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# Microvitopathy, Medicine and Meditation

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## Abstract

We are living in the environment of negative microvita affecting physical structure and psychic body; resulting in various physical diseases (microvitopathy) and psychic disturbances (microvitopsychopathies). There is no way to kill negative microvita prematurely except by increasing the number of positive microvita. In this direction, various methods can be employed to raise the concentration of positive microvita which include sentient diet, sentient environment, medicine prepared in sentient atmosphere and the best way is to practice *dhyana* perfectly. For that matter, the science of microvita (microvitology) should be incorporated in life as early as possible.

## Introduction

We are living in the emerging world of microvitopathy, the disorder or disease caused by negative microvita<sup>1</sup>. The world has witnessed the escalating incidence of microvita diseases (so called viral diseases) in last ten years. At the juncture it has to be clear that so called viral diseases are in fact negative microvita diseases<sup>2</sup>. The emergence of negative microvita diseases is still an enigma in the scientific field. Influenza was not there before First World War. It was the attraction of decaying bodies of dead soldiers that attracted negative microvita from other stars resulted in influenza outbreaks<sup>3</sup>. Influenza is an excellent example of one of negative microvita diseases which is still fatal. The negative microvita causing influenza have natural duration of four days; after that they die spontaneously. It is in fact the life expectancy or the natural history of these microvita. Because of that; the natural cause of the disease remains for four days and is not affected by the administered medicines. Till now, there exists nothing which can kill them prematurely so the disease course could be shortened and mortality can be reduced.

According to microvitology, the only possible way to wipe off all these negative microvita is by increasing the strength of positive microvita. Even extremes of temperature (boiling-freezing) does not destroy them because microvita undergo contraction and hibernation at freezing temperature and expansion and hibernation at boiling temperature. They only die a natural death after completing their life span<sup>3</sup>.

Medicines only reduce symptoms like aches and pain of the body and fever, but do not cure the disease of microvita. The cure can only be possible when the number of positive microvita are increased by the ways as described earlier<sup>2</sup>. In that case, the increased number of positive microvita will devour the negative microvita and because of their negative microvitocidal effect, the person's condition will improve or rather cured of these negative microvita diseases. The science behind curing the disease by merely touching the patient is also based on the application of positive microvita by that spiritually elevated personality.

## Medicine and Microvitopathy

It is relevant to think about that when negative microvita cannot be killed or destroyed by physical parameters like temperature, pressure etc. then what is the role of medicine for the management of these microvitopathic condition<sup>3</sup>? Is it only for the symptomatic management? The answer to the second is both yes and no but the finality of no is also yes.

As stated earlier, medicines help in elevating the symptoms of the disease which disturb the person's physico-psychic status. The bodyaches and pain, headache, fever, malaise etc are partly reduced by the medicines without any effect on the cause of the disease. So medicines help in symptomatic relief.

But it is not proper to state that medicine cures a disease. The cure can only be achieved by removing the causative agent and that is only possible by the help of positive microvita; by increasing their number, they can devour the negative microvita. It is only by increasing the concentration of positive microvita in this situation of negative microvitopathy that the premature or unnatural death of negative microvita is possible<sup>1</sup>.

Now for this mechanism of early destruction of negative microvita by positive microvita, medicine can be employed. It is undoubted that medicine prepared in a totally sentient environment, by sentient people, from the parent compound/medicine or mother tincture which is also prepared in a sentient environment, will definitely attract more positive microvita than ordinary prepared medicine and will naturally have a much greater contribution in effectively curing a patient. This much is the role of medicine under these situations of microvitopathy.

In a nutshell, the medicine in real sense, doesn't cure the disease but reduce the symptoms. However when prepared in a complete sentient physico-psychic environment, the medicine enhances the attraction and collection of positive microvita which will greatly benefit the person and will have much greater contribution in curing a person suffering from the negative microvita disease. This area needs further research<sup>4</sup>.

### **Meditation and Microvitopathy**

Meditation is the mysticism – a journey from limitedness to limitlessness. The process of spiritual cult- the most prevalent Ashtanga yoga, the eight fold practice starting from Yama and Niyama and ends in *Dhyana*. The initial steps are for the preparation of body and mind for the perfect meditation or perfect *Dhyana*. The best *Dhyana* is of *Guru Dhyana* in *Guru cakra*, more specifically, the *Dhyana* of *Guru* in *Varabhy mudra*. *Dhyana* attracts more and more positive microvita and moreover the specific mudra emit or radiating positive microvita for the benefit of intuitional practitioners. Therefore, *Dhyana* – deep meditation is the best remedy for negative microvita diseases. The propounder of the theory of microvita- Shrii P.R.Sarkar has clearly given guidelines in this direction<sup>3</sup>.

The outcome of negative microvita diseases will depend on the time the disease occurred and the status of initiation of Sadhakas. For example if a person contracts a negative microvita disease before he took initiation but has taken initiation and started practicing *Dhyana* very precisely after initiation – the disease will not spread anymore and be contained. That is the sincere effort of *Dhyana* can check the progression of the disease.

The point of importance is that this sincere effort of practicing *Dhyana* should be learned from a right person, perfect person or a person with developed spiritual thinking. Because, for different types of diseases, one has to follow different food restrictions and the practice of *Dhyana* should also be at specific time.

Another situation is, when a person contracts a negative microvita disease after getting initiated and starts practicing *dhyana* in a perfect way and follows certain food restriction, it is possible to cure the disease completely.

The scientific explanation behind this is that negative microvita can only be controlled by positive microvita and the process of *Dhyana* attracts many positive microvita. These positive microvita which have been attracted by *Dhyana* will destroy the negative microvita resulting in cure of the disease<sup>3</sup>. The role of *dhyana* in curing the disease caused by negative microvita is tremendous. Let us take another example of negative microvita- the viral hepatitis (Jaundice). In this condition, if *Dhyana* is practiced perfectly and meticulously, the disease will be cured very quickly.

There are evidences that cancer can be caused by viruses and people are under the impression that virus is the smallest living entity responsible for many unexplained diseases. Sarkar has stressed that virus is a vague term; and there is in fact nothing like virus and therefore, the question of it being a living being does not arise<sup>2</sup>.

Shrii Sarkar has also stressed the role of *Dhyana* in cancer, for example; stomach cancer – here certain food restrictions will have to be strictly followed. When pain or discomfort starts in the stomach – one should sit for *dhyana*. However, just before the *dhyana* one should take some juice from a sweet tasting fruit and not a sour tasting fruit. After performing *dhyana*, one should also take another drink which must be different from the first and of course sweet. In the same way, particular yogasan may also be useful. It has also been advised to avoid gas forming food such as *paapad*, Cauliflower, Cabbage, Turnip etc<sup>3</sup>.

### **Conclusion**

Prevailing microvitopathy or disease caused by negative microvita is common and will rise in the coming future. The only way to control such diseases in individual person and in masses is to adopt the means to raise the concentration of positive microvita. So they can kill the negative microvita early and effectively. For this purpose, the role of Yogic posture, good thinking, good company, sentient food, bhajan and kiirtan and above all *dhyana* are the best means.

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## Sustainable Tourism - An environment-friendly approach for economic development

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### Abstract

Tourism has received great attention by the International communities and organizations as a tool to fulfill targets outlined under sustainable development goals. Many new tourism services such as sharing, collaborative and peer-to-peer economies are developed as a new way to practice tourism. These ways may help tourism to achieve social, economical and environmental objectives. In the present paper, an attempt has been made to discuss the ways to develop tourism in a sustainable way as a tool of regional sustainable development while respecting local conditions, communities and environment. The paper also focuses on the major constraints in the way of sustainable tourism. It also highlights the need of ethics in tourism along with the components which must be present in the sustainable tourism.

### Introduction

Tourism has been an integral part of Indian tradition and culture. '*Atithi Devo Bhavah*' is the central theme of its socio-cultural ethos. Basically, the meaning of tourism is not roaming aimlessly but it is to move ahead along with getting adequate knowledge about that region. India's vast geographical diversity, vivid cultural heritage, colorful fairs and festivals, snow covered mountains, desert, dense forests and vast coastline are major attractions that make India - a tourist's paradise. There has been remarkable increase in foreign tourist arrival in recent years due to various efforts made by the Indian Government including 'Incredible India' campaign in overseas markets. Tourism industry is third largest net foreign exchange earner after gems and jewellery and readymade garments. It has emerged as an instrument of employment generation, poverty alleviation and sustainable human resource development. One of the most important features of tourism industry in India is its contribution to National integration and for preservation of cultural-natural environment and enrichment of social and cultural lives of people.

But the process of economic growth and development though vital for any nation's progress, done at the cost of environmental degradation through industrialization and urbanization, transportation, burning of fossil fuels and deforestation- has led to the emission of green house gases into atmosphere which results in the warming of the atmosphere, seas and oceans leading to floods, droughts, severe storms, melting of ice at the poles, receding of glaciers and rise in sea water levels. These issues have brought the concerns for environmental conservation and sustainable development to forefront.

Now the question to resolve is how to develop tourism in a sustainable way as a tool of regional sustainable development while respecting local conditions, communities and environment. The Convention on Biological Diversity, signed at the 1992 Rio Earth Summit, is dedicated to promote sustainable development. It recognizes that Biological Diversity is about more than plants, animals and micro organisms and their ecosystems-it is about people and our need for food security, medicines, fresh air and water, shelter and a clean and healthy environment in which to live. New platform tourism services such as sharing economies, collaborative economy and peer-to-peer economy are the new concepts that have emerged as a new way to practice tourism. These ways may help tourism to achieve social, economical and environmental objectives. At the National level, Article 48(a) of the Indian Constitution imposes a constitutional obligation on the state to protect and improve the environment and safeguard the forests and wildlife of the country. We also have laws to deal with air pollution, emission and greenhouse gases and use of ozone depleting substances but the need is for their strict implementation<sup>1</sup>.

The positive consequences of tourism can arise only when tourism is practical in an appropriate and sustainable say, in a process that involves the local community and consider the long term economy, ecology and equity of all communities, building a bridge between economic development and the environment and helping to make a vital contribution to a better quality of life for both tourist and local people. Thus, tourism should be embodied in the framework of Sustainable Development. The concept of sustainability has three interconnected aspects: environmental, socio-cultural and economic<sup>2</sup>. Sustainability assumes its maximum value when every one of its features reaches its maximum efficiency, specifically when:

- (i) The economy is able to satisfy the human needs, using natural resources in a stable and efficient way, ensuing a long term growth.

(ii) The incomes generated by this growth are redistributed among future and present generations in an equitable way.

(iii) The resources used should be regenerated without altering the natural environment.

So, the concept of sustainability should be applied to all fields of tourism which includes: agri-tourism, health tourism, adventure/sport tourism, sea tourism, cultural tourism, winter tourism and education tourism. This requires proper planned strategy.

The major constraints or problems in the way of sustainable tourism are as follows:

- Under-developed infrastructure (like poor traffic, power crisis, potholed roads) is an important factor for poor performance of tourism sector.
- Lack of proper rail and air connectivity to certain tourist spots.
- Lack of knowledge about threats to natural resources present in the area of visit.
- There are limited proper accommodation facilities.
- There is ample scope for greater activity based tourism development, especially evening activities.
- General tendency to view tourists as a source of only money making should be controlled. Astronomical amounts of money are charged from them for local travel, accommodation, food, local handicraft items etc.
- Quite often tourists are cheated and incidences of robbery, eve teasing, rape and murder etc. discourages tourists.
- Lack of proper coordination within the Government officials, between the Government and Non-government agencies working this sector.
- Village tourism is taking the shape of cultural pollution and is a serious threat to local environment.
- Ecological imbalances due to unchecked tourist activities are threatening the major rivers of India.

Thus, there is an urgent need of ethics in tourism. Ethical tourism is in the best interest of all involved. It offers tour operators a competitive advantage and safeguards the future of the tourism industry by ensuring the long-term sustainability of destination. It offers the tourists a richer experience, as holidays will draw on the distinctive feature of a destination. It is also in the interest of those living there and those working for development, as it can help to combat poverty and contribute to sustainable development<sup>3</sup>.

In this manner, sustainable tourism should contain following components<sup>4</sup>:

1. Information about the destination and travel expenses.
2. Tourist should support the integrity of the place. Tourism should conserve natural resources and visitors should learn how to behave and respect local culture.
3. Local communities should be efficiently involved in tourism products development. They should measure tourism success not by the numbers of their visitors, but by the length of stay, money spent and quality of experience. There is a need to create small-scale entrepreneurship to ensure authentic local attraction.
4. Satisfied, excited visitors bring new knowledge home and send friends off to experience the same thing which provides continuing business for the destination.
5. An effective and strong sustainable tourism strategy requires information and education to make stakeholders aware of the environmental problems and their role in it.
6. Broad information, education and awareness campaigns are fundamental to raise awareness among visitors of their own environmental responsibilities and to enhance the quality of environmental information for visitors.
7. Environmental education should become part of tourism training which should be based around managing and improving the appeal of environment and heritage as part of the tourism product.
8. The role of development banks in promoting environmentally friendly infrastructures and establishments is significant.
9. The most direct tool for promoting sustainable tourism involves the use of regulatory mechanisms, such as, integrated land-use planning and coastal Zone management. In addition to regulation, Government should also use economic instruments to promote sustainable tourism as well as pollution taxes to reduce discharges.

For the purpose of sustainable tourism we should provide:

- Plentiful and readily available brochures on tourist attractions at key entry points, such as airports.
- An efficient taxi service.
- Promotional activities or a cultural show that reflects the cultures of all the regions.
- Tourist information booths at strategic locations manned by multi-lingual staff.

## Conclusion

Sustainable tourism has the potential to contribute to economic, ecological and social development, because it has less impact on natural resources and the environment than most other industries. It is based on enjoyment and appreciation of local culture and natural environment and can play a positive part in increasing consumer commitment to sustainable development through tourist education and provides an economic incentive to conserve natural environment and habitats helping in this way to maintain biodiversity.

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# SMRIM ACTIVITIES - 2017

## *Semal Conservation Mission*

To save Semal tree from burning, eco-friendly Iron-pole Holika dahan was celebrated at various places of Udaipur city, Bhinder and Kanore. An awareness talk for conservation of Folk Medicinal tree - *Semal* was given by Dr. Vartika Jain, Secretary, SMRIM to Undergraduate students of Science at Vidya Bhawan Rural Institute (VBRI), Udaipur on 17<sup>th</sup> November, 2017 in a seminar organized by Dept. of Botany, VBRI. She emphasized on multi-purpose utility of this tree and need for its conservation in Udaipur city. Seminar organizer Dr Anita Jain extended thanks to Dr Jain for creating awareness on such an important medicinal tree of the country.

## *Akhanda Prabhata Samgiita on Prabhata Samgiita Diwas*

On 14<sup>th</sup> September, 2017, SMRIM and R. U. Club, Udaipur jointly conducted Rajasthan's first "Akhanda Prabhata Samgiita" on Prabhata Samgiita day when songs of Prabhata Samgiita were recited incessantly for three hours at Jagrti, Udaipur, India.



## Sarkar's Quotes on Medicine and Human Health

“Until now, even with much research, the culminating point of animal evolution and the starting point of human evolution have not been discovered. Through more research, one day human beings will certainly discover this missing link. When this unknown link is discovered, enormous changes will occur in the field of genetics, and revolutionary changes will take place in the world of medicine”.

“The object of the art of healing is to cure a patient, both physically and mentally. So the main question is not to uphold any particular school of medical science; rather the key task is the welfare of the patient”.

“If a doctor in whom the patient has complete faith prescribes water instead of medicine the patient will be quickly cured, but if the patient regards the doctor as a quack, the diseases will not be cured, even if the purest of medicines known to medical science as prescribed and properly administered”

“When, as a result of prolonged suffering from disease, old age or some other reason, someone's vitality decreases, diseases come one after another..... However, through proper treatment, rest, hygiene, diet, sleep, sunbaths, fomentation and massage, a person's vitality slowly increases. When vitality is restored, disease disappears.”

“People should remember that medicines do not cure diseases; nature cures with the help of body's own healing powers, medicines, only hasten the healing process.”

“The small human mind, enclosed in a box of bones, is incapable of knowing the secrets of the Cosmic mind. It is difficult to know the unexpressed desire of the Supreme self. But whenever there is difficulty the solution lies nearby. Every disease has a curative herb near the source of the disease itself.”

## BOOK-POST

**Bulletin on Microvita Research and Integrated Medicine** started in March, 2009 is an official Journal of Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, Rajasthan. It is a peer reviewed Journal publishes three issues in a year having original research, reviews, short notes, case studies 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 :  
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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

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### 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 be appended under the **References** heading. Each reference should provide names and initials of all the authors, giving comma 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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