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Contents:

- | | | |
|----|--|--------|
| 1. | Sarkar's Natural Medicine - Scientific Validation
S.K. Verma | 02 |
| 2. | Wildlife in <i>Prabha`ta Samgiita</i> - An Indian musical
composition
Vartika Jain and S. K. Verma | 03 -10 |
| 3. | SMRIM News | 11 |
| 4. | Instructions to authors | 12 |

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Sarkar's Natural Medicine – Scientific Validation

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The knowledge of Ayurveda is intricate; the available literature of Ayurvedic medicinal plants used for health benefits, prevention and treatment of medical ailments is vast and require the knowledge of basic science as well as Sanskrit for proper interpretation and application. A person engaged in psycho-spiritual practices will not have sufficient time to adopt the treatment line based on Ayurvedic natural remedies for the common problems encountered during his life. In order to solve such problems occurring during the intuitional practice – Shrii P.R. Sarkar – the modern visionary and humanist has selected plants which are commonly available around for the treatment of diseases, interfering the psycho-spiritual practice of a person. In his Compendium, *Yaogic treatment and Natural remedies*¹, he has given the Yogic postures, dietary advice and some remedies based on medicinal values of commonly available plants. His original work on *Yaogic Cikitsa* and *Dravyguna*² is remarkable, concise, conclusive and very clear. All these are based on his vast intuitional knowledge about human physic-psycho-spiritual structure, plant pharmacology, phytochemistry and disease patho-physiology. The idea of incorporating yogic postures to balance neuro-endocrinal milieu, dietary alteration to strengthen physico-psyche environment is to boost the body's healing capacity. According to him, medicine do not cure diseases; nature cures with the help of the body's own healing power. Medicines only hasten the healing process. His sole intention remained to make the general public aware of the cheapest and most easily available means of treating various illnesses and to let people cure themselves. However, the question of its scientific validation is unanswered. We are living in an era of science where every fact and line of treatment of the disease has to be evidence based – the so called Evidence-based medicine otherwise the therapy is not accepted.

In order to make Sarkar's natural medicine as an evidence based therapy, an attempt has been made by Verma and co-workers. They selected some of the plants mentioned in *Yaogic Cikitsa* for diseases of common prevalence like high blood pressure, diabetes, heart disease etc⁴. These plants have been the part of research work of many post-graduate students for their MD and Ph.D. work conducted under the supervision of Dr. S. K. Verma, at Indigenous Drug Research Centre, RNT Medical College, Udaipur. The scientific work has now already been published in various National and International Journals and well quoted all over⁵⁻¹⁰. This shows intuitional vision of Shrii Sarkar in this field.

At this stage, it must also be said that administration of plant derived medicine only, without following the modifications in diet and exercise – will not at all be fruitful. The use of plant medicine is the last step in the management. The line of action starts with strictly following the practice of Yogic postures (*Asanas*) as prescribed along with Do's and Don'ts and appropriate alteration in dietary pattern along with full adherence to the spiritual practice as has been taught. There is no shortcut. It is a complete package of treatment that has to be religiously followed with ardent adherence to its principles. Undoubtedly, it is the most simple and effective system of treating common medical problems effectively and safely. The present scientific methods have proved their validity effectively. It is therefore an evidence-based system of therapy.

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Wildlife in *Prabha`ta Samgiita* - An Indian musical composition

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Abstract

Wildlife has been part of literature, paintings, music, dance, sculptures, carvings, rituals, prints etc. in various forms since ancient times. *Prabha`ta Samgiita* (PS) is a prolific collection of 5018 songs composed by an Indian philosopher Shrii Prabhat Ranjan Sarkar in a short span of eight years and 36 days. These songs represent almost every aspect of the psycho-spiritual and socio-cultural lives of human beings incorporating both animate and inanimate worlds. The present paper is the first report enumerating 57 different faunal species which are included in 755 compositions of PS through various similes and metaphors. This large number of species reveals Sarkar's intense philosophical observations on nature as well as the cultural, social and traditional significance of animals in human life.

Keywords: Ethno-biology, Ecological wisdom, Ethno-spirituality, Mysticism, Symbolism

Introduction

Forests and Wildlife are important contributors to the successful existence of mankind on this planet. Animals play significant roles in human life not only for their material utility in diverse fields such as agriculture, industry, scientific study, medicine, and exhibitions but also in religion, art, music and literature. Different cultural manifestations of human civilization utilizing wildlife are evident in museums of art and natural history, ancient cave arts and folk dances, books, historical and modern buildings, squares and public places with animal sculptures in architecture etc. Natural forces as well as various plants and animals are source of inspiration for many kinds of lyrics and melodies prevalent in different communities' world over. Lyrics of many musical compositions describe animals where either their skills are glorified, or specific characteristics are attributed to humans¹⁻⁴.

Relationships between animals and human beings in multiple forms of interaction are part of Ethno-zoological studies. Historical, economic, sociological, anthropological and environmental aspects of these relationships are visible in ancient cultures throughout the world⁵. For example the famous Aesop's fables employ brilliant symbolization through animals, play a significant role to inculcate moral and cultural values among masses. Similar instances can be taken from the Bible, *Quran*, *Puranas*, *Upnishads*, *Vedas*, *Ramayana*, *Mahabharata*, *Panchtantra* etc. where animals have been used symbolically to reflect the nature of humanity and express cultural values^{4,6,7}. Sometimes, traditional oral poetry also addresses issues of biodiversity, environmental degradation, changing landscapes, animate and inanimate worlds and reflects biophilia⁸.

India has a rich tradition of devotional and esoteric poetry designed to know and understand the intimate bond between humanity, nature and the Supreme entity. *Prabha`ta Samgiita* (PS); testifies to the richness of that tradition; a collection of 5018 songs; written and composed by Shrii Prabhat Ranjan Sarkar; an Indian poet, philosopher and preceptor. The majority of these songs are in the Bengali language and rest is in Sanskrit, Hindi, English, Urdu, *Aungika*, *Maithili* and *Magahi* languages⁹.

The first song of PS was composed by Sarkar in his 61st year of his life *i.e.* on 14 September, 1982 in Deoghar, Jharkhand in India and last song was composed on 20 October, 1990; that is constitution of 5018 songs, a number surpassing that of any previous known composer over this short span. PS includes songs for all the emotions and occasions associated with songs for a dust particle or dewdrop to Himalaya mountains, rivers, women, children, songs based on folktales and fairytales, songs in the memory of a family member, songs for every aspect of life like birth, death, wedding, bridal entry to home, house warming, baby naming ceremonies and every social festival like *Diwali*, *Holi*, Birthday, New year, Year ending, Tree Plantation, Crop harvesting and different seasons like spring, summer, rain,

autumn, winter incorporating wonderful similes with flora and fauna^{9,10}.

Ethnobiological studies from various perspectives helps in understanding the deep relationship between plants, animals and people. Animals and humans have lived side by side and there is considerable evidence showing close connections of dependence and co-dependence between humans and animals throughout history. In some instances, folk beliefs, religious doctrines and species-specific taboos plays an important role in the conservation of declining or threatened species. Looking at the global biodiversity crisis, ethnobiological studies can contribute considerably to Conservation Biology^{11,12}.

Body parts of animals are used for making ornaments, decorative artifacts, tools, implements etc. In an aesthetic and cultural milieu, animals can be a source of entertainment in zoos and aquaria; also part of traditional practices, myths, proverbs, folk songs, religion, magic, art, totemism, zoolatry etc.^{4,13,14}. Animals also play significant roles in spirituality and cultural heritage of many traditional societies¹⁵⁻¹⁷. In PS, Sarkar has invoked many species of plants¹⁰ and animals as symbols and similes; representing them in melodious words and tunes. In order to understand the kind of intertwined biocultural relationships between animals and people; an attempt has been made to find out faunal diversity in these songs.

Methodology

All 5018 songs were scrutinized to find any faunal species mentioned in PS and noted down along with their corresponding PS number. Those animals mentioned with their local names were identified with the help of standard books and online databases¹⁸⁻³⁰. An alphabetical list of faunal species with their names as mentioned in PS along with their common name (if any), scientific name, family and song number in which they are described is given in Table 1. Scientific names of insects, butterfly, fire fly, scorpion, spider, *pakshi*, *pakshiraj*, *pashu*, *patanga*, *plushina*, *takshak* and fish are not given because for many of these animals, no particular species has been specifically mentioned in PS. Confirm identity of two species (*Kaakaatuaa* and *Khainjani*) could not be ascertained.

Results

Present analysis reports for the first time that there are 57 animal species mentioned in 755 PS. Out of these, 41 belong to Chordata and 13 belong to Non-chordata. Among Chordates there are 23 Birds, 13 Mammals, three Reptiles and one Amphibian and Pisces used in different PS (Table 1).

The lyric subjects include fish, conch shell and oyster in the realm of water; Peafowl, Common Myna, Bulbul, Western Koel, Pied Cuckoo, Parrot, Cockatoo, House Crow, Eagle, Black Kite, Brahminy Kite, Owl, Rock Pigeon, Indian Cormorant, Common Hawk-Cuckoo, White wagtail, Redstart, Black-headed gull, Cotton Pygmy-goose, Chukar Partridge, White-breasted water hen, Egret, Kingfisher, Honey Bee, Black Bee, butterfly, firefly and moths in the air; Elephant, Tiger, Cow, Jackal, Hyena, Horse, Dog, Hare, Bear, Indian Spotted Deer, Musk Deer, Crocodile, frog, snake, Little Black Ant, scorpion, spider and termite on earth (Table 1). Melodious chirping of birds is also mentioned in PS 1027, 1361, 1639, 3063, 3095, 3176, 3884, 4666 and 4876.

Figure 1 shows ten most frequently mentioned animals in PS. National Bird of India *i.e.* Indian Peafowl tops the list as mentioned in maximum 201 songs within PS, illustrated by its synonyms in Sanskrit, Hindi and Bengali languages such as *keka*, *mayur*, *mor*, *kalap* and *shikhi* depicting various emotions of joy and sorrow apart from mysticism. The second most frequent animal invoked is Oriental Carpenter Bee as mentioned in 121 PS, with third being the Honey Bee, depicted in 78 PS.

Discussion

Relationships between humans and environment are considered to be holistic, connective, and products of direct perception and active engagement in the world. Human-animal relationships have been the theme of many poets *e.g.* Ted Hughes and Jose Emilio Pacheco^{31,32}. A thorough analysis of *Prabha`ta Samgita* reveals that it has gone beyond the poetry of Jose Emilio Pacheco. It is an insightful expression of Sarkar which is composed through incorporating biotic and abiotic components of an

ecosystem in melodious words. PS explain the experiences of poet with the movements, sounds and gestures of animals. Several instances of ecological, social, cultural, philosophical and spiritual wisdom as well as possible impact of climate change on living beings emerged during in-depth studies on PS⁹.

From a cultural perspective, faunal resources act as multidimensional symbols and icons to various societal and individual human characteristics and other aspects of human life. Sarkar has represented nature in her multifaceted appearances in PS through plants and animals and depicted the natural and cultural landscapes in a balanced manner. Values towards animals could be assessed in different ways, e.g. utilitarian, naturalistic, symbolic, aesthetic, ecological, negativistic, humanistic, moralistic, or dominionistic importance as proposed by Kellert³¹. Values of wildlife as depicted in PS under various categories like anthropomorphism, mysticism, optimism, neo-humanism, spiritual awakening, social renaissance, natural seasons, festivals, folktales etc. were also studied (Figure 2). After analyzing PS for such values, it was observed that many of the songs express more than one value. These categories are flexible and widely overlapping as evident in several PS.

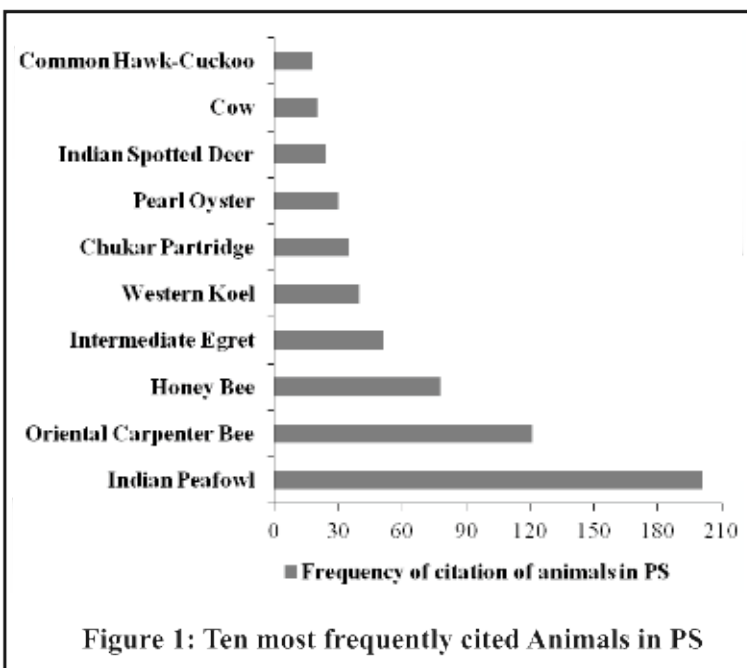
Anthropomorphic symbolism is expressed in many ways for example in PS 4611, where pain of a devotee waiting for arrival of his beloved Supreme is expressed through the metaphor of a fish living in the sand of a desert. The indispensable requirement for survival of a fish is water therefore, one can imagine the pain of a fish without water and similar pain is felt by a devotee in absence of his beloved.

Animal behavior is also depicted through these songs, for example, in PS 1303, fast running ability of *Axis axis* (Spotted Deer) is symbolized as sweet intoxicating waves running in mind of a devotee during psycho-spiritual meditation. Description of Rainy season by gathering of clouds and loud calling of Peacock in the forest along with spreading of its wings is expressed in PS 308.

Lyrics of these songs are distinctively original in their use of mysticism, spirituality and commitment to humanity and universal love in form of Neohumanism. Basically, all these songs are centered on Supreme consciousness where vivid human emotions are expressed using both animate and inanimate worlds. This could be called a new arena of 'Ethno-spirituality' in which an ordinary phenomenon of nature is also nucleated around one Supreme power. For instance, Neo-humanism³⁴ which is an extension of humanism encompassing love and compassion for both living and non-living worlds as all are part of Supreme creative entity is represented in many PS. It generates feelings of Universalism removing any socio or geo-sentiments. For example, lyrics of song 2192, express that human beings could do everything for the sake of other human beings, and allow them to also remember that animals and birds are not distant from them, and that trees also want to survive.

Traditional Indian cultural values could also be observed in some PS. For example, description of external appearance of Hindu God 'Shiva' is expounded in PS 4153 that He is having a snake along with a trident and long horn in hands whereas PS 2526, 3653 and 4285 depicts Lord *Shiva* draped in Tiger skin. These present the traditional picture of Lord *Shiva* as among the minds of people.

Sarkar has also expressed mysticism through different animal gestures in 22% PS (Figure 2). Like a silent conversation between butterfly and a flower in PS 1106, where butterfly comes from unknown place, takes away the pollen of flower and hides in



unknown place. But it thinks that this might have hurt the flower and the flower must be in pain. So, to please the flower, it decorates its wings with colorful images and converts the pain of the flower into pleasure. This makes the flower smile and the flower invites the butterfly to come again and again in all the ages because the love and sweet songs of the butterfly make its heart dance. This is a wonderful depiction of universal mutual feelings of love.

There are seven PS in form of storytelling (PS 303,395,398,399,400,432,1541). PS 1541, is the story of a fairy who takes away a flower from *Parul* (*Stereospermum chelonoides* DC.) tree which was witnessed by all living beings present there like *mayna* bird which could not speak, Parrot and *kaakaatuaa* were also unable to speak, and thought where the beautiful flower has gone and Peacock indicates that it has made a mistake by not becoming vigilant. This shows the harmony among various components of an ecosystem.

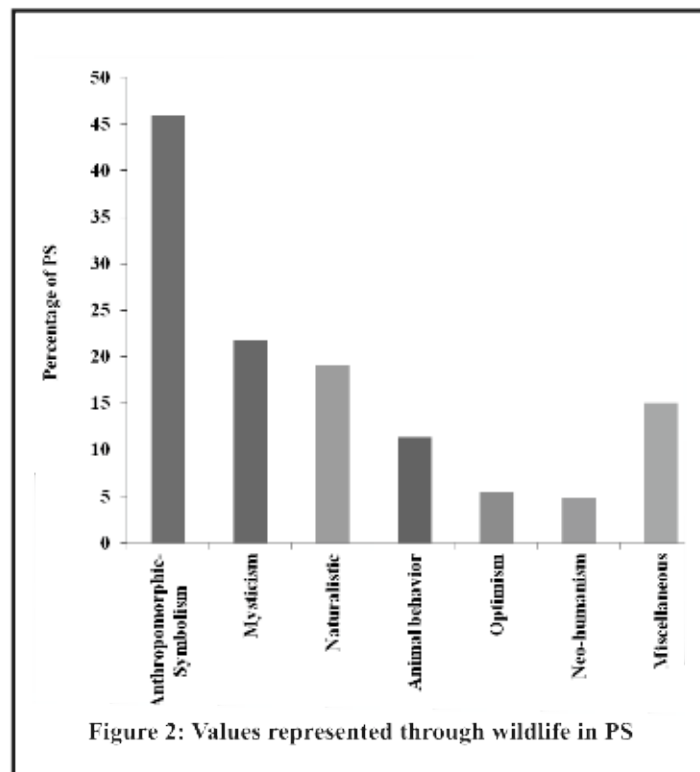


Figure 2: Values represented through wildlife in PS

PS could also be said to be imbued with sentient ecology; the concept which brings interaction of humans with ecological world and extension of personhood to animals and even to all ecological life¹². Like in PS 1190, Sarkar raises questions on defective results from the hegemony of human beings on the Mother Nature by polluting air, filling the sky with toxic gases and destroying animals and plants thinking that they are inferior to them and rushing with an elevated ego. He warns them that due to such devastating damage to ecosystem, death is approaching with accelerated speed to halt their all movements and therefore, it may necessitate human civilization to search another planet for survival. It shows Sarkar's concern towards every aspect of ecosystem and exposes the selfish deeds of highly intellectual *Homo sapiens*.

Conclusion

The present paper attempts for the first time to document various faunal species as mentioned in PS. Animal and plants are the nearest neighbors of human society. Sarkar has vividly portrayed different animals in PS, through his philosophical thoughts. His poetry encompasses most intimate and intense experiences and explorations of a mystic and harmonizes spirituality with humanism plus social commitment and awakens hope in despaired hearts. Though PS does not say much specifically about animals, but incorporates them metaphorically as part of human sentimental expression, part of natural climatic effect, and links animal behavior with mind, heart and body of human beings. PS also picks up the characteristic animal behavioral expression linked to mysticism, spiritualism and psycho-socialism. Seasonal variations on human psychology; plant phenology and animal behavior have also been expressed in these songs. This preliminary study could inspire anthropologists for an intensive analysis to look some new dimensions on mystical beliefs of Sarkar's poetry and further illuminate cultural and traditional role of Wildlife inherent in these songs.

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Table 1: List of animals mentioned in PS

S.No.	Name of animal in PS	Common name	Scientific name	Family	Number of PS in which the animal is mentioned
1.	<i>Aerawaat</i>	Woolly Mammoth	<i>Mammuthus primigenius</i> Blumenbach	Elephantidae	1965
2.	<i>Ali</i>	Oriental Carpenter Bee	<i>Xylocopa nasalis</i> Westwood	Apidae	110,285,551,655,667,805,827,846,983,1150,1210,1221,1367,1398,1460,1587,1629,1635,1669,1763,2209,2323,2568,2655,3101,3516,3763,3929,3976,4088,4159,4162,4230,4358,4421,4453,4458,4489,4602,4603,4732,4789,4882
	<i>Bhramar</i>				88,106,204,235,329,364,376,384,389,395,434,444,489,493,667,670,714,726,895,916,951,964,1045,1094,1118,1304,1475,1590,1644,1779,1822,1851,1889,1955,2021,2187,2263,2276,2438,2559,2600,2656,2925,3049,3191,3235,3385,3397,3493,3498,3499,3534,3595,3711,3719,4021,4026,4108,4238,4606,4665,4739,4750,4785,4852,5014
	<i>Bhring</i>				320,596,1258,1535,1577,1764,2121,3634,3663,3822,4297,4111
3.	<i>Ashwa</i> <i>Ghora</i> <i>Turag</i>	Horse	<i>Equus caballus</i> L.	Equidae	1059,1903
4.	<i>Balaka</i>	Intermediate Egret	<i>Ardea intermedia</i> Wagler	Ardeidae	398,399
					2383
5.	<i>Bali Hons</i>	Cotton Pygmy-goose	<i>Nettapus coromandelianus</i> Gmelin	Anatidae	542,759,903,1038,1088,1104,1169,1269,1304,1334,1483,1517,1577,1587,1589,1663,1702,1720,1757,1836,1920,1927,1947,2237,2265,2491,2729,2970,3068,3278,3321,3482,3514,3584,3590,3690,3692,3858,3903,3938,3939,3942,3988,4044,4219,4249,4253,4273,4577,4735,4891
6.	<i>Bulbul</i>	Bulbul	<i>Pycnonotus cafer</i> L.	Pycnonotidae	3754
7.	<i>Chakor</i>	Chukar Partridge	<i>Alectoris chukar</i> Gray	Phasianidae	738,1546,1557,1887,1939,2639,3045,3476,4100,4204,4450,4531,4697,4778,4856,4953
	<i>Chakori</i>				204,1216,1370,1448,1488,2028,2746,2872,3247,3319,3351,3583,3595,3929,3936,4217,4219,4259,4270,4273,4406,4411,4442,4501,4512,4513,4570,4693,4747,4776,4839,4896,4898
8.	<i>Chatak</i>	Pied Cuckoo	<i>Clamator jacobinus</i> Boddaert	Cuculidae	3255,3960
9.	<i>Chil</i>	Black Kite	<i>Milvus migrans</i> Boddaert	Accipitridae	111,118,3650,3663,3929,4230,4351
10.	<i>Dahuk</i>	White-breasted waterhen	<i>Anasvornis phoenicurus</i> Pennant	Rallidae	476
11.	<i>Dardur</i> , <i>Dudur</i>	Indian Bullfrog	<i>Hoplobatrachus tigerinus</i> Daudin	Dicroglossidae	3650,3663,4276,4330
12.	<i>Dhenu</i>	Cow	<i>Bos Taurus</i> L.	Bovidae	114,2376,2413,2824,3461,3473,3650,3663,3790,4233,4781
	<i>Goshpade</i>				661,759,3561,3625,3650,3871,4113,4605,4615,4733,4760,4805,4945,4976,4996
13.	<i>Gaanga Chil</i>	Black-headed Gull	<i>Larus ridibundus</i> L.	Laridae	517,1690,3004,4080,4556
14.	<i>Harini</i>	Indian Spotted Deer	<i>Avis avis</i> Erxleben	Cervidae	911
	<i>Harin</i> <i>Kuraung</i>				149,368,454,713,759,883,1351,1678,1916,1981,1984,2473,3101,3103,3130,3138,3176,3725,4053,4458
15.	<i>Jhinuk</i>	Common Oyster	<i>Crassostrea madrasensis</i> Preston	Ostridae	468,4615
16.	<i>Kaak</i>	House Crow	<i>Corvus splendens</i> Vieillot	Corvidae	1303,1719
17.	<i>Kaakaatuad'</i>	-	-	-	2841,3102,4616,4623,4631,4758,4771
18.	<i>Kapot</i>	Rock Pigeon	<i>Columba livia</i> Gmelin	Columbidae	1541
19.	<i>Kasturi Mrig</i>	Himalayan Muskdeer	<i>Moschus leucogaster</i> Hodgson	Moschidae	5016
					384,445,2856,2973,3130,4145,4830

S.No.	Name of animal in PS	Common name	Scientific name	Family	Number of PS in which the animal is mentioned
20.	<i>Keka</i>	Indian Peafowl	<i>Pavo cristatus</i> L.	Phasianidae	107,114,117,308,584,685,692,1054,1121,1258,1428,1440,1456,1469,1496,1579,1600,1661,1668,2130,2675,2727,2844,3201,3217,3275,3322,3460,3472,3571,3591,3621,3787,3882,4041,4091,4095,4108,4115,4244,4263,4276,4280,4300,4309,4577,4581,4603,4644,4736,4747,4769,4781,4789,4811,4863
	<i>Mayur, Kalap</i>				152,187,239,298,308,312,375,392,446,532,548,552,569,613,764,791,825,831,900,967,1051,1116,1180,1199,1251,1290,1305,1351,1380,1402,1541,1584,1605,1661,1751,1757,1816,1871,2097,2187,2383,2413,2440,2448,2473,2488,2524,2547,2596,2635,2646,2659,2688,2697,2729,2839,2911,2952,2990,3003,3025,3036,3056,3083,3086,3094,3101,3103,3214,3295,3346,3347,3356,3385,3395,3401,3440,3473,3513,3650,3663,3773,3777,3815,3831,3887,3910,3925,3927,3960,3977,4028,4081,4160,4200,4227,4233,4291,4349,4351,4364,4458,4462,4572,4650,4664,4686,4731,4765,4893,4972,5013
	<i>Mor</i>				4195
	<i>Shikhi</i>				116,166,204,584,1016,1111,1217,1285,1367,2650,2908,3158,3170,3228,3294,3472,3634,3646,3665,3693,3703,3725,3790,4230,4258,4358,4360,4365,4387,4418,4762
21.	<i>Khadyota</i>	Fire Fly	-	-	821,984,1290,1383,1395,1482,3390,3491,3554,3605,3696,4039,4044,4532,4789,4896
	<i>Khajyoti</i>				4093
	<i>Jugnu</i>				4070
22.	<i>Khainjan</i>	White Wagtail	<i>Motacilla alba</i> L.	Motacillidae	3650
23.	<i>Khainjan</i> ^a	-	-	-	166
24.	<i>Khainjari</i>	-	<i>Phoenicurus</i> spp.	Muscicapidae	555, 3440
25.	<i>Kii</i> ^b	Insect	-	-	1248,1354,1644,1938,2374,3804,3862,3945,4033,4298
26.	<i>Kokil</i>	Western Koel	<i>Eudynamis scolopacea</i> L.	Cuculidae	103,110,881,883,1034,1398,1496,1501,3003,3477,4159,4358,4657,4747
	<i>Koyel</i>				3105,4195,4733
	<i>Pik</i>				105,107,548,595,685,692,714,1034,2024,2102,3275,3440,3619,4238,4244,4263,4276,4280,4319,4573,4603,4644,4680
27.	<i>Kukur chaanaa</i>	Domestic dog	<i>Canis lupus familiaris</i> L.	Canidae	361
28.	<i>Kumbhi</i>	Marsh Crocodile	<i>Crocodylus palustris</i> Lesson	Crocodylidae	3937
29.	<i>Luta tant</i> ^c	Spider Web	-	-	180
30.	<i>Maachraanga</i>	Common Kingfisher	<i>Alcedo atthis</i> L.	Alcedinidae	3650
31.	<i>Madhukar</i>	Honey bee/Rock bee	<i>Apis dorsata</i> Fabr.	Apidae	1016,1360,1402,1581,1786,1812,1941,2352,2431,2524,2863,3260,3775,3805,4062
	<i>Madhup</i>				45,47,91,106,439,452,473,509,527,645,738,779,791,845,859,912,945,980,1051,1361,1373,1481,1659,1660,1704,1729,1766,1794,2188,2276,2317,2431,2478,2541,2658,2664,2683,2751,2961,3074,3094,3109,3182,3195,3250,3518,3521,3569,3577,3670,3957,4230,4238,4347,4515,4633,4810,4898
	<i>MaoMachi</i>				72,1021,1504,4242
	<i>Madhunaakshi</i>				3971
32.	<i>Mamihara Bhujang</i>	Snake ^d Indian Cobra	<i>Naja naja</i> L.	Elapidae	62,627,679,2399,2770,4153,4982
	<i>Naag</i>				4487,4722
	<i>Naagin</i>				1111,4512
	<i>Sarp</i>				1216,4512,4513,4962
	<i>Garal</i>				3081
					4285
33.	<i>Mayna, Maena</i>	Common Myna	<i>Acridotheres tristis</i> L.	Sturnidae	361
	<i>Saurika</i>				1541
	<i>Priti-sarika</i>				3971,4615,4737,4864
					3592

S.No.	Name of animal in PS	Common name	Scientific name	Family	Number of PS in which the animal is mentioned
34.	<i>Meen^a</i> <i>Mach</i> <i>Shakal</i>	Fish	-	-	1780,2031,2337,2627,3916,4611 432,1504 2738
35.	<i>Mrig</i> <i>Mrigank</i>	Black buck	<i>Antelope cervicapra</i> L.	Bovidae	03,3134,3228,3871,4153 1268
36.	<i>Pakhi, Pakshi</i> <i>Vihag^b</i>	Bird	-	-	90,96,101,107,112,120,128,133,134,329,364,488,498,825,91 1,1011,1190,1211,1252,1254,1258,1312,1359,1372,1379,14 86,1510,2054,2093,2192,2583,2808,2823,2905,2968,2994,3 089,3248,3384,3387,3408,3486,3591,3606,3857,3978,4089, 4095,4196,4374,4463,4555,4557,4633,4666,4669,4703,4726 ,4806,4907,4987,4994,4997,5003 595,813,910,1015,1101,1164,1201,1215,1217,1241,1243,12 60,1333,1341,1438,1483,1551,1792,1819,2510,2601,2664,2 738,2842,3026,3065,3253,3312,3344,3400,3713,3714,3778, 3806,3895,3935,4205,4290,4324,4378,4465,4614,4647,5003
37.	<i>Pakshiraq^b</i>	Eagle	-	Accipitridae	303,398,399,400
38.	<i>Pani Kaori</i>	Indian Cormorant	<i>Phalacrocorax fuscicollis</i> Stephens	Phalacrocoracidae	3754
39.	<i>Papiha,</i> <i>Papiya</i>	Common Hawk-Cuckoo	<i>Hierococcyx varius</i> Vahl.	Cuculidae	110,125,819,831,846,1034,1094,1401,1406,1428,1546,1955, 2024,3101,3442,3468,3798,4195
40.	<i>Pashu^b</i>	Animal	-	-	96,128,498,1190,1252,1312,1372,1504,2192,2905,3384,340 0,3408,3714,3778,4285,4557,4981,4994,4997,5003,5005 183,1887,3862,4033,4128
41.	<i>Potaunga^b</i>	Moth	-	-	3491,3796,4143,4172,4333,4699,4753
42.	<i>Pechak, Ullu</i>	Rock Eagle- Owl	<i>Bubo bengalensis</i> Franklin	Strigidae	3971
43.	<i>Pipilika</i>	Little black Ant	<i>Monomorium minimum</i> Buckley	Formicidae	3971
44.	<i>Plushinaa^b</i> <i>Valmik</i>	White Ant, Termite Ant Hill	-	-	1965, 4428 1126
45.	<i>Prajopati^b</i>	Butterfly	-	-	1022,1106,2273,2671,4008,4053,4230,4835
46.	<i>Riksha</i>	Sloth Bear	<i>Melursus ursinus</i> Shaw	Ursidae	1352
47.	<i>Shashaamunka</i>	Indian Hare	<i>Lepus nigricollis</i> Cuvier	Leporidae	1324
48.	<i>Shaunkha</i> <i>Paanchajanya</i> <i>Kambu</i>	Conch shell	<i>Turbinella pyrum</i> L.	Turbinellidae	476,864,1948,4609,4753 35 1507,3349
49.	<i>Shaunkha</i> <i>Chil</i>	Brahminy Kite	<i>Haliastur indus</i> Boddaert	Accipitridae	476
50.	<i>Shrigal</i>	Golden Jackal	<i>Canis aureus</i> L.	Canidae	4143
51.	<i>Shuk</i> <i>Tiya</i>	Rose-ringed Parakeet	<i>Psittacula krameri</i> Scopoli	Psittacidae	3293,4615,4737,4915,4974 1541
52.	<i>Shukti</i> <i>Seep</i>	Pearl Oyster	<i>Pinctada imbricata</i> Roding	Pteriidae	510,1471,1638,1646,1956,1986,2337,2442,2845,3296,3563, 3578,3634,3672,3772,3778,3887,3892,3923,4012,4204,4506 ,4604,4607,4623,4661,4745,4758,4794,4946 4168
53.	<i>Takshak^b</i>	A Special Snake	-	-	4143
54.	<i>Tarakshu</i>	Striped Hyaena	<i>Hyaena hyaena</i> L.	Hyaenidae	4143
55.	<i>Vaaran</i> <i>Maataung</i>	Elephant	<i>Elephas maximus</i> L.	Elephantidae	180 2671
56.	<i>Vrasichak^b</i>	Scorpion	-	-	3495
57.	<i>Vyaghra</i>	Tiger	<i>Panthera tigris</i> L.	Felidae	2526,3081,3653,4285

^a Unidentified

^b No particular genus could be assigned

NEWS

Dialogue on Psychology, Microvitology and Neo-humanistic Ideology

Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur organized a '**Dialogue on Psychology, Microvitology and Neo-humanistic Ideology**' on 7th October, 2018 at Hotel Vishnupriya, Udaipur preceding International Mental health Day. Program started with garlanding and lamp lightening picture of Propounder of Microvita theory Shrii P.R. Sarkar by Chief Guest Prof. Vijaylaxmi Chouhan, Guest of Honor Dr. Sid Jordan and Special Guest Dr. Shambhushivanada, Society President Dr. S. K. Verma and Secretary Dr. Vartika Jain. Then Taponistha Rathore sang a Prabhat Samgiit 'Aaj Egiye Chalo Sakal Maanush Bhai..!'

President Dr. S. K. Verma gave introduction of speakers and welcome speech. He told that Dr. Sid Jordan is a clinical Psychologist and Yoga teacher since 1971 in USA and Dr. Shambhushivanada Ph.D. from USA is Chancellor of AMGK, Sweden and Director of Neo-humanistic Research Centre, Netherlands and Thailand.

Then program Organizer Dr. Vartika Jain presented brief details of various benevolent activities of SMRIM carried out during last ten years since 2008. On this occasion, Dr. Sid Jordan was felicitated with Honorary Fellowship of Society and 10th Volume of Society's official Bulletin 'BOMRIM' was released by Chief Guest of the Program.

Keynote speaker of the program Clinical Psychologist Dr. Sid Jordan discussed the topic "Yogic Psychology and Mental Health" and give information about effect of various yogasana on various Chakras and glands of body in producing hormones. He told that nowadays problems of addiction is increasing in the society whether substance abuse or digital addiction due to which mental balance is being lost and different criminal activities are visible. He emphasized that a proper social support is must to overcome the addiction problems. Further he gave various solutions to keep body and mind healthy on basis of Bio-psychology and Microvitology.

Special guest speaker Dr. Shambhushivanada told that human civilization is controlled now by technology and soon it will be in grip of artificial intelligence. These have caused various mental diseases like depression, anxiety, loneliness etc. It can be treated through Neo-humanism by having a feeling of 'Love for All both animate beings and inanimate things'. He further told that ecological diversity should be increased while economic disparity should be decreased and for that implementation of Neo-humanistic education and spirituality based Socio-economic theory PROUT is need of the hour.

Chief Guest of the program, a well known Psychologist of Udaipur city, Former Prof. & Head of Dept. of Psychology, Mohanlal Sukhadia University, Prof. Vijaylaxmi Chouhan gave the formula of 3H = 3H that is balance of Head, Heart and Hands is required for getting Health, Happiness and Harmony. She told that for complete development of humanity, mental expansion is must and for that meditation, and proper channelization of various glands of body is required.

There were more than 80 participants from Udaipur, New Delhi, Kanore, Rajsamand, Bhilwara who were working in various fields. In the end, queries of various participants were solved by distinguished speakers of the program and Dr. Verma and Dr. Jain gave the thanks to all guests, speakers and participants of the program.



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 with 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 :
www.microvitamedresearch.com

- Chief Editor

To,

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

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

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Introduction

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

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

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

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Relevant good quality illustrations/ photographs/line drawings etc. could be sent in JPEG format through email. Text figures should be numbered in Arabic numerals. Lettering, numbering, symbols and lines in the graphs/illustrations should be sufficiently clear. Captions and legends to illustrations should be typed on a separate sheet of paper.

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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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