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Concept Paper

Biology of Pure Procreation

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Abstract

This paper presents a interdisciplinary inquiry into the possibility of non-carnal human procreation, informed by spiritual symbolism, cultural mythology, and metaphysical philosophy. [5]. Drawing upon Indian traditions, the work examines folkloric accounts such as the peacock’s tear-based mating ritual and links them to spiritual figures like Lord Krishna. [1]. It further proposes biological pathways by which sperm may enter the bloodstream or atmosphere, travel via respiratory or ocular channels, potentially reaching other tissues or being exhaled or absorbed by another body. The discussion includes analogies to botanical pollination, theological parallels to divine births in Christianity and classical antiquity, and speculative models of sperm motility across physiological and environmental media. Emphasis is placed on emotional resonance—such as the gaze of “lovely eyes”—as a potential channel for metaphysical conception. While unorthodox and not corroborated by conventional science, these hypotheses are framed as metaphoric and symbolic provocations intended to inspire novel reflections on the limits of reproductive science and the possibilities of spiritual embodiment. The work concludes with experimental suggestions for exploring the plausibility of these ideas under controlled and ethically guided conditions, advocating for a dialogue between the measurable domain of empirical science and the contemplative depth of spiritual insight.

Keywords: conception; sperms; biophysics

1. Introduction

The origins of life and the mechanisms underlying human reproduction have fascinated spiritual thinkers, scientists, and philosophers alike. [4]. While modern biology offers a robust framework for understanding physical conception, it remains silent on the symbolic, spiritual, and metaphysical dimensions that various civilizations have long revered. This paper attempts to bridge that gap by proposing a speculative model of human procreation—one that does not rely on physical intercourse, but instead invokes symbolic, non-material mechanisms informed by sacred traditions.

Rooted in ancient Indian lore and enriched by comparative theology, the central hypothesis of this work suggests that conception may occur through non-carnal means—such as the ingestion of spiritually potent tears, the diffusion of sperm into the atmosphere, or the absorption of reproductive elements through emotional or spiritual proximity. These ideas are inspired by symbolic narratives like the peacock’s tear-based mating myth, the metaphysical function of awakened Kundalini, and the atmospheric pathways for transmission of life-essence. [2].

The work situates its inquiry in the broader cultural and religious context, referencing parallel motifs such as the immaculate conception of Christ and the divine birth of Alexander the Great. [10]. In doing so, it highlights a persistent archetype across traditions: that of the pure or miraculous birth, often employed to legitimize divine authority or spiritual mission.

Each section of the paper elaborates a different aspect of this vision—from physiological speculation about sperm diffusion into the bloodstream, to metaphoric pollination via atmospheric sperm motility, to the emotive channeling of conception through “lovely eyes.” These hypotheses, while

unconventional, are not posited as scientific facts, but as springboards for experimental imagination and ontological reflection.

The intention of this paper is not to refute established science but to expand its horizon. By opening a dialogue between metaphysics and biology, myth and mechanism, the work hopes to inspire novel lines of thought that transcend traditional disciplinary boundaries. In doing so, it aspires to offer a blueprint for a broader understanding of purity, life, and the sacred dimensions of procreation.

1.1. Peacock Myth and Spiritual Symbolism

An Indian village anecdote suggests that a peahen becomes pregnant by ingesting the peacock's tears during mating season. These tears are thought to contain vital reproductive essence. This idea is further supported symbolically by the presence of a peacock feather in the crown of Shri Krishna, representing divine purity and spiritual conception.

1.2. Sperm Migration into Bloodstream

The hypothesis suggests that sperm, stored in the ampulla near the prostate, may diffuse through its walls into the bloodstream due to pressure. Once in circulation, sperm may influence the immune system, slow aging, repair tissues, and possibly serve as a natural vaccine. This radical claim has not been experimentally verified.

1.3. Airborne Sperm Diffusion

Another hypothesis posits that sperm may enter the lungs or tear ducts and become airborne due to their motility. Analogous to pollen, these airborne sperm could spread through the atmosphere and potentially fertilize females without physical contact—a concept reminiscent of plant pollination.

1.4. Atmospheric Conception

According to this concept, atmospheric sperm may enter another human body via inhalation or ocular absorption. If conditions align (e.g., ovulation), conception could occur without intercourse. This scenario assumes immunological compatibility or even immune system facilitation of sperm.

1.5. Experimental Considerations

Despite their speculative nature, some of these hypotheses are theoretically testable. Suggested experiments include:

- Injecting autologous sperm into the bloodstream and observing its interaction with tissues.
- Measuring sperm motility in various fluids: water, blood, tears, cerebrospinal fluid, and air.
- Testing inter-human transfer of sperm and immune response.

Such experiments would first need ethical clearance and may initially be tested in vitro or in animal models.

2. Divine Conception in Historical and Religious Traditions

Christianity, as the world's largest religion, places central importance on the purity of Christ's birth. According to Christian doctrine, the Virgin Mary conceived Jesus through divine intervention, without engaging in sexual intercourse. This immaculate conception is interpreted by believers as a manifestation of divine will, signifying that Jesus was born free of original sin. The Gospel of Matthew describes how Mary "was found with child of the Holy Ghost" (Matthew 1:18, King James Version), and this has been taken for centuries as a foundational expression of divine purity in the process of human birth. [7].

The motif of divine or miraculous birth, however, is not exclusive to Christianity. In the classical world, similar narratives surround historical figures like Alexander the Great. Ancient historians, including Plutarch and others, report legends that Alexander was not fathered by Philip II of Macedon, but rather by a deity. [8]. According to one such tale, Olympias, Alexander's mother, claimed that a

thunderbolt had struck her womb or that a snake visited her bed, symbolizing the god Zeus. These motifs were likely politically or theologically motivated, but they still represent a striking invocation of supernatural purity in the process of conception.

Such conceptions, while differing in religious framing, reflect a recurring human fascination with the intersection of the divine and the biological. The claim of non-sexual or metaphysical conception often emerges in contexts where the individual's birth is seen as destined for greatness, purity, or transcendence beyond the human norm. In both Christ's and Alexander's cases, the birth story is utilized to affirm their exceptional spiritual or political role.

Philosophically, these birth narratives reinforce the idea that certain beings arrive through pathways inaccessible to ordinary humans. The conception is detached from the conventional biological act and placed within a realm of metaphysical intervention. Whether interpreted symbolically or literally, these narratives uphold the sanctity of the birth and serve as an ideological justification for divine authority or messianic purpose.

From a comparative religious perspective, such stories underline a pattern wherein conceptions are portrayed as pure to signify that the resulting individual belongs to a higher spiritual or cosmic order. While modern biology does not validate these accounts, their persistence across cultures and millennia testifies to their psychological and mythopoetic power.

3. Wearer of the Peacock Crown: Symbolism and the Possibility of Pure Procreation

In the rural folklore of northern India, an unusual tale is often told about the national bird of India, the peacock, that links it with the theme of purity in conception. According to the narrative, the male peacock, during its mating season, performs a dance wherein tears stream from its eyes. These tears are believed to contain vital procreative essence. The peahen, in this account, either ingests the tears after they fall to the ground or catches them mid-air. This act is suggested to result in her becoming pregnant, thus symbolizing a form of immaculate or divine conception.

While this tale is not supported by ornithological science, its significance lies in the metaphorical implications. The idea of conception without physical mating evokes the notion of "pure procreation"—a conception that occurs through non-sexual, emotionally or spiritually elevated means. In this context, the peacock's tears become symbols of a subtler and higher form of reproductive energy, one that transcends physical union and embraces a purer, divine connection between beings, untouched by biological mechanisms.

The narrative finds resonance in the spiritual traditions of India, particularly in the portrayal of Lord Shri Krishna. Krishna is traditionally depicted wearing a crown adorned with peacock feathers, signifying not only his divine status but also his purity and transcendence over worldly attachments. His birth itself is described in scriptural traditions as a miraculous event, orchestrated to restore cosmic order and dharma. Krishna's association with the peacock thus reinforces the symbolic connection.

One could interpret the peacock myth not merely as a biological curiosity but as an allegory pointing toward the ideal of non-carnal generation—an aspiration toward the "soul-born" or divine birth, untainted by the material processes of the body. Such births are portrayed in Indian philosophy as marks of the Satvik (pure) era, the Satyug, where the human body was considered to be under the governance of elevated consciousness and divine will. In such an age, procreation is not initiated by desire but by spiritual alignment and inner purity.

From a metaphysical standpoint, the anecdote of the peacock suggests the presence of reproductive potential in other bodily excretions or spiritualized emotions, such as tears. If one were to entertain this idea biologically, one might postulate that procreative cells or energies could be transferred via tears—a theory wholly unproven by science but thematically consistent within spiritual cosmologies. Though biologically implausible under current scientific understanding, such a concept invites reflection on how emotional or spiritual energies might participate in creation.

The wearer's crown, then, becomes a metaphor not only of spiritual kingship but also of the divine origin of life itself. The peacock feather atop Krishna's head symbolizes the union of purity, beauty,

and transcendental birth. The convergence of myth, symbolism, and speculative biology opens a path to exploring alternative paradigms of human origin, wherein spirit precedes matter and emotional or divine energy plays a causal role in life’s manifestation.

4. Awakened Kundalini and the Hypothesis of Inner Alchemy

Within the esoteric traditions of Indian spirituality, Kundalini is described as a dormant spiritual energy located at the base of the spine. Its awakening is believed to catalyze a profound transformation in human consciousness and physiology. When awakened, Kundalini is said to rise through the chakras—subtle energy centers—culminating at the crown of the head (Sahasrara), ushering in a state of spiritual illumination and bodily vitality. In the tantric and yogic worldview, this event is not merely physiological, but a sacred ascent of consciousness. [3].

In the context of biological speculation, the idea arises that this internal spiritual ascent may correspond to a physiological change in the male reproductive system. The seminal vesicles and the ampulla—reservoirs for sperm storage—are proposed in this speculative framework as being capable of facilitating sperm diffusion into the bloodstream under certain pressures. The ampulla, due to its thin walls, might allow spermatozoa to cross into the vascular system if their internal pressure is sufficiently high and the endothelial barriers allow such passage.

Let us consider this from a mathematical and physiological perspective. The diffusion rate J of particles across a membrane is typically modeled using Fick’s first law of diffusion:

$$J = -D \frac{dC}{dx}$$

where D is the diffusion coefficient, $\frac{dC}{dx}$ is the concentration gradient across the membrane. If the sperm concentration within the ampulla becomes extraordinarily high, and assuming favorable membrane permeability, the gradient may become sufficient to permit limited diffusion. Although not observed in empirical biology, this offers a thought experiment into the coupling of pressure, cellular motility, and boundary permeability.

Once in the bloodstream, sperm would encounter a radically different environment—oxygen-rich, glucose-rich, and protected by immune surveillance. Their survival and potential transformation in such a milieu remain purely speculative. Nevertheless, one might imagine that these motile cells, akin to single-celled organisms, could traverse tissue matrices, perhaps even reach the brain, eyes, or endocrine glands such as the hypothalamus and pituitary.

It is further proposed in this metaphysical hypothesis that such sperm presence in the bloodstream might suppress certain androgen-driven traits, such as facial hair growth. This suggestion is extrapolated from depictions of divine male figures in Indian iconography—often shown with beardless faces, radiant skin, and youthful countenances. If the hypothalamus were to detect sperm-related proteins or secretions, a neuroendocrine feedback loop might theoretically modulate testosterone expression, thereby influencing traits such as hair growth, libido, or even psychological temperament.

Though entirely outside the realm of current empirical biology, this view parallels alchemical traditions that speak of "retaining the seed" or internalizing the generative essence to nourish the brain and spirit. These ideas appear in Taoist internal alchemy and certain yogic schools, where semen retention is thought to conserve life force (ojas) and transmute it into spiritual energy.

In summary, the awakened Kundalini is envisioned not just as a spiritual ascent but potentially as a biological process of internal redirection and transformation of reproductive energy. It challenges us to think of the human body not merely as a mechanistic system but as a conscious vessel capable of transmuting its own essence through will, discipline, and higher aspiration.

5. Garden of Allah: Atmospheric Diffusion and the Allegory of Divine Pollination

The phrase "Garden of Allah" evokes the image of a serene and spiritually charged landscape, symbolizing both divine fertility and transcendental beauty. In the context of this speculative exploration, the term is reimagined to represent an atmospheric domain in which reproductive essence—here, the

sperm—is diffused into air and dispersed, similar to pollen in the botanical world. The analogy proposed links biological motility to spiritual symbolism, presenting an alternate pathway of conception untethered from corporeal union.

In conventional reproductive biology, sperm require the aqueous medium of seminal fluid to survive and propel themselves. Their structure includes a head, midpiece, and a long flagellum that enables motility in viscous fluids. However, if one imagines sperm being ejected or diffused into the air—perhaps via the respiratory tract or tear ducts as hypothesized in preceding sections—a host of physical forces would act upon them. These include gravitational acceleration, buoyant forces, drag resistance, Brownian motion, electrostatic charge interactions, and ambient airflow.

To quantify this idea further, we may consider the concept of terminal velocity v_t , which governs how particles settle in a fluid like air:

$$v_t = \frac{2r^2(\rho_p - \rho_f)g}{9\mu}$$

where r is the radius of the particle (in this case, sperm head), ρ_p is the density of the sperm, ρ_f is the density of the fluid (air), g is gravitational acceleration, and μ is the dynamic viscosity of air. Given the microscopic size and density of sperm, the resulting terminal velocity would be exceedingly small, supporting the hypothesis that they could remain suspended in still air for extended periods—much like fine particulates or pollen.

Within this imaginative framework, the sperm are likened to mobile, airborne seeds of divine origin. Their diffusion throughout the atmosphere echoes the natural process of pollination, where male gametes (pollen) are transferred by wind or insects to receptive female structures. In this analogy, the air becomes the sacred intermediary—a fluid spiritual matrix through which pure conception may be realized.

The metaphor of atmospheric pollination has profound theological undertones. In the Garden of Allah, pure beings—untainted by physical lust—may conceive through proximity and divine timing. Just as male and female papaya trees can reproduce simply by being near each other, so too may spiritual humans of the Golden Age (Satyug) partake in conception through ethereal alignment rather than corporeal contact. This allegorical form of reproduction bypasses the carnal and engages instead with an exalted form of union that transcends physical contact.

Although such notions stand outside the purview of modern biology and remain unvalidated by any empirical standard, they serve as fertile ground for spiritual meditation and symbolic inquiry. The air, ubiquitous and unseen, becomes a medium for invisible transmission of life, governed not by physical intercourse but by divine design and internal purity.

6. Loveful Eyes: Emotional Resonance and the Channel of Divine Conception

Among the many symbolic channels through which the possibility of non-carnal conception is envisioned in spiritual traditions, the motif of the “lovely eye” holds a uniquely emotive and mystic place. This concept, rooted in sacred narratives and metaphysical interpretations, suggests that spiritualized emotions—conveyed through tear-filled gazes—may serve as conduits for divine energies or even vital elements of procreation. In this speculative framework, the eyes are not mere passive receivers of light and emotion, but as active participants in the spiritual transference of essence.

The physiological response of the body to deep emotion often includes the moistening of the eyes, a reaction associated with the parasympathetic nervous system. Tears—traditionally interpreted as signs of vulnerability or sincerity—are herein imagined as carriers of spiritual or biological information. In continuation of earlier hypotheses, it is proposed that sperm cells, once released into the bloodstream and eventually secreted into tears, might maintain their vitality and even motility.

A theoretical model might consider the conjunctiva and lacrimal glands not merely as excretory systems, but as routes for transference of microcellular life forms under unique emotional and biochemical conditions. This speculative route hinges on the assumption that the immune system either

tolerates or welcomes these motile cells due to emotional resonance or spiritual affinity, particularly between deeply bonded consorts. From a biochemical perspective, the secretion of oxytocin and vasopressin—hormonal secretions that influence bonding, empathy, and neurochemical receptivity.

In spiritual partnerships depicted in mythology, the constant presence and emotional synchrony of divine consorts plays a significant role. It is in this deep companionship that the “exchange” may occur, where one partner’s vital essence, traveling through air, tears, or subtle energetic fields, is gently absorbed by the other. The notion that conception could arise from such an interaction does not align with current empirical standards of biology, yet its metaphorical richness points to a higher truth about emotional communion and sacred union.

In such a vision, the moment of conception is not a product of physical intercourse but of inner unity and vibrational resonance. The maternal body, prepared through cycles of ovulation and spiritual readiness, recognizes and receives the airborne or tear-borne seed, and life begins not from physical union but from a convergence of pure desire, love, and divine will. This possibility, while purely metaphysical, symbolizes an ideal of love without lust, connection without contact, and creation without contact, realized through resonance rather than reproduction.

While science remains silent on the plausibility of such a phenomenon, spiritual narratives across cultures have hinted at miraculous births enabled by divine vision, angelic breath, or sacred emotion. The theme of tear-borne life invites us to reflect not only on unconventional biological processes, but on the deeper meanings of love, emotion, and sacred union. Loveful eyes, in this vision, become the gates through which divine intention and human destiny merge.

7. Experimental Verification: Possibilities and Philosophical Boundaries

While many of the ideas presented in this inquiry into pure procreation exist at the intersection of metaphysical speculation and symbolic theology, it remains intellectually valuable to explore the extent to which some of these hypotheses could be subjected to empirical scrutiny. Experimental verification, even of radical hypotheses, has long played a crucial role in pushing the frontiers of science. Thus, this section examines whether certain proposals related to sperm diffusion, motility, and inter-systemic transmission across physiological domains.

One central claim suggests that sperm cells, under conditions of high pressure in the ampulla, might diffuse across the thin epithelial walls and enter the bloodstream. Though counter to prevailing anatomical understanding, this idea could be tested in a controlled laboratory setting. Autologous injection of purified sperm into a subject’s bloodstream could be monitored using tagged isotopes or fluorescent markers to observe their distribution and interaction within various tissues. Questions arising from this include immune response, survival time, and behavioral markers.

Another area of experimental interest involves evaluating the locomotive capabilities of sperm in diverse biological fluids. The propulsion speed and survivability of sperm can be measured in artificial media designed to simulate tears, cerebrospinal fluid, pulmonary mucus, and even controlled air chambers. The Reynolds number (Re) and the Stokes drag equation can be employed to estimate the resistance faced by sperm in each environment:

$$F_d = 6\pi\mu r v$$

where F_d is the drag force, μ is the dynamic viscosity of the medium, r is the radius of the sperm head, and v is its velocity. Through such modeling, the plausibility of airborne or tear-borne sperm motility could be more rigorously assessed.

A third speculative claim concerns the ability of sperm to cross phase boundaries—for example, from air into the bloodstream via lung tissue or tear ducts. Although unprecedented, this notion could be explored using microfluidic interfaces and bioreactor environments that simulate these tissue boundaries. Advanced imaging techniques, such as confocal microscopy or positron emission tomography (PET), could allow researchers to visualize whether and how sperm might traverse these complex interfaces under controlled laboratory conditions.

The hypothesis that sperm in the bloodstream could modulate endocrine function or immune response opens yet another experimental route. Blood samples could be analyzed for changes in cytokine levels, hormonal feedback from the pituitary-hypothalamic axis, or gene expression changes in target organs. Such studies would require a high degree of ethical regulation and should begin in animal models before considering human subjects.

Finally, the inter-personal transfer of sperm via air or emotional proximity, as postulated in metaphysical terms, poses the greatest challenge to empirical validation. This would necessitate an entirely new framework for experimental design—perhaps incorporating psychological, environmental, and quantum-biological parameters. However, even the articulation of such an experiment would stimulate novel conversations about the boundaries of human reproduction and the role of consciousness in biology.

Though current scientific paradigms may not support the feasibility of these experiments, they serve an important philosophical function. They invite modern science to reflect on its own limitations and to consider whether certain dimensions of human experience and speculation deserve a more nuanced inquiry. The act of proposing such experiments is itself a call to widen the lens of investigation, merging the measurable with the meaningful.

8. Conclusion

This work proposes a radical reconceptualization of human reproduction through the lens of metaphysics, spiritual symbolism, and speculative biology. Drawing upon ancient folklore, theological narratives, and esoteric traditions, it seeks to frame the act of conception not solely as a physical event, but as a process potentially imbued with subtle energies, emotional resonance, and divine intentionality. From the tears of peacocks in Indian lore to the airborne diffusion of sperm as pollen in a metaphysical context, this work expands the narrative of human reproduction.

While none of the claims herein are validated by contemporary science, their importance lies in the symbolic, philosophical, and spiritual provocations they offer. The inquiry into whether sperm can enter the bloodstream, move through the air, or catalyze conception through the medium of love and proximity is not a denial of biology but a call to deepen its interpretive scope. These concepts invite an interdisciplinary dialogue between molecular physiology, energy medicine, comparative religion, and somatic phenomenology.

Moreover, this speculative investigation aims to remind us that science itself evolves by expanding the boundaries of what is considered possible. Many truths once dismissed as mystical are now the subjects of scientific validation. If nothing else, the theories proposed in this paper compel us to explore the unknown—not merely with skepticism, but with curiosity, reverence, and the humility to accept that some forms of knowledge may yet lie beyond current instrumentation or paradigm.

In the golden age of consciousness imagined in Indian philosophy, purity was not merely a moral condition but an energetic reality. This paper aspires to resurrect that vision—not as dogma, but as inspiration—to reconsider the sacred potential within human life, and to spark a new kind of scientific imagination that honors both the measurable and the mystical.

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