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Science, Spirituality and microvita

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Abstract

Spirituality is the science behind the matter and mind while microvita are the mysterious creative entities (Cosmic seeds) of life and matter in this Universe. The theory of microvita provides a unified field philosophy to explain the unanswered questions of science regarding origin of matter, life and evolution.

Keywords : Cosmic Seeds, Unified theory, Microvita

Introduction

Science is a specialized activity seeking to know the causal laws underlying natural phenomena. The knowledge which it seeks is always verifiable and eminently useful. Science in a broader sense is that which teaches the proper use of material things. It should be for service and beatitude and always be utilized for the proper progress of human society. Unfortunately, the modern science, despite its innumerable spectacular achievements, has not yet fathomed the mysteries of mind much less of consciousness. The reason is that science has an analytical (reductionist) view point and what is required is a synthetic (holistic) mental stance.

Spirituality concerns the Supreme Cognitive Principle based on rationality. It is also a science in itself, far advance than physical science, more subtle, precise, practical and synthetic in nature. At this very juncture, it is pertinent to differentiate spirituality from spiritualism. Spirituality; as described earlier, concerns with the Supreme cognitive principle while Spiritualism concerns ghosts and contacting departed souls. Furthermore, spirituality is not religion. Religion teaches adherence to external rituals and advocates blind faith towards the practices and scriptures of religion; where open mindedness and rationality are not encouraged and it divides the humanity in those who believe and those who don't believe.

Science & spirituality – A divergent view

At first instance, science and spirituality appear to be two divergent faculties. Science being objective, empirical, third person experience, analytical and sees matter/energy as the ultimate substratum of the Universe; while spirituality, on the other hand is, subjective, intuitive, first person experience, synthetic and sees consciousness as the ultimate substratum of the phenomenal Universe. In other words, spirituality has a broader outlook and it is the spirituality that tends to understand and includes science, not the other way round. It is rightly said where science ends, spirituality begins.

Science & spirituality – A convergent view

However, a careful study reveals a surprising degree of similarities between science and spirituality. Both science and spirituality are causal, systematic and rationale and both have a passion for truth and deep faith in reason. It is a different thing that in science, that truth should be expressed and verified while in spirituality as per Lao Tse "The truth cannot be expressed. What is expressed is not the truth". It is beyond expression. It has to be realized at the inner self.

Search of a unified theory

In every scientific field, there is a search for unity within the diversity of observed phenomena. Physicists are trying to find a fundamental theory of matter and energy – a unified field theory. Biologists are searching for a unified theory of evolution. Spiritualists in their search are trying to experience the wholeness of single Universal entity. So, in every field, scientists and spiritualists are trying to invade the mysteries of this phenomenal Universe in order to get one final answer. In this search, the unanswered questions are the origin of matter, origin of life, origin of Universe and evolution. Physicists and biologists are working in this field to get answer of these enigmatic queries. In this diverse search of matter, mind, life and evolution, is there any scope of unifying concept which imbibes and explains all these questions and later on this concept can be proved by developed scientific methods? The answer is affirmative. The unifying concept is the theory of microvita. It is a new scientific concept introduced by Shrii P.R. Sarkar¹ in 1986. It is perhaps the most unifying idea in physical and other branches of science which are existent and which are yet to come.

Microvita- A new concept

Microvita (*Micro* – Small, *Vitum* – living) or in plural microvita as described by Sarkar are "the entities or objects which come within the realm of both physicality and psychic expression 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."

Microvita are smaller than electron on physical level and smaller than ectoplasm (mind stuff) on psychic level but they are neither electron nor ectoplasm. They are in fact a sliver line between matter and mind (idea). If atom is the constituent of matter, idea is the constituent of Microvita (Fig. 1). In other words, if matter maintains a close proximity to microvita, microvita maintains a close proximity to idea. If atom is powdered down then one can get microvita, but if microvita could be powdered down by any means, one can get idea (Fig. 2). Thus microvita are link between matter and consciousness.

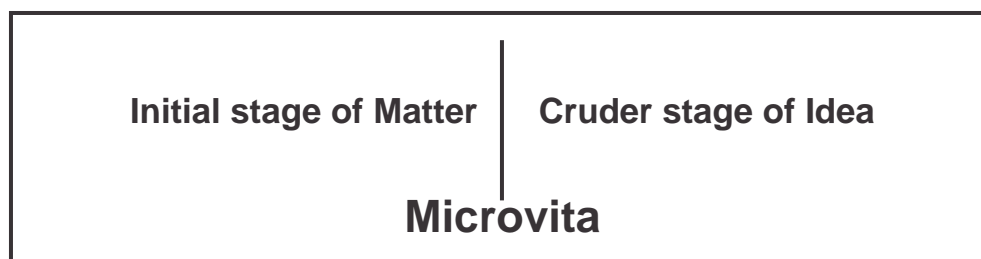


Fig.1: Microvita- A Silver line between Matter and Idea

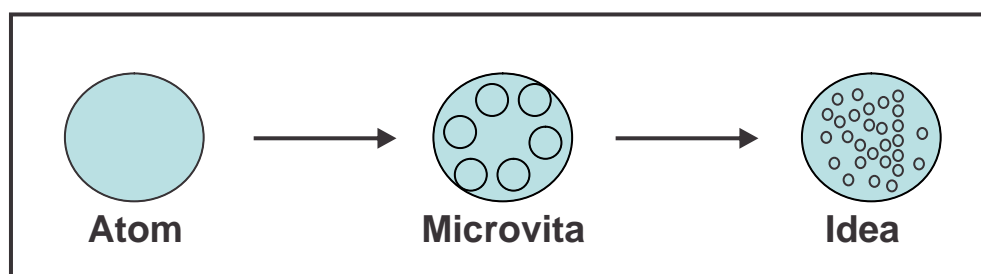


Fig.2: Matter, Microvita and Consciousness

As microvita are so small and subtle entity it is not going to be easy to demonstrate and prove their existence with the presently available scientific means. Therefore, we can think of microvita for the time being as a creative scientific hypothesis till we get verification of their existence scientifically or intuitively i.e. in both physical and

mental laboratories.

Basic characteristics

Microvita have all the characteristics of living entity, like, existence, multiplication, mobility and death. By nature, microvita is more energy than matter so it can travel and move through inferences. Microvita, being the minutest entity or object, therefore, it can't have structure that of an atom nor it can have its structural formula. They are the creation of cosmic mind. They are the mysterious emanations of cosmic factor. They are conducive in physical, psychic and spiritual evolution but not the original controller. They are created by cosmic mind which in turn is an evolutionary product of pure consciousness.

Categories of microvita

Microvita have been categorized as per their density or subtlety or depending on nature of behaviour.

A) Based on density or subtlety

1. Crude variety

These are the microvita coming within the scope of perception but requires a highly developed microscope. The so called 'virus' come under this category which require a sophisticated electron microscope to perceive. However, virus is a vague term, better term will be microvita.

2. Subtle variety

This category of microvita are subtler and therefore, not coming within the scope of a perception but coming within the scope of perception as a result of their expression or actional vibration. Here the physical laboratory means will not be helpful but require a developed intuitional mind. As the subtle variety of microvita can move in psychic sphere which is a subtle region that exists in the mind; they can move from one mind to another and can carry ideas from one mind to another. A person who has a certain idea may be that idea was brought to that person's mind by a microvita from another mind. It is therefore, possible that an individual who can control microvita will be able to spread his ideas with the help of microvita to the society at large.

3. Subtler variety

These microvita are very subtler and therefore 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. It is perceived or known by only persons with highly evolved, spiritually oriented conceptual minds.

These microvita exist at borderline between the psychic and spiritual space (psycho-spiritual microvita). They influence human mind in such a way that mind is attracted towards spirituality. These types of microvita have been called luminous bodies. In Indian traditional script, they are also called as siddhas (Devayonis).

In short, crude variety of microvita have their field of activity in matter. They create a stir within the physical structure and involved in emanations of life throughout the cosmos. Subtle variety, on the other hand, functions within the world of perception through inferences like sound, touch, form, taste and smell. They directly function within the subtler realm of human mind.

B) Based on nature

Microvita based on nature can be categorized into positive, negative and neutral or ordinary. As microvita are composed of both ectoplasm and matter, positive microvita are having more mind than matter while negative microvita are of more matter than mind.

Positive microvita

They are pro-ectoplasmic meaning thereby, they are of more ectoplasm than matter. They start their

functioning first in the mental level then filters down towards physical matter. They are beneficial to the human beings and help in their spiritual elevation. They move more freely in both the physical and psychic arenas and barely touch the border of spiritual world. But they cannot enter the spiritual world (fig. 3). They don't spread by natural means but by specially created waves.

Negative microvita

These microvita are pro-materialistic, having more matter than mind (Ectoplasm). They start functioning in matter and moves toward the mind. They move only in the area of physicality and just touch on the psychic arena; but can not enter the psychic world (Fig. 3). They are detrimental to human beings and spread on their own by natural forces.

Most of the viral diseases for example, AIDS, SARS, Dengue, Chickenguniya, Swine flu, bird flu, hepatitis etc. are the diseases caused by negative microvita and not by virus as thought of.

Positive and negative microvita maintain a balance in this world. Whenever the collective strength of Negative microvita exceed Positive microvita, the world moves towards degeneration. When positive microvita are in excess of negative microvita, a spiritual revolution occurs. At present, we are in the phase of degeneration. Only the collective strength of positive microvita can save us. Shrii Sarkar emphasizes that “we are to invite positive microvita for our all-round progress and all-round elevation and to denounce the advancement of negative microvita because it is detrimental to the cause of sweet and beautiful Universe”.

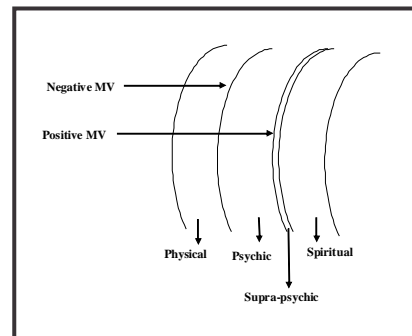


Fig. 3: Field of activity of microvita

For that matter, to increase positive microvita, we have to chose strictly sanctified food (Sa`tvik A`ha`r), Good company (Satsang), Good books and literature (Sva`dhyaya), Good songs (Bhajan), and devotional chanting (Kiirtan). We have to tread the path of psycho-spirituality, to establish in codes and conduct of morality (sixteen points) and expand the arena of mental faculty by psycho-spiritual meditation (sa`dhana`)

In ancient times, the Indian sages described different species or entities which fit Sarkar's description of Microvita. These are seven types of *Devayonii* (Positive Microvita), seven types of *Pretayonii* (Negative Microvita) and types of *Gandhyakshinii* (Neutral Microvita). Therefore, the basic concept of microvita is not new but has a history. Shrii P.R. Sarkar has modernized the ancient traditional knowledge and put in a scientific context. It is in real sense a synthesis of modern and ancient wisdom, a synthesis of science and spirituality.

Movement of Microvita

Microvita have remarkable mobility. They move throughout the entire universe from one celestial body to another. They move everywhere, crossing the boundaries of nebulae, piercing through milky ways, galaxies, stars, satellites, planets and meteors, without caring for the atmospheric conditions like temperature and pressure. They move through a medium or media. They move through inferences (Tanma`tra`s) of smell, taste, visual forms, touch and sound. The most subtle microvita move through the medium of idea.

Physics and science of microvita

Physics describes fundamental entities of matter as waves and particles. Some experiments treat them like waves while other experiments like particle. For example electron is considered to be both as a wave and a particle and so also the photon. Microvita can also be considered as both wave and particle

Everything in this world is moving and therefore, has certain rhythm, wavelength and vibration and so also microvita. By the movement of microvita, fundamental particles of physics like electron and photon are created.

When millions of microvita are moving together they would organize their own energy to create the fundamental particles.

As per atomic physics, photon of light has certain spin, moves in certain direction and also has a certain wavelength. When something that has a certain spin and direction, it actually create a shape as a spiro or a helix. Sarkar has also described microvita in a spiro movement. If the spiro moving microvita didn't move in a straight line but turned into a curve and close upon themselves and continue to circulate their energies in a closed form then that entity created would be a particle.

Therefore, matter would be created when a spiro moving group of microvita move in a closed form. Those microvita would then be called an electron or a photon. Interestingly, microvita in the sub-atomic particles could create their wave length which is observed in physics experiments as ghost effect. This needs further research².

Microvita – the intelligent organizers of energy

Microvita are more of energy than matter. They have qualities of energy but they are not the same as energy. Both energy and microvita are active. The effect of energy is in physical plane, it is a blind force, must be directed by intelligence, indestructible but transferable. The effect of microvita is in physico-psychic plane, they have a consciousness and behave with a type of intelligence, they can live and die, non transferable and cannot be interchanged. In a nutshell one can designate microvita as “Intelligent organizers of energy”.

Atoms, Electrons and Microvita

Atoms, Electrons and Microvitum all are the small entities with a difference. Atom is the smallest possible particle which retains its chemical properties. Electron is the small physical entity, a hypothetical statistical cloud around atom. It is light in weight and carries a negative charge (Negatorm, e-). Microvitum is of different order, smaller than electron. It doesn't have an internal structure. It is more energy than matter and move through inferences.

Origin of Life

Life is not explained scientifically. How it came into existence? The current theory tells that life evolves from carbon atoms and molecules. The carbon molecule is the basis of every protoplasmic structure. But as per the theory of microvita, the root cause of life is not the unicellular protozoic or unit protoplasmic cell nor carbon atoms or carbon molecules but this unit of microvitum. If one considers microvita as the fundamental organizers of energy; then microvita also organize atoms and molecules into the smallest living structure which we call life. In fact, the carbon atom itself is constituted of millions of microvita. The theory of microvita can really throw light on the different facts of creation of matter and life. This is one are of research that unify different areas of knowledge.

Creation of matter / Origin of Universe – A scientific view

Scientifically, the question, how matter first came into existence still remain unanswered. The most popular theory was Big Bang theory suggesting that Universe was created out of nothing and came into existence like an explosion. However, it is not logical to think. How can something come out of nothing?

The recent experiment on 'Higgs-Boson' or 'God particle' is also not the right way. The term 'God' in 'God particle' is a vague and it is not wise and even meaningless to connect Him to only one thing specifically. In fact, they are virtual particles with a mean life time of 10^{-22} sec³.

Creation of Matter / Origin of Universe – A spiritualist view

Science of spirituality designates Universe as a projection or transformation of Cosmic Consciousness. Consciousness using its creative power, transforms itself into Cosmic mind, which in turn transforms part of itself

into the physical world. It may come out as a burst or an explosion but has to come from something (Fig.4).

So, this is the contribution, spiritual philosophy can make to modern science, to show that you can't get something from nothing even if you are talking about the Origin of Universe. The most important thing of spiritual philosophy of cosmic cycle of creation is, that it shows, that matter comes out of consciousness (cosmic mind) and unit mind is evolved from matter. Microvita are the creation of cosmic mind and instrumental in the creation of matter and mind^{4,5}.

The theory of microvita therefore, throw light on the different unknown facts of creation of matter and life and because of their movement through the entire universe, they can spread life. This is how life has spread through the Universe and reached the earth. It is not by a random evolution of a primordial soup. It is the microvita, which are participating in organizing carbon molecules into living beings and spreading life everywhere. This is one area of research that unifies different areas of knowledge.

Microvita – for human welfare

The theory of microvita has immense potentialities in applying for human welfare. The field of chemistry, biochemistry, biology, commerce, pharmco-chemistry, biotechnology and pyro-technology will undergo a revolutionary change and they can be applied for betterment of living beings. What is required is extensive research in this field.

Need of Research

Sarkar in his first discourse on microvita suggested the need of research on microvita. He stated that “There should be extensive research work regarding this microvitum or these microvita. Our task is gigantic and we are to start our research work regarding these microvita immediately without any further delay, otherwise many problems in modern society will not be solved in a nice way.”

Conclusion

The world of science and spirituality are not in a conflict with one another rather much old knowledge of spirituality is verified by the findings of modern science. Spirituality on the other hand, provides a unifying hypothesis/substratum to explain the unexplained phenomena and unanswered questions of matter, mind and life. Science and Spirituality are not antithetical or antagonistic but they are complementary, provided our movement is based on Subjective approach (*A`tmoks`artham* - spirituality) through Objective adjustment (*Jgadhita`ysc*) that is the science for the proper progress of human society.

However, it has to be remembered that for all round progress and development of human society, both spirituality and science have got to be encouraged and pursued. In the present age, spiritual values are on the wane therefore science enjoying the pride of place. If spirituality is pushed up again to the top, the man can reach greater height than ever. The science of microvita will certainly prove to be conducive in this direction and for all round development of humanity.

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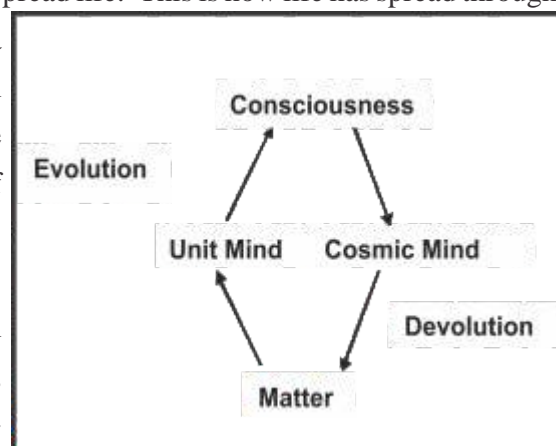


Fig.4 : Cosmic cycle of creation

The sub-wave fabric of the universe

A new way of looking at creation, with a central role for biological perception

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Abstract

A deeper and more comprehensive level of causality of physical interactions is proposed, based on the so called “Four Chamber” approach of the Indian preceptor Shrii P.R. Sarkar, also referred to as Microvita Cosmology. The emphasis here lies on the sub-wave fabric of creation, suggested by Sarkar. A proof of concept is given by using this new approach to accurately predict the wavelengths of the primary colors, which in turn may hint at a principal way of counting microvita. The latter was suggested by Sarkar to be crucial in future chemistry, bio-chemistry, etc.

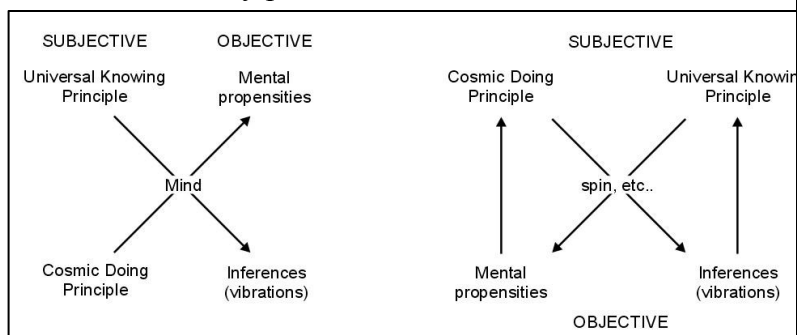
Keywords: P.R. Sarkar, microvita, sub-waves, color perception, primary colors, retinal peak-sensitivity.

As our understanding of life and creation deepens, it typically tends to become more and more abstract, to the point that we may find it difficult to still perceive a meaningful connection between that which we have learned, and practical life. In modern physics (quantum physics and relativity theory) this is not really different than in philosophy. A practical approach is therefore to shift our focus toward the cause and nature of our perceptions directly, away from the complex physical, psychological and spiritual phenomena they imply. Such kind of approach of causality was hinted at by Shrii P.R. Sarkar when suggesting to “study the impact of the inferences on the propensities”¹. The term “impact” seems to imply that this line of thinking is not based on emerging phenomena, but on far more fundamental interactions. This is then systematically worked out into what he refers to as the “Four Chambers of the Universe”¹. Sarkar advises that “this is not an easy subject”¹ obviously while we can no longer take the help of familiar physical, philosophical and other concepts, contexts and paradigms. In other words, the obvious challenge is to appreciate Sarkar's “Four Chamber” approach of cosmology spot-on, as it is, and this is precisely how he introduced it.

Nevertheless an important and very helpful context was pointed out by Marcus Bussey, while not à priori discussing the technicalities of Sarkar's new cosmology, but the way how we approach it, that is, with a great emphasis on our intuitional powers as a distinct scientific and “mental-lab” tool². It might seem somewhat controversial at first, that precisely this approach holds the promise of “solving a few problems in society in a nice way”¹, in other words, to yield practical applications.

The examples of different arrangements of the Four Chambers of Creation (Fig. 1) are both functionally identical, showing a non-commutative (or: “bifurcated”¹) concomitance between the radiant (sentient) and consolidating (static) principles. The table at the left, as in the original literature, is centered on the relation between observer and observed, and is therefore a rather psychological approach. The diagram at the right is centered on the manifestation of energy with “conscience behind it”¹, accounting for original cyclic expressions in quantum physics, biology and astro-physics (note: the upward pointing arrows indicate synthesis through subjective attraction). It cannot be emphasized enough that, like in philosophy, i.e. in the case of a *saincara* (extroversial-) vs. *prati-saincara* (introversial expression)², the existence of the “Four Chambers” and their fundamental interactions is to be realized through the process of deep intuitional inquiry (*‘Tayoh siddhih..’*²), i.e. a scholarly empirical approach alone is insufficient. This is not merely a way to acquire knowledge which might otherwise be inaccessible - the very process of the “Four Chambers” itself is, at least in part, intrinsically subtle.

If we do wish to go into the technicalities a bit more, one tangible and very useful clue was given by Shrii Sarkar in the form of “sub-waves”, a concept yet unknown in physics as well as in philosophy: “Waves are created when microvita move through the media of inferences. Inferences are the major



waves, but sub-waves are created in them by moving microvita. The major waves function as the controlling waves for the sub-waves”¹. It is an interesting and potentially powerful approach, as by its very definition it obviously aims to bridge abstract with matter. Therefore we wish to study how the concept of sub-waves could help deepen our understanding of the direct cause and nature of our perceptions, by means of the “Four Chambers of the Universe”.

For this we will consider the concept of *Bhavastha*, translated by Sarkar as “abstract”¹, obviously in the sense of “the Abstract” as a universal principle, rather than personal abstractions or imaginations, etc... Interestingly, Sarkar introduced *Bhavastha* in the context of the Four Chambers of the universe, without any explanation, and this might in fact be an important hint that *Bhavastha* refers to a primordial principle. In other words, there is probably not much we can say about it, other than in relation to the “Four Chambers” and their interactions.

If sub-waves (Fig. 2) emerge within the *Bhavastha*, for reasons which we may investigate further, helping in the creation of “main waves”, then by definition these main waves cannot be of the same nature as normal physical waves. After all, in that case the causal premise of the Four Chambers approach would not be fulfilled. Therefore, the main waves are referred to by Sarkar as “inferences”¹. Inferences could be understood as waves, in the causal framework of Sarkar's Four Chamber cosmology, and somewhat more specifically, as the original or formal cause and nature of our perceptions as referred to earlier.

Note that the sub-wave process as depicted in Fig. 2 does not constitute plain polarization as suggested in this simplified image, rather it is an a-symmetrical, infinitesimal vibrational state away from (“plus or minus”) equilibrium. This is how “consciousness” enters into the creation.

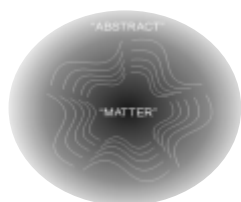


Fig. 2 - Sub-wave ensembles on the boundary between matter and abstract.

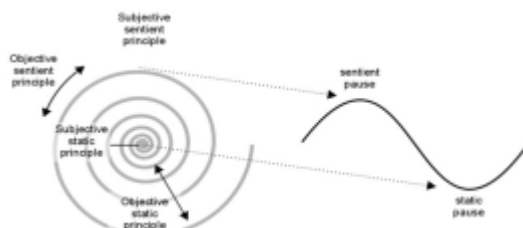


Fig. 3 - The logarithmic spiral: more than a mere analogy of the axiomatic Path into creation?

The question arises then, can we relate these inferences, created and supported by the sub-waves of the *Bhavastha*, to our normal life experience, more easily and meaningfully than the abstractions of physics and philosophy? For this we will look a bit deeper into the nature of the Four Chambers of the Universe, as they lie imminent in the boundless ocean of creation. Here, some concepts of spiritual philosophy could be helpful, provided they are used judiciously and with a certain reservation.

A logarithmic spiral as shown in Fig. 3 can be a very helpful analogy of a sub-wave ensemble of sentient and static interactions on the boundary between matter and abstract. Out of the primordial, unmanifest state of simultaneous time and space, a normal or main wave is borne, projected into, and then perceived as propagating through continuous time and space. Detailed study further shows that the spiral path into creation may in fact be far more than a mere analogy⁵.

A well-known sutra is: '*Paramashivah Purusottamah vishvasya kendram*'³, meaning, the Cosmic Nucleus and the Supreme Cognitive Entity are essentially (in terms of absolute causes) one and the same. However, in what we consider the normal world of time, place and person (relative causes), the Cosmic Nucleus relates to every natural entity, from atoms, to organisms, to stars, existing in the different planes of the vast cosmic arena. Our actual perception exists right on the boundary of these two complementary viewpoints, that is verily, “on the silver lining between matter and abstract”¹. It is by means of the Four Chambers of cosmology, that we can begin to understand and meaningfully formulate that boundary, at first intuitionally. In other words, it describes how abstract turns into matter and following from that, the universal cause and nature of inferences and thus of each and every of our perceptions. It is a scientific approach and new line of thinking, different than physics and philosophy.

The fundamental principle which separates the nuclear from the cognitive aspect was referred to by Sarkar as “bifurcation”¹, or “forking-in-two”. It is important to keep in mind that bifurcation always applies to one principle, in one plane, at a time, and this is therefore a good way to test our hypothesis. Nevertheless, the final separation of matter and abstract, or somewhat poetically, between Heaven and Earth, would still remain rather theoretical, were it not for the personal, truly narrowed or self-contracted viewpoint. The latter could be viewed as the sum total heuristic

simplifications of our perceptions, built up during evolution. In philosophy this is referred to as *citta* or mind stuff. It's a bit of a Greek tragedy, that, in order to evolve, we first isolate ourselves through ever greater generalizations, and this way alienate ourselves from our true nature.

At this point we may begin to see that the cosmic process and the cause of our perceptions, are in fact one and the same, and that this whole process exists exactly on the boundary between matter and abstract. Again quoting Sarkar: “this is not an easy subject”¹ - it is a very subtle approach, also referred to by Sarkar as “conception in the form of perception”¹. Clearly it is far from a mere scholarly approach - it is a process of becoming most intimate with very nature of life and creation.

In this playing field of the dimensionless *Bhavastha*, bifurcating into a plethora of physical and psychic planes and media, we can discern the role of sub-waves, and this may help developing a more precise scientific approach, eventually yielding practical applications. Following Sarkar's line of thinking and vocabulary, the role of sub-waves is prominent in the creation of “solidarity in the planes of inferences”, through processes of “refraction and reflection”¹. Clearly, it is not stated that these interactions take literally place between inferences (main waves), rather within the medium of the latter. This medium, as we have seen, exists on the boundary between matter and abstract.

The dynamism of that boundary, is one of “plus or minus equilibrium”¹. in other words, poised at the edge of chaos. Here we see the principle of sub-waves at work. At this point a subtle disambiguation may be needed, which also has a certain philosophical interest. Namely, the concept of “out of equilibrium” is and remains entirely hypothetical. The Universal Entity, or in philosophy, Brahma, is always in perfect equilibrium. Yet it's existence can be proven. In philosophy this is referred to as *Tayoh siddhih saincara pratisaincara ca*³. This is however not the direction we're taking in a scientific approach. Without going into detail here, the latter is based on the mathematical concept of self-recurrence (roughly, waves within waves, etc.), causing the principal actional and cognitive faculties

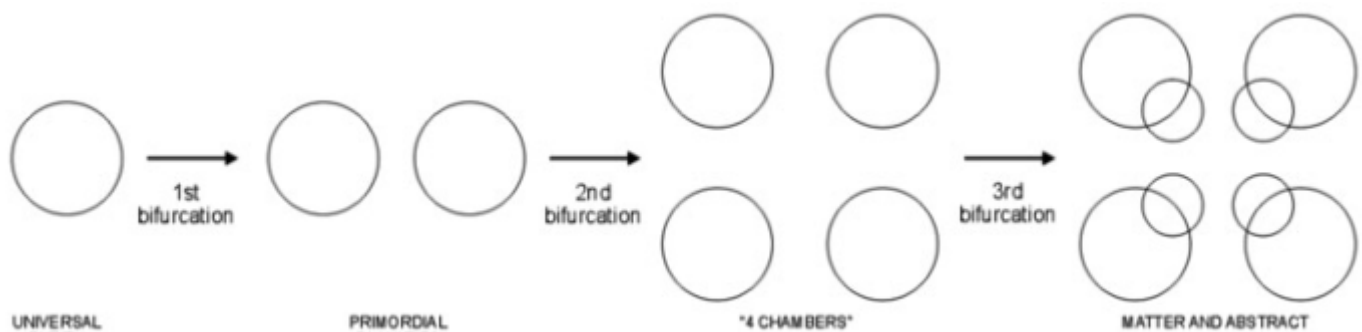


Fig. 4 - Subsequent bifurcation phases. In each step a new plane of reality is introduced.

to emerge within the Abstract. The philosophical equivalent of this self-recurrence, as the true nature of creation, is known as *swabhava*. In other words, there exists a mathematical approach of *swabhava*, and this results in the sub-wave structure of the universe and its imminent nuclear and

cognitive aspects. The recurrent or self-similar or scale-invariant sub-wave ensemble naturally has an infinite and an infinitesimal aspect, both of which are entirely abstract.

So, it is the sum total perpetual sub-wave interactions which through their style of solidarity in the planes of inferences, bring about the bifurcation of the Abstract. Then, in a sort of retrograde style, the heuristic simplification of our perceptions causes so to speak, the “separation of Heaven and Earth”. More specifically, one type of sub-wave interaction causes the transformation of what we might refer to as the *Purusottama* of philosophy, into a more or less tangible nucleus. This was referred to as Sarkar as the cosmic “Doer-I”. In other words, the “Doer-I” is the manifestation of *Purusottama* on the boundary of matter and abstract. Similarly, the second type of sub-wave interaction relates to *Paramashiiva*, the expansive principle, referred to as “Knower-I”. The necessary bifurcation of both the “Doer-I” and the “Knower-I” into subjective faculties and their objective counterparts creates the cross-connected (i.e. non-commutative) diagram of the Four Chambers. In other words, here, “matter” is not necessarily “objective”, nor is “abstract” “subjective”. The Four Chambers all exist “on the silver lining between matter and abstract”¹, and what we might philosophically refer to as “cruder mind stuff” or *citta*, is simply the more contracted

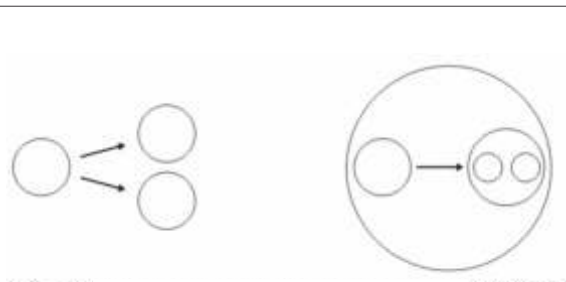


Fig. 5 - Polarization vs. bifurcation.

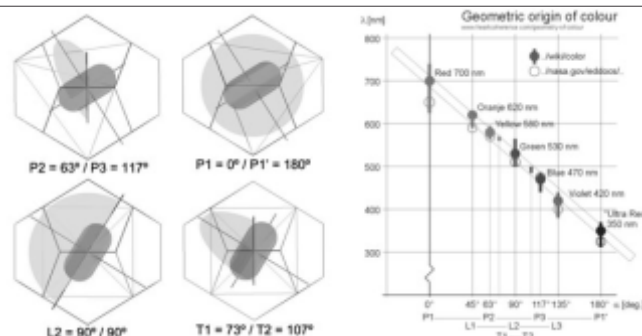


Fig. 6 – The Geometric Origin of Color, showing interactions within the geometrized sub-space and the correct mapping of the wavelengths of the primary colors

form of matter and abstract. There is no yellow brick road between philosophy and science.

Fig. 5 shows different interpretations of the fundamental creation process. The former is the rather convenient analytical approach. In the latter case, the created state, the act of creation and the primordial entity remain the same. Yet this process, *swabhava*, is not trivial. The systematic approach is to realize the imminent Faculties through *siddhi* (extra-ordinary power) in the field of knowing, that is, intuition. If the fundamental interactions are expressed in terms of sub-waves, this can help establish meaningful connections with classical and modern physics, biology, psycho-physiology, etc.

Unlike the metaphysical archetypes of spiritual philosophy, the boundary of sub-wave interactions of the universe can be described, measured and verified. Various results were found so far, ranging from a sub-wave geometry based accurate prediction of the wavelengths of the primary colors and the resonance peaks of the vowels of human speech, to various applications in the field of psycho-physiology. Other research is focused on a sub-wave analysis of the DNA, eventually aiming to predict preferred base sequences based on other mechanisms than Darwinist evolution alone.

As the *Bhavastha* (sub-space, boundless vibrational ocean) is dimensionless, the only thing which can exist there is pure ratio. During bifurcation, this ratio is instrumental in the creation of sub-wave assemblies accounting for the primordial “Doing” and “Knowing” Faculties or “Chambers” of the universe. In a subsequent stage, after the differentiation between matter and abstract, the imminent ratio's and the related respective “Chambers” may manifest in the form of actual (however subtle) dimensional geometries (i.e. relative to the created world). This phenomenon is likely what in the course of time became popularized as “Sacred Geometry”. It is hypothesized that certain geometrical interactions (so called interdigitations) would match and thus strengthen the primordial energy flow more than others, resulting in intensified perception. This was beautifully and reproducibly confirmed through the so called ‘geometric origin of selective color perception’⁴, as shown in Fig. 6. The wavelengths corresponding to subtle geometrical interdigitations can be calculated, and accurately match, resp. predict the formally agreed primary colors, that is, the exact spectrum positions of intensified color perception. Additional proof was found in the accurate calculation of the retinal peak sensitivity.

This way, through the application of sub-wave cosmology, the cause of primary colors can be described and their wavelengths can accurately be reproduced. Vice versa, this is of course a very practical and useful confirmation of the sub-wave principles of Shrii P.R. Sarkar's Four Chamber cosmology. A more detailed approach of the physical principle underlying selective color perception, based on subspace vorticity⁵ and the concept of varying numbers of (positive) microvita taking part in fundamental interactions, is currently being worked out by the author and others.

As a closing remark it might be good to keep in mind that Shrii P.R. Sarkar unequivocally referred to the “Knower-I” and “Doer-I” as being *Purusa* faculties, in other words, imminent aspects of Consciousness itself. This way, through the proper naming alone, Shrii Sarkar anticipated and avoided philosophical pitfalls and other sorts of confusion and established in a few concise strokes a magnificent new line of thinking about life, creation and cosmology.

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Short Communication

Accumulation of negative microvita at religious places

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In recent times we have witnessed natural calamities at places where people used to visit in order to gain spiritual benefits. Take the example of *Kedarnath* tragedy in Uttarakhand, India last year and this year's earthquake in Nepal or the bomb blasts in mosques and shootout at churches etc. How can all this happen to places where millions of people should expect security from each and every negative aspect. The answer lies in the fact that human race itself has exposed these places to negative microvita which we can call *raja* and *tama dosha* in other way. If we closely study the way these days *kiirtan* (prayer) is performed we get the answers. The ritual or style in which prayers are done never matters, what matters the intentions of the people is taking part. It is the intentions which can attract positive or negative microvita, from intention here we mean the overall attitude in life not only at the moment *kiirtan* is being performed. Thus the activities which otherwise just look like religious may not be so always. For example a person visiting a temple clicking selfies has much of *raja dosha*, while some one is visiting just for fun and outing, then this does not matter if he has paid obeisance or not he is attracting negative microvita to that place.

Many people are visiting riding on animals or sometimes other people carry them just because they are too obese to walk. This attracts *tama dosha*. Diseased ones are visiting finding a cure while otherwise they would have never visited this is *lobha* (greed), again a source of negative microvita. Osho has said that dharma is a product of spiritual happiness, but sad people have intervened into it later on. Now take the example of food being served, eat at community kitchen (*langar*) one can observe big hoardings showing the name of the charity persons/organization, by eating that food we are promoting *raja dosha*. Eat at a luxury hotel; overpriced menu again inculcates the *raja dosha* in those who eat. If u eat at roadside eatary, the food is contaminated often, poor hygiene is a source of *tama*. The local people who once used to live a simple life working in fields now have gone greedy and are eager to make a quick buck by exploiting visitors. They themselves have accumulated *tama guna*. Go to the backyard of temples hotels or deep inside into streets, everything stinks and there is a lot of waste lying which has been brought by not anyone else but so called *bhaktas* (religious people). This has caused a complete loss of beauty of religious places, how can we expect God to be still living there with all his blessings in most positive way as were few decades back. The *raja* and *tama dosha* have overshadowed the *satva* which used to prevail much earlier at these places. Most natural disasters are happening not anywhere else but right at the religious places. So this is us who have attracted so much negative microvita to these places through *raja* and *tama*. The solution also lies with us, with our conduct, with our intentions. The way we behave and live at these places needs a serious rethinking. Preparing ourselves for natural disasters is a "Reactive approach" while if we stop polluting the spirit of natural beauty by good conduct and attract positive microvita that is a "Pro-active" approach and that's the only thing expected from our future generations.

Congratulations



SMRIM congratulates Dr. S. K. Verma, Assistant Professor of Medicine, PMCH Udaipur and President SMRIM for obtaining honorary membership from Asian Council of Scientific Editors (ACSE) for his research publications and editorial work during last thirty years.

Some less known ethnobotanical uses of plants in Dungarpur, Rajasthan

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Abstract

The present communication reports hitherto less known ethnobotanical uses of 14 plants of Dungarpur, Rajasthan. Many of these plants are being used as medicine and few are considered as sacred and used in various socio-religious ceremonies. Documentation of this traditional knowledge is very important in view of new drug discoveries and developing strategies of conservation.

Keywords: Ethnomedicine, Bhil, Sacred, Conservation, Dungarpur

Introduction

Ethnobotany is the study of relation between plants and people. Plants are important ingredients of socio-culturally happening life of indigenous communities as well as their traditional healing system. Southern Rajasthan is a rich area in tribal population density. Dungarpur, situated between 23° 20' and 24° 10' N and 73° 21' and 74° 23' E in south-eastern part of Rajasthan, is a small district with an area of 3770 km² having 18.37% forest cover. According to census 2011, total population of the district is 13,88,906 and it is a tribal dominated district with major tribes as 'Bhil', 'Mina', 'Damor' and 'Garasia'; contributing 70.8% to the total population of the district. It is bordered by Udaipur district in North, Banswara district in East and Gujarat state in South-east direction and divided into four tehsils namely Dungarpur, Aaspur, Sagawara and Simalwara (Website 1, 2, 3).

Forests of this area are of southern tropical dry deciduous type (Bishnoi, 2012) and *Tectona grandis* is the predominant plant species in the region. Besides this, *Anogeissus latifolia*, *Madhuca indica*, *Phoenix sylvestris*, *Diospyros melanoxylon*, *Terminalia bellerica*, *Aegle marmelos*, *Butea monosperma*, *Acacia nilotica*, *Zizyphus jujuba* are other plant species present in the area. Though, rural people of the area survive on multiple sources of livelihood but forests are one of the major sources of their livelihood by providing timber and many other non-timber forest products and plants are also part of their various socio-religious ceremonies and healthcare system (Website 4).

Many ethnobotanists have worked in Southern Rajasthan from time to time and documented utilities of more than 400 wild and cultivated plants as described by various tribal communities (Joshi, 1995; Singh & Pandey, 1998; Katewa & Jain, 2006; Meena & Yadav, 2010). However, still some gaps remain and there is always scope for advancement of knowledge. Therefore, the present paper is an attempt to further report some of the less known/unrecorded ethnobotanical uses of some plants available in Dungarpur, Rajasthan.

Material and Methods

While working as Lecturer at SBP Govt. College, Dungarpur (2012-2014); author encouraged her students studying in B.Sc. Second year for field trips in nearby villages and gave them a semi-structured proforma to collect plants incorporating all the information about their habit, habitat, uses as described by elder persons and local healers of the community etc. Many plants were collected and herbarium sheets were prepared (Jain & Rao, 1977). They were identified with the help of standard literature (Shetty & Singh, 1993; Tiagi & Aery, 2007) and by Dr. S. K. Sharma, forest officer and deposited at herbarium of Dept. of Botany, SBP Govt. College, Dungarpur.

Information gathered about all the collected plants was compared with Dictionary of Jain (1991) and all other available major literature published in various standard authentic journals. After scanning that, only information about less known ethnobotanical uses of plants are being reported here. Correct scientific names were verified with the help of World renowned websites for recent plant nomenclature (Website 5 & 6). These plant species are enumerated below in alphabetical order by their scientific names followed by family in parenthesis, local name, locality, voucher specimen number and details of ethnobotanical uses.

Enumeration

1. *Abrus precatorius* L. (Fabaceae); 'Chamburiya'; Obri; DPR-312
Seeds are used by tantrik persons for making talisman.
2. *Abutilon indicum* (L.) Sweet (Malvaceae); 'Kanghi'; Obri; DPR-340
Seeds are crushed to make powder and mixed with hot sesame oil and applied on burnt portion which heals the wound very fast.
3. *Boerhavia diffusa* L. (Nyctaginaceae); 'Hatdra'; Chitri; DPR-319
Root paste is applied at the site of scorpion sting to relieve pain.
4. *Bombax ceiba* L. (Malvaceae); 'Hemra'; Chitari; DPR-321
Drinking of crushed stem bark juice by an infertile woman will help in conception.
5. *Capparis sepiaria* L. (Capparaceae); 'Kater'; Obri; DPR-313
Bark is crushed in hot water and boiled till the whole water is turned into red. One cup of this is taken empty

stomach every morning for three days to treat piles.

6. *Crateva religiosa* G. Forst. (Capparaceae); 'Vadho'; Chitri; DPR-320
Crushed bark is applied on small wounds of the body.
7. *Holoptelea integrifolia* Planch. (Ulmaceae); 'Kanjadi'; Obri; DPR-315
Juice of young leaves is poured into ear to treat pain of molar teeth. Juice in right ear is poured to treat left molars and poured in left ear to treat right molars.
8. *Jatropha curcas* L. (Euphorbiaceae); 'Ratosard'; Dungarpur; DPR-323
Hot leaves are wrapped around head to treat headache. Paste of seeds is applied on burnt skin to heal faster.
9. *Martynia annua* L. (Martyniaceae); 'Baghnaakhi'; Obri; DPR-318
Person suffering from hydrophobia after a dog bite is given powdered seeds with milk or water.
10. *Nelumbo nucifera* Gaertn. (Nelumbonaceae); 'Kamal'; Beneshwar; DPR-324
The innermost green portion of seed is crushed and a small amount of its paste is given orally once a day to infants up to one year old having diarrhea. Seeds are used in various worship ceremonies and rituals and used as offering in havan particularly to worship Goddess 'Laxmi'.
11. *Ocimum americanum* L. (Lamiaceae); 'Bhutpaangraa'/'Bhutbhangro'; Obri; DPR-314
Small black seeds of the plant are taken empty stomach to treat jaundice.
12. *Ocimum basilicum* L. (Lamiaceae); 'Damnha'; Obri; DPR-339
Juice of leaves is poured in the ear to treat earache. The plant is considered sacred and used in worship on 'Choti Diwali' festival. It is believed that if plant is smelled for some time then people goes into state of 'Bhava'. The plant is planted around the house by many communities.
13. *Ricinus communis* L. (Euphorbiaceae); 'Arandi'; Dungarpur; DPR-332
Oil of *Brassica campestris* or *Arachis hypogaea* is applied on large leaves of this plant and leaves are warmed. It is wrapped around the chest to treat chest pain. Umbilical displacement is also cured by its leaves.
14. *Urginea indica* (Roxb.) Kunth (Asparagaceae); 'Jangli Kanda'; Dhoragarh; DPR-340
Tuber is boiled and a paste is made which is applied on threads to make it strong and these threads were used to prepare cotton cloths in earlier days but this practice has reduced nowadays.

Result and Discussion

The present communication reports hitherto less known ethnobotanical uses of 14 plant species belonging to 10 families for the first time in Dungarpur, Rajasthan. Out of these 14 plant species, 12 are useful as medicine, 3 are used in various religious rites and ceremonies and one is used in material culture. This information shows the need for further well structured ethnobotanical studies in this tribal dominated area to reveal some more precious data about relation between plants and people.

Deforestation and rise in population along with market penetration has affected the lives of tribal communities in many parts of the country and southern Rajasthan is not an exception. Thus, the precious wealth of traditional knowledge is in danger and therefore, there is urgent need to document this age-old knowledge which can not only help in discovering newer drugs for various physical ailments but can also provide tools and techniques of different conservation and cultivation practices. Moreover, recognition of this knowledge at proper ends will help in economic upliftment of the tribal communities for which they are morally entitled.

Acknowledgement

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SMRIM Activities

Eco-friendly Holika-Dahan on Iron pole-2015

Under the Semal Conservation Mission of SMRIM, Udaipur, this year also on 6th March, 2015, eco-friendly Holika-Dahan was executed where an iron pole was wrapped with dry grass and hay material and burnt instead of Semal tree. This year it was implemented at Patrkar Colony, Chitrakoot nagar, Jai Laxmi Apartment, New Bhupalpura,



Ashoka Palace by Medical Practitioner's Society, Ramsingh ji ki Bari, Sector 11 and Bhinder & Kanore. Everybody has appreciated this effort and took pledge to continue this mission with full zeal and motivate more people to join this campaign. The program was made successful with help of Shri Inder Singh Rathore, Shri Girdharilal Soni, Shri G.L.Verma, Shri A.K. Gaur, Dr. Rupa Sharma, Dr. Rajneendra Sharma, Dr. Lata Mehta, Shri R.D. Mathur, Shri Modsingh Gaur, Shri Satnarayan and other SMRIM members.

*Burn the Dogma, Save Semal Tree
Help in Semal Conservation Mission*

BOOK-POST

Bull. Microvita Res. Integr. Med. is a peer reviewed journal published once in every four months by Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, India. It carries original research articles, reviews, mini-reviews, short-communications related to microvita and integrated medicine. Articles published in the Journal express the view of contributors, not necessarily those of SMRIM. Articles could be sent for publication through email at skvermaster@gmail.com , smrim08@gmail.com.

- Chief Editor

To,

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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- Microvitum) by Shri 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 i.e. 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 microvitum.

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/- (Once)

NOTE

With the issuance of ISSN the standard abbreviation of BOMRIM will be

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