensity of intention*; to attribute mass is to indicate *semantic inertia*, the resistance of a coherent configuration to change; and to invoke the Planck constant \hbar is to gesture toward the *threshold of actualization*—the minimal unit by which potential meaning becomes manifest.

This is not metaphor. It marks a *transposition of categories*, an epistemological inversion in which the physical ceases to be the ground and becomes the projection of a deeper teleological grammar. What we habitually call the “laws of physics” appear, from this standpoint, as *formal shadows of the laws of meaning*—expressions of coherence operating where measurement, intention, and realization coincide.

The Migration of Concepts

When the language of physics is applied to consciousness, the meaning of its core quantities silently shifts. Terms like energy, mass, and momentum cease to describe material states and begin to function as *structural operators* within fields of coherence. This migration is not metaphorical; it is a transformation of reference class. The measurable and

the meaningful thus reveal themselves as two projections of the same structural function.

$$\delta S_{\text{semantic}} = 0$$

denotes the transposition of physical quantities into the semantic domain under the substitutions

energy	→ intensity of coherence,
momentum	→ direction of meaning,
mass	→ semantic inertia,
\hbar	→ threshold of actualization.

Each term retains its functional role while altering its ontological register. Energy remains a measure of transformation, but of *semantic*, not mechanical, work. Mass still represents resistance, but to change in meaning, not to acceleration. Planck's constant ceases to mark the quantum of action; it becomes the minimal unit by which latent sense attains manifestation—the *grain of teleological resolution*.

The result is a coherent mapping between two orders of description. The laws of physics appear not as ultimate constraints but as projected isomorphisms of a deeper semantic logic¹: a logic in which coherence is conserved, transformation quantified, and actualization discretized.

The Semantic Reinterpretation of Action

In classical physics, the action

$$S = \int (pdq - Hdt)$$

represents the measure of transformation between states—a scalar encoding the path of least expenditure. In the semantic domain, an analogous quantity emerges:

$$S_{\text{semantic}} = \int (IdM - Cd\tau)$$

where I denotes intentional intensity, M the meaning potential or semantic momentum, C the coherence function, and τ the duration of conscious processing. Here, the integral does not minimize energy but optimizes significance: the system evolves along trajectories of maximal teleological efficiency.

Under this transformation, the principle of least action becomes a principle of maximal coherence. The stationary points of S_{semantic} correspond to configurations in which the flow of intention and the field of meaning achieve reciprocal alignment. The world does not minimize effort; it realizes sense with the least loss of orientation. Physical action thus appears as a degenerate form of semantic teleology, valid where intention has condensed into mechanical regularity.

Mass and Energy as Semantic Intensities

In the semantic domain, mass and energy are no longer physical magnitudes but

teleological densities—different expressions of the same underlying coherence. What mass resists, energy realizes. Both measure how meaning is stabilized or transformed within a field of intentional orientation.

Let m_s denote semantic mass, the resistance of a configuration to alteration of sense. A form with high m_s maintains coherence across contexts; it possesses semantic inertia. Conversely, E_s , semantic energy, quantifies the potential for transformation—the intensity with which meaning reconfigures itself while preserving identity through change.

$$E = mc^2 \Rightarrow E_s = m_s v_{coh}^2 ,$$

where v_{coh} represents the velocity of coherence propagation—the rate at which a system aligns its internal meaning relations. Energy measures not the movement of matter, but the speed of re-coherence within a teleological continuum.

When coherence collapses, energy dissipates; when it concentrates, meaning condenses into semantic mass. No meaning is ever lost, only redistributed across levels of manifestation. The physical law of equivalence thus reveals itself as the teleological symmetry between persistence and transformation—between the stability that maintains a world and the intensity that renews it.

Teleological Conservation Laws

Every coherent system operates under principles of invariance. In physics, symmetries in time, space, or phase yield conservation laws; in the semantic domain, analogous invariances preserve meaning through transformation.

Let the semantic field be represented by a potential $\Phi (M, I, C, \tau)$.

Teleological invariance requires that the total variation

$$\delta S_{semantic} = \delta \int (IdM - Cd\tau)$$

vanish under transformations preserving internal consistency.

The condition

$$\delta S_{semantic} = 0$$

signifies that the evolution of a teleological system proceeds along trajectories that preserve the integrity of meaning. Transformations are admissible only insofar as they maintain internal coherence—variations that may alter content, intensity, or form, yet leave untouched the underlying orientation of sense. In this way, the semantic analogue of the variational principle expresses not mechanical equilibrium but *continuity of intention*: the constancy of a system's inner direction across changing modes of realization.

From this follow the teleological conservation laws:

- **Conservation of coherence:**

$$\frac{dC}{d\tau} + \nabla \cdot J_C = 0 ,$$

the flux J_C maintains the total coherence of the semantic field.

- **Conservation of direction:** The gradient of intention remains invariant under

reversible transformations.

- **Conservation of significance:**

$$\oint IdM = \textit{const}$$

The total intentional coherence—the semantic charge—is conserved.

For every symmetry of the semantic field, there exists a corresponding conservation of sense²: translation symmetry yields constancy of meaning, rotation symmetry preserves the direction of intention, reflection symmetry maintains coherence across self-reference. The invariances of physics thus reappear as projections of a deeper principle: *meaning cannot be lost without losing the world that sustains it.*

The Ontological Shift

At the limit of analysis, the distinction between physical and semantic dissolves. What we call matter is meaning stabilized into form—the external geometry of inward teleology. From here, the reinterpretation of physical quantities no longer appears as a conceptual leap but as the natural consequence of an ontological inversion: it reveals that the grammar of physics has always spoken, in a veiled mode, the language of intention.

In this light, the fundamental magnitudes of physics cease to function as merely physical measures and take their place as structural functions within the semantic architecture of coherence—expressing intensity, persistence, and the threshold of manifestation. Every conservation law, every constant of nature testifies to the same fact: the world is a self-interpreting process in which coherence seeks itself through successive actualizations.

Physics is thus not abolished but restored to its origin. What it measures as magnitude, teleology experiences as meaning. The quantization of action is the discretization of sense; the curvature of spacetime is the bending of intentional orientation; the conservation of energy is the invariance of significance.

And then, in the quiet aftermath of comprehension, a subtle reversal appears. The more precisely the formal correspondences are drawn, the more clearly it becomes that physics has never been independent of meaning. Its quantities are echoes of a deeper logic—each constant a residue of orientation, each equation a frozen trajectory of intention. The physical world is the semantic field made visible, the condensation of teleological grammar into measurable persistence. The language of physics, in its striving for purity, has preserved the trace of its origin: it is the algebra of meaning written into space and time.

When this insight dawns, it does not abolish science; it completes it. For the universe remains lawful, but its laws are now seen as *laws of coherence*—the syntax by which significance sustains form. What the physicist calls constant, the teleologist calls *coherent*; what endures as matter, endures as sense; and the first principle of reality is not motion, but *meaning seeking expression*.

Human and Ontological Semantics

From here, a further question presents itself: *what kind of semantics is at stake?* To address this, one must distinguish two fundamentally different registers of meaning.

Human semantics is intentional, interpretive, and historically mediated³. It arises

wherever consciousness reflects on forms and relates them to aims, norms, contexts, and values. Here, meaning is not merely present; it is *formed*—through language, memory, emotion, and teleological attunement. Human semantics is therefore emergent, situated, and dependent on beings capable of articulating a world.

Ontological semantics, by contrast, precedes interpretation. It refers to the intrinsic alignment between form and function—the way in which entities, physical or biological, participate in coherent structures of orientation and effect. A photon bending along a geodesic, a seed germinating toward light, or a neural circuit stabilizing into a memory all exhibit significance in a pre-reflective sense: they manifest *direction*, *coherence*, and *constraint* before any observer attributes content to them.

In this deeper sense, semantics is not added by minds; it is *coextensive with being*, the silent interior of form. Every entity may therefore be understood as bearing a twofold aspect: a **real component**, describing its measurable structure, and an **imaginary component**, naming its intrinsic significance—its role within a field of coherence. These aspects are inseparable: the real without the imaginary would be mute persistence; the imaginary without the real would remain unmanifest potential⁴⁻⁶. Human semantics emerges where this ontological meaningfulness becomes *reflexive*: where significance not only guides processes but becomes thematized and transformable. Yet the reflective intensification of meaning does not abolish its ontic ground.

From this standpoint, the semantic dimension of the physical invariants becomes intelligible as the way coherence stabilizes, transforms, and attains manifestation. Human intention and natural coherence differ in degree rather than in kind⁷: both express the same fundamental grammar by which being orients itself toward form.

Thus ontological and human semantics form a continuity—the former the underlying order of meaning, the latter its reflective articulation in consciousness.

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Glittering of Lamp: The Effect of *Kiirtan*

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It was the full moon day of April 12th 2025. I was on half fasting (fruits and curd) but fortunately, I got a ripened *Bel* (*Aegle marmelos* Correa) fruit, warm, split and good flavor. I could not resist taking it raw as such, excavating the pulp with a spoon. As customarily, it was followed by cold milk kept in refrigerator. This gave me good strength to proceed for three hours kiirtan. The day (full moon), time (3.15-6.15 PM) and sentient effect of *Bel* fruit compelled me to start kiirtan. And I did. Just after one and half hour, one margii brother and sister joined the kiirtan intermittently. Kiirtan was going on smoothly. I was leading with dholak (a musical instrument) in my hands. Both the margiis probably had some work, so they left just few minutes before the completion of the kiirtan. Having being finished with the kiirtan, I started my meditation and completed in due course of time. After finishing my psycho-spiritual meditation, I put the things used for kiirtan to their respective places and locked the Jagriti.



I opened my AMURT / SMRIM room and inadvertently reached the lamp. The lamp has a touch point by which the lamp gets started. I was about to place my finger on the “touch” surface, the lamp started to glow. I was shocked. I did not touch it. I put off the lamp and repeated the process. This time also the same result. The lamp again started as I approached the touch point but even one cm. away from the point of touch, the bulb again started lightening. After half an hour, this phenomenon was not observed. The lamp lighted only after touching the designated place.

I contemplated on the issue and came to conclusion that it must have been a phenomenon of energy generation and transmission. The energy may be physico-psychic, psycho-spiritual, cosmic or microvita generated energy passing from my body to the sensor without physical touch. As a spiritualist, I must admit that it was the energy generated through kiirtan, substantiated or assisted by microvita flow approved by Cosmic Will. Further experimental designs are in the pipe line.

Secretarial Desk

News & Activities

Lifetime Achievement Award in Medical Research to Dr. Verma

Udaipur. 07 June 2025. Dr. S. K. Verma, President, Society for Microvita Research



and Integrated Medicine (SMRIM), Udaipur working as Professor Emeritus, Dept. of Medicine, Pacific Medical College & Hospitals, Udaipur recently received the prestigious "Lifetime Achievement Award - Medical Research" by TIME2LEAP National Awards - 4th edition, 2025 at MSME Start Up Innovation Summit on 22nd May, 2025 at Vivanta, Bhubaneswar, Odisha by Smt. Pravati Parida, Hon'ble Deputy Chief Minister of Odisha and Shrii Pratap Chandra Sarangi, Hon'ble MP, Balasore, Odisha and Former Minister of Micro, Small and Medium Enterprises, Govt. of India.

The award includes a trophy and certificate and was conferred to him for his outstanding accomplishment in the field of medicine in terms of extensive scientific research with more than 150 research articles in National and International reputed journals which are cited more than 3500 times with an h-index of 27 which is a remarkable achievement in the medical field.

Dr. Verma has more than 45 years of research experience on the role of spices and medicinal plants in risk stratification of cardiovascular diseases. Presently, his research is focused on various aspects of Microvitology and Integrated Medicine for the benefit of humanity. He is currently also acting as Chief Editor of two International, peer-reviewed Journals, namely, *Bulletin on Microvita Research and Integrated Medicine (BOMRIM)* as well as *Pacific Journal of Medical and Health Sciences*.



“Semal Conservation Mission”

Plantation of 100 Semal Trees

Udaipur, November 2025. Nineteen years ago, when the Semal Conservation Mission was initiated by Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, it was not realized that its impact is going to be so huge. This year in October, 2025, Shri J.P. Shrimali ji visited Dr. Vartika Jain, Secretary, SMRIM and discussed his plan of planting 100



Semal plants at various places of Udaipur which are developed in his own farm house situated at Losing. It is important to mention here that Shrii Shrimali ji got inspiration to plant Semal trees from a newscutting sharing 23 bee hives on a single Semal tree published by the SMRIM in Rajasthan Patrika daily newspaper in 2013. After this, he developed about thousand plants of Semal and motivating everyone to plant Semal tree as much as they can.

He along with Shrii Jasveer Singh Gandhi (Gandhi Motors, Udaipur) took permission from Udaipur Municipal Corporation for planting 100 Semal trees in the divider region from Sector 3 to Sector 7, Hiranmagri, Udaipur. The work was accomplished in the month of November 2025. Gandhi motors has financed all the expenses incurred for this purpose and also took the responsibility to take care of these plants for three years, their complete protection, pruning, geo tagging, pre- and post- photography etc.



It is clearly indicating the success of Semal Conservation Mission led by SMRIM, Udaipur and needs appreciation from all environmentalists as Shrii Shrimali ji and his team has taken a great responsibility and contributing their best for preserving environment of Udaipur, Rajasthan and conservation of a very important medicinal plant Semal (*Bombax ceiba*). The mission is still going on till the humanity understands the value of such an important tree, ‘Semal’.

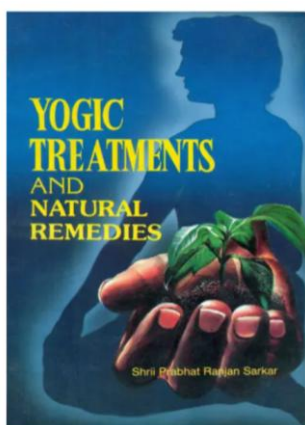
--- Dr. Vartika Jain

श्री पी. आर. सरकार द्वारा यौगिक चिकित्सा तथा द्रव्य गुण में वर्णित वनस्पतियों के अनुसन्धान पर डॉक्टरेट

उदयपुर. मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर के विज्ञान संकाय में वनस्पति शास्त्र विभाग की शोधार्थी भाविका कुंवर को 'चयनित खाद्य लोक-औषधीय पौधों की पात्रे थक्कालयनकारी क्षमता का आकलन' विषय पर सितम्बर 2025 में पीएच.डी. डिग्री प्रदान की गयी। सोसायटी फॉर माइक्रोवाइटा रिसर्च एंड इंटीग्रेटेड मेडिसिन की आजीवन सदस्य भाविका ने यह शोधकार्य राजकीय मीरा कन्या महाविद्यालय, उदयपुर में सह-आचार्य डॉ. वर्तिका जैन तथा पेसिफिक मेडिकल कॉलेज के मेडिसिन विभाग के आचार्य डॉ. एस. के. वर्मा के निर्देशन में संपन्न किया।



श्री प्रभात रंजन सरकार द्वारा रचित यौगिक चिकित्सा तथा द्रव्य गुण में, कई रोगों के उपचार में विभिन्न प्रकार के पौधों के औषधीय उपयोग का वर्णन किया गया है। इसमें से कुछ पौधे जैसे पुनर्नवा (*Boerhavia diffusa*), सहजन (*Moringa oleifera*), कलमी साग (*Ipomoea aquatica*), तथा बथुआ (*Chenopodium album*) को हृदय रोग में पथ्य के रूप में उपयोग लेने का निर्देशन किया गया है। उल्लेखनीय है



की इन पौधों के हृदय रोग में उपयोगिता के वैज्ञानिक प्रमाणीकरण हेतु थ्रोम्बोलायटिक गुणों को जानने का यह प्रथम प्रयास है। ये सभी पौधे, दैनिक जीवन में भोजन के रूप में प्रयुक्त होते हैं। रक्त के थक्कों का विघटन करने में इन पौधों के सकारात्मक गुणों को देखते हुए, इनका औषधीय उपयोग किया जा सकता है। ये सभी पौधे औषधीय गुणों से युक्त होने के साथ ही पौषक तत्वों से परिपूर्ण हैं, अतः न्यूट्रास्यूटिकल्स के निर्माण में भी उक्त शोध कार्य की महत्वपूर्ण उपादेयता है।

उपरोक्त शोध कार्य कई राष्ट्रीय और अंतर्राष्ट्रीय शोध पत्रिकाओं में प्रकाशित हुआ है। साथ ही विभिन्न वैज्ञानिक संगोष्ठियों में उत्कृष्ट शोध हेतु शोधार्थी को सम्मानित भी किया गया है। वर्तमान शोध के पर्यवेक्षकों द्वारा इससे पूर्व भी यौगिक चिकित्सा तथा द्रव्य गुण में वर्णित पौधे जैसे शिमूल (*Bombax ceiba*), भूमिकुष्मांड (*Ipomoea digitata*), छोटी और बड़ी इलायची (*Elettaria cardamomum* and *Amomum subulatum*, respectively) तथा दालचीनी (*Cinnamomum zeylanicum*) के औषधीय गुणों के वैज्ञानिक प्रमाणीकरण पर शोध कार्य किया गया है जिसे राष्ट्रीय और अंतर्राष्ट्रीय स्तर पर सराहा गया है और अनुसंधानकर्ताओं को डॉक्टरेट डिग्री प्रदान की गयी है।

भोजन के रूप में पौधों का उपयोग करते हुए रोगों का उपचार करना, एक प्राकृतिक नैदानिक व्यवस्था है। श्री सरकार द्वारा इस प्रकार विभिन्न पौधों को पथ्य के रूप में उपचार हेतु निर्देशित करना, उनके उत्कृष्ट चिकित्सकीय ज्ञान का दृष्टान्त है और मानव मात्र के लिए 'भोजन ही उपचार' विधा का सर्वश्रेष्ठ अवदान है।



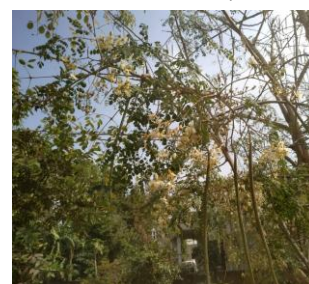
पुनर्नवा



बथुआ



कलमी साग



सहजन

Research work published on Shrii P. R. Sarkar's Yogic Treatments and Natural Remedies

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Authors gratefully acknowledge AM Jagriti, SMRIM-Udaipur, IDRC, CSIR-UGC and Prabha't Pustaka'laya, Udaipur for extending support and requisite facilities for the research work.

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

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

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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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