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Wishing you all a Happy 2012

सम्पादकीय .....

माइक्रोवाइटा और समन्वित चिकित्सा - शोध की आवश्यकता

श्री प्रभात रंजन सरकार एक प्रतिभावान व्यक्तित्व थे। जीवन के हर पहलू में उनका योगदान सराहनीय है। विज्ञान के क्षेत्र में अणुजीवत का सिद्धान्त, संगीत के क्षेत्र मे प्रभात संगीत का योगदान, चिकित्सा के क्षेत्र मे यौगिक चिकित्सा एवं समन्वित चिकित्सा (Integrated Medicine) का सिद्धान्त; इसी तरह इतिहास, व्याकरण, भाषा, कृषि, परामनोविज्ञान आदि कई क्षेत्रों में उनका अविस्मरणीय योगदान है।

स्मरिम (SMRIM) का उद्‌भव श्री सरकार की दो विभिन्न विधाओं के अनुसंधान के लिये हुआ है। समन्वित चिकित्सा का नूतन सिद्धान्त और माइक्रोवाइटा का विस्मयकारी संसार, दोनों ही क्षेत्रों में अनुसंधान की प्रबल सम्भावनाएं हैं। समन्वित चिकित्सा के क्षेत्र में उन्होंने यौगिक चिकित्सा का नूतन अध्याय जोड़ा है, जहाँ समुचित खान–पान, विशेष आसनों के द्वारा तथा बहुप्रचलित औषधीय गुणों से युक्त पादपों के द्वारा उन्होंने वर्तमान समय की तकरीबन सभी सामान्य बीमारियों के उपचार की व्यवस्था की है।

यौगिक चिकित्सा में प्रयुक्त दो पादपों–सेमल और भूमिकुष्माण्ड पर किये गये अनुसंधान ने कई राष्ट्रीय और अन्तर्राष्ट्रीय शोध पत्रिकाओं तथा सम्मेलनों में स्थान पाया है; वहीं इनके वैज्ञानिक सत्यापन पर पीएच. डी. उपाधि भी दी गई हैं। बोमरिम के इस अंक में श्री सरकार द्वारा यौगिक चिकित्सा में प्रयुक्त उन सभी पौधों और खाद्य पदार्थों की सूची दी गई है जिन पर भविष्य में शोध की आवश्यकता है।

माइक्रोवाइटा रजत जयंती वर्ष के माइक्रोवाइटा दिवस पर माइक्रोवाइटा मनीषी श्री प्रभात रंजन सरकार का स्मरण अप्रासंगिक नहीं हैं। 31 दिसम्बर, 1986 की वह रात्रि श्री सरकार के माइक्रोवाइटा संबंधी प्रथम उद्‌बोधन की साक्षी बनी। उस समय किसी ने नहीं सोचा था कि यह विषय विज्ञान और आध्यात्मिकता का सुंदर सम्मिश्रण होगा तथा जिसका अनुसंधान भौतिक और मानसिक प्रयोगशालाओं में ही सम्भव हो सकेगा। इस सिद्धान्त पर अनुसंधान के लिये उच्चस्तरीय प्रयोगशालाओं की आवश्यकता होगी क्योंकि माइक्रोवाइटा का भौतिक स्तर इलेक्ट्रोन से भी सूक्ष्म है। इसके साथ ही उच्चमानसिक क्षमता वाले व्यक्तित्व की आवश्यकता भी होगी, क्योंकि माइक्रोवाइटा मानसिक एक्टोप्लाज्म से भी सूक्ष्म सत्ता है। वास्तव में यह भौतिक और मानसिक सीमाओं के मध्य रजत रेखा है। विज्ञान जब इलेक्ट्रोन को तोड़ने की क्षमता पा जायेगा तब वह माइक्रोवाइटा के रहस्यमय संसार में प्रवेश कर सकेगा। आज मनुष्य माइक्रोवाइटा को नियंत्रित करने की क्षमता नहीं रखता है। परन्तु परम सत्ता उसे यह सिखाने को तत्पर है, ताकि भविष्य में इसके समुचित उपयोग से जीव–जगत का कल्याण हो सके। श्री सरकार भी इसके अनुसंधान पर जोर देते हुए कहा कि माइक्रोवाइटा सिद्धान्त पर अविलंब अनुसंधान की आवश्यकता है।

ऋणात्मक माइक्रोवाइटा के कई हमले इस पृथ्वी पर हुए हैं और भविष्य में और भी होंगे। उन सभी से लड़ने के लिए हमें इस क्षेत्र में अनुसंधान के लिये तत्पर होना होगा ताकि धनात्मक माइक्रोवाइटा के परिवेश की सृष्टि कर ऋणात्मक प्रहार से बच सके। माइक्रोवाइटा हमारे मित्र भी हैं और शत्रु भी हैं। हमें हर हाल में धनात्मक माइक्रोवाइटा की संख्या बढ़ाकर सामूहिक विचारधारा के प्रवाह को परमपुरुष की ओर प्रवाहित करना होगा। माइक्रोवाइटा रजत जयंती के माइक्रोवाइटा दिवस पर हमारा यह संकल्प, उस परम् सत्ता की कृपा के एक कण को पाने का सुयोग देगा। आईये हम सब मिलकर इस दिशा में एक कदम आगे बढ़ाए ताकि नव वर्ष के शुभ प्रभात की प्रथम किरण के साथ ही मानस तरंगों को सुक्ष्म बनाकर हम माइक्रोवाइटा के रहस्यमय जगत् में प्रवेश कर सकें और उनके निर्माणकर्त्ता के सानिध्य का अहसास पा सकें।

– डॉ. एस.के. वर्मा

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

-Shrii P. R. Sarkar

PLANTS MENTIONED IN YAOGIC TREATMENTS AND NATURAL REMEDIES OF SHRII P.R. SARKAR

- Dr. Vartika Jain

Yaogika Cikitsa aur Dravyaguna (Yaogic Treatments and Natural Remedies) is the wisdom of Shrii P. R. Sarkar and was first published in 1969. It is a book describing causes, treatment as Yaogic postures, Do's and don't's with some exclusive remedies for about 40 important diseases including blood pressure, cancer, heart disease, leprosy, rheumatism etc. There are various plants mentioned in the text for diet as well as for medicine. In few cases, the English or scientific names of plants could not be confirmed. Here is a list of all the plants mentioned in the book with their scientific and common names along with their families.

S. No.	Common n ame	English name	Scientific name	Family
1.	A`kanda	Giant Milkweed	*Calotropis gigantea*	Asclepiadaceae
2.	A`lu	Potato	*Solanum tuberosum*	Solanaceae
3.	A`m	Mango	*Mangifera indica*	Anacardiaceae
4.	A`marula	Indian Sorrel	*Oxalis corniculata*	Oxalidaceae
5.	A`mla`	Indian Gooseberry	*Phyllanthus emblica*	Euphorbiaceae
6.	A`mr`a`	Wild Mango/Hog Plum	*Spondias pinnata*	Anacardiaceae
7.	Adrak	Ginger	*Zingiber officinale*	Zingiberaceae
8.	Alsi	Linseed/Flax seed	*Linum usitatissimum*	Linaceae
9.	Amrud	Guava	*Psidium guajava*	Myrtaceae
10.	Ana`na`s	Pineapple	*Ananas comosus*	Bromeliaceae
11.	Anatamu`la	Indian Sarsaparilla	*Hemidesmus indicus*	Asclepiadaceae
12.	Apa`ma`rga	Prickly Chaff Flower	*Achyranthes aspera*	Amaranthaceae
13.	Apara`jita`	Butterfly Pea	*Clitoria ternatea*	Fabaceae
14.	Aphiiim	Opium	*Papaver somniferum*	Pappavaraceae
15.	Ar`ahara	Pigeon pea	*Cajanus cajan*	Fabaceae
16.	Arandi	Castor	*Ricinus communis*	Euphorbiaceae
17.	Ashoka	Ashoka	*Saraca asoca*	Caesalpiniaceae
18.	Ashvagandha`	Winter Cherry	*Withania somnifera*	Solanaceae
19.	Ba`bla`	Prickly Acacia	*Acacia nilotica*	Mimosaceae
20.	Ba`munha`ti/ Brahmayasti	Tube Flower	*Clerodendron indicum/Premna herbacea*	Verbenaceae
21.	Ba`nsha	Thorny Bamboo	*Bambusa bambos*	Poaceae
22.	Badam	Almond	*Prunus amygdalus*	Rosaceae
23.	Baher`a`	Belleric Myrobalan	*Terminalia bell irica*	Combretaceae
24.	Bara ela`c	Greater Cardamom	*Amomum subulatum*	Zingiberaceae
25.	Bargad	Banyan tree	*Ficus benghalensis*	Moraceae
26.	Bel	Golden Apple	*Aegle marmelos*	Rutaceae
27.	Ber	Jujube	*Ziziphus jujuba*	Rhamnaceae
28.	Ber`ela`	Flannel Weeds	*Sida cordifolia*	Malvaceae
29.	Beto/ Bethu -sag	Lamb's Quarters	*Chenopodium album*	Chenopodiaceae
30.	Bhindi	Okra	*Abelmoschus esculentus*	Malvaceae
31.	Bhu`mikus`ma`nd`a	Giant Potato	*Ipomoea digitata*	Convolvulaceae
32.	Bhuinca`mpa`	Black Horm	*Kaempferia rotunda*	Zingiberaceae
33.	Bora`cak a	-	*Cyperus iria*	Cyperaceae
34.	Bra`hmii	Thyme-leaved Gratiola	*Bacopa monnieri*	Scrophulariaceae
35.	Buckiida`na`	-	-	-
36.	Chandan	Sandal Wood	*Santalum album*	Santalaceae
37.	Choti elaichi	Cardamom	*Elettaria cardamomum*	Zingiberaceae
38.	Cola`/Chola	Bengal Gram/Chick Pea	*Cicer arietinum*	Fabaceae
39.	Da`r`imba	Pomegranate	*Punica granatum*	Punicaceae
40.	Dalchini	Cinnamon	*Cinnamomum zeylanicum*	Lauraceae
41.	Dha`n	Rice	*Oryza sativa*	Poaceae
42.	Dhaniya	Coriander	*Coriandrum sativum*	Apiaceae
43.	Dhundula	Sponge Gourd	*Luffa cylindrica*	Cucurbitaceae
44.	Dugdhaks`ira	-	*Wrightia arborea*	Apocynaceae
45.	Durba`	Dhub/Bahama Grass	*Cynodon dactylon*	Poaceae
46.	Ga`mbharii	Malay Bush -Beech	*Gmelina arborea*	Lamiaceae
47.	Ga`nda`la/Gendaal	Deer's Foot	*Convolvulus arvensis*	Convolvulaceae
48.	Gandha-mutha`	-	-	-
49.	Ganna	Cane sugar	*Saccharum officinarum*	Poaceae
50.	Ghor`a`nim	Persian Liliac	*Melia azedarach*	Meliaceae
51.	Gima`	Water Penny -wort	*Hydrocotyle rotundifolia*	Apiaceae
52.	Gulainca	Gulancha Tinospora	*Tinospora cordifolia*	Menispermaceae
53.	Gular/Dumur	Cluster Fig	*Ficus glomerata*	Moraceae
54.	Ha`tishun`r`a`	Indian Heliotrope	*Heliotropium indicum*	Boraginaceae
55.	Harar	Myrobalan	*Terminalia chebula*	Combretaceae
56.	Haridra`	Turmeric	*Curcuma domestica*	Zingiberaceae
57.	Heleinca`	Water Cress	*Enhydra fluctuans*	Asteraceae
58.	Hiing	Asafoetida	*Ferula asafoetida*	Apiaceae
59.	Imli	Tamarind	*Tamarindus indicus*	Caesalpiniaceae
60.	Isabgul	Psyllium	*Plantago ovata*	Plantaginaceae
61.	Ja`m	Jambolan/Black Plum	*Syzygium cuminii*	Myrtaceae
62.	Ja`mir lime/ Ada Jamir	-	*Citrus assamensis*	Rutaceae
63.	Jaitun	Olive	*Olea europea*	Oleaceae
64.	Jau	Barley	*Hordeum vulgare*	Poaceae

65.	Java Kusum	China rose	*Hi9biscus rosa -sinensis*	Malvaceae
66.	Jayantii	Egyptian Rattlepod	*Sesbania sesban*	Fabaceae
67.	Jhim`ge/Jhinga Tori	Ridged Gourd	*Luffa acutangula*	Cucurbitaceae
68.	Jute	Jute	*Corchorus olitorius*	Tiliaceae
69.	Ka`la Kesenda`/Kalkashunda	Negro Coffee	*Cassia occidentalis*	Caesalpiniaceae
70.	Ka`li Mirch	Black pepper	*Piper nigrum*	Piperaceae
71.	Ka`nt`a`nat`e/ Kantanatya	Prickly Amaranthus	*Amaranthus spinosus*	Amaranthaceae
72.	Kabab Chini/Cubeb	Tailed Pepper	*Piper cubeba*	Piperaceae
73.	Kacu	Green Taro	*Colocasia esculenta*	Araceae
74.	Kadamba	Kadam	*Anthocephalus indicus*	Rubiaceae
75.	Kaddu	Squash	*Cucurbit a maxima*	Cucurbitaceae
76.	Kalamii	Swamp Cabbage	*Ipomoea aquatica*	Convolvulaceae
77.	Kamala Nembu	Sweet Orange	*Citrus sinensis*	Rutaceae
78.	Kaner	White Oleander	*Nerium indicum*	Apocynaceae
79.	Kapur	Camphor	*Cinnamomum camphora*	Lauraceae
80.	Kavatch/Bichchoti	Common Cowitch	*Mucuna pruriens*	Fabaceae
81.	Kayetbel	Wood Apple	*Feronia limonia*	Rutaceae
82.	Kela`	Plantain/Banana	*Musa paradisiaca*	Musaceae
83.	Kelekonr`a`	Indian Caper	*Capparis sepiaria*	Capparaceae
84.	Khajuri	Date Palm	*Phoenix sylvestris*	Arecaceae
85.	Kukronda	Indian Fleabane	*Pluchea indica*	Asteraceae
86.	Kuksiima`	Ash-colored Fleabane	*Vernonia albicans*	Asterace ae
87.	Kula`ttha kala`i	Horse Gram	*Dolichos biflorus*	Fabaceae
88.	Lauki	Bottole Gourd	*Lagenaria siceraria*	Cucurbitaceae
89.	Lavang	Clove	*Syzygium aromaticum*	Myrtaceae
90.	Lehsun	Garlic	*Allium sativum*	Liliaceae
91.	Lodha`	Sweet Leaf	*Symplocos racemosa*	Symplocaceae
92.	Ma`skala`i/Urd	Black Gram	*Phaseolus radiatus/Vigna mungo*	Fabaceae
93.	Mahuya`	Indian Butter Tree	*Madhuca indica*	Sapotaceae
94.	Masu`r	Lentil	*Lens culinaris*	Fabaceae
95.	Mat`ar Sha`k	Pea	*Pisum sativum*	Fabaceae
96.	Mis`ti` nebu	Sweet Lime	*Citrus limettioides*	Rutaceae
97.	Mungphali	Peanut	*Arachis hypogea*	Fabaceae
98.	Musabbar	Aloe	*Aloe vera*	Liliaceae
99.	Mutha`	Nut grass	*Cyperus rotundus*	Cyperaceae
100.	Na`gdona`	Indian Worm wood	*Artemisia vulgaris*	Asteraceae
101.	Na`ga keshara	Iron wood	*Mesua ferrea*	Clusiaceae
102.	Na`rial	Coconut	*Cocos nucifera*	Arecaceae
103.	Neem	Margosa Tree	*Azadirachta indica*	Meliaceae
104.	Neembu	Lemon	*Citrus limon*	Rutaceae
105.	Pa`lak	Spinach	*Spinacea oleracea*	Chenopodiaceae
106.	Pa`n	Betel	*Piper betle*	Piperaceae
107.	Pa`tharkuci	American Life Plant	*Kalanchoe pinnata*	Crassulaceae
108.	Pala`sha	Flame of the Forest	*Butea monosperma*	Fabaceae
109.	Palta`/Palita Mandar	Indian Coral Tree	*Erythrina indica*	Fabaceae
110.	Papiita`	Papaya	*Carica papaya*	Caricaceae
111.	Parwal	Pointed Gourd	*Trichosanthes dioica*	Cucurbitaceae
112.	Puin/Poi	Indian Spinach	*Basella rubra*	Basellaceae
113.	Punarnava`	Spreading Hog Weed	*Boerhavia diffusa*	Nyctaginaceae
114.	Sajane	Drumstick tree	*Moringa oleifera*	Moringaceae
115.	Santara`	Mandarine Orange	*Citrus reticulata*	Rutaceae
116.	Sarpagandha`	Serpentine Root	*Rauvolfia serpentina*	Apocynaceae
117.	Sarso	Mustard	*Brassica juncea*	Brassicaceae
118.	Sha`lama mishrii	-	-	-
119.	Sha`nka`lu	Jicama	*Pachyrhizus erosus*	Fabaceae
120.	Shatamu`lii	Wild Asparagus	*Asparagus racemosus*	Liliaceae
121.	Shiuli	Night Jasmine	*Nyctanthes arbor -tristis*	Nyctaginaceae
122.	Shobha`injana	Horse Radish Tree	*Moringa oleifera*	Moringaceae
123.	Shulpha`/Ban Salpha	Fumitory	*Fumaria indica*	Papavaraceae
124.	Shushuni Sha`k (Chopatia)	Small Water -Clove	*Marsilea minuta*	Marsileaceae
125.	Simul	Red Silk-Cotton Tree	*Bombax ceiba*	Bombacaceae
126.	Soda`laer	Golden Shower Tree	*Cassia fistula*	Caesalpiniaceae
127.	Supari	Areca nut	*Areca catechu*	Arecaceae
128.	Suran	Arum	*Amorphophallus campanulatus*	Araceae
129.	Tama`tar	Tomato	*Lycopersicon esculentum*	Solanaceae
130.	Tela`kuca`	Ivy Gourd	*Coccinia indica*	Cucurbitaceae
131.	Tha` nkuni	Indian Pennywort	*Centella asiatica*	Apiaceae
132.	Til	Sesame	*Sesamum indicum*	Pedaliaceae
133.	Trishira`siija	-	-	-
134.	Tulsi	Black Basil	*Ocimum sanctum*	Lamiaceae
135.	Ucche/Jangli Karelis	Bitter gourd	*Momordica charantia*	Cucurbitaceae
136.	Va`saka	Malabar Nut	*Justicia adhatoda*	Acanthaceae
137.	Vilayati Saunf	Aniseed	*Pimpinella anisum*	Apiaceae
138.	Yajina d`umura/ Jharphali	-	*Ficus cunia*	Moraceae

A New Ontological Model To Approach Evolution- Part I

Henk de Weijer
Neo-Humanist Education Research Institute (NERI)
Ydrefors, Sweden
Email: weije265@planet.nl

"On the one hand we come from atoms, on the other hand we have developed the competence to lay a yardstick of possible meanings over the same atoms."
Balkrishna Doshi, Indian architect

"Life is much less a competitive struggle for survival than a triumph of cooperation and creativity."
Fritjof Capra[1]

1 Introduction

Whether we are aware of it or not, every action we perform is guided, accompanied and influenced by our state of mind. Analyses and research form no exception to this. A state of mind may facilitate a creative process or thwart it. If we developed a wide vision and acquired the skill of a systematic approach, it is within our reach to overcome the limitations of the mind, provided we are conscious of them. To sail the seven seas in a leaking boat is not very practical. Chances for a safe journey are much better if we first inspect our boat, become familiar with its pros and cons and collect enough tools for repair, in case such a need should arise. But an even better approach is to realize where we are heading for, analyze the risks of the seas and look in the harbor for a boat with the best specifications for the journey. Yet, also in this approach a beforehand inspection and a box of tools will be helpful.

Any state of mind and its expression is strongly influenced by upbringing, education and the flow of the social environment. Ultimately these influences rest upon ontological models, each with a specific potential, but also with specific limitations. Not being aware of these limitations is like walking with closed eyes. Serendipity, to find something completely unexpected during a search, is greatly enhanced in a mind that is aware of its addiction to a certain ontological model. At the same time all limitations should not restrain us from moving forwards. In the street where I live is a house with the following text on a windowpane: "No one thought it could be done, until someone came who didn't know." An open and competent mind is capable to find openings towards an unknown world, where ignorance will only meet dead ends. The following text offers a short analysis of already known models and a new possibility for a journey towards a lighthouse behind a far horizon.

2 Three ontological models

The individual choice of any ontological model determines whether thinking and acting will function separate from, in harmony or in conflict with science. Currently three main ontological models exist to approach reality.

2.1 Materialism

A first and extreme model is materialism and with it, science. In general this model does not deny the existence of consciousness, but assumes it is an epiphenomenon of matter, so of energy. In this model energy and consciousness are not equivalent to each other, but because consciousness, being a property of energy, is subordinated to it. Here consciousness is viewed as a property of matter, much like temperature is resulting from collisions of atoms and mole-cules. Not only that; materialism, in its linear approach, also reduces the many qualities of con-sciousness to a single one, its observational aspect.

With a different approach consciousness can be viewed as the material and first efficient cause of all objects, while energy takes the role of the second efficient factor[2]. According to Aristotle, a material cause is "that from which a thing is made and continues to be made"[3]. The material cause of a windowpane, its substance, is glass, silicon; the material cause of a plant is soil, air, water, sunlight and nutrients[4]. An efficient cause is the origin of a change or state of rest in something[5]. But the emergence of an object not only requires an efficient cause and a material cause, but also pure energy. Without a certain amount of energy nothing will happen, so energy must be the second efficient cause that unites the material and the first efficient cause. Energy cannot be the material factor; it may be agile and capable to take many forms, but it is a blind force, and must be told where to go and which form to adopt. Not only that, consciousness includes, next to its observational quality, intelligent creativity and skill so, how can it possibly be subordinate to energy? During the design of an architectural project the included materials do not automatically float to their appropriate positions. Applied intelligence, evolved science, skill and creativity - first as part of an abstract process by a designer and afterwards as part of the practical execution by a contractor - will be causal in the actual positioning of materials. Analogue to this process it can be concluded that consciousness, with its observational quality, its intelligence and creativity is causal for all chemical and biological forms of any complexity.

Materialism does not consider consciousness as an ontological element, but does accept its existence, so it looks for an answer to the question: where, when and how does it appear? A number of physicists and neuroscientists claim that consciousness arises inside the brain. Sir Roger Penrose and Stuart Hameroff advocate the idea that, as a result of quantum gravity effects[6], consciousness arises inside microtubules. Microfilaments and microtubules are the scaffolding of all cytoplasm inside cells. They are composed of the protein tubulin and their diameter is about 25 nm[7]. During cell division they play an important role in the separation of chromosomes. Microtubules inside neurons are stable, while microtubules inside cells are not stable, dissociate, come apart and

"There are entities which come within the realm of both physicality and psychic ex-pression which are smaller or subtler than atoms, electrons and protons, and in the psychic realm may be subtler than ectoplasm. For such objects or for such entities I use the term "Microvitum."

-Shrii P. R. Sarkar

come back together again. The stability of microtubules inside neurons is the proper environment in which consciousness gets the opportunity to arise[8]. The unstable scaffolding of cells does not allow for consciousness to arise, according to Roger Penrose.

Their proposal for an answer to the question evokes new and fundamental questions. From a materialistic, mechanistic point of view the world is atomistic, in other words, a collection of objects[9]. Quantum physics has shown that before measurement local objects are non-local waves and after measurement objects become entangled localities and non-local waves. However, this entanglement only functions at the background; at the foreground reality is atomistic and relations are linear. But our world is not only a world of objects; it is also a subjective and living world, with biological units. All relations between these living units exist as a network and can only be understood by the additional approach of systems thinking. Alexander Bogdanov, a Russian medical researcher, philosopher and economist developed the approach of systems thinking and named it tectology. System thinking is an essential approach in subtle organicism, deep ecology and cybernetics. The linear approach of Penrose and Hameroff may fit in a mechanistic model of the world, but what is its contribution to view the living world, and with it biology, as a symbiotic network with a dissipative quality[10]? What is the function of the observational capacity of consciousness in the complete process of e.g. ecology, biology and neurology? Both a dead and a living chicken can be observed, but if we throw a dead chicken in the air it only follows the law of gravity and falls back to the earth. A live chicken follows its internal urge; flies away and we don't know where it will land[11]. The process of observation certainly has its importance, but does not offer an explanation for the flight of the live chicken. Up to a certain level cells and organelles, even though they are not equipped with stable microtubules, must be conscious, because their internal autopoiesic structure is managed by 'something' to maintain their identity. Their level of awareness may be lower than in human beings but, for reasons of self-preservation, they must at least be aware of their environment. What is it that unites material objects that are guided by the laws of physics, with biological units and their autopoiesis? What is it that observes, receives all incoming information, recognizes what is meaningful and, after understanding it, decides for the most appropriate actions? What is it that has the potential to expand its consciousness, in this way expand the information available to it[12]?

Another question is how this random development of consciousness, at nano level, or maybe even deeper down the scale, is organized into observation, vision, interpretation and qualia at the relatively gigantic meter level. In my opinion, it is certain that microtubules, but also molecules and cells, are conscious, but what will actually be discovered if research one day will prove that microtubules do have the capacity to observe? Will it prove that consciousness arises here or that it was hidden in the implicate order and in this location becomes involved in the explicate order? What causes incidental observation, supposedly occurring in microtubules, to become a continuing process of management? If observation exists, the act of seeing must be performed and an observer - an individual and subjective Self, or I must exist. What turns objective identity into subjective identity and what are their complementary, but practical, definitions? It is not enough to say that quantum reduction connects subjective I with the world of objective matter[13]. It is a first, but as yet, rudimental and unconfirmed answer to questions regarding the influence of consciousness, the origin and nature of life as well as mind. An answer to these questions cannot be grasped by quantum physics alone.

2.2 Idealism

A third ontological model is idealism. Western idealism views consciousness as the sole, subjective characteristic of the mind that holds and forms the objective world[14], Indian philosophy knows it as non-dualism or *Advaita Vedanta*[15]. It is the opposite of materialism and only accepts consciousness as the ultimate reality. Objects and activities have no real existence, they only exist as a potential. All objects and events have a position in the quantum field of unity[16]. Neither observer nor observed exists. Yet, this model contains an intriguing inconsequence. If consciousness is the ultimate reality, the highest realization of an individual is to be conscious of consciousness. But a realization is an action and action is the equivalent of energy. So even in this most essential realization consciousness and energy have a close and complementary interaction. Idealism not really values energy, so its contribution to science and applied science is meager.

It is difficult to deny that Consciousness, as *Advaita Vedanta* claims, is the ultimate existential reality, but it is the ultimate reality in the absolute state of Being, in the universe beyond spacetime. We live in the relative world of Becoming and in this world, in our universe, consciousness is always in intensive bipolar relation with energy.

Both materialism and idealism are monistic. Bertrand Russell described a special form of monism, neutral monism. In his idea neither mind nor matter exists, but the substrate of the world is something that is more

fundamental than matter and mind. Some simple events exclusively belong to material groups, while others belong to both categories and are both mental and material[17]. This idea comes close to bipolarity and the new science of microvita, which will be outlined in later chapters of this text. Whether B. Russell would appreciate this interpretation of neutral monism is another matter.

2.3 Dualism

The third model is dualism, known as Samkhya, Yoga and Nyaya philosophy in India and Cartesian dualism in the West. Samkhya makes a distinction between purus'a and prakrti, soul and matter, at the same time denying the existence of a Supreme Being on Macro level, while René Descartes distinguished between body and mind and accepted the existence of such a Being. Descartes placed the two side-by-side and only vaguely commented on a possible re-lationship. By only stating that their interaction takes place in the pineal gland, he in fact created the infamous body-mind problem. Leibnitz strongly objected to dualism. In his opinion mind and body in principle do not interact, so only a non-causal relationship of harmony, or parallelism between the two could be accepted[18]. So far, dualism has not given ontological definitions of body and mind, so the nature of both remains vague. Yet, in every day life we experience a relation between the two, so such a relation must have an underlying structure with at least some shared elements.

Although an in depth analysis of matter and mind lacks in Cartesian dualism, a definitely positive aspect of it is the fact that, for the first time in Western history, scientific investigations became based upon research, observation and analysis, rather than remaining illustrations of a religious scripture. Indian philosophy has gone deeper than Descartes and discovered two fundamental ontological elements, Consciousness and Energy, but in this philosophy a practical relationship with matter was never investigated and has remained veiled.

3 Bipolarity and its expressions

3.1 Bipolarity

After the previous models a fourth one can be concluded. In this model, which is almost the opposite of Cartesian dualism, consciousness and energy are not separate, as in dualism, or subordinate, as in materialism and idealism, but equivalent and closely cooperating. As said by Shrii Shrii Anandamurti "A piece of paper has two sides. Although they are two for the sake of argument, they cannot be separated from the one paper entity. Removal of one side of the paper jeopardizes the existence of the other. So is the relation of Purusha [Consciousness] and Prakrti [Operative Principle] in the Cosmic Entity. None of them can stand without the other. That is why it is said that they are an inalienable concomitance[2]."

The polarity of consciousness and energy can be compared with the bipolarity of a neuron or the dipolarity of a magnet. Both poles in a neuron, axon and dendrite, are seemingly separate, but cooperate in a fluent way, which results in their interaction with rest of the physical body. Each of the two poles of a magnet produces a magnetic field, which is a specific fundamental force of nature, and this action is performed in a non-intelligent, mechanical way. In biological polarity, bipolarity, intelligence is included which is lacking in magnetic polarity, dipolarity. The cooperation of consciousness and energy ultimately leads to active involvement of intelligence and creativity inside biological forms. The cooperation of two ontological principles can be described as a form of polarity, so either dipolarity or bipolarity. In my view a better name for this kind of polarity will be bipolarity, rather than dipolarity. Particularly since A.N. Whitehead[19] in 1927 already mentioned an epistemological dipolarity in the nature of God: His primordial, eternal, unchanging state of Being and His state of Changing and Becoming, Nirguna and Saguna Brahma in Indian philosophy. It would be confusing to use one and the same word for such different principles.

3.2 Bifurcation and bipolarity

The reason for this manifested universe, or multiplicity of universes, remains unknown and a mystery[20]. In a philosophical and poetic sense the cause of our universe has been described as the seed of desire in the potential of Infinity, followed by the expression of this desire[21]. In a practical sense the Big Bang meant the birth of our universe and on Macro level, the bifurcation of Oneness into the superposition of both objective and subjective reality. According to the Indian philosopher P.R. Sarkar[21], Subtle Primordial Existence, the Macro Mind, is the primary cause of all matter and all forms in this universe. During Planck time, where the laws of physics not yet applied, the subtle and mutative objectification of energy reached expression, although this expression was hardly anything more than abstract. After this period of 10^{-44}s, space-time became the next momentum for objective reality. In this first, and in all consequent later expressions, both layers of existence included energy and consciousness but, until recombination, consciousness remained dormant. The process of their consequent optimal but varying degrees of

"Energy is a blind force. It has got no conscience – what is to be done or what should not be done, this sort of conscience is lacking in energy. But microvita are not like that, that is, they are not blind forces. They have the support of conscience behind them. This is another difference between energy and microvita."

– Shrii P. R. Sarkar

expression is what is called 'evolution'. The fundamental nature of the Universe, bipolarity, does not only function on Macro scale, but in all materialized expressions at the level of the very small, at nano, micro, milli and meter level. 370.000 years after the Big Bang, at a moment called recombination[22], the first full expressions of energy at micro level occurred with the composition of complete hydrogen atoms.

3.3 Bipolarity and microvita

Until this moment the expression of energy in the developing subatomic particles reached high levels, but any combination with expressed consciousness was absent. Metaphorically speaking we can say that in these subatomic particles energy gets full expression because it is at the outside, while consciousness remains unexpressed, dormant and inside. Would it not be logical to assume that also entities exist with an opposite construction, a certain level of expressed consciousness and almost zero internal energy? P.R. Sarkar coined a name for such conscious, creative and intelligent entities, 'microvita'. They can be viewed as living entities, rather than particles, because they are conscious and have conscience. Without having a proper 'I-feeling', they 'know' what needs to be done and what not[23]. The principle of bipolarity does not view the evolution of the universe as a linear process with complete entropy as its doom. Therefore, it is represented as a circle with zenith at its top and nadir at the bottom. The developmental activity of positive microvita is towards the pole of Consciousness at the zenith of the Cosmic Cycle. In contrast the development-oriented activities of negative microvita follow the attraction by the pole of Energy, which lies at the nadir of the same cycle and coincides with the moment of recombination[24].

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20. Although a many worlds interpretation might be a valid possibility, it also postpones an answer to this question. The Taittiriya Upanishad (2.vi, 1) gives a poetic reaction: http://www.celextel.org/108upanishads/taittiriya.html: "He (the Self) wished, "Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless,"
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Congratulation

SMRIM LM No. 60

Dr. Anita Jain, Lecturer, Dept. of Botany, VBRI, Udaipur, Rajasthan has received **'Dr. Vishwanath Mudgal Medal 2010'** for her research work in the field of taxonomy by Association of Plant Taxonomy at Lucknow. This medal is given by the society every year to "Young Women Taxonomist" of India. She delivered her medal lecture on "Some Vascular RET Plants of Protected Areas of Southern Rajasthan" where she has shown that 45 vascular plant species of Rajasthan are under threat. She was also felicitated by **Fellowship** of 'Society of Ethnobotanists'.

BOOK-POST

To,

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International Seminar On Microvita Research

23rd March 2012
Udaipur (Raj.) INDIA

Registration Open
Contact : skvermaster@gmail.com, smrim08@gmail.com ,Phone : 094141 68910

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.

READERS Suggestions/Comments/Articles are welcomed
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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.

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"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".
-Shrii P. R. Sarkar

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