

B O M R I M

Bulletin on Microvita Research and Integrated Medicine



Vol. 15

No. 1

April 2023

ISSN 2321 – 2349

Editor in Chief

Dr. S. K. Verma

Pacific Medical College, Udaipur

Editor

Dr. Vartika Jain

Govt. Meera Girls' College, Udaipur

Editorial board

Henk de Weijer

Neo-Humanist Edu.Res. Inst., Sweden

Prof. Dhanjoo N. Ghista

University 2020 Foundation, San Jose, USA

Prof. Uttam Pati

Jawaharlal Nehru University, New Delhi

Prof. Maheep Bhatnagar

M.L.S. University, Udaipur

Prof. D.P. Singh

R.N.T. Medical College, Udaipur

Dr. Swati Dahiya

Kurukshetra University, Haryana

Dr. Monika Rathore

SMS Medical College, Jaipur

Dr. Leela Kaur

Maharaja Ganga Singh University, Bikaner

Contents:

1. **Yoga Meditation for Physico-psychospiritual well-being – A scientific approach**

Dhanjoo Ghista 1-12

2. **Activities from Secretarial desk**

Vartika Jain 13-14

3. **About Microvita and SMRIM** 15

4. **Instructions to authors** 16

Yoga Meditation for Physico-psycho-spiritual well-being – A scientific approach

Dhanjoo Ghista

University 2020 Foundation, San Jose, California, USA

Email: d.ghista@gmail.com

Abstract

Today, Yoga is the most in-demand field, for psychosomatic health and well-being, cosmic thinking and living values, promoting enlightenment and liberation of the mind from samskaras. This paper addresses how Meditation can provide liberation from propensities, healing of mind and body, and gateway to enlightenment *i.e.* for overall improvement in physico-psycho-spiritual well-being.

In this article, first the Science paradigm of the Cosmological cycle is outlined, providing the basis of Meditation. The Cosmological Cycle involves (i) cosmic consciousness devolving into the cosmic mind, expressing the five fundamental factors to form the cosmology (or the universe), (ii) microvita converting matter into the primitive mind and life structures, (iii) the process of organic evolution from primitive life structures to simple plants and animals, and eventually to self-consciousness human beings. This enables us to understand how the physical universe develops from cosmic consciousness, how life develops and evolves from the primitive mind into higher mind states, and how human beings can develop higher consciousness by doing meditation. What is fascinating is the personal out-of-body experiences of ‘Enlightenment’ of people under cardiac arrest in hospitals. They seem to pass through a tunnel and then emerge into intense bright light, where they feel joy, peace, and love so intense as to be almost palpable.

The science of meditation involves ideating on cosmic consciousness, for (i) liberation from propensities, (ii) healing of mind and body, and (iii) progressing to enlightenment. For this, one needs to recognize that the Cosmic Mind is all-pervading here on this Earth. So, for the expansion and evolution of unit minds, one needs to ideate on the Cosmic Mind or Divine Entity. The Divine Entity then can put divine energy (i) into the bodies, by which psychosomatic wellness and liberation from the psychic propensities is achieved and one can become enlightened. The mind and the physical body are linked by subtle energy centers called the *cakras*. The *cakras* are associated with and control specific endocrine glands. In meditation, we can energize the *cakras* by ideating on cosmic consciousness at these *cakras*, using an appropriate (two-syllable) mantra (which synchronizes with breathing). This in turn energizes the associated endocrine glands to secrete hormones into the organs. In this way, the organ systems get affected and cured of their ailments.

Further, the physiological characterization of the meditative state by EEG is also depicted for showing its therapeutic value. In our study, for each subject the EEG was recorded for 15 minutes with the subject in a relaxed but mentally active state, with the eyes closed. Then, the subject was asked to ‘meditate’ and the non-meditator was asked to ‘concentrate’, and their EEG was recorded during this period, which normally lasted for 30 minutes. A recording of the post-meditative or post-concentration period was also taken for 15 minutes. Frequency spectral analysis of the EEG data was carried out to determine the

percentage of waves corresponding to each frequency band, as histograms. It is seen that for a meditating subject, there is a pronounced shift to a lower frequency spectrum during meditation. However, when the non-meditating subject 'concentrated', there was no shift in the frequency distribution of EEG. Then the effectiveness of meditation can be characterized in terms of (i) the decrease in the percentage of alpha waves (8 to 12 Hz) from before to after meditation, and (ii) increase in the percentage of theta waves (4 to 8 Hz) from before to after meditation.

Finally, a novel Meditation Effectiveness Index (MEFI) is formulated, in terms of the decrease in heart-rate during meditation. For this purpose, a wearable device can be developed to evaluate MEFI for meditation subjects, to determine the effectiveness of their meditation. This would be the first such 'meditation effectiveness index' based device.

Keywords: Cosmological Cycle, *Cakras*, Enlightenment, Meditation Effective Index

Yogapathy connects the mind and cakras, endocrine and neurological systems, thereby influencing mental and physical health, and promoting well-being

Meditation involves energizing our mind with ideation on Consciousness, for psychosomatic health, wellbeing, neurological care, and spiritual development. The mind and brain are interrelated. Neurological disorders affect the mind, and psychic disorders affect our thinking and the brain. Yogapathy connects the mind and brain, and is associated with mind-brain development and medicine^{1,2}.

Linking the mind and the physical body (or the organ systems) are subtle psychic energy centers or *cakras*, which control our mental propensities and behavioral expressions as well as the body's organs through the endocrine glands. Both mental and physical health and behavioral response of the individual depend on the proper energy balance between the *cakras*, and thereby the functions of the endocrine and nervous systems. Disease is caused by an imbalance in this energy flow between the *cakras*, and the dysfunctions of the endocrine and nervous systems. Meditation on the *cakras* affects the endocrine glands, especially the pineal and pituitary glands, and thereby the brain and the neurological system.

The Science paradigm of the Cosmological cycle, providing the basis of Meditation

The Cosmological Cycle involves (i) Cosmic Consciousness devolving into the cosmic mind, expressing the five fundamental factors to form the cosmology (or the universe), (ii) microvita converting matter into the primitive mind and life structures, (iii) the process of organic evolution from primitive life structures to simple plants and animals, and eventually to self-consciousness human beings. Figure 1 illustrates the cosmological cycle.

This enables us to understand how the physical universe develops from Cosmic Consciousness, how life develops and evolves from the primitive mind into higher mind states, and how human beings can develop higher consciousness by doing meditation^{3,4}. In simpler words, the Cosmic Consciousness first devolves into Cosmic Mind, and the Cosmic Mind devolves into matter. It is through the Operative principle, the Cosmic Mind expresses itself into the five fundamental factors (ethereal, aerial, luminous, liquid, and solid), providing the constituents of the physical universe and the basis of cosmology. This constitutes Stages 1 and 2 of the cosmological cycle, as depicted in Figure 1.

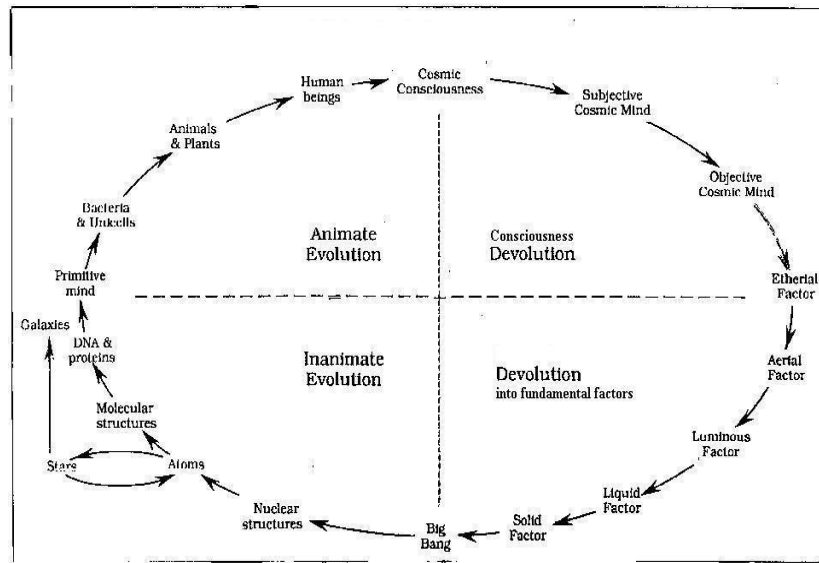


Figure 1: Cosmological cycle: (i) From Cosmic Consciousness to Cosmic Mind, to Big Bang and Universe development, (ii) From the development of primitive life, to plants and animals, to human beings¹.

These five fundamental factors (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 attributes⁵, as indicated in figure 2.






FUNDAMENTAL FACTORS	WAVEFORM	SENSORY PARTICLES
Ethereal		sound
Aerial		sound, touch
Luminous		sound, touch, sight
Liquid		sound, touch, sight, taste
Solid		sound, touch, sight, taste, smell

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.




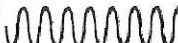

Yoga’s Description			Physics’ Description		
Fundamental factor	Waveform	Sensory Attributes	Particle Type	Particle Charges	Physical Structure
Ethereal		sound	vacuum state particles	?	space/time
Aerial		sound, touch	dark matter particles	flavour	galactic
Luminous		sound, touch, sight	?	?	stellar system & 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

All these five factors are formed by the pressure of the Operative principle (or *Prakriti*), referred to as *bala*⁶. As these factors get formed, they can also form structures which are (i) invisible, containing only the ethereal, aerial, and luminous factors, and (ii) visible if they contain all the five factors: ethereal, aerial, luminous, liquid, and solid factors. In Physics, the luminous invisible universe is referred to as dark matter and dark energy, which comprises 95% of the universe, while the visible universe comprises 5% of the universe. The luminous universes keep forming into the visible universes during Stage 3 of the Cosmological Cycle (Figure 1).

In this regard, let us refer to the near-death experiences that are triggered during life-threatening episodes when persons under cardiac arrest in hospitals undergo such episodes. The survivors of close calls with death recount their experiences of consciousness leaving their body and rising upward, where they witness the resuscitation procedure going on below. They seem to pass through a tunnel and then emerge into a bright light. They say that in the bright light they feel comfort, joy, peace, and love so intense as to be almost palpable. Therein, they even perceive the spirits of deceased loved ones, departed relatives, and friends who seem to be there to welcome them⁷. Based on these recorded experiences, it is conceivable that our Earth is surrounded by a luminous universe, to which people go to after their living on Earth. These experiences constitute enlightenment. Now this enlightenment experience can also be achieved by doing meditation resulting in 'samadhi'.

In the earlier stage of the Cosmological cycle, the Cosmic mind also emanates microvita, which now energize matter to form an ectoplasmic mind. Under the influence of microvita, matter evolves into subtler structures through synthetic reactions, thereby providing the templates of primitive life structures, represented by primitive states of mind (and consciousness)^{3,4}. Figure 4 illustrates the process of development of the primitive mind and life structures, through energization of matter by microvita. This also constitutes the beginning of Stage 4 of the Cosmological cycle.

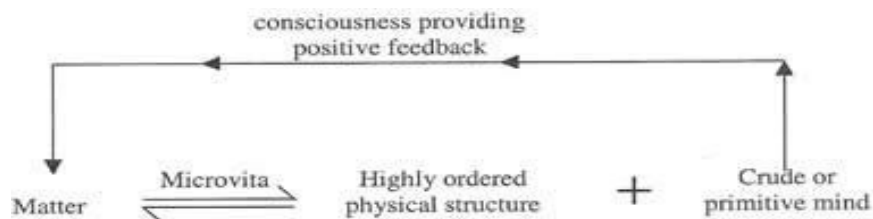


Figure 4: Emergence of a primitive mind and life structures, through energization of matter by microvita¹

From this point onwards, the process of organic evolution begins and constitutes the 'Animate Evolution' (Stage 1 shown in Fig. 1), whereby primitive unicells and bacteria give rise to simple plants and animals, and eventually to self-conscious human beings. From primitive organisms to complex organisms, there is an unfolding of Consciousness due to the increasing reflection of cosmic consciousness, with a corresponding increase in psychic dilation of the mind and concomitant increase in complexity of the nervous and anatomical structures. Increasing psychic dilation of a living being's unit mind leads to intellectual development, and eventually to parapsychic and intuitional development. The psychic

dilation of the mind eventually culminates in its achieving mental liberation, from its psychic propensities embedded in the subconscious mind, based on our interactions and thinking. Eventually, the human mind becomes subtle enough to merge into Consciousness—how, by doing meditation. This experience can be referred to as ‘enlightenment’, and its description is given above. Simply expressed, the Cosmological cycle is completed when human beings develop cosmic consciousness.

Meditation Science

Ideating on the all-pervading Consciousness, for rejuvenation of mind and progressing to enlightenment

We need to recognize that the Cosmic Mind is all-pervading around us here on this Earth. So, for our unit minds to expand and evolve, we need to ideate on the Cosmic Mind or Divine Entity. The Cosmic Mind puts divine energy (i) into our bodies, by which we get psychosomatic wellness, and (ii) into our minds, by which we can become liberated from our psychic propensities, and can become enlightened. This can even be validated through auras, using Kirlian Photography⁸.

Thus, by effacing old psychic impressions and preventing new psychic impressions on the mind, the attractive force of Consciousness is felt on the mind, which now starts moving centripetally in the ectoplasmic field of Consciousness. This provides transcendence to the mind, rejuvenates the mind, and constitutes the basis of psychic expansion (or evolution) of the mind, progressing to enlightenment. When a person (or her/his mind) ideates on Consciousness (by meditation), the mind dilates *i.e.*, develops in ectoplasmic density. The mind keeps dilating until it merges into Consciousness, to attain enlightenment leading to *salvation or nirvana*.

Energy Centers (or Chakras) linking the Mind and Body, and promoting Mind-Body Healing

As indicated earlier, the mind and the physical body are linked by subtle energy centers called the *chakras* (plexii), as depicted in Figure 5. The *chakras* are associated with and control specific endocrine glands. The *chakras* regulate organ function through these glands, by stimulating their hormonal secretions; this is how the *chakras* influence the body. In the human mind, various thoughts are constantly emerging and dissolving. Behind these psychic phenomena are the underlying propensities (formed according to the past-psychic impressions on the mind). The propensities are expressed by the vibrational expression of the *chakras*, which in turn affect the endocrine glands through their hormonal secretions.

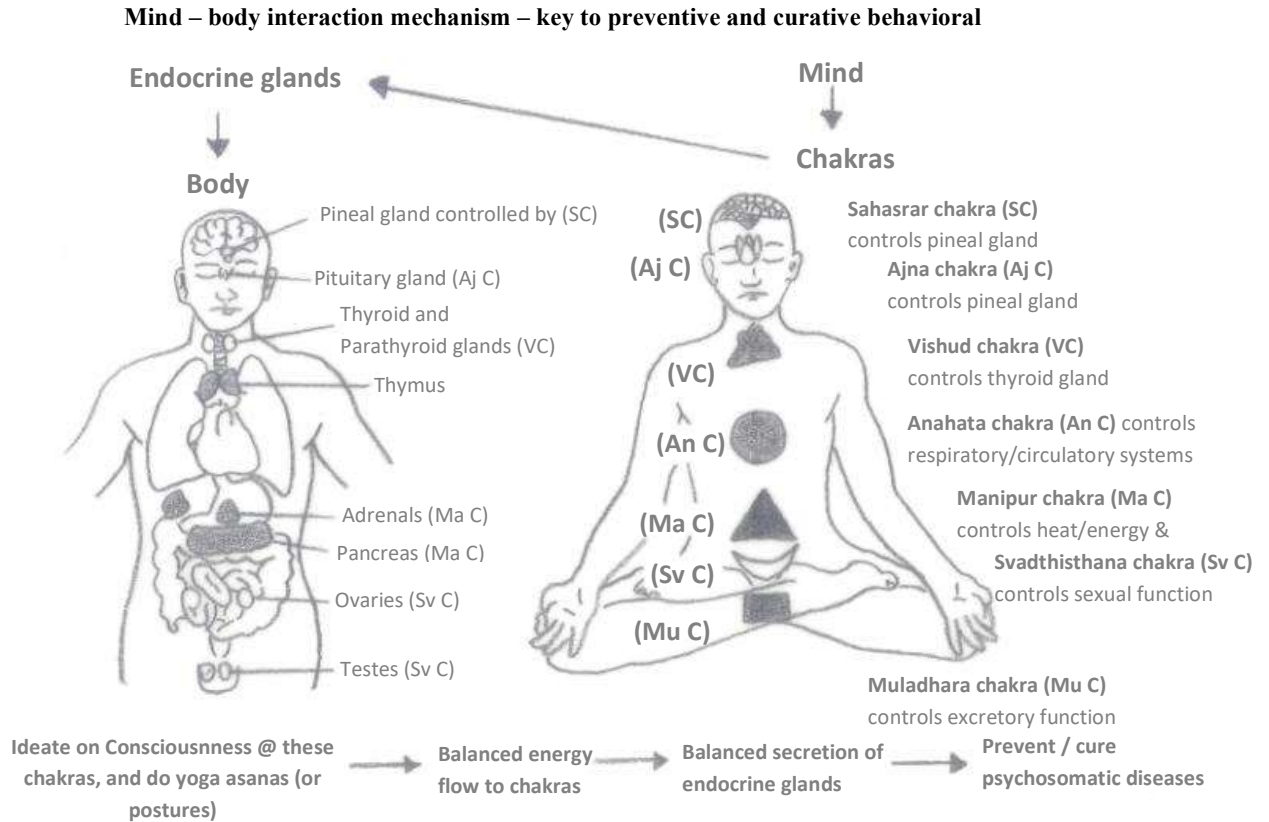


Figure 5: *Cakras* or Energy Centers and their association with the Endocrine Glands

Both the expression as well as the control of these propensities is dependent upon the *cakras*. Emotional stresses (such as anxiety and insecurity) are known to be co-responsible for diseases, such as coronary heart disease and even schizophrenia. In meditation, we can energize the *cakras* by ideating on Consciousness at these *cakras*, using an appropriate (two-syllable) mantra (which synchronizes with breathing). This in turn energizes the associated endocrine glands to secrete hormones into the organs. In this way, the organ systems get affected and cured of their ailments¹. For example, energizing the *Anahata cakra* can help to promote the healthy functioning of the heart, and energizing the *Manipur cakra* can help to cure diabetes.

The *Cakras* also link the mind and body through their association with the endocrine glands. By this linkage, these also affect the organs and have a physiological curative role. Linking the mind and the physical body (or the organ systems) is done with the help of these subtle psychic energy centers or *cakras*, which control our mental propensities and behavioral expressions, as well as the body through the endocrine glands. The *cakras* are connected by subtle energy channels (or *nadis*), through which the vital (bioplasmic) energy (or *pranah*) is

conceived to reach every part of the body. The *cakras* regulate organs' functions through these glands, by stimulating their hormonal secretions; this is how the *cakras* influence the body. So, by spiritually energizing the *cakras* with the *ista mantra*, the associated endocrine glands can secrete benefitting hormones into the organs. In this way, the organ systems get affected and cured of their ailments. For example, energizing the *Manipur cakra* can help to cure diabetes, and energizing the *Ajana cakra* can help to alleviate mental depression and dementia.

Fundamentals of Meditation Practice

The process of ideating on the Divine Entity by recognizing the divine presence around us is the best form of doing meditation. This brings in divine energy flowing into one's mind, flooding it with blissful feelings and literally lighting it up. This gives immense happiness, based on the feeling of being taken care of by the Divine Entity. Through this process, over time one's mind gets cleared from its embedded impressions (or *samskaras*) formed by one's actions and reactions. This not only relieves stress but verily brings a peaceful feeling of 'oneness with Divinity', as enlightenment. In simple terms, meditation is taking the time off one's worldly involvements and spending time being with the Divine Entity, who is awaiting this union^{9,10}.

The goal of meditation is total happiness through union (or yoga) of unit mind with Cosmic Consciousness or God. Meditation is taught in two forms: Group Meditation and Personalized Lessons. Group Meditation involves teaching the process of how to come in contact with and feel one with the Divine Entity or God, and thereby realize the feeling of extreme happiness and peace. Personalized lessons involve initiation into the process of meditation, with the assignment of personalized *Ista Cakra* and *Mantra*. A spiritual seeker begins the path of self-realization by receiving initiation into the process of meditation. It is an important event in the life of a spiritual practitioner. One learns her or his personal technique of meditation, and thereby the latent spiritual potential is awakened. It is said that when the disciple is ready, the Guru appears. Meditation used to be taught directly by the Guru, but today for practical reasons it is taught by trained teachers called A`caryas.

The three important lessons of meditation, namely, *Is`var pranidha`na* (meaning offering one's mental self to Divine Entity and making union), *Pra`na`ya`ma* (the science of *Pranah i.e.* cosmic vital energy) and *Cakra shodhana* (purification of the *cakras*) have earlier been described¹.

Physiological Characterization of the “Meditative State”

In our previous study, we have assessed the impact of meditation through Electroencephalogram (EEG). States of rest, sleep, and mental activities have been characterized through the frequency analysis of electroencephalographic data. Electrical activity from the brain is displayed in the form of brainwaves on an EEG waveform. There are three predominant categories of brainwaves based on the level of activity. Beta waves (12 to 38 Hz) are predominant during the normal waking state when one is engaged in cognitive tasks being alert and engaged in problem-solving or decision making. Alpha brainwaves (8 to 12 Hz) are dominant when the mind is quiet, and also during meditation. Theta brainwaves (3 to 8 Hz) occur in deep meditation. During this state, the senses are withdrawn from the external world and focused on the internal mind. It has been noted that a mentally-disturbed person (with a primarily beta EEG pattern) has a lesser proportion of alpha waveforms when compared to one with a calmer mental state¹.

Characterization of subjective states of feeling associated with the EEG brain waves:

In the EEG brain waves (i) the ‘beta’ state is associated with worry and anxiety, (ii) the alpha state has been noted to be associated with pleasant feeling, wellbeing, tranquility, relaxation, (iii) abundance of alpha-wave activity is considered to represent a state of relaxation and relief from concentration, (iv) progressive lower frequency states (from beta to alpha and more pronounced increased alpha-activity shift to lower frequency alpha states) are associated with increased relaxation and tranquility, culminating in a deep ‘internalized’ state (of warmth, love, and contentment) in the theta state, (v) the ‘theta’ state is characteristic of a blissful mind state¹¹.

EEG Response Characterization of the Meditative State

In our study¹², for each subject, the EEG was recorded for 15 minutes with the subject in a relaxed but mentally active state, with the eyes closed. Then, the subject was asked to ‘meditate’ and the non-meditator was asked to ‘concentrate’, and their EEG was recorded during this period, which normally lasted for 30 min. A recording of the post-meditative or post-concentration period was also taken for 15 minutes. Frequency spectral analysis of the EEG data was carried out to determine the percentage of waves corresponding to each frequency band, as histograms¹². It was observed that EEG alpha waves (8 to 12 Hz) relative to beta waves (12.5 to 30 Hz) are associated with a more relaxed mental state, and EEG theta

waves (4 to 8 Hz) relative to alpha waves, are associated with deeply relaxed mental state and higher consciousness feeling. However, it requires the assessment from a larger number of subjects. Then the effectiveness of meditation can be characterized in terms of (i) the decrease in the percentage of alpha waves (8 to 12 Hz) from before to after meditation, and (ii) increase in the percentage of theta waves (4 to 8 Hz) from before to after meditation. The increase in the amount of theta waves during meditation is evident in Figure 6 which shows the EEG wave distribution for a subject who is a meditation practitioner and instructor¹. There is an abundance of waves at various frequency bands, but especially there are more waves in the lower theta frequencies.

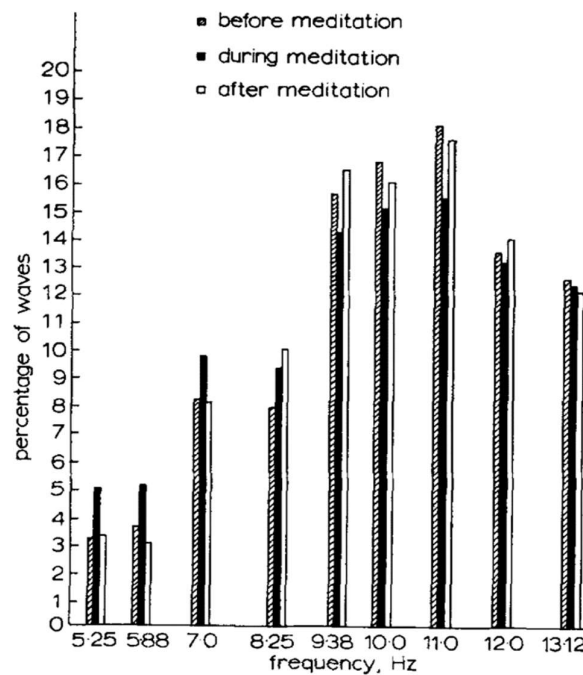


Figure 6: The relative abundance of EEG waves at the various bands for a subject who is a meditation practitioner and instructor, before, during, and after a meditation session.

Meditation Effectiveness Index

EEG response to meditation is one way to demonstrate its effectiveness. It could also be represented through another simple way. For example, it is well-known that meditation can enable decrease of heart rate (HR). So let us say that we monitor the HR at the start of meditation (HRs) by means of a wearable device. Let HR_t be the heart rate at time t during meditation.

Now let us plot HRt v/s time, and then simulate this data by means of this expression:

$$\text{HRt} = \text{HRs } t^{-k}, \text{ to determine the value of } k \quad (1)$$

Let HRf be the final value of HR at the end of meditation.

We can then develop the expression for

$$\text{Meditation Effectiveness Index (MEFI)} = k [(\text{HRs}-\text{HRf})/\text{HRs}] (100) \quad (2)$$

Greater the value of k and MEFI, the more effective will be the meditation. So we can develop a wearable device that can determine MEFI for meditation subjects, to determine the effectiveness of their meditation. Interestingly, this will be the first such meditation effectiveness index. However, its practical implementation is yet to be carried out.

References

1. Ghista D. 2022. Yogapathy: Psychosomatic preventive and curative medicine –The need of the day. *Pac. J. Med. Health Sci.* 4(2):21-42.
2. Ghista D, Subbhraam V, Towsey M. 2022. Yogapathy: Meditation science and practice, for psychosomatic health, neuroplasticity and well-being – An insight. *Pac. J. Med. Health Sci.* 4(1):10-24.
3. Ghista DN, Towsey M. 2011. *Consciousness and Evolution: Unified Theory of Consciousness, Matter and Mind*, International Conference: Toward a Science of Consciousness, May 3-7, Stockholm University, Stockholm Sweden.
4. Ghista DN, Towsey M. 2012. *Consciousness, Cosmology, and Evolution: Unified Theory of Consciousness, Matter and Mind*, Gurukula Network, 34:11.
5. Towsey M, Ghista DN. 1996. *Towards a Science of Consciousness*, in Biomedical and Life Physics: Proc. of Second Gauss Symposium, Munich, 2-8 August, 1993, edited by Dhanjoo N. Ghista, Vieweg & Sohn Verlagsgesellschaft mbH, Braunschweig/Wiesbaden.
6. Sarkar P.R. 1993. *Idea and Ideology*, Ananda Marga Publications, Tiljala, Calcutta.
7. Raymond, M. 2013. *Getting Comfortable with Death & Near-Death Experiences: Near-Death Experiences: An Essay in Medicine & Philosophy*, Missouri Medicine. 110(5):368–371.
8. Kirlian Photography. Available online at: <https://www.lightstalking.com/what-is-kirlian-photography-the-science-and-the-myth-revealed>
9. Ghista D. 2020. Sadhana Theory and Lessons, Practice and Benefits. *PROUT.* 39(9):16.
10. Ghista D. 2020. Sadhana Theory and Lessons, Practice and Benefits. *PROUT.* 39(10):22.
11. Brown BB. 1970. Recognition of aspects of Consciousness through association with EEG alpha activity represented by a light signal. *Psychophysiology.* 6(4):442-52.
12. Ghista DN, Nandagopal D, Ramamurthi B, Das A, Mukherju A, Krinivasan TM. 1976. Physiological characterisation of the meditative state during intuitional practice (The Ananda Marga system of meditation) and its therapeutic value. *Medical and Biological Engineering.* 14(2):209-13.

Secretarial Desk

SMRIM's Semal Conservation Mission: The need of the day

A meeting was organized by Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur on Sunday, 5th March, 2023 among the members and intellectual masses to discuss the status of the Semal conservation mission in Udaipur which was initiated in 2008. President of SMRIM, Dr S. K. Verma said that Semal plant is a medicinal tree whose every part (Root, Stem, Leaves, Flowers, Fruits, Seeds, Gum) is used for treatment of various ailments. Shrii P. R. Sarkar, the great personality of the century, the propounder and a spiritual guru role of roots of semal and heart disease in his *Cikitsa and Dravya Guna*. scientific validation of roots of Semal tree was SMRIM and its enhancing, antioxidant, lipids and blood glucose were observed and a First book solely Semal tree was by Springer, Germany. described that Semal is 'Panchwati' under whose do psycho-spiritual tree attracts positive makes the environment meditation.



of Microvita theory suggested the useful tree and diabetes book *Yaogika* For the first time, medicinal claims on carried out by fibrinolysis anabolic, blood lowering properties published. Even devoted to the published in 2012 Shrii Sarkar also one of the trees of shade, sages used to meditation as Semal microvita and conducive for

Astonishingly, besides being of medicinal and spiritual importance, the tree is cut for Holika-dahan every year in the months of February-March which is actually its flowering season. Due to this, not only a huge tree is sacrificed but also the possibility of thousands of new saplings which could be created from the flowering tree after pollination and seed setting is demolished. Hence, the trend of its untimely cutting is disastrous for its population.

Shrii Sarkar also gave the novel concept of Neohumanism which includes love not only for human beings but also for all plants, animals and inanimate things and Dr. Verma told that SMRIM is extensively working for medicinal plant Semal (*Bombax ceiba*) tree conservation in Udaipur district, Rajasthan in view of the neohumanist philosophy of Shrii P. R. Sarkar through awareness talks among various groups including students, NSS volunteers, rural and urban intellectual masses, group discussion, paper presentations in Conferences and Seminars, publication of popular articles in magazines and newspapers, pamphlet distribution, social media (SMS, Email, Whatsapp, Facebook group- Semal Conservation Mission), as well as through massive plantation of Semal tree saplings developed after collecting seeds from forest area and stem cuttings at various places in and around Udaipur city. Moreover, SMRIM has also provided an eco-friendly alternative of using Iron Holi-pole rather than Semal tree pole

for Holika-Dahan festival since 2011. People have started adopting this concept and also burning cow dung Holi/bamboo holi or using a semal tree branch in a symbolic way instead of burning the whole tree. This all is historical as carried out for the first time for conservation of semal trees.

Since, 2021, SMRIM has declared 'Maghi Purnima' (the day when Semal is planted for Holika dahan, one month before Holi) as 'Semal Day' and is doing awareness programs in both offline and online modes to celebrate the day. He made an appeal to all to make people aware in their surroundings about the immense importance of this tree species and urged them to plant it more and more so that the tradition of burning Semal holi could be continued in future also. In the end, SMRIM, Joint secretary, G. L. Soni gave thanks to all the participants who attended the meeting and urged to help in the semal conservation mission.

--Vartika Jain

Coming Soon.....

'Yogapathy: Yoga Science and Practice, Treatments and Lifestyle'

Ácárya Premamáyananda Avt. (Director, Ànanda Márga Yoga Academy, Singapore Ministry of Education) and Prof. Dr. Dhanjoo Ghista (President, University 2020 Foundation, San Jose, California)
World Scientific Publishing (Singapore)

About the book

Today, Yoga is the most in-demand field, for psychosomatic health and well-being, cosmic thinking and living values, promoting enlightenment and liberation of the mind from its embedded impressions (samskaras). Yoga involves both meditation and ásanas; the meditation system propounded by us and described in this book is on meditation into higher consciousness. This will be the most in-depth knowledge-providing book on Yoga.

This book is designed to (i) educate yoga instructors to teach in schools and colleges, in communities and hospitals, (ii) offer yoga courses in colleges and universities, and (iii) enable yoga to be taught in communities, and hospitals in departments of medicine and psychiatry. With the publication of this book, Yoga will be taught in schools and colleges worldwide, Yoga therapy centers can be opened in communities and hospitals worldwide. This will have a big impact on people's psychosomatic health and well-being.

The book comprises the following 14 chapters:

1. Yoga Concept and History,
2. Yoga Science,
3. Yoga Anatomy and Physiology,
4. Yogic Lifestyle and Practices,
5. Yoga Philosophy,
6. Classic Yogic texts,
7. Yoga and Society,
8. Yogic Treatments,
9. Yoga and Creativity,
10. Yoga Psychology and Meditation Practice,
11. Meditation Science and Practice, for Psychosomatic Health and Well-being,
12. Yoga Science and Medicine (YOGASAM),
13. Yogapathy: Psychosomatic Preventive and Curative Medicine,
14. Integrated Yogapathy and Allopathy Medical System, for a modern medical curriculum.

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. 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

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

Research Papers

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

Books

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

Paper along with referees' comments will be sent to the corresponding author through email which should be checked carefully and returned after modifications within five days of receipt. No page proofs will be sent to author(s).

PDF of the issue in which the article is published will be provided to the author via e-mail.

The language of the Journal is English. However, there is also scope for few articles in Hindi in every issue. Book reviews and papers neatly typed, double spaced, with margins on all sides along with photographs (if any) may be submitted through E-mail at: skvermaster@gmail.com

All correspondence regarding Journal should be sent to:

Dr. S. K. Verma

Chief Editor, BOMRIM

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

Email: skvermaster@gmail.com