

AURA

A Theoretical and Practical Research

श्रीकाकुलभद्रादेवः परं निरुत्तमं स
 कसंगमेवयतेधसु कावोतकसुदीरि
 नाशकावोतलेत्रातिर्यवृणतिगंभी
 विद्यासकदण्डसु काश्रीकाव्यदि
 चारक लानातानियवाडीति शीतदो
 त्रादि कोनरुशेजुलेत्राभवुभ्यगति
 धामी:



पट्टरुडि

जिनबाग देहस्य चक्रस्थानोमे व्यासकी दिशि

किन्वाए जायनरए वीत्ताएथावरो रोई कावोनिदिग्द पीमाएमलमोवे
 इ वोमाएदकलोए सक्काएवावृत्त सान्न अंक्रवेगइनिदलेत्राधिकारं

Acharya Shri Vijay Nandighoshsuriji

**Honourable President Dr A. P. J. Abdul Kalam
with founder of RISSIOS
Pujya Acharya Shri Vijay Nandighoshsuriji**



**Famous Scientist Dr P. C. Vaidya and
Pujya Acharya Shri Vijay Nandighoshsuriji
at the inauguration of RISSIOS and Dr Abhijit Sen
Dean of Institute of Plasma Research releasing
the book "Scientific Secrets of Jainism"**

Aura

A Theoretical and Practical Research

By

His Holiness Acharya Shri vijay Nandighoshsuriji

Disciple of His Holiness Acharya

Shri Vijay Suryodayasuriji Maharaja

Who belongs to class of Shasan Samrat

Acharya Shri Vijay Nemisurishwaraji Maharaja



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45-B, Parulnagar, Sola Road, Nr. Bhuyangdev X Roads,
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Phone: 0091-79-27480702, Mobile: 9825071116

E-mail: nandighosh@yahoo.com

Website: <http://www.jainscience-rissios.org>

Aura : A Theoretical and Practical Research
By His Holiness Acharya Shri Vijay Nandighoshuriji

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In Gratitude

We are extremely grateful to Shri Chowpatty Jain Sangh, Shri Kalyan Parshwanatha Jain Derasar, 35, Chawpatty, Sea face, Mumbai - 400007, who have availed of the honoured privilege of publishing this book under the inspiration of Reverend Muni Shri Jinkirtivijayji, the disciple of Acharya Shri vijay Nandighoshsuriji.

Trustees
*Research Institute of Scientific Secrets from
Indian Oriental Scriptures*
Ahmedabad

Dedication

I dedicate this book with heartiest sentiments to His Holiness Reverend Acharya Shri vijay Devasuriji Maharaja who is very calm and compose,

His Holiness Reverend Acharya Shri vijay Hemachandrasuriji Maharaja who is well versed in Sanskrit grammar,

His Holiness Reverend Acharya Shri vijay Pradyumnasuriji Maharaja who is a learned scholar in Sanskrit literature and,

His Holiness Reverend Upadhyaya Shri Bhuvanchandraji Maharaja, who inspired me for such practical scientific research based on Jain canonical scriptures.

-- Acharya vijaya Nandighoshsuri



His Holiness Acharya
Shri Vijay Devasuriji Maharaj



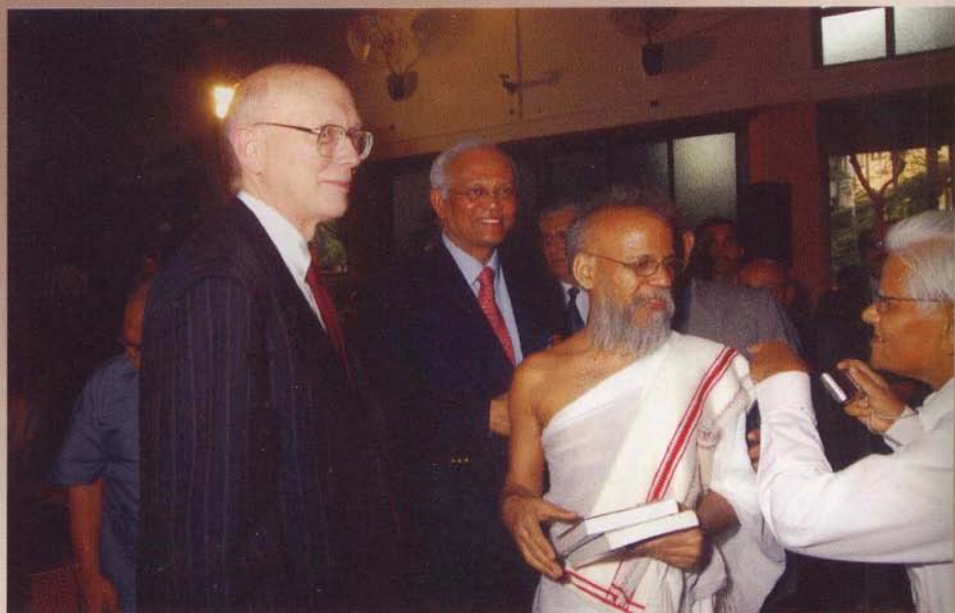
His Holiness Acharya Shri
Vijay Hemchandrasuriji Maharaj



His Holiness Acharya Shri
Vijay Pradyumnasuriji Maharaj



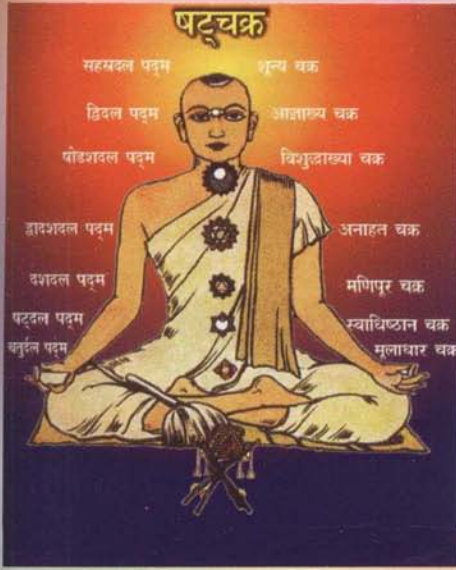
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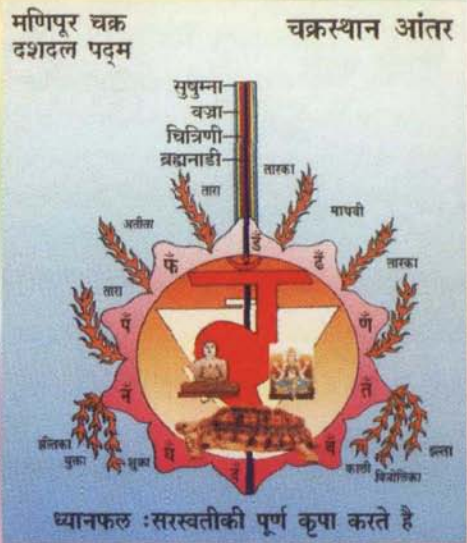
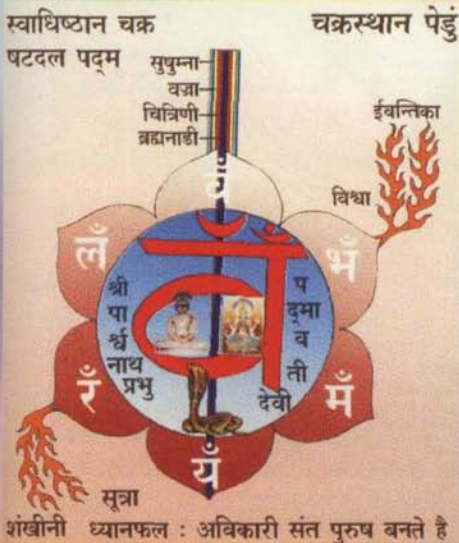
**H. H. Acharya Shri Vijay Nandighosh Suriji with Prof. George Whiteside
(Prof. of Nanotechnology, Harvard University, U.S.A.)
at Mumbai, 23rd. December, 2007**



**H. H. Acharya Shri Vijay Nandighosh Suriji with Prof. C. N. R. Rao
(Scientific Advisor to the Prime Minister of India)
at Mumbai, 23rd. December, 2007**



SEVEN ENERGY CENTRES OF HUMAN BODY (CHAKRAS)



अनाहत चक्र
द्वादशदल पद्म

चक्रस्थान हृदय



ध्यानफल : वचन रचनामे समर्थ योगीश्वर ज्ञानवान
इन्द्रिय जित बनते है

विशुद्धाख्या चक्र
षोडशदल पद्म

चक्रस्थान कंठ



ध्यानफल : उत्तम वक्ता, काव्य रचनामां समर्थ
शांत चित्त आरोग्यवान बनते है

SEVEN ENERGY CENTRES OF HUMAN BODY (CHAKRAS)

आज्ञाख्य चक्र
द्विदल पद्म

चक्रस्थान नेत्र



गांधारी

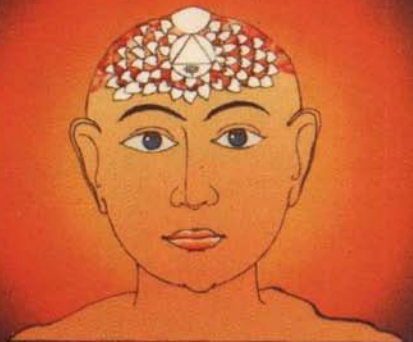
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शून्य चक्र

चक्रस्थान मगज

सहस्रदल पद्म



ध्यानफल : आकाशगामी समाधि युक्त
महातपस्वी होते है

PUBLISHER'S NOTE

With the Inspiration of His Holiness *Pannyasa Shri Nandighoshvijay Gani*, the disciple of His Holiness *Acharya Shri Vijay Suryodayasuriji Maharaja* and who belongs to the class of Shasan Samrat *Acharya Shri Vijay Nemisurishwaraji Maharaja*, we established *Research Institute of Scientific Secrets from Indian Oriental Scriptures (RISSIOS)* at Ahmedabad and we have already published some books written by him and other Jain scholars entitled 1. *Scientific Secrets of Jainism* (Gujarati Edition) & 2. *Scientific Secrets of Jainism* (English Edition) separately 3. *Jaina Dharma Vijñānanī Kasōṭīē ? Kē Vijñāna Jaina Dharmanī Kasōṭīē ?* (Gujarati Edition), 4. *Ṣaḍa Āvaśyaka : Ēka Vajñānika Viślēṣaṇa* by Dr Jawaharbhair P. Shah, 5. *Aura : A Theoretical and Practical Research* (Gujarati Edition), 6. *Jaina Dharma Vijñāna Kī Kasauṭī Para ? Yā Vijñāna Jaina Dharma Kī Kasauṭī Para ?* (Hindi Edition). All Jains and the large class of non Jain people that have an interest in science as well as in Jain philosophy equally appreciate our all publications.

Now we are going to publish the book "*Aura : A Theoretical and Practical Research*" written by *Pannyasa Shri Nandighoshvijay Gani*. There are many references to *Aura* in Indian oriental scriptures and Jain Agamas and yet studies on AURA and its theoretical and practical research is an absolutely new subject for us. Five years back *Pannyasa Shri Nandighoshvijay Gani* had written an article in Gujarati, which was published in short on a strong request of the editor Mr. Deepakbhai Doshi of *Navneet-Samarpan* a Gujarati magazine by Bharatiya Vidya Bhavan, Bombay. It has been also published in Gujarati Daily *Gujarat Mitra* from Surat in seven parts. The same is now published here with details, pictures and references.

With the inspiration and guidance of His Holiness *Pannyasa Shri Nandighoshvijayji Maharaja*, we want to start a scientific laboratory for such type of research. Prior to this we are

publishing the books on such type of theoretical and practical researches that have been done in India and abroad. This is the eighth publication from our institute and it will be surely appreciated by Jains and Non-Jains alike.

We are very thankful to everyone who gave us generous co-operation for publishing such a scientific research work and especially to Dr Pankajbhai Joshi (Professor at Dept. of Astronomy & Astrophysics, TIFR, Mumbai-5) and Late. Dr Ramanbhai C. Shah, Dean, Gujarati Dept. Bombay University, Bombay, for writing the preface to this book and the trustees of Shri Kailassagarsuri Jnanamandir, Koba for giving the ancient miniature painting of Six Lēśyās for the title. We are also thankful to Juiben L. Shah, Vividha Adarts, 15, Ruby Chamber, 1st Floor, 84, Bora Bazar Street, Fort, Mumbai - 400 001, for the finest printing.

24th February 2008 **Research Institute of Scientific Secrets**
Ahmedabad **from Indian Oriental Scriptures**
Ahmedabad

FOREWORD

A few decades ago, religion and science - both seemed like two opposite camps, but in recent times they are seen acting as two neighbours. A give - and - take has started. Science now is willing to give due respect to old wisdom. On the other hand religious and spiritual circles fall back on science to clarify scriptural axioms.

This interaction should grow. Naturally, the onus of this task rests more on religious leaders than on scientists, as they can understand scriptural data more. In Jaina circles, much is done by laymen Jain scholars in this regard. Jaina men of the cloth seem lagging behind a bit.

On this background, Acharya Shri Nandighosh Suriiji's present treatise is most welcome. In this book, he has dealt with an interesting subject : AURA. The phenomenon is well-known from ages. The author has elaborated it in the light of findings of researchers all over the world.

I appreciate Acharya's efforts at inculcating the scientific angle in understanding of scriptural statements. This will be much helpful in the long run, to Jaina circles in general and to Shwetambar Sangha in particular.

I welcome this book and wish more research is done by RISSIOS regarding 'Science' of and in scriptures.

Dhangadhra
26th January '08

Upa. Bhuvanchandra

INTRODUCTION

Relating science and religious practices in a rigorous way is a difficult, if not an impossible, task. Yet, they should be examined to ascertain if they are exclusive or some common ground can be found, to weed out myth from reality. The gap between spirituality and science is wide, particularly if we talk of aura and connect it to karma, chakras, Lēśyās, Vāstu and want to have practical applications in physical or psychological therapies based on colour, magnetism and the exotic. Scientific logic, theory and experimental approach has made significant strides in the past few centuries, leading to great many discoveries, which affect our daily life and cannot be set aside. Spirituality, on the other hand, is anchored in scriptures and experiences of the Enlightened, who are rare. Much of the original concepts are forgotten or altered over the ages but some continue in our tradition in some form or other, without scientific enquiry. To bridge the gap, we can start either from science point of view or by taking scriptures as the base. Both approaches have their merits.

Acharya *Shri vijay Nadighoshsuriji* Maharaja has studied the scriptures related to aura, introduced experimental approach and also made some efforts to explain them in a scientific way. From his exposition, one can readily find what is written in scriptures without going through them and analyzing them individually. It can be taken as a beginning since the subject has to be developed significantly to include rigour so that it becomes acceptable to all. In the medical field, only scientific reports, reviewed and published in reputed journals are trusted, although many quotes from news papers and personal experiences and experiments have been referred. Hence the subject calls for research, deeper scrutiny, and publications, particularly in view of their practical applications. Many of these techniques require large data base to make them statistically significant. Fortunately, there is growing awareness of these procedures and statistical techniques are available for verifying them. Even psychological effects can be quantified. If true, these practices have infinite possibilities, which can be beneficial for physical, mental and spiritual development.

It is hoped that RISSIOS and other organizations will take this approach, provide scientific proof and bring this effort to fruition.

There are some scientific points which require change. Specifically for light please do not use weight but replace it with pressure. You can say that light has pressure. Terms like cosmic rays, fusion and fission have special meaning in contemporary physics. So they can be replaced with planetary radiation, combination and dissociation etc. There are many such points which have to be carefully thought over.

10th February, 2008
Ahmedabad-380 009

Dr Narendra Bhandari
Emeritus Professor and Senior Scientist
Physical Research Laboratory,
Navrangpura, Ahmedabad (India)

An Interpretation of Cover Picture of Six Lēśyās

This is a pictorial depiction of the story of 'Six men and the berry tree, which symbolised the relationship between a man's thoughts and his aura colour or Lēśyā.

The man who is cruelly axing down the entire tree for the sake of the berries is supposed to have the most malevolent 'black' Lēśyā or auric tint.

The one who is cutting away the bigger branches, leaving the tree intact is said to have a 'blueish-black' Lēśyā.

The man who is snapping off the smaller branches is likely to have the 'grey' Lēśyā.

The Lēśyā of the person who is plucking off the berries (both raw as well as ripe) is bound to be 'red' Lēśyā.

The man who is careful enough to pluck ripe berries alone, is sure to have a 'yellow' Lēśyā,

But the compassionate man who feeds on the gathered berries and thus observes non-violence in thoughts and deeds alike, possesses a pure, 'white' aura or Lēśyā.

VALUE OF SCIENTIFIC STUDY OF ANCIENT INDIAN TEXTS

It was a great pleasure meeting you in Mumbai recently, and thank you for sending me your recent book on "Abha Mandal" - AURA.

I am happy to know it is being published in another edition now. There are many concepts and beliefs prevalent in society, some of these related to religion, and your approach to test them scientifically is highly welcome. Some times such an approach may help to understand some profound facts on nature in a much better manner, and at other times, it may help save the people from many wrong notions and concepts being suggested in the name of religion. I do believe that, in general, an increased interaction between the science and spirituality has the potential to bring very fruitful results for the mankind. Towards such a purpose a careful and scientific study of ancient Indian texts can be of great value.

I wish you all the best in your efforts.

With best regards and good wishes,

Pankaj S. Joshi

February 20, 2007

Professor
Department of Astronomy and Astrophysics
Tata Institute of Fundamental Research
Homi Bhabha Road, Colaba, Mumbai 400 005 India
E-mail: psj@tifr.res.in

A BOOK THAT BRIDGES (FIRST EDITION)

It is my great pleasure to welcome *Aura : A Theoretical and Practical Research* authored by Reverend Panniyasa Nandighoshvijay Gani.

Intellectuality, simplicity and serenity blend together beautifully in the being Reverend *Shri Nandighoshvijayji* and make him a distinguished figure among the fraternity of contemporary saints.

Reverend *Shri Nandighoshvijayji* and I first met at a monastery in the village of Koth at a time when Rev. *Munishri* had just begun to write articles, which revealed his scientific view-point towards Jain philosophy.

Despite being formally educated upto only the eleventh standard, Reverend *Munishri* took to modern science like fish to water. Owing to his keen interest in science, the grasping of complex concepts came to Rev. *Munishri* almost naturally. Later, as a monk, when he studied the Jain scriptures, he realized that the truth stated in them was essentially the same as that explained in the science books. He therefore embarked upon a comparative study of the Jain canons and various scientific theories, taking due care that this did not violate his self-discipline but only reinforced it. Whatever he wrote was always in keeping with the fundamental the Jain principles and was written in order to unmask the hidden glory of Jainism.

In this book Rev. *Munishri* has dealt with the concept of *Lēśyās*, in the context of electro-magnetic field, Kirlian photography, the seven energy centres within the Human body i. e. chakras, astrology, gem therapy, chromotherapy, magnetic therapy, acupressure, and acupuncture and even *Vāstuśāstra* – the Indian science of building. Some of these topics are highly terminological, while others call for further research, some are about finer aspects of existence whereas some are a matter of faith. The references cited by Rev. *Munishri* reveal how well-versed Rev. *Muni* is on all of these topics! His thought processes are deep, penetrating and multi-dimensional and his

writing is extremely lucid and logical, concise and concrete (corroborated by practical evidence).

Many western thinkers of the nineteenth century believed that the religion would take a back-seat as science progressed. They thought that a day would come when science would reign supreme, having completely wiped off religious thought. Time has proved them all wrong. On the contrary, in the twentieth century, religion and spiritualism gained increasing acceptance and approval with every new scientific discovery. The ancient Jain belief that life dwells in air, water and plants too, is now a scientifically acknowledged fact. Jain philosophy is so highly advanced that it hardly needs a testimony from science. On the contrary, it is entirely possible that Jainism may lend useful insight to modern-day scientists and help them solve many 'so called' mysteries.

How deeply has Jainism dwelt upon an extra-sensory concept as microscopic as the *Lēśyās* ! It is almost impossible for the limited human intellect to unravel the mysteries of finer personal experiences since every mind-body system is an independent laboratory in its own right. This is precisely why a comparative study of various streams dealing with various aspects of human experience is likely to immensely benefit genuine 'seekers' of the '*Ultimate truth*'. Since it serves this very significant purpose, this book is indeed a treasure-trove of new information. It leaves the reader spell-bound at the thought of how vast the invisible world is, as compared to that which meets the eyes! Jainism surely has a world of riches to offer to mankind.

This kind of research in general and this book in particular, is capable of not only helping an individual to dissolve inner complexes by widening his mental horizon, but can also be a bridge between conflicting ideologies. Such research has a lion's share in bridging the distance between contrasting cultures and grudging generations and between science and spirituality on one hand and between faith and rationality on

the other. Today, when the world is speedily shrinking, such research performs the all-important task of wiping off the rigid boundaries entrenching the world's various mindsets. We owe our utmost gratitude to Rev. *Maharajshri* for his significant contribution in this direction.

All the same, we must also make sure that such (materialistic and spiritualistic) research puts us on the path to final freedom rather than entrapping us in endless greed.

Vikram Samvat 2060,
Mrugashirsh Krishna Paksh-3,
Rekha Bldg. No. 1, Flt. No. 21-22
46, Ridge Road, Malabar Hill,
Walkeshwar, Mumbai - 400 006

Dr Ramanlal C. Shah
Former Dean, Guj. Dept.
Mumbai University

ORIGIN OF THE BOOK

With the blessings of His Holiness Reverend Acharya Shri vijay Suryodayasuriji Maharaja and divine blessings of His Holiness Reverend Shasan Samrat Acharya Shri vijay Nemisurishwarji Maharaja the *Research Institute of Scientific Secrets from Indian Oriental Scriptures (RISSIOS)* had published the book "*Scientific Secrets of Jainism*" (Gujarati Edition). The same institute organized an open book exam on the book during the year 2000 in Gujarat and Bombay.

Dr J. M. Shah who is an expert in Aura research and Kirlian photography saw the book, and after reading the book he was very much pleased and contacted me through Mr. Hemantbhai Parikh, the Secretary of RISSIOS. He specially came to Bhavnagar to meet me. After discussing with me he had emphatically suggested and inspired me to write some thing with critical and comparative study of Jain treatises and modern science. As comparative and critical study of modern science and Jain philosophy is my favourite subject, I accepted his request and I studied 34th chapter of Jain Agama Śrī Uttarādhyayana Sūtra and seventeenth chapter of Śrī Pannavaṇā Sūtra, which deal with Lēśyās. And after studying colour therapy and gems therapy within a month I had written a detailed article on Aura, Lēśyās, Colour therapy and Gems therapy.

Dr J. M. Shah was completely satisfied with my article and many other people who had got the xerox copy of the same article, also read it, demanded it in a book form. But since I was busy in the editing of my English book "*Scientific Secrets of Jainism*" and preparing the website of our *Research Institute of Scientific Secrets from Indian Oriental Scriptures (RISSIOS)*, I overlooked it.

To make this book authentic and credible for the research scholars and scientists it is very necessary to give the references regarding the statements which I have made in the book. I felt that it was not proper to publish the book without

such references; the publication of this book could not be possible for last three years. After a lapse of four years, last year with references and additional matter it has been published in Gujarati language. It is a matter of great pleasure that now it has been translated into English, and is going to be published for a wider audience - Jains, Non-Jains, Indians and foreigners alike.

Here it is necessary to mention that the practical research case history mentioned here is made by Dr J. M. Shah & Dr Amaresh Mehta, Ahmedabad. Aura photographs presented here are taken from his laptop.

I am very much obliged to Mr. Maheshbhai P. Dave for English translation and particularly to Miss. Nileshwari Kothari for editing all the matter of the book with lucid, authentic and perfect English translation of this book. Without her co-operation perhaps this book would not have seen the light of the day.

I am very grateful to my disciple Muni Shri Jinkirtivijayaji, Mr. Supreme P. Shah, Mr. Akshay A. Gandhi and others for giving their co-operation in my research, editing and publishing work.

I am very much thankful to His Holiness Acharya Shri vijay Hemchandrasuriji Maharaja, His Holiness Acharya Shri vijay Pradyumnasuriji Maharaja and especially to my beloved friend and a learned scholar His Holiness Upadhyaya Shri Bhuvanchandraji Maharaja, who inspired me every moment for such research work by removing all my frustration and by giving me important suggestions regarding this translation and writing a foreword to it.

Finally, for anything is described herein against the scriptures and sermon of Lord Mahāvīrasvāmī, I seek forgiveness.

24th February 2008

Acharya vijay Nandighoshsuri

Vijay Amrutsuri Jnana Mandir,

Dolatnagar, Borivali (East) Mumbai - 66

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Aura, Soul and Karma

Introduction:

Till the middle of the 20th century 'aura' was an object of reverence and relevance only to spiritual explorers. Its mention was confined to religious scriptures. All this changed when Samyon Kirlian invented and developed the technique of capturing an aura in a photographic image. Kirlian photography brought 'aura' within the realm of science.

Science studies the 'cause - effect' relationship underlying various natural phenomena. Jainism also lays a great emphasis on the 'cause - effect' connection between events occurring in definite 'time - space' frames. Jainism can thus make a unique contribution by providing a spiritual basis to the scientific facts about 'aura'.

What is aura? How is it formed? What causes changes to occur in an aura? What do such changes suggest/signify? None of these questions can be answered without understanding the relationship between 'aura' and 'karma'.

The first chapter of the book establishes and elucidates the 'cause - effect' relationship between aura and karma. The second chapter explains in detail the nature of aura from a scientific standpoint. The Jain concept of *Lēśyā* and its relation with one's aura is dealt with in the third chapter. The significance of various *Lēśyās*, the process of purifying them and the benefits thereof are adequately explained.

Chapter 4 to 7 deal with various alternative healing practices like dowsing, chromopathy, gem-therapy, reiki, magnet-therapy, pyramid-therapy, acupuncture and acupressure.

The last two chapters have been newly added to this book. The 8th chapter talks about the aura of a 'Vāstu' and its impact on the health of the dweller. The ninth chapter presents case-studies involving diagnosis on the basis of auric images and their analysis, by the expert Dr Amreshbhai Mehta.

In this cosmic cycle each and everyone wants nothing else but happiness, no one wants to be unhappy. Physical health comes first in happiness for every human being. However, it is subjected to time, situation and place. But well-known proverbs like "Health is wealth, *Śarīramādyam Khalu Dharmasādhanam* (शरीरमाद्यं खलु धर्मसाधनम्), *Pahēluṃ Sukha Tē Jātē Naravā* (पहेलुं सुख ते जाते नरवा)" show that human health and well-being alone is the centre - point of this in-depth research on aura. I hope that this book paves the way to a healthy, happy and peaceful life for each and every reader.

Spirituality is a Science, not only that but it is the supreme science, because science can touch and explain only the physical objects, while spirituality can touch and explain consciousness - soul, which is otherwise impossible to touch or explain. science can change or renovate only the physical objects, while spirituality can change and renovate consciousness - soul, which can't be touched or seen. That's why spirituality is the supreme science.

Aura and Karma:

Jain philosophy maintains that each individual's happiness or sufferings is bound to the good or bad karma of his or her present or past births. In fact a horoscope is the map of the sky overhead at the birth-time of an individual. The planetary positions and aspects therein show how one's present life is likely to be affected by the good or bad deeds (karma) of his/her earlier lives. ¹ It means that according to Jain astrology planets are not the drivers but only the indicators of one's destiny. ² Prominent Western Astrologers like Max Heindel too endorse this view.

A new-born takes in the radiation of each of the planets with its very first inhalation. The impact of these rays is felt throughout the individual's life, right from birth till death. ³ However, there are some factors, which play a part in this impact. By altering these factors, the good or bad impact of these planets can be increased or reduced. Is this change in karmic fruition possible according to the Jain law of Karma philosophy? This question is obvious to every one, but the fact is that if a human being wishes to do so, he can make a change in the destined events through his efforts. This means that a human being is himself the maker of his own destiny. ⁴ At every point in time a human being ties at least seven karmic knots (except the life-span regulating karma) simultaneously. However, contrary to the popular misconception that 'as you sow you will have to reap', there are certain karmas which can be dissipated prior to their fruition. If this was not true, the doors to Mōkṣa (liberation) would be permanently closed upon a man.

The Jain theory states that depending upon their

intensity, karmic knots are of four types:

(1) *Spr̥ṣṭa*, (non-adhesive) (2) *Baddha*, (mildly adhesive) (3) *Nidhatta* (super-adhesive) and (4) *Nikācita* (quasi-insoluble).⁵ One is not bound to pay for the first three kinds of Karma. Only *Nikācita* Karma has to be paid for inevitably, However, in his final birth a human being can free himself of this *Nikācita* karma too, by the means of penance.⁶

(1) When any human being performs any deed in a state of ignorance or unconsciousness, e. g. as when one tramples upon ants while walking on the road, he is bound by *Spr̥ṣṭa*, (non-adhesive) karma. A *Spr̥ṣṭa*, (non-adhesive) karma bond is very loose. It is like a turmeric stain on a newly woven cloth or like a heap of needles. Just as the stain can be easily removed or the needles in a heap easily separated, *Spr̥ṣṭa*, (non-adhesive) karma can be easily dissolved by simple religious rituals like *Micchā Mi Dukkaḍaṃ* (मिच्छा मि दुक्कडं) (seeking forgiveness) or *Pratikramaṇa* (confessing and condemning ones' own sins).

(2) *Baddha* karma i.e. karma done under inevitable circumstances or under compulsion, binds the soul like a turmeric stain on a wet cloth. It is generally compared to a bundle of needles tied by a string. The undoing of this knot needs *Prāyaścitta* (remorse and expiation) under spiritual guidance, a bit more of effort in the form of *Jāpa* etc., dissolves this knot.

(3) When a human being commits a sin on his own will but takes no pride in doing so, he gets entangled in *Nidhatta* karma. This super adhesive karma is like a turmeric stain

on an oil soaked cloth or like packed needles which are affected by humidity and get oxidised. Just these stains need to be washed away with a detergent and needles need to be cleansed with kerosene, the dissolution of Nidhatta Karma calls for greater effort in the form of meditation, chanting and penance.

(4) When a human being has no reluctance in committing a sin, but on the contrary, takes pride in it, his soul gets entangled in Nikācīta Karma. The Nikācīta Karma bond is like the stain of an oil paint on cloth. The cloth may get torn but the stains cannot be removed. A soul bound by Nikācīta Karma is like needles which have been rendered shapeless and useless upon heating into a fire. The annihilation of the Nikācīta Karma is possible through severe penance only provided the human being is in his final birth.

Thus liberation from the first three types of karmic bonds can be attained with the aid of various spiritual tools and techniques and aura therapy can certainly act as catalyst in this entire process.

Our Aura depends on Lēśyā and Lēśyā depends on the emotions of the soul. And the emotions of the soul depend on the Karma, so by doing good Karma we can improve the emotions of the soul and thus can change Lēśyā. And thus we can regain good health by bringing changes in the Aura.

References:

1. Let us remember, however, that good or evil configurations are not the result of chance or luck, but are the product of our own past acts; the horoscope shows what we have earned by our past lives and therefore what we are entitled to in the

present life.

The Message of the Stars by Max Heindel and Augusta Foss Heindel, Published by The Rosicrucian Fellowship, California, USA, P. 50

2. Moreover it should always be kept in mind that the stars impel but do not compel. (Ibid, P. 50)

3. The inhalation of the first complete breath usually accompanied by a cry, is the moment when the incoming Ego receives its stellar baptism. (Ibid P. 89)

4. By his will and the exercise of choice, which are his divine birthrights, he may rule his stars and make of the unlucky horoscope a fruitful life from a far higher standpoint than the other. (Ibid, P. 59)

5. *Ārhat Darśana Dīpikā* by Upādhyāya Śrī Maṅgalavijayaājī, Editor : Prof. Hīrālāla Rasikalāla Kāpaḍīyā, Publisher : Śrī Yaśōvijaya Jaina Granthamālā, Bhāvanagara, A.D. 1932, P. 994

6. tapasā nikācitakarmaṇām kṣayō bhavati, na vēti praśnē, uttaram -nikācitānāmmapi karmaṇām tapasā kṣayō bhavatīti śrīuttarādhyayanāsūtra-vṛtyādāvuktamastīti . (sēnapraśna u. 4, praśna - 46)



The notion that all opposites are polar—that light and dark, winning and losing, good and evil, are merely different aspects of the same phenomenon—is one of the basic principles of the Eastern way of life.

Fritjof Capra

Aura : A Bio-electromagnetic Field

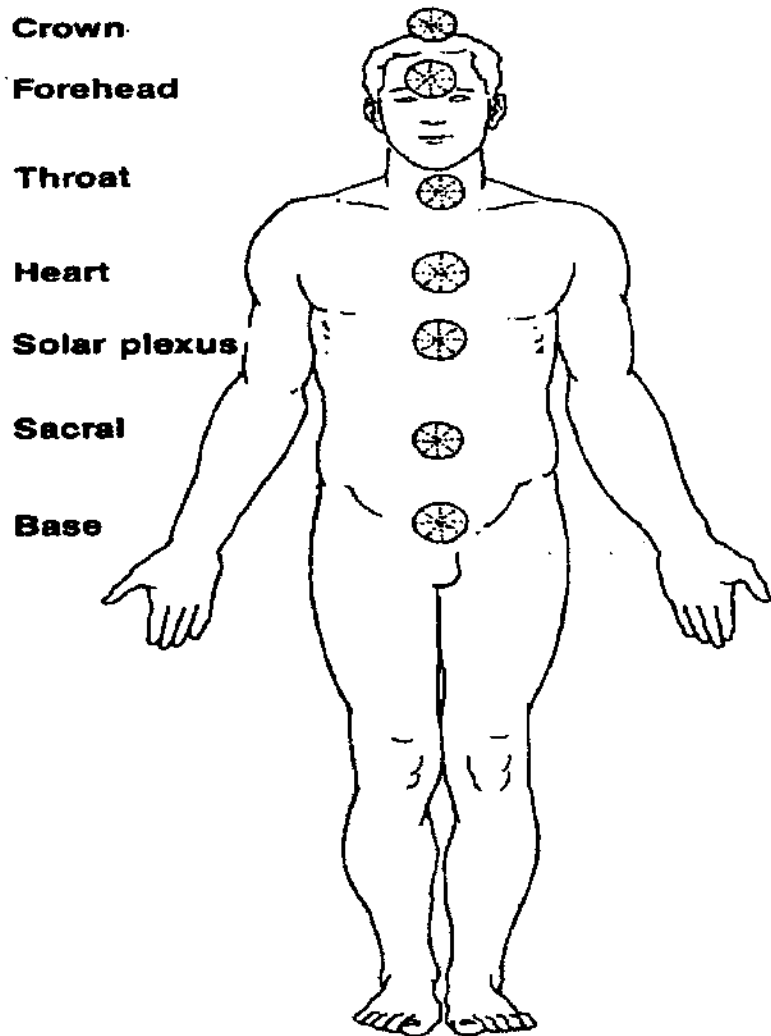
All objects, animate or inanimate, possess an electro-magnetic field. Non-living objects are composed of atoms. These are seen to be unchanging on the surface level. However, at the micro level, they constantly under go fusion and fission, true to their intrinsic nature. Pūrayanti Galayanti Iti Pudgalāḥ (पूरयन्ति गलयन्ति इति पुद्गलाः)¹ When atoms of matter get ionized they cause non-living objects to possess an electro-magnetic field.

Similarly, living beings possess what is known as a bio-electro-magnetic field. The bio-electro-magnetic field depends on many factors. One's physical fitness, will-power, spiritual state and karmas determine the clarity and intensity of one's bio-electro-magnetic field. The quality and intensity of the bio-electro-magnetic field vary directly on the first three factors and with the auspicious of the spiritually harmless type of karma (Aghātikarma). It varies inversely with the malefic deeds of the spiritually harmless type (Aghātikarma) and with all the four types of spiritually harmful karmas (Ghātikarma).²

Aura:

The electro-magnetic field of the non-living and the bio-electro-magnetic field possessed by living beings are both, in scientific terms, known as 'aura'

Auras can be captured on a photographic plate, using a technique known as Kirlian photography. This technique, developed by the Russian scientist Samyon Kirlian, also enables us to obtain coloured images of an aura.



A. The seven major chakras

Nature of an Aura:







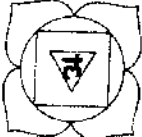
According to modern scientists, 'aura' is that part of the Universal Energy Field which is associated with objects.³

Thus a human aura (The Human Energy Field) is the manifestation of universal energy (electromagnetism) that is

<i>Chakras of the subtle body</i>	<i>Deity</i>	<i>Sri Vidyā Mantra</i>	<i>Yoginis presiding over the subtle body</i>	<i>Saktis and their cosmic energies</i>
Sahasrara		ॐ <i>Hriṃ</i>	Yākinī	Raudrī = Energy of action Bhagamalinī
	Bhūmī	ॐ <i>la</i>		
	Vishṇu	क <i>ka</i>		
	Bhārti	स <i>sa</i>		
Ajña between the eyebrows		ॐ <i>Hriṃ</i>	Hākinī	Jyeṣṭhā = Energy of knowledge Vajreśvari
	Bhūmī	ॐ <i>la</i>		
Viśuddha throat centre	Brahmā	ह <i>ha</i>	Dākinī	
	Vishṇu	क <i>ka</i>		
	Bhārti	स <i>sa</i>		
	Brahmā	ह <i>ha</i>	Rākinī	
Anāhata level of the heart	Rudra / Rudrānī (Śiva) (Śakti)	ॐ <i>Hriṃ</i>	Lākinī	
Maṇipūra navel	Bhūmī	ॐ <i>la</i>		
	Vishṇu	ॐ <i>ṛ</i>	Kākinī	
Svādhiṣṭhāna below the navel	Bhārti	स <i>e</i>		
	Brahmā	क <i>ka</i>		
Mūlādhāra base of spine		▼	Sākinī	

intimately involved with the Human Life.

It can be described as a luminous body that surrounds and interpenetrates the physical body and emits its own characteristic radiation. Observations reveal auras to be

	<i>Subtle body chakra</i>	<i>Number of petals</i>	<i>Associated element and/or properties</i>	<i>Cosmic category or 'tatva' (see p. 74)</i>	<i>Seed mantra and animal symbol</i>
	Sahasrara above the head	1000	Abode of bliss (Sat or ananda)		
	Ajña between the eyebrows	2	mind (manas)	Mahtar = Supreme Principle	Oni
	Viduddha throat centre	16	Ether, space Activates hearing	Organ of cognition: ears Organ of action: mouth	Hani white elephant
	Anahata heart centre	12	Air movement Activates sense of touch	Organ of cognition: skin Organ of action: genitals	Yani gazelle
	Manipura navel centre	10	Fire, expansion Activates sight	Organ of cognition: eyes Organ of action: anus	Rani lion
	Svadhishthana below the navel	6	Water, contraction Activates organ of taste	Organ of cognition: tongue Organ of action: hands	Vani makara (mythical crocodile)
	Muladhara base of spine	4	Earth, connection Activates sense of smell	Organ of cognition: nose Organ of action: feet	Lani airavata (elephant)

divisible into distinct layers which can be defined by locations, colour, brightness, form, density, fluidity and function.⁴

The two most widely accepted systems are (1) the one used by Jack Schwarz, which has more than seven layers

and is described in his book '*Human Energy System*'⁵ (2) the system used by Rev. Rosalyn Bruyere of the Healing Light Centre, California. Her system is a seven layered system and is described in her book '*Wheels of Light : A Study of Chakras*'⁶

According to Barbara Ann Brinnan, the author of the book '*Hands of Light*' auras have a dualistic field pattern. Every other layer of an aura is highly structured.⁷ The odd layers have a definite structure. The even layers are composed of fluid like substances without any particular structure and derive their form from the structures of the odd layers through which they flow.⁸ Each layer interpenetrates completely all the preceding layers including the physical body. Thus the emotional body of a being extends beyond the etheric body and includes both the physical and the etheric bodies.⁹

Aura & Energy Centres:

Contrary to a widespread myth, the layers of an aura, unlike an onion, cannot be peeled off. However, each layer is distinctly visible and has a specific function.¹⁰ Each subsequent layer of an aura corresponds to an energy centre or chakra numbered in an ascending order from the bottom upwards. Thus, the first layer corresponds to the first chakra and so on. Moreover, each pair of corresponding auric layer and energy centre is associated with a certain life-function.

Chakras and Body Functions:

Each layer of the aura is associated with the chakras of body. Moreover the first pair of auric layer and chakra is associated with the physical functioning and physical

sensation feeling, physical pain or pleasure.¹¹

The second pair is associated with the emotional aspect of human beings.¹²

The third layer and the third chakra are associated with our mental life, with linear thinking. The fourth layer and fourth chakra are the vehicles of our love. Love not only of our mates, but also humanity in general. The fourth pair metabolises the energy of love.¹³

The fifth pair is associated with the higher will more connected with the divine will. The fifth chakra is associated with the power of word and function of speech.

The sixth layer and the sixth chakra are associated with celestial love. It is love that extends beyond the human range of love and encompasses all living beings. The Jain concept of "*Savi Jīva Karuṃ Śāsanarasi*" (सवि जीव करुं शासनरसी) is associated with this sixth chakra. The seventh layer and the seventh chakra are associated with the highest spiritual level of a person.¹⁴

Moreover, each of the senses is associated with a chakra. Touching is associated with first chakra, hearing, smelling and taste with the fifth chakra and seeing with the sixth chakra.¹⁵

Thus there are specific locations within our energy systems for physical sensation, emotion, thoughts, memories and other non-physical experiences that we report to our doctors and therapists. Understanding how our physical symptoms are related to these locations will help us to understand the nature of different illnesses and also the nature of both health and disease. Thus the study of the aura can be a bridge between traditional medicine and our

psychological concern.¹⁶

Dr David Tansely, a radionic specialist, has in his book "*A Radionics and the Subtle Bodies of Man*" described all these seven chakras and 21 sub-chakras. In his connection he says that the open end of a normal chakra in the first layer of the aura is about six inches in diameter at the distance of one inch from the physical body.¹⁷

All these main chakras and the 21 sub chakras and other subtle chakras and all the points of acupuncture are the gateways for the transmission of the energy of the aura. So it is important to increase our energy flow through opening of these chakras because higher the energy flow, the healthier we are. If the energy flow decreases or becomes imbalanced then our health will be in danger and we will fall ill.¹⁸

Energy is transmitted from one layer to the next through passage ways in the tips of the chakras. In most people these passage ways are sealed. They open as a result of spiritual purification process of mind and soul.¹⁹

In the eastern esoteric literature, each of the chakras is seen as having a certain number of petals. On closer investigation; these petals appear to be small rotating vortices, spinning at very high rates. Each vortex metabolises an energy vibration at its particular spin frequency. The pelvic chakra for example has four small vortices and metabolises four basic frequencies of energy.²⁰

Each of the main chakras is seen in a different colour, which is associated with its energy and frequency. In the reverse order of these chakras in yoga;

(1) Pelvic plexus (Mūlādhāra chakra) comes first. It is

located at the lower end of the spinal cord. Its colour is yellow. The name of its presiding deity is Ḍākinī. This deity is symbol of energy or she is energy incarnate. This chakra has four petals.

(2) The second is Hypogastric plexus (Svādhiṣṭhāna chakra). It is located near abdomen. Its colour is orange the name of its presiding deity is Rākinī. This chakra has six petals.

(3) The third is solar plexus (Maṇipura Chakra.) It is located near the navel. Its colour is red. The name of its presiding deity is Lākinī. This chakra has ten petals.

((4) The fourth is heart chakra. It is located near heart in the chest. Its colour is violet. The name of its presiding deity is Kākinī. This chakra has twelve petals. The chakra is also called Anāhata chakra or cardiac plexus.

(5) The fifth is pharyngeal plexus.(Viśuddhi Chakra). It is located near vocal cords in the throat. Its colour is Indigo. The name of its presiding deity is Śākinī. This chakra has sixteen petals.

(6) The sixth is cavernous plexus (Ājñā Chakra.) it is located in the centre of the forehead, where a vermilion mark is worn by Hindus. It is also called the third eye. It controls sexual feelings. If it remains activated, all the sexual feelings are destroyed. God Śiva burned the Kāma by opening his third eye. The spiritual significance of this statement is that the cavernous plexus of Śiva remained activated, so all his sexual feelings got destroyed. The colour of this chakra is blue. The name of the presiding deity is Hākinī. According to Madhu Khanna's book "*Yantra*" this plexus has only two petals.²¹ While according to "*Hands of*

light" this plexus has 96 petals.²²

(7) The seventh cerebral plexus (Sahasrāra Chakra) is located outside the human body at top of the Śikhā, the highest point on the area of the skull. Its colour is green. Its presiding deity is not mentioned. It is named so because it is associated with the brain. According to Madhu Khanna's book "Yantra" it has one thousand petals.²³ While 'Hands of Light' shows nine hundred and seventy two.²⁴ Not only is the highest level of energy attained but even self realisation and liberation become possible due to activation of this chakra. In different books one can find different in the names of the presiding deity of this chakra.

Chakras and Parts of Body:

CHAKRA	NO. OF SMALL VORTICES	ENDOCRINE GLAND	AREA OF BODY GOVERNED
7 - Crown	972 Violet White	Pineal	Upper brain, Right eye
6 - Head	96 Indigo	Pituitary	Lower brain, Left eye, Ears, Nose, Nervous system
5 - Thorat	16 Blue	Thyroid	Bronchial & Vocal apparatus, Lungs, Alimentary canal
4 - Heart	12 Green	Thymus	Heart, Blood, Vagus nerve, Circulatory system
3 - Solar Plexus	10 Yellow	Pancreas	Stomach, Liver, Gall bladder, Nervous system
2 - Sacral	6 Orange	Gonads	Reproductive System
1 - Base	4 Red	Adrenals	Spinal column, Kidneys

All these chakras are associated with the different endocrine glands and main nadi chakras of the nerves, which are located along the spinal cord. These chakras receive cosmic radiation or primary energy, life force, Prāṇa and make the body healthy by sending them in nadis and nerves, endocrine glands and blood. Each endocrine gland has its own colour. It can be activated on the basis of its colour. Regarding aura, modern science says that aura or

bio-electromagnetic energy is produced due to the process in the ionized plasma within each cell of our physical body and the brain. The study of the specific nature of the aura is the main subject of study of leading physicists of modern age.

On conducting aura imaging research it is seen that in non-living objects the aura can change up to 2% only, but in the living objects the aura can change dramatically and very speedily. Not only this, it provides a powerful medium to study life and *chaitanya* (consciousness) through bio-electrography or Kirlian photography.

The functioning of each part of our body including the brain definitely affects our aura and it can be seen through Kirlian photography.²⁵ By studying the photographs of the aura surrounding our bodies the disease of our physical body can be identified before the symptoms of disease are actually manifested in the body.²⁶ A series of continuous changes take place in the aura of the living objects.

A major series of experiments demonstrated that the aura of a human body changes continuously for almost 72 hour after death. Among other things, the reason for the death can be determined on basis of these changes.²⁷

A vivid description of the experiments is available in "*Light after life*" authored by Russian scientist, Prof. K. G. Korotkove.

It is interesting to note that in every culture on earth, for centuries people have reserved a 3 day period between death of the body and the burial / cremation. In Christianity burial is done after 3 days from the day of death. It seems that our ancestors knew much more about life and death

that we can ever imagine.²⁸

Many missing pieces of this lost knowledge can be found in Michael Desmarquet's book. It is also worth noting that crystal and various types of minerals as well as their colours and colour can also make significant changes in aura of human beings. Instruments of modern Kirlian photography can measure through the level of the human aura, the effect and function of limbs and its effect on the health.

A scientist of Physical Research Laboratory, Ahmedabad, Dr Narendra Bhandari has written in the introduction of my book "*Scientific Secrets of Jainism*".

"The topics dealing with mantra, yantra, japa, colour and music point out their importance in the Jain philosophy and spiritual practices and have not formed the subjects of scientific investigations. It may be easy to feel their effects on human mind but it is difficult to quantify this effect and therefore they have eluded a proper scientific basis. If techniques develop which can measure their effects, scientific theories can be developed."²⁹

If the effect of all these things on the human body & human mind can be quantified through the instrument of Kirlian photography then all these rituals can get scientific approval.

Aura of living water:

"One of the most fascinating research directions on Earth at present is the study of the aura and bio-electromagnetic structure of water. This research is conducted in Russia by Prof. K. Korotkov. Two Kirlian aura images of seemingly identical drops of water, kindly provided by Prof. Korotkov are shown. The left image depicts Aura vibrations around a

drop of normal water and the right image shows the Aura around a drop of water charged by the famous Russian healer Allan Chumak during ten minutes of conscious concentration. The difference in the bio-energy glow is dramatic, the bio-charged water has 30 times stronger Aura vibrations.³⁰



Fig 2 Intensity distribution of the stimulated electrophotonic glow around a sample of de-ionised water. Water in the initial state (left) and consciously modified water (right). Colours indicate zones of similar intensity. Images courtesy of Prof.K.Korotkov [7]

Contemporary physics cannot explain the above change in water glow, which, technically speaking, is a purely physical process involving an electrical discharge in air around the drop of water. The main reason for this is that a great majority of "scientists" ignore our consciousness in their perception of reality. Prof. K. Korotkov says that the increase in the Aura around a drop of water cannot be explained without considering the energy and vibration of our consciousness. Water Aura experiments are an indisputable evidence of the fact that our mind when properly trained, can actually bring about a desired change in matter³¹

The ability of water to retain 'Conscious' information is mind-boggling. Not only water is the main ingredient of our diet, but more than 70% of our body is composed of water.

It is not surprising that our consciousness and ability to concentrate may greatly influence our physical well being. Some examples of how dramatically mental exercise can change the human aura and accelerate self healing, are presented here.³²

It is interesting to note that in every culture on the Earth, there is a tradition to radiate positive feelings on food before commencing a meal. This usually takes a form of being grateful to Nature, God or the universe. In view of recent Russian Aura research such concentration may have a very profound reason. Charging the food with positive conscious energy before consumption possibly makes it more harmonious with the body and also more nutritious to consume.³³

It is quite likely that the secret of life is very closely related to the ability of water to store and update conscious information. Ancient tales of "living" or "blessed" water with miraculous properties may have solid scientific reason in the view of the newly discovered secrets of water.³⁴

The great news is that such water can actually be made on earth now and its Aura can be observed and examined using Kirlian photography. However, only people with special powers (Chant-masters) can charge the water by concentrating upon it. It is quite fascinating to observe such an event. It is quite possible that many of us may be able to learn it. Now we know that it is not utterly impossible.³⁵

A thought cannot be resisted that our wise ancestors knew much more than our 20th century "Science" has ever imagined. Unfortunately most of this knowledge has been lost due to natural catastrophes and the rest due to

barbarian and materialistic attitude of many generations of leaders, promoting doctrines, rituals and fears to gain control over people.³⁶ Some examples of such fascinating extinct knowledge are collected by Michel Dashmark in his book. However this book is in Russian.

Using modern Kirlian technology, it is possible to evaluate degree of conscious control; people have over their energy states and aura. It was shown in Kirlian Photography that spiritual people, saints, Sādhus, yogis and natural healers could alter their power and aura according to their own will and greatly influence their energy state and transmit their energy to other people.³⁷

It was also shown beyond doubt that what we call spiritual healing is actually a direct mind-to-mind telepathic connection between healers and the patient. Such healing can be done remotely, without the need for the patient to see the healer.³⁸

Because psychic, telepathic and healing abilities can now be quantified using modern Kirlian technology, it has become possible to develop training methods to enhance the above natural abilities and watch student's progress.³⁹

References:

1. Tattvārtha Sūtra, Adhyāya - 5, Sūtra-1
2. *Scientific Secrets of Jainism* published by Research Institute of Scientific Secrets from Indian Oriental Scriptures (RISSIOS), Ahmedbad P.
3. The Human Energy Field is the manifestation of universal energy that is intimately involved with the Human Life. It can be described as a luminous body that surrounds and interpenetrates the physical body, emits its own characteristic radiation and is usually called AURA. The

AURA is that part of the UEF associated with objects.

Hands of Light by Barbara Ann Brennan, Chapter -7, P. 41

4. All these systems divide the Aura into layers and define the layers by locations, color, brightness, form, density, fluidity and function. (Ibid P. 42)

5. The two systems most similar to mine are the ones used by Jack Schwarz, which has more than seven layers and is described in his book *Human Energy System*. (Ibid P. 42)

6. The system used by Rev. Rosalyn Bruyere of the Healing Light Center in Glendale, California. Her system is a seven layer system, and is described in her book, *Wheels of Light, A Study of the Chakras*. (Ibid P. 42)

7. My observations of the aura revealed to me an interesting dualistic field pattern. Every other layer of the field is highly structured. (Ibid P. 42)

8. Thus, the first, third, fifth and the seventh layers all have a definite structure, while the second, fourth and sixth are composed of fluid like substances that have no particular structure. (Ibid P. 42-43)

9. They take on form by virtue of the fact that they flow through the structure of the odd layers..... Each succeeding layer interpenetrates completely all layers under it, including the physical body. Thus the emotional body extends beyond the etheric body and includes both the etheric and physical bodies. (Ibid P. 43)

10. Many people erroneously assume that the aura is like an onion, where you can peel away consecutive layers. It is not. (Ibid P. 43)

11. First layer of the field and the first chakra are associated with physical functioning and physical sensation -- feeling, physical pain or pleasure. (Ibid P. 43)

12. The second layer and second chakra are in general associated with the emotional aspect of human beings. (Ibid P. 43)

13. The third layer is associated with our mental life, with linear thinking. The fourth level, associated with the heart chakra, is the

vehicle through which we love, not only our mates, but also humanity in general. The fourth chakra is the chakra that metabolizes the energy of love. (Ibid P. 43)

14. The fifth level is the level associated with higher-will more connected with the divine will. The fifth chakra is associated with the power of the word, speaking things into being, listening and taking responsibility for our actions. The sixth level and sixth chakra are associated with celestial love. It is the love that extends beyond the human range of love and encompasses all life. The seventh layer and seventh chakra are associated with the higher mind, knowing and integration of our spiritual and physical makeup. (Ibid P. 43)

15. Each of the five senses is associated with a chakra. Touching is associated with the first chakra; hearing, smelling and testing with the fifth (or throat) chakra; and seeing with the sixth (or third eye) chakra. (Ibid P. 45)

16. (Ibid P. 43)

17. The open end of a normal chakra in the first layer of the aura is about six inches in diameter at the distance of one inch from the body. (Ibid P. 45)

18. Tansely says that these tiny vortices may very well correspond to the acupuncture points of Chinese medicine. (Ibid P. 44)

19. Energy is transmitted from one layer to the next through passageways in the tips of the chakras. In the most people these passageways are sealed. They open as a result of spiritual purification work. (Ibid P. 48)

20. (Ibid P. 48)

21. *Yantra* by Madhu Khanna P. 120

22. *Hands of Light* by Barbara Ann Brennan Chapter -7, P. 48

23. *Yantra* by Madhu Khanna P. 120

24. *Hands of Light* by Barbara Ann Brennan Chapter -7, P. 48

25. The colors and form of each aura are believed to be characteristic of the person, animal or thing it surrounds and to change according to a particular state of mind or emotion. [.....]

26. In the years before World War I, Dr Walter Kilner at St. Thomas's Hospital in London developed a method of viewing auras, which he claimed appeared as a faint haze around the body, using an apparatus, which rendered ultraviolet light visible. He developed a theory of auric diagnosis of illness, from his observations of the correspondence between the appearance of the aura and patient health. [.....]

27. (<http://www.thiaoouba.com>)

28. It is interesting to note that in every culture on Earth for centuries people observe a 3 day period between death of body and burial. Christ was resurrected exactly 3 days after his death. It seems that our ancestors knew MUCH MORE about life and death that we can never imagine. (<http://www.thiaoouba.com>)

29. "*Scientific Secrts of Jainism*", English Edition, Preface, P. 14, Published by RISSIOS Ahmedabad - 380 004

30. (<http://www.thiaoouba.com>)

31. Contemporary physics cannot explain the above change in water glow, which, technically speaking, is a purely physical process involving an electrical discharge in air around the drop. The main reason for this is that a great majority of "scientists" on Earth completely ignore our consciousness in their perception of Reality. Prof. K. Korotkov says that the increase in the Aura around a drop of water cannot be explained without considering the energy and vibration of our conciousness. Water Aura experiments are indisputable evidence that our mind when properly trained, can actually change the matter. (<http://www.thiaoouba.com>)

32. The ability of water to remember "conscious" information, is mind-boggling. Not only water is the main ingredient of our diet, but also our bodies are composed from more than 70% of water. It is not surprising that our concsciousness and ability to concentrate may greatly influence our physical well being. Some examples how dramatically mental exercises can change the human Aura and accelerate self healing presented here.

(<http://www.thiaoouba.com>)

33. (<http://www.thiaoouba.com>)

34. (<http://www.thiaoouba.com>)

35. The great news is that such water can actually be made on the Earth now and its Aura can be observed and examined using Kirlian effect devices. Although the technique of charging water by conscious concentration is most spectacular when performed by people with special skills, such as great spiritual healers, it is quite possible that many of us soon may be able to learn it. Now we know that it can be done. (<http://www.thiaoouba.com>)

36. I cannot resist a thought that our wise ancestors know much more than our 20th century "science" has ever imagined. Unfortunately most of this knowledge has been lost on Earth, some due to natural cataclysms and the rest due to barbarian and materialistic attitude of many generations of leaders, promoting doctrines, rituals and fear to gain control over people. (<http://www.thiaoouba.com>)

37. Using modern Kirlian technology it is possible to evaluate degree of conscious control people have over their energy states and aura. It was shown, that gifted spiritual and natural healers could greatly influence their energy state and transmit their energy to other people. (<http://www.thiaoouba.com>)

38. (<http://www.thiaoouba.com>)

39. (<http://www.thiaoouba.com>)



Aura and Dowsing

Yet another system of diagnosing of diseases is dowsing. Generally dowsing is used to detect underground water, oil, minerals etc., but when this system is used in the diagnosis of diseases it is called divining. It is known as Radiesthesia in U. K. and Radionics in U. S. A. and it is conducted through pendulum.¹

In dowsing a stick with two branches can do in place of pendulum. Dowsing is prohibited during a certain time of the day. A dowser is required to follow certain rules of conduct. Let us now examine the scientific basis of the process of dowsing.

As stated earlier, all objects, - living or non-living, have their own electromagnetic field and rays with particular frequency are emitted because each object is made up of such atomic material-particles like electrons, protons, neutrons etc. However, their frequency and intensity are very low, So electronic devices cannot detect them. If we can invent any micro-sensitive recording unit than only it becomes possible to trace their emissions.

On the other hand a dowser is a person who is highly energetic and possesses a bio-electromagnetic field with high frequency and intensity. Here he plays the role of the receiver of the very weak and low frequency radiation of other objects. When the dowser asks a question, whether aloud or silently to his own-self, he produces rays with certain frequency, amplitude and wave-length, which are related to the question, and these rays move the pendulum.

If the rays of the dowser and those of the question are in harmony, the pendulum moves clockwise and if the rays of the dowser and the question are in disharmony, the pendulum moves anti-clockwise. In this method, many factors including how much of the rays can the substance of pendulum absorb and the length of the pendulum etc. play an important role.

1. Dowsing should not be attempted when one is tired physically and mentally, dowser's mind should be calm and composed while performing dowsing.²

2. If the operator is right-handed, he has to face the west and if he is left-handed then he has to face the East.³

3. For magnet-dowsing the feet should be placed firmly on the ground and the legs should not touch each-other or cross each-other. The right and the left leg, both have their own polarity.⁴

4. The right hand should hold the pendulum with two fingers only, namely the thumb and the first finger. These two fingers should not come in contact with other fingers nor should touch them.⁵

5. Before sitting for work, it is advisable to wash the face, hands and feet with water.⁶

6. It is desirable to avoid certain days for testing purposes. These are the Full Moon day, the 1st, 8th, 14th day and New Moon day of every fortnight.⁷

7. The time when the Sun is rising or setting is not good for testing.⁸

There are scientific reasons behind all these rules. All these factors affect the electromagnetic field of the dowser. Dowsing also depends on Aura or Lēśyās.

There are many ways to make aura bright and powerful. These ways include meditation, good thoughts and penance along with other physical processes. Penance means to give heat. Through penance one should produce so much energy in this physical body that it produces bio-fire and this fire destroys attachment which is associated with one's physical body and as a result of that, aura of the person is strengthened. Body and soul are inseparable. Penance separates them to a certain extent and through penance we become aware of how great the power of the Soul is!

Once one gets a glimpse of the one's own spiritual essence, the pathway for further spiritual experience becomes clear.

Lord Mahāvīrasvāmī calls it purification of Lēśyās.

References:

1. Radiesthesia mostly deals with detecting disease in human beings or is applied in medical divining, whereas Dowsing deals with underground water, oil, minerals etc. The operation when applied to health is termed as Radiesthesia in England and Radionics in America.

(Magnet Dowsing or The Magnet Study of Life by Dr B. Bhattacharya Published by FIRMA KLM Private Ltd. Calcutta, 1992, P.2, Introduction)

2. Needless to say, dowsing should not be attempted, when one is tired physically and mentally. The mind should be calm and composed.

(Ibid P. 38)

3. First of all, the operator has to face one direction, namely West if he is right handed. But if the operator by any chance is left handed, then he should face East in order to get results from magnet dowsing.

(Ibid P. 38)

4. The feet should be placed firmly on the ground and the legs should not touch each other or cross each other. The right and left legs

have their own polarity.

(Ibid P. 38-39)

5. The right hand should hold the pendulum with two fingers only, namely the thumb and the first finger. These two fingers should not come in contact with other fingers nor should touch them.

(Ibid P. 39)

6. (Ibid P. 40)

7. It is desirable to avoid certain days for testing purposes. These are the Full Moon and New Moon days, the 1st, 8th and 14th day of the Moon for every fortnight. (Ibid P. 40)

8. (Ibid P. 40)



The notion that all scientific models and the theories are approximate and that their verbal interpretations always suffer from the inaccuracy of our language was already commonly accepted by scientists at the beginning of this century, when a new and completely unexpected development took place. The study of the world of atoms forced physicists to realize that our common language is not only inaccurate, but totally inadequate to describe the atomic and subatomic reality.

Fritjof Capra

Aura and Lēśyas

According to Jain philosophy there are five types of bodies namely 1. Audārika body, 2. Vaikriya body, 3. Āhāraka body, 4. Taijas body and 5. Kārmaṇa body.¹

Audārika body means the physical body. Vaikriya body means desire body. Āhāraka body is the body which is created by only a spiritually accomplished Jain saint. Taijas body means the vital body and Kārmaṇa body means the fatal body.

Aura is formed on the basis of one's hitherto unfructified deeds (Kārmaṇa body) and the corresponding photo body (vital body). In fact, it seems highly probable that aura may be the vital body itself. All worldly living beings possess at least these two types of bodies. Hellish and heavenly beings possess a desire body whereas terrestrial (animals, birds and aquatic) beings with one to five senses possess an organic physical body over and above their fatal (Kārmaṇa) and photo (vital) bodies.

The Vital body is composed of atoms of luminescent particulate matter. It therefore possesses the essential characteristics of matter namely colour, smell, taste and touch. The colours of an aura can be clearly seen in its Kirlian image. Just as every individual has a distinctive finger print, so does every being possess a unique aura.

Lēśyas and Aura:

According to Jain philosophy the root cause of aura is YOGA. Living beings come to possess spiritual valency of

mind, body and speech (yoga) depending on their position along the evolutionary ladder. The creatures on the highest rung i.e. mammals, humans and hell and heavenly beings possess all the three 'yogas'.² The beings on the middle rung i.e. those possessing two to four senses and the asexually reproduced creatures possess only two 'yogas', the verbal and organic physical body. The beings on the lowest rung of the evolutionary ladder, which include all the earth, water, air and fire bodied organisms and all vegetations which possess only a single sense have only organic physical body 'yoga'.

These beings that do not possess a gross or a material mind do possess micro-consciousness or feeling owing to a psychic mind. It is due to the activity of this psychic mind (in terms of pride, fury etc.) that they come to possess fatal (Kārmaṇa) body. The colour, smell, taste and touch of the sub-atomic Karmic particles form Lēśyās. In Pannavaṇā Sūtra it is mentioned that if there is no yogas, there is no Lēśyās.³ The Lēśyās are reflected in the vital body and are expressed as an aura. While Kirlian photography is able to capture the colour of aura and Reiki practitioners experience its touch. Jain Tīrthaṅkaras have described Lēśyās in their entirety.⁴ Jain scriptures also mention that Lēśyās also impact human health.⁵ Aura scanning done by people with their extra sensory perception powers or those done with the aid of technology are reported to reveal three colours of the aura, namely red, yellow and blue. The colours of an aura range from light blue to grey. More frequency can be seen in light blue than grey. The aura of a sensitive person has more light blue, whereas the aura of an athlete has

more grey. In the first layer, all the chakras are of the same colour. No mention of black and white colour may have been made since they may be almost absent due to the lack of extremely violent or highly compassionate thought processes in the mind of lay people.

Advanced digital aura scanners, however, show the black and white colours of the aura too.

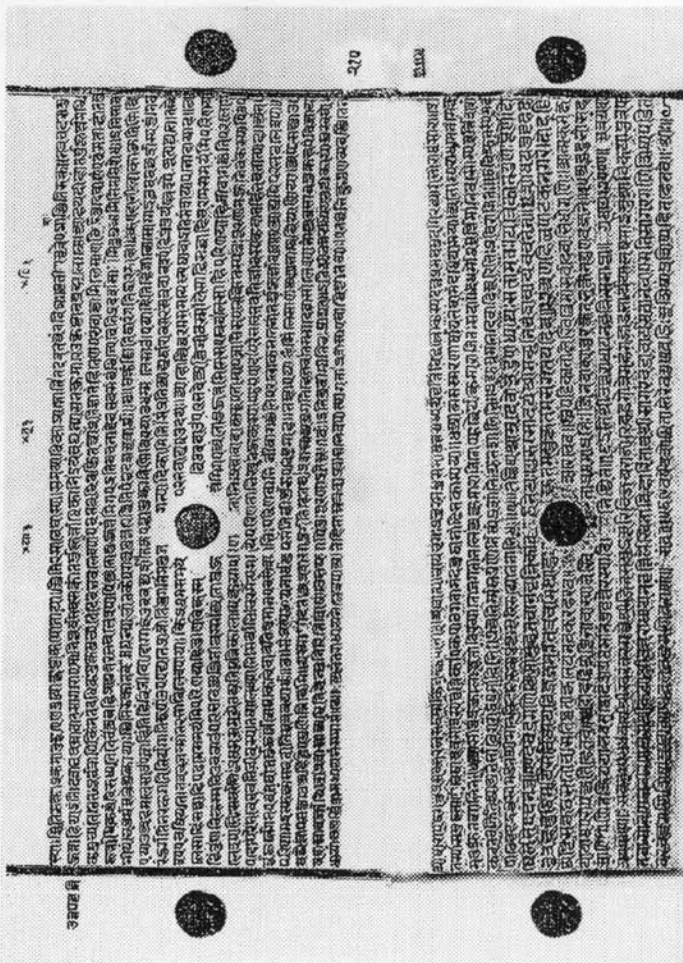
White and black colours also could be detected with the latest digital aura scanning camera. This only proves the greatness of the Śrī Pannaṇā Sūtra and Śrī Uttarādhyayana Sūtra, which describe an aura as under:-

The main types of Lēśyās are :

1. Kṛṣṇa Lēśyā , 2. Nīla Lēśyā, 3. Kāpōta Lēśyā,
4. Tejo Lēśyā, 5. Padma Lēśyā, 6. Śukla Lēśyā⁶

The first three types of Lēśyās are inauspicious or impure, and they show spiritually low status of the living being, while the remaining three Lēśyās are auspicious or pure and they reflect a spiritually high status of the living being. All these six Lēśyās are considered more and more auspicious in their ascending order. Among the first three Lēśyās the Kṛṣṇa Lēśyā is the most inauspicious, the Nīla Lēśyā is less inauspicious than Kṛṣṇa Lēśyā and the Kāpōta Lēśyā is the least inauspicious. Among the remaining three Lēśyās, the fourth Tejo Lēśyā is auspicious, the fifth Padma Lēśyā is more auspicious than the former and the last Śukla Lēśyā is the most auspicious.⁷

1. The Kṛṣṇa Lēśyā as its name indicates is like carbon, soot of cartwheel, the dark clouds of the monsoon or like the pupils of eye black in colour.⁸



A page of 34th Lesya chapter from the most important manuscript of Uttaradhyayana Sutra Vritti written in Vikram Era 1544 and edited in Vikram Era 1569 depicting the description of Lesya
 (Courtesy : L. D. Institute of Indology, Navrangpura, Ahmedabad - 380 009)

2. The Nīla Lēśyā is like the Ashok tree, wings of a parrot or an emerald gem, indigo in colour.⁹

3. The Kāpōta Lēśyā is like the wings of Cuckoo, grave of a Dove; a mixture of black and red in colour.¹⁰

4. The Tejo Lēśyā is like vermillion, beak of a parrot or the rising Sun bright red in colour.¹¹

5. The Padma Lēśyā is like turmeric yellow in colour.¹²

6. The Śukla Lēśyā is like shell, milk, silver or the necklace of pearl white in colour.¹³

The taste of all the six Lēśyās are as under:

1. The Kṛṣṇa Lēśyā is bitter in taste like that of Neem or Gourd.¹⁴

2. The Nīla Lēśyā is acrid in taste like dry ginger or roots of pepper.¹⁵

3. The Kāpōta Lēśyā is astringent in taste unripe mango or Kapittha fruit.¹⁶

4. The Tejo Lēśyā is like ripe mango or Kapittha fruit in taste, it is a mixture of sour and sweet.¹⁷

5. The Padma Lēśyā is like the high quality wine in taste, it is a mixture of sour, astringent and sweet.¹⁸

6. The Śukla Lēśyā is sweet in taste like dates, grapes or sugar.¹⁹

Among six Lēśyās, the first three Lēśyās are inauspicious, its odour is like carcasses of cow, dog or snake; while the tejo Lēśyā, the Padma Lēśyā and the Śukla Lēśyās are auspicious. Their fragrance is like sweet smelling flowers or sandal wood powder.²⁰

Describing the touch of Lēśyās, the authors of the Jain canonical treatises say that the first three Lēśyās namely the Kṛṣṇa, the Nīla and the Kāpōta Lēśyā are cool and

rough and they are the cause of Ārtadhyāna and Raudradhyāna, while the touch of the Tejo Lēśyā, the padma Lēśyā and the Śukla Lēśyā are oily and warm and they are the causes of Dharmadhyāna and the Śukladhyāna, i. e. piety and purity.

In addition to it, the characteristics like cold and rough touch of the first three Lēśyās are harmful to the health of the human beings; while the characteristics like oily and warm touch of the rest of the Lēśyās are beneficial to health of human beings because contentment and ecstasy can be achieved through them. In the first three Lēśyās the touch is rough and in the rest of the Lēśyās the touch is smooth.²¹

It means that the colours of the aura change according to health or if the change is made in auric colours, than human beings can be freed from disease by improving the health. These views are endorsed by the Jain scriptures and the authors of Jain canonical treatises.

Aura is created in accordance with the nature, character, qualities and deeds of human beings. In this regard the Śrī Uttarādhyāyana Sūtra expresses following views:

1. A person who kills some one, perform evil karma physically, verbally, mentally, takes interest in killing some one, harm all, such person's Lēśyā or aura is black.²²

2. A person who is jealous, angry, penanceless, shameless, passionate, intoxicated, such person's Lēśyā or aura is green in colour.²³

3. A person who is cunning, stubborn, defending, his own faults, who harasses other and envies others, such person's Lēśyā or aura is grey in colour.²⁴

4. A person who is modest, well behaved, clever,

simple, restrained, religious, sin fearing, having a desire to attain salvation, such person's Lēśyā or aura is red in colour. ²⁶

5. A person who possesses anger, greed, attachments, etc., in lesser degree, who speaks little, such person's Lēśyā or aura is yellow in colour. ²⁶

6. A person who meditates on pious thoughts, is composed, clam, such person's Lēśyā or aura is white in colour. ²⁷

These are the general characteristics of an aura.

References:

1. audārikavaikriyāhāarakataijāsakārmaṇāni śarīrāṇi .
(Tattvārthasūtra, Adhyāya 2, Sūtra -37)
2. sañjñinaḥ samanaskāḥ (Tattvārtha Sūtra Adhyāya 2, Sūtra - 25)
3. iha yōgē sati lēśyā bhavati, yōgābhāvē ca na bhavati .
(Pannavaṇā Sūtra Pada-17, Lēśyāpada Uddēśaka 1, Ṭīkā)
4. Pannavaṇā Sūtra, Pada 17 Lēśyāpada and Uttarādhyayana Sūtra, Adhyayana - 34, Lēśyā Adhyayana
5. tathāpi śītarūkṣau sparśau ādyānāṃ tiṣṇāṃ lēśyānāṃ
cittāsvāsthyajanānē snigdhoṣṇasparśau uttarāsāṃ tiṣṇāṃ
lēśyānāṃ paramasantōṣōtpādanē sādhakatamau ..
(Pannavaṇāsūtra, Pada- 17, Lēśyāpada Uddēśaka- 4, Sūtra -
228, Malayagiriviracitā Ṭīkā P. 367)
6. kiṇhā nīlā ya kāu ya, tēu pamhā tahēva ya . sukkaḷēsā ya chaṭṭhā
u, nāmāiṃ tu jahakkamaṃ ..3.. (Uttarādhyayana Sūtra,
Adhyayana 34, Gāthā Naṃ.3)
- kai ṇaṃ bhantē ! lēsāō pannattāō ? gōyamā ! challēsāō pannattāō,
taṃ jahā - kaṇhalēsā, nīlaiēsā, kāuliēsā, tēuliēsā, pamhalēsā, sukkaḷēsā
(Pannavaṇā Sūtra, Pada-17 Lēśyāpada, Uddēśaka 2, Sūtra - 214)
7. kiṇhā nīlā kāu, tiṇṇi'vi ēā u ahamalēsāō56.. tēu pamhā

sukkā tiṇṇi'vi eā u dhammalēsāō

(Uttarādhyayana Sūtra, Adhyayana - 34, Gāthā - 56, 57)

kiṇhā nīlā kāū tinni ya lēsāō appasatthāō, tēu pamhā sukkā tinni
va lēsāō suppasatthāō, (Pakkhisūtra)

8. Jīmūtaniddhasaṅkāsā, gavalariṭṭhagasannibhā .

khañjañjaṇanayanānibhā, kiṇhalēsā u vaṇṇaō ..4..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyaya
 Gāthā - 4)

kaṇhalēsā ṇaṃ bhantē ! vannēṇaṃ kērisiyā pannattā ? gōyamā ! sē
 jahā nāmaē jīmūtē i vā, aṃjaṇē i vā, khañjaṇē i vā, kajjalē i vā, gavalē i
 vā, jambūphalē i vā, addāriṭṭhapupphē i vā, paraputṭhē i vā, bhamarē i
 vā, bhamarāvalī i vā, gayakalabhē i vā, kiṇhakēsārē i vā,
 āgāsathiggalē i vā, kiṇhāsōē i vā, kaṇhakaṇavīraē i vā,
 kaṇhabandhujīvaē i vā, Kuṇḍalinī Pannayāsa Nandighōṣavijaya Gaṇi
 Sūryōdayasūrijī Nēmīsūrisvaraṇī Śīlacandrasūrijī Bhadrāsēnasūrijī
 Mahārāja Āgama Śāsana Samrāṭa Upādhyāya

(Pannavaṇā Sūtra, Pada-17, Lēśyāpada, Uddēśaka - 4,
 Sūtra 226, P. 360)

9. nīlāsōgasaṅkāsā, cāsapicchasamappabhā .
 vērullyaniddhasaṅkāsā, nīlalēsā u vaṇṇaō ..5..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 5)

nīlalēsā ṇaṃ bhantē ! vannēṇaṃ kērisiyā pannattā ? gōyamā ! sē
 jahā nāmaē bhiṅgaē i vā, bhiṅgapattē i vā, cāsē i vā, cāsapicchaē i vā,
 suē i vā, suyapicchē i vā, sāmā i vā, vaṇarāi i vā, uccantaē i vā,
 pārēvayagīvā i vā, mōragīvā i vā, halaharavasaṇē i vā, ayasīkusumē i
 vā, vaṇakusumē i vā, aṃjaṇakēsiyākusumē i vā, nīluppalē i vā, nīlāsōē
 i vā, nīlakaṇavīraē i vā, nīlabandhujīvē i vā,

(Pannavaṇā Sūtra, Pada - 17, Lēśyāpada, Uddēśaka - 4,
 Sūtra - 226, P. 360)

10. ayasīpupphasaṅkāsā, kōilacchadasannibhā .
 pārēvayagīvanibhā, kāulēsā u vaṇṇaō ..6..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,

Gāthā - 6)

kāulēssā ṇaṃ bhantē ! vannēṇaṃ kērisiyā pannattā ? gōyamā ! sē
jahā nāmaē khadirasāraē i vā, kairasāraē i vā, dhamāsasārē i vā,
tambē i vā, tambakarōḍḍē i vā, tēvacchivāḍḍē i vā, vāiṃgaṇikusumē i vā,
kōilacchadakusumē i vā, javāsākusumē i vā,

(Pannavaṇā Sūtra, Pada - 17, Lēśyāpada, Uddēśaka - 4,
Sūtra - 226, P. 360)

11. hiṅguladhāusaṅkāsā, taruṇāiccasannibhā
suatuṇḍapaīvanibhā, tēulēsā u vaṇṇaō ..7..

(Uttarādhyayana Sūtra, Adhyayana - 34, Lēśyādhyayana,
Gāthā - 7)

tēulēssā ṇaṃ bhantē ! vannēṇaṃ kērisiyā pannattā ? gōyamā ! sē
jahā nāmaē sasaruhiraē i vā, urabbharuhirē i vā,

varāharuhirē i vā, sambararuhirē i vā, maṇussaruhirē i vā,
iṃdagōpē i vā, bālēndagōpē i vā, bāladvīyarē i vā, saṅjhārāgē i vā,
guṅjaddharāgē i vā, jātihiṅgulē i vā, pavālaṅkurē i vā, lakkhārasē i vā,
lōhitakkhamaṇī i vā, kimirāgakambalē i vā, gayatāluē i vā,
cīṇapiṭṭharāsī i vā,.....

(Pannavaṇā Sūtra, Pada - 17, Lēśyāpada, Uddēśaka - 4,
Sūtra - 226, P. 361)

12. hariyālabhēyasaṅkāsā, haliddābhēyasannibhā
saṇāsaṇakusumanibhā, pamhalēsā u vaṇṇaō ..8..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana, Gāthā - 8)

pamhalēssā ṇaṃ bhantē ! vannēṇaṃ kērisiyā pannattā ? gōyamā !
sē jahā nāmaē campē i vā, campayachallī i vā, campayabhēdē i vā,
hāliddā i vā, hāliddaguliyā i vā, hāliddabhēdē i vā, hariyālē i vā,
hariyālaguliyā i vā, hariyālabhēdē i vā, ciurē i vā, ciurarāgē i vā,
allaikusumē i vā, campayakusumē i vā, kaṇṇiyārakusumē i vā,
kōriṇṭamalladāmē i vā, pītāsōgē i vā, pītakaṇṇavīrē i vā, pītibandhujīvē
i vā,

(Pannavaṇā Sūtra, Pada - 17, Lēśyāpada, Uddēśaka - 4,
Sūtra - 226, P. 361)

13. saṅkhaṅkakundasaṅkāsā, khīradhārāsamappabhā

rayayahārasaṅkāśā, sukkaḷeśā u vaṇṇaō 9

(Uttarādhyayanasūtra, Adhyayana-34, Lēśyādhyayana, Gāthā - 9)

sukkaḷeśā ṇaṃ bhantē ! vannēṇaṃ kērisiyā pannattā ? gōyamā !
 sē jahā nāmaē aṃkē i vā, saṅkhē i vā, candē i vā, kundē i vā, dagē i
 vā, dagaraē i vā, dadhī i vā, dahighaṇē i vā, khīrē i vā, khīrapuraē i
 vā..

(Pannavaṇā Sūtra, Pada Naṃ. 17, Lēśyāpada, Uddēśaka - 4,
 Sūtra - 226, P. 361)

14. jaha kaḍuatumbagarasō, nimbarasō kaḍuarōhiṇirasō vā . ēttōvi
 aṇantaguṇō, rasō u kiṇhāi nāyavvō ..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 10)

15. jaha tikaḍuassa ya rasō, tikkhō jahahatthippaliē vā . ēttōvi
 aṇantaguṇō, rasō u nilāi nāyavvō ..11..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 11)

16. jaha taruṇaam̐bagarasō, tuvarakaviṭṭhassa vāvi jārisaō . ēttōvi
 aṇantaguṇō, rasō u kāūi nāyavvō ..12..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 12)

17. jaha pariṇayambagarasō, pakkakaviṭṭhassa vāvi jārisaō . ēttōvi
 aṇantaguṇō, rasō u tēūi nāyavvō ..13..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 13)

18. varavārūṇii va rasō, vivihāṇa va āsavāṇa jārisaō .
 nahumēragassa va rasō, ēttō pamhāē paraēṇaṃ ..14..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 14)

19. khajjūramuddiyarasō, khīrarasō khaṇḍasakkararasō vā. ēttōvi
 aṇantaguṇō, rasō u sukkāi nāyavvō ..15..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
 Gāthā - 15)

20. jaha gōmaḍassa gandhō, suṇagamaḍassa va jahā ahimaḍassa
 ēttōvi aṇantaguṇō, lēsāṇaṃ appasatthāṇaṃ ..16..

jaha surahikusumagandhō, gandhavāsāṇa pissamāṇāṇaṃ .
ēttōvi aṇantaguṇō, pasatthalēsāṇa tiṇhampi ..17..

(Uttarādhyayana Sūtra, Adhyayana - 34, Lēśyādhyayana,
Gāthā - 16, 17)

21. tathāpi śītarūkṣau sparśau ādyānāṃ tistrṇāṃ lēśyānāṃ
cittāsvāsthyaajanānē snigdhōṣṇasparśau uttarāsāṃ tistrṇāṃ lēśyānāṃ
paramasantōṣōtpādanē sādhakatamau ..

(Pannavaṇā Sūtra Pada - 17, Lēśyāpada Uddēsaka - 4, Sūtra
228, Malayagiriviracitā Ṭīkā P. 367)

22. pañcāsavappavattō, tīhiṃ aguttō, chasu aviraō a
tivvārambhapariṇaō, khuddō sāhassiō narō ..21..

niddhandhasapariṇāmō, nissamsō ajiṃdiō . ēājōgasamāuttō
kaṇhalēsāṃ tu pariṇamē ..22..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
Gāthā - 21, 22)

23. issā-amarisa-ataṇvō, avijjamāyā ahīrayā . gēhī paōsē ya sadhē,
pamattē rasalōluē ..23..

sāyagavēsaē a ārambhāviraō, khuddō sāhassiō narō . ēājōga
samāuttō, nīlalēsāṃ tu pariṇamē ..24..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,
Gāthā - 23, 24)

24. vaṅkē vaṅkasamāyārē, niḍḍillē aṇujjuē . paliuṃcaga ōvahiē,
micchaditṭhī aṇāriē ..25..

upphālagaduṭṭhavāī a, tēṇē āvi a maccharī . ēājōgasamāuttō,
kāulēsāṃ tu pariṇamē ..26..

(Uttarādhyayanasūtra, Adhyayana-34, Lēśyādhyayana,
Gāthā - 25, 26)

25. nīāvittī acavalē, amāī akutūhalē . viṇīyaviṇīē dantē, jōgavaṃ
uvahāṇavaṃ ..27..

piyadhammē daḍhadhammē, vajjabhīrū hiēsaē . ēājōgasamāuttō,
tēulēsāṃ tu pariṇamē ..28..

(Uttarādhyayana Sūtra, Adhyayana - 34, Lēśyādhyayana,

Gāthā - 27, 28)

26. payaṇukkōhamāṇē a, māyālōbhē a payaṇuē . pasantacittē dantappā, jōgavaṇ uvahāṇavaṇ ..29..

tahā payaṇuvāī ya, uvasantē jjiṃdiē . ēajōgasamāuttō, pamhalēsaṇ tu pariṇamē ..30..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,

Gāthā - 29, 30)

27. aṭṭaruddāṇi vajjittā, dhammasukkāṇi jhāyaē . pasantacittē dantappā, samiē guttē ya guttisu ..31..

sarāgē vīarāgē vā, uvasantē jjiṃdiē . ēajōgasamāuttō, sukkalēsaṇ tu pariṇamē ..32..

(Uttarādhyayana Sūtra, Adhyayana -34, Lēśyādhyayana,

Gāthā - 31, 32)



What is soundless, touchless, formless, imperishable, Likewise tasteless, constant, odourless, Without beginning, without end, higher than the great, stable — By discerning that, one is liberated from the mouth of death. Kathopnishad – 3.15

Knowledge, which comes from such an experience, is called 'absolute knowledge'.

Aura and Colour Therapy

Dr J. M. Shah is an Indian expert in Kirlian photography. He has been using Kirlian technology and Dowsing for diagnosis and gem therapy as a treatment of certain diseases for last ten years. In his book *"Preventing Heart Problems by Kirlian Photography and Gem Therapy"*, he has shown diagnosis of heart attack patients by giving the photographs of their Auras. He has also taken the aid of Medical Astrology in this process. Showing the essence of his research he says that generally heart attack or heart diseases can be diagnosed by the photographs of Aura or by Dowsing. At least six months before entering into the physical body, the symptoms enter into the aura of the person.¹

With the help of Horoscope also it can be known whether the person will be subjected to heart problems, if, yes, at which age the person might be able to get rid of it, if, yes, within how much time, etc. and in this way he can be cured.

According to Dr Shah's research, the horoscope of most of the patients of heart diseases reveals that Sun or the sign of Sun makes an aspect with Saturn or Rāhu. If in the horoscope of a person, there is a conjunction or opposition or malefic aspects to the Sun itself or the Sun sign Leo with Saturn or Rāhu, then there is possibility of heart attack, or heart disease is aggravated in such a person and also such problems arise in the Mahādaśā or Aṃtaradaśā of the planets Sun, Saturn, Rāhu which are parts of conjunction or

opposition or malefic aspects.

In fact all these events are based on our deeds of previous births i.e. our Kārmaṇa body. But the Kārmaṇa body is so minute that it cannot be a part of our sensory knowledge. Its effect is definitely seen in the vital (Tejas) body, which is physical upto certain extent, or in the Aura. The impact of planetary rays is also felt by an individual in accordance with his Karmas.

Colour Therapy:

In Jain terminology the colours of the Aura called Lēśyās. We can induce desired changes in these Lēśyās through external factors and can regain health. We will discuss in details two factors namely Colour Therapy and Gem Therapy.

In the entire Universe only Pudgala (matter) is dominant and among the four characteristics of matter ² namely colour, smell, taste and touch, colour is the most effective characteristic. By meditating or contemplating on the colours, the Aura or Lēśyā can be changed and body and mind can be made calm, peaceful and free from disease. This is called chromopathy or chromo therapy.

There are seven colours in the rays of the Sun. In fact all the seven colours in the Sun-rays are basically produced by the various combination of red, yellow and blue.³ While white is made of all the seven colours or combination of the main three colours, black colour shows the absence of above mentioned three colours. According to Jain canonical treatises, there are numerous colours in Lēśyās or Aura because there are numerous states of mind which cause the colour of Lēśyās or Aura. Modern advanced digital aura

scanning science also confirms that there are numerous colours in the Aura and it is based on the physical, psychological and emotional condition of each person.

In short, in the science of colours only red, yellow, blue, white and black have dominance. When any person is affected by disease, colours of his Aura are also imbalanced along with his body chemicals. The colours are balanced again through colour therapy. ⁴

The life of a living being (even plants) depends on sunrays, solar energy or light and heat. The temperature of each of these colours is different. Red colour is hot; while blue is cool. A thermometer is kept in each of two glasses filled with water. Red rays are passed through one and blue rays through the other. It will be noted that the water with red rays will be hotter and water with blue rays will be cooler in comparison. In the same way the pressure of the rays of colours also differs. Light itself has pressure. If a sensitive scale is taken and light is focused on one of the sides of a balance, the balance gets tilted. ⁵

It is believed by some scholars that between light and sound the only difference is frequency. The two can be interchanged. If sound attains the frequency of light it can be seen and if light attains the frequency of sound then it can be heard. But according to Jain scriptures the atoms of Bhāṣā Vargaṇā also possess colours and if a person has extra-sensory perception then he is able to see the colours of sound. In the visible light, the frequency of red colour is 4.36×10^{14} /Sec. while the frequency of violet colour is 7.31×10^{14} /Sec. Colour is the natural food of the body and it can be obtained through vegetables. Diseases can be

eliminated with the help of colour therapy.⁶

1. **Red Colour:** This is fire element. It activates the nadi system and blood circulation. This colour is beneficial to tissues and liver. It activates the right side of the brain. If red colour is used frequently than it causes fever and weakness.⁷

2. **Yellow Colour:** This colour has more energy than red. It can enliven dead cells. Yellow is the colour of intelligence and philosophy. It can remove mental weakness and sadness. It is indicative of delight and pleasure.⁸

3. **Orange Colour:** This colour is the combination of red and yellow. It activates Thyroid gland. It makes lungs wider and stronger. It activates both spleen and pancreas.⁹

4. **Green Colour:** This is the colour of Nitrogen gas. It is the colour of peace. It is useful for mental peace and physical health. It cures blood pressure and stress of the blood veins. When a person is emotionally disturbed he is treated with green colour. This colour is a combination of yellow and blue.¹⁰

5. **Indigo Colour:** Due to this colour the blood veins get contracted so that blood pressure goes up. When blood becomes too active and hot this colour is used to make it normal. This colour is a symbol of meditation and spirituality. It calms the mind and activates the Viśuddhi chakra.¹¹

6. **Blue Colour:** This is the colour of strength, high energy and joy. In the aura of a completely healthy and happy person blue colour can be seen in abundance. This colour takes the consciousness to such a height that one loses the awareness of his physical self and attains a state

of Samādhi.¹²

7. Violet Colour: Among all the rays of the visible light, the rays of this colour possess the highest frequency. The rays having more frequency than violet rays are invisible. This colour has more power than any other colour. In this violet coloured light meditation is ten times more powerful. This is the colour giving nutrition to brain. This colour is useful in getting rid of violent madness. This colour activates the Hypogastric Plexus (Svādhiṣṭhāna Chakra).¹³

In medical science diagnosis is done by observing the colour of the nail and the eye. Upon birth the healthy child emits violet rays. Through his extra-sensory perceptions Shri Ashok Kumar Dutt has seen red, yellow and blue coloured particles entering into and emitting from the physical body. The blue coloured particles seem to be the most powerful; while it seems that the red coloured particles were weak. It is a scientific fact.¹⁴ Moreover, it is observed that from the body of a dying man red coloured particles are emitted continuously.

In the practice of colour therapy, in various coloured bottles water, oil or medicines are charged with the sunlight for the seven hours daily. This water, oil or medicines absorbs the characteristics of colour and the patient is then treated with it.

In this manner life can be made longer or cut shorter with colours.

References:

1. Any incoming disease has to penetrate this protective cover before entering body. This takes about six to eight months time.

(Preventing Heart Problems by Kirlian Photography

and Gems Therapy by Dr J. M. Shah, Suru Publishers, 1996, P. 10)

2. sparśa-rasa-gandha-varṇavantaḥ pudgalāḥ (Tattvārtha Sūtra, Adhyāya - 2 Sūtra - 28)

3. *Scientific Secrets of Jainism* by Muni Nandighoshvijay Gani

Published by Research Institute of Scientific Secrets from Indian Oriental Scriptures, Ahmedabad, June, 2001, P. 76 & 82

4. *Sūryakiraṇa Cikitsā Athavā Raṅgacikitsā*, by Mohanlal Kathotia, Anekant-bharati Prakashan, Ahmedabad P. 25

5. Ibid P. 29

6. *Ābhāmaṇḍaḷa* (Gujarati Edition) by Acharya Mahaprajnaji A.D. 1987 Appendix P. 201

7. Ibid P. 202

8. Ibid P. 202

9. Ibid P. 202

10. Ibid P. 203

11. Ibid P. 203

12. Ibid P. 204

13. Ibid P. 204

14. *Scientific Secrets of Jainism* by Muni Nandighoshvijay Gani, Published by Research Institute of Scientific Secrets from Indian Oriental Scriptures, Ahmedabad, June, 2001, P. 73



To the enlightened man... whose consciousness embraces the universe to him the universe becomes his 'body', while his physical body becomes a manifestation of the Universal Mind, his inner vision and expression of the highest reality, and his speech an expression of eternal truth and mantric power.

Lame Anagarika Govind, Foundations of Tibetan Mysticism p.225

Aura : Jain Astrology and Gem Therapy

Two most post popular Jain rituals namely the *Siddhachakra* and the *Namaskāra Mahāmantra* worship are closely associated with Gems therapy and chromotherapy and they also bear a connection with astrology.

The worship of *Śrī Namaskāra Mahāmantra* involves the worship of *Arihanta*, *Siddha*, *Ācārya*, *Upādhyāya* and *Sadhu* respectively with white, red, yellow, green and black colours. Similar is the worship of the *Siddhachakra*. Not only this, the first five padas of *Śrī Namaskāra Mahāmantra* are also related with the planets. In the horoscope, if a planet is in opposition to its sign of exaltation or in conjunction with the Sun it is considered to be weak. If a person's horoscope has a weak moon or Venus in the sixth, eighth or twelfth house then such a person should recite 'Namō Arihantāṇaṃ' pada. In the same way if the Sun or the Mars is weak then 'Namō Siddhāṇaṃ' pada, if Jupiter is weak then 'Namō Āyariyāṇaṃ' pada, if the Mercury is weak then 'Namō Uvajjhāyāṇaṃ' and if the Saturn, the Rāhu or the Ketu are weak then 'Namō Lōē Savvasāhūṇaṃ' pada should be recited. ¹

When these padas are recited then the rays of the related planet affect the aura of the person and the lack of concerned colour is removed. A person having a weak or ill-placed Moon, or Venus in his horoscope should chant the words 'Namō Arihantāṇaṃ'. Similarly, during the course of *Śrī Siddhachakra poojan*, when worship of Lord *Arihanta* is performed with the white colour then there is a balance in all

the colours of the aura, because in white colour there is a right proportion of all the seven colours or the three main colours. If the worship of *Siddha Bhagavanta* is performed with the red colour, the lack of red colour is removed. In the same way if the worship of *Ācārya* is performed with the yellow colour, then the lack of yellow colour is removed. When the worship of *Upādhyāya Bhagavanta* is performed with the green colour then the lack of yellow and blue colours in the aura is removed, because green combines Yellow and Blue.

According to the Jain Philosophy, the five *Paramēṣṭhī* in the form of *Arihanta*, *Siddha (Aśarīrī)*, *Ācārya*, *Upādhyāya* and *Muni* are included in the OM (ॐ).² Similarly, all the 24 Tīrthaṅkaras are included in the seed chant Hrim (ॐ) ³ which is incarnation of energy.

Five colours are used as an aid for meditation upon both the panch parmesthi as well as the 24 Tīrthaṅkaras. There is close relationship between the colour therapy, Astrology, the mantras and the Gem therapy on one hand and aura on the other.

As stated earlier the planetary positions in the horoscope indicate the good and evil deeds of past lives. If these Karma are light (not Nikācita) they can be removed with some efforts or Anuṣṭhānas. If the karmic bond is not too intense, it can be dissolved through religious processes like penance and chanting. To discard these karmas, the above mentioned worship of padas of Namaskāra Mahāmantra, which is related to the planets is very useful. Apart from this, as shown in the Grahaśāntistōtra, which is extracted from the prologue of the Vidyāpravāda Pūrva by Śrī

Bhadrabāhusvāmī, Different Tīrthaṅkaras should be worshiped for different planets. ⁴

If Śrī Namaskāra Mahāmantra is meditated upon for 108 times daily in front of an idol of Tīrthaṅkara then also all planets are believed to be pacified.⁵

Chanting of the names of Tīrthaṅkaras and disease alleviation:

According to the Jain scriptures the body complexion of each of the 24 Tīrthaṅkaras is one of these five colours namely- yellow, white, red, green and black. ⁶

Śrī Candraprabhasvāmī and Śrī Suvidhinātha are white in colour. By meditating upon Śrī Candraprabhasvāmī the moon in the horoscope becomes stronger and according to Astrology the Moon is the ruler of mind. So mind also becomes stronger. The stone for the Moon is pearl or crystal. It is white. By meditation and recitation of the name of Śrī Suvidhinātha the Venus becomes stronger. The gem for Venus is diamond. It is also white.

Both Śrī Padmaprabhasvāmī and Śrī Vāsūpūjyasavāmī are red in colour. Meditation and recitation of the name of Śrī Padmaprabhasvāmī makes the Sun powerful; while meditation and recitation of the name of Śrī Vāsūpūjyasavāmī makes the Mars powerful. The gem for the Sun is Ruby, which is a transparent red stone. The gem for the mars is coral which is red in colour but opaque.

Both Śrī Mallinātha and Śrī Pārśvanātha are indigo or green in colour. Meditation and recitation of the names of both these Tīrthaṅkaras make the Ketu powerful and auspicious. The gem stone for the ketu is cat's eye.

Śrī Munisuvratasvāmī and Śrī Nēminātha are black in

colour. Meditation and recitation of the name of Śrī Munisuvratasvāmī make the Saturn powerful and benevolent. The gem for the Saturn is sapphire. Meditation and chanting of the name of Śrī Nēminātha makes Rāhu powerful and its gem is Gomedaka.

The remaining 16 Tīrthaṅkaras are yellow in colour. The worship of Śrī Vimalanātha, Śrī Anantanātha, Śrī Dharmanātha, Śrī Aranātha, Śrī Śāntinātha, Śrī Kunthunātha, Śrī Naminātha and Śrī Mahāvīrasāvāmī makes the Mercury powerful and worship of Śrī Ṛṣabhadēva, Śrī Ajitanātha, Śrī Supārśvanātha, Śrī Abhinandanasvāmī, Śrī Śīṭalanātha, Śrī Sumatinātha, Śrī Sambhavanātha and Śrī Śrēyāṃsanātha makes the Jupiter powerful. The gem for the mercury is emerald (Pannā) while the gem for the Jupiter is Topaz. The topaz is yellow in colour but the emerald is green. However green is a combination of yellow and blue.

So the colours of gems related to Mercury, Saturn, Rāhu and Ketu do not match the colour of of body of Tīrthaṅkaras.

The choice of Tīrthaṅkaras or gem for meditation or chanting can also be made on the basis of sign of birth. However, Indian astrology follow Moon's sign while western astrology follow the Sun sign.

If the birth sign is Aries or Scorpio then Śrī Vāsūpūjyasvāmī should be worshipped and coral, the stone for Mars should be worn.

If the birth sign is Taurus or Libra then Śrī Suvidhinātha should be worshipped and diamond, the stone for Venus should be worn.

If the birth sign is Gemini or Virgo then Śrī Vimalanātha

should be worshipped and emerald (Pannā), the stone for Mercury should be worn.

If the birth sign is Cancer then Śrī Candraprabhasvāmī etc. should be worshipped and pearl should be worn, since it is the stone for the Moon.

If the birth sign is Leo then Śrī Padmaprabhasvāmī should be worshipped and Ruby, the stone for the Sun should be worn.

If the birth sign is Sagittarius or Pisces then Śrī Ṛṣabhadēva etc. should be worshipped and Topaz, the stone for Jupiter should be worn.

If the birth sign is Capricorn or Aquarius then Śrī Munisuvratasvāmī should be worshipped and Sapphire, the stone for Saturn should be worn.

Removal of the Diseases through Gems Therapy:

"Gem Therapy is an alternative technique for strengthening the body and resolving issues and patterns. The theory is that gem stones carry vibrational rates" ⁷

"By placing these vibrational rates within the aura, your aura's vibrational rate also changes" ⁸

"Scientists have long known that at the atomic level, every thing is energy. Light to darkness, it's all vibrations." ⁹

According to Max Heindle the author of *"The Message of the Stars"* each gem has the capacity to absorb the cosmic rays emitting from the planet with which it is most attuned.¹⁰

Among all the gems, crystal is the most powerful of all when it is placed in certain energy field in our body, our aura really becomes active. Over ages crystals have been found to carry vibrations that stimulate certain energy centres within our electromagnetic system that are in constant motion within our body. ¹¹

There are proofs in the Eastern Scriptures that the Indian experts in Yoga had done all the researches.

When these gems are placed on the acupressure points in our body then it brings changes in our aura through the gateway of energy centre chakras. ¹²

"From the far back as the days of the legendary lost city Atlantis through the ancient Mayan and Hebrew civilizations, and including far Eastern and Native American cultures, crystals and gem stones have been used both in spirituals and aids to physical healing" ¹³

However, the modern science does not consider gem therapy as an authentic therapy technique, yet there are numerous references where the disease is eliminated or stopped from advancing through gem therapy.

"Many diseases are caused through imbalance due to emotional and / or mental problems. This is where gemstone therapy can be of enormous benefit to health as a therapeutic aid. Spherical gemstones assist in breaking up patterns in the physical and non-physical (emotional and mental) bodies thereby getting to the cause of disease" ¹⁴

"Gemstone is a living container of sound and light-energy, which can be than transmitted to other living beings by entering the aura. Each gem stone has a unique rhythm, character, substance and magnetism, and also has different therapeutic properties" ¹⁵

"The rate at which a gemstone's energy fills an aura is cyclic. Each cycle begins when gemstone energy pours into a layer of aura. This flooding continues until the aura's corresponding body responds to the effect of the energy. The response experience can manifest a discharge, a

healing crisis, a reshuffling of energy, or simply a change."¹⁶

"The gemstones are placed on certain areas of the body, be it the chakras or inflammation or the specific areas where there is a pain trauma or inflammation or worn around the neck so that their energy may enter the aura's physical, emotional or mental bodies, and so commence healing the appropriate one('s)."¹⁷

According to gems therapy experts the best way is to wear gems in the form of laces, gems therapy experts say that the gems should not be studded in any metal because as per their belief when the gems are studded in any metal its therapeutic impact is either decreased or lost. However, according to my belief gold may be an exception because right from ancient times we have a custom of wearing gems studded in gold which is still in practice without any break and there is also a scientific reason for that. Gold is superconductor of electromagnetic energy. Gems absorb the cosmic rays or radiation coming from the different planets and transmit them into our body through gold. In this way the cosmic energy enters our physical, emotional and psychological body through gems and improves our health or makes us free from disease.

"In order for a gem stone to be considered therapeutic, it must be a carrier of life-giving frequencies." ¹⁸

Diamond:

"The way that the carbon atoms of a diamond's crystalline matrix carry colour rays is compatible with the way that the carbon atoms of a human being's cells receive colour rays. For this reason a therapeutic diamond applied in certain ways can transmit its colour rays directly to the cells.

Further more, the cells can recognise and use these colour rays as their most fundamental nourishment. Colour rays provide nourishment more fundamental than food, water and air because colour rays are part of our beings and are the components of our blueprints." ¹⁹

"This spectrum is the cell's blueprint. It provides information that regulates and directs the function of cell as well as the function of the organ to which the cells belong."²⁰

"If a cell is experiencing optimal health the ratio of colour rays the cell attracts will match its blueprint's ratio of colour rays. The lesser colour ray nourishment received the lower the cell's energy level and vitality." ²¹

"If the cells are unable to remember their blueprints and if the aberrant colour ratios are not corrected then disharmony and disease will begin to manifest. When a therapeutic diamond is applied the diamond's colour rays not only nourish the cell but they also remind them of their blueprints. At the same time therapeutic diamond also strengthens the body, so that it can more easily accept the changes the diamond initiate." ²²

All types of diamonds do not have such power. Only the therapeutic diamonds do. If the diamonds other than these are used then there is a possibility of great harm. Non-therapeutic diamonds enhance the disorder in our aura by producing deterioration and obstacles, so that the function of the cells is hampered.

In short, the therapeutic diamonds provide sources and facilities to increase the resistance power of the body itself.

Gems:

Gemstones are different than diamonds because unlike

diamonds, gemstones transform the energy frequencies flowing through them. As a result the energy radiated by each gemstone sphere is unique. A diamond's color rays seem to affect the fabric of one's being first and life experiences second; whereas a color rays bearing gemstone's color ray seems to affect life experiences first.²³

"Colour rays bearing gem stones spheres can affect an individual in ways that other gemstones, even those of similar colours cannot, due to the special connection these gemstones have with the area of transformation."²⁴

"When the certain percentages of the spectrum that nourish an individual become deficient in a particular colour rays, certain life experiences will be drawn to the individual in order to correct the deficiency. Other kind of experiences will drawn to correct as excess of that other colour ray. Deficiency and excess of each of the other colour ray will attract yet other kinds of experiences. It is the countless number of combinations of these deficiencies and excesses that is responsible for the gamut of different life experiences"²⁵

"When an individual wears a necklace containing spheres of a colour ray bearing gemstone, the pathway that the colour ray takes from it's source through the individual's being, and then back to its source stars begin to clear. As this pathway clears the re -balancing in excess and deficient colour rays is accelerated. As a result, the individual's lessons of life become more obvious and therefore more easily learned."²⁶

"Wearing strands and necklaces of colour ray bearing gemstone spheres is one of the ways to use these tools.

combining them with therapeutic diamonds is another."²⁷

"Therapeutic diamonds can greatly enhance the effects of the colour ray bearing gemstone spheres, even if the spheres are worn in a strand around the neck (or placed some where on the body) and the diamond simply worn in a certain, special area of the body"²⁸

In this way gemstones exercise their therapeutic power by balancing the colours of the aura. Each of the gemstones has its own colour and speciality and it is used in gem therapy accordingly. Gemstones are of two main types. Some of these are precious, while some are semi-precious. Here, our intention is to introduce the most powerful precious gemstones and to describe some of their common therapeutic virtues.

Ruby: This is a pink coloured gem. It transmits red coloured rays, which are useful for our heart. It is connected with our emotions. Apart from that it is useful in such diseases like infection / pus cholesterol, clogging of blood etc. It sets right blood circulation and enhances self confidence.

Pearl: This gem carries white colour, which includes all the seven colours. It is useful in lack of calcium, eye disease, T. B., high blood pressure and mental weakness etc.

Coral: This is a red coloured gem. It is very useful for muscles, blood, heart, thyroid, digestion system, spinal cord, bone and production of new cells. The patients of high blood pressure should not use coral as a medicine.

Emerald: This gem carries green coloured rays and it is useful in body healing. It is also useful in diseases of

respiratory system, heart, blood, diabetes, eyes etc. It strengthens heart plexus.

Yellow Sapphire or Topaz: It carries yellow coloured rays. It reduces burning sensation. It is also useful in T. B. and inflammation. It is useful in intuition and spiritual progress, study etc.

Diamond: Diamond is very useful in personality development and for self confidence, clear thoughts, etc.

Blue Sapphire: This gem carries blue rays, which are useful for mental health. It is also useful in fever, insanity, epilepsy, hiccough, etc.

Gomedaka: This gem belongs to Rāhu. It is useful in skin diseases, piles, stomach pain, etc.

Cat's eye: This gem belongs to Ketu. It is useful in cough and related diseases, piles and some of the eye diseases.

Through Kirlian photography, the defect of one's aura can be found and by balancing it through various types of gems, one can attain a pure state of mind, obtain pure and more benevolent Lēśyās and there by attain a healthy state of being.

References:

1. *Vēranām VamaJamām*, By Muniśrī Guṇabhadravijayaġī, Seventh Edition P. 87

2. अ + अ + आ + उ + ए = ॐ

3. *Śrī Ṛṣimaṇḍalastōtra* Ślōka No. 21, 24, 25, 26

4. *Śrī Grahaśāntistōtra*, Gāthā- 3, 4, 5, 6

5. *Śrī Grahaśāntistōtra*, Gāthā - 9

6. vara-kanaka-śāṅkha-vidruma-marakata-ghanasannibhaṃ vigatamōhaṃ . saptatiśataṃ jinānāṃ, sarvāmarapūjitaṃ vandē ..

7. (www.brcserve.com/nun/jmshah/gem.nun)

8. (Ibid)

9. (Ibid)

10. Thus each group of minerals, each species of plant and animal, vibrates to a certain keynote, which blends with the vibration of the Group Spirit, and the particular sign and planet with which he is most nearly attuned.

The Message of the Stars by Max Heindel, p. No. 61-62

11. Crystals when placed next to certain 'dormant' energy fields within the body will tend to activate a vibrational response. Over ages crystal have been found to carry vibration that stimulate certain energy centers within our electromagnetic system that are in constant motion within our body. (www.brcserve.com/nun/jmshah/gem.nun)

12. You may lay them on different areas of your body such as Acupressure points. This enables the crystals to interact with your electromagnetic system via chakra gateways. (Ibid)

13. (Ibid)

14. (Ibid)

15. (Ibid)

16. (Ibid)

17. (Ibid)

18. (Ibid)

19. (Ibid)

20. (Ibid)

21. (Ibid)

22. (Ibid)

23. (Ibid)

24. (Ibid)

25. (Ibid)

26. (Ibid)

27. (Ibid)

28. (Ibid)



Aura and Alternative Therapies

There are many therapeutic systems that are associated with Aura., which mainly include Reiki, Magnet Therapy and Pyramid Therapy. Other than these Acupressure and Acupuncture can also be helpful.

Reiki therapy is directly associated with aura. I myself have studied reiki up to two degrees and have experienced the touch of my own aura. Reiki has become quite popular in last 25 - 30 years. The main reason for this is that it is not associated with any religion. Though at present this system has come from Japan, there is no doubt that its roots are in the Indian spiritual tradition. Reiki is Japanese word for Universal Life Force Energy. ¹

The seven layers of the human aura are associated with seven plexi and seven colours in our vital (Tejas) body. Reiki is also associated with the same. ²

Gabriel Cousens, the founder of the first Kundalini Clinic in America, writes about aura in the introduction of Paula Horan's book:

"Subtle Organizing Energy Fields (SOEFs) are moving faster than speed of light and also simultaneously slower than the speed of light, reflecting the multidimensionality of the human condition."³

"These subtle organizing energy fields act as vortices for the cosmic energy faster than the speed of light. Cosmic energy come into the body, which is a slower than the speed of light, dimension and also acts as templates for the structure and function of the emotional, mental and physical

body. On the physical level, when these SOEFs are filled with energy they create a well organized DNA / RNA system, which in turn creates well functioning enzymes, proteins synthesis and cell division. When the cells divide and function well, then the glands, organs and tissues function well and we have health. ⁴

We recognize these subtle organizing energy fields as chakras in Indian spiritual tradition.

"According to the Second Law of Thermodynamics, it is reversing entropy. Reiki directly brings in the universal life force to the SOEFs, which directly energizes them and consequently organizes them. It does this directly, and also indirectly by rebalancing the subtle bodies and chakras. When the subtle bodies and chakras are not aligned, they block the incoming universal life force into the human system. Once aligned, the energy flows freely."⁵

About the power of Kundalini shown in the Indian Spiritual Tradition, Gabriel Cousens says :

"The more the life force energy is free to move in the body, the easier it is for the Kundalini, the spiritually transformative energy, to be awakened. Once the Kundalini is awakened, it leads to a shredding of emotional and mental blocks."⁶

Another important thing is that Reiki affects not only the living beings but also the non-livings. Quoting his own experiences Gabriel Cousens says:

"On a European workshop tour, my wife got stuck in a bathroom in a museum in Geneva, Switzerland. The lock had jammed. One of our groups went to get the caretaker. I applied Reiki to the lock while we were waiting. After a few

minutes the lock unjammed and she was rescued from the clutches of the bathroom." ⁷

Narrating yet another experience Gabriel Cousens says:

"In my spiritual fasting retreats we use a form of group Reiki and crystal healing that seems to accelerate the detox process and minimize the detox reactions of fasting. The reason for this is that the ability to detox, as the toxemia expert, Dr Tilden has pointed out, is dependent on the vitality of the body. If there is greater vitality or life force, then the body can better function to detox itself. Reiki treatments increase the vitality and therefore enhance the ability of the body to detox."⁸

"According to Hermetic Science, man will not realize Spirit until his body is made clean by water, and his mind pure by fire."⁹ Reiki helps in this process.

"Researchers at Stanford, using highly sensitive instruments, which measure the flow of energy forces entering the body, determined that Reiki energy enters the healer through the top of the head (or Crown Chakra) and exits through the hands. The energy force comes from a northerly direction, but from the south when below the equator. In addition, once the Reiki energy is activated, it seems to flow in a counter clockwise spiral motion, much like the double helix in DNA."¹⁰

"The amount of energy emanating from the hands definitely increases during treatment. Dr Bara Fisher, of Santa Fe, New Mexico, a well-known researcher who has developed an ingenious technique for doing life-energy interpretations with Kirlian photography, tested the author

before and during the sending of an absentee healing. The photograph taken during the absentee healing displayed a marked increase of radiation when compared with the photo taken before the treatment, which had displayed a definitively smaller range of emanations."¹¹

"Reiki not only can effect change in the chemical structure of the body, by helping regenerate organs and rebuild tissue and bone, it also helps create balance on the mental level."¹²

Magnetic Therapy :

Michael Faraday has shown that magnetism and electricity are associated with one another. Thus wherever there is an electro-magnetic field there is also electro-magnetic energy. It is also a scientifically proven fact that there is electricity in every living body. Hence all creatures do have electro-magnetic energy and field. This electro-magnetic field has been called Aura by our ancestors, Etheric body by the Western Science and it can be called vital (Taijas) body in Jain terminology. The colour of this vital (Taijas) body depends upon Lēśyā.

There is a close association between Electro-magnetic Field and Aura because as stated earlier Aura itself is a Bio-Electro-magnetic Field, so whenever any type of magnet enters into it, there will be changes in it. If this change improves our aura then it works as a medicine.

"According to some authorities magnet is so-called because the shepherd Magnes first discovered 2500 years ago that the rock of naturally occurring magnet lodestone, had a strong attraction for his iron crook."¹³

"Iron or Steel can be magnetized by passing electricity

through it for some time by a special process. Thus magnetism and electricity are allied sciences."¹⁴

"In short, aura is definitely affected by magnet. Magnet possesses special powers. Its therapeutic quality is surprising. It is said that loadstone with honey is purgative medicine and helps elimination of faecal matters. It is also believed that a magnet can draw pain out of the body when properly applied. A magnet is also recommended as an amulet for headaches."¹⁵

"It was also believed that wounds made with a weapon, which has been magnetized with a lodestone caused no pain. Loadstone was also recommended for the cure of gout, dropsy and hernia."¹⁶

"Magnet has been used by Dr Binitosh Bhattacharya, the author of "The Magnet Study of Life", for reducing swelling and pains, and in such cases the magnet has demonstrated its wonderful power..... It is effective in treating most types of Arthritis, Rheumatism and Bursitis."¹⁷

"The two poles of a magnet act differently on human beings, animals and plants. The South Pole being hot in character is energizing, while the North Pole, which is cold in character has a retarding effect."¹⁸

"Dr Roy Davis of Florida State of America carried out an experiment on white mice to know the impact of various poles. Two white mice were implanted with cancer cells and were allowed to grow. When the manifestations were seen experiments were conducted by the application of the two poles, separately. With the application of the North Pole of the magnet it was found that the cancerous tumours gradually shrunk in size and ultimately disappeared totally.

But, the exact opposite effect was noticed in the mouse on which the south pole of the magnet was applied. The tumours increased rapidly killing the mice."¹⁹

These results have opened a new field of research for the impact of two different poles of magnet on the various diseases of human beings.

Here we notice that the theoretical statement and practical results are contradictory to each other.

"Dr K. E. Maclean of New York city has been using strong magnetic fields in the treatment of advanced cancer cases as reported by Joseph F. Goodavage in the magazine "Fate" in its July, 1964 issue. Results are said to be remarkable."²⁰

"Dr Maclean at 64 is said to look as if he is 45 after exposing himself to 3600 gauss magnetic field for about 5 years."²¹

This result also indicates that in Indian tradition people do not sleep with their heads in the North. While the *Vāstuśāstra* recommends sleeping with your head in the South. The reason for it is given that Yama, the deity of death is the presiding deity of south. But the scientific reason for it is that the north pole of the magnet of the earth is in the Geographically south pole of the Earth and vice versa. So when one keeps one's head towards the north one's head is in the Magnetic south pole of the Earth, so diseases abound in one's body leading to death.

Yet another fact is that our body itself is a magnet and it is believed that its north pole is in the upper part and south pole in the lower part. So when we sleep with our head in the north, north pole of our body comes into contact with the

south pole of the earth that completes the Electro-magnetic power circuit and as our Bio-magnetic Energy is drained out, death comes to us. On the other hand, Magnet Dowzers believe that there are two different poles in our legs and they do have their own specialities.

Thus, Magnetic Therapy and Aura are closely associated with one another.

Pyramid Therapy:

As stated earlier, aura is a part of Universal Energy. Universal Energy is also collected in Pyramid. Many researches have been conducted and books written on the formation of Pyramid and the energy collected in it.

"The idea that there is some inexplicable or unknown energy, which is peculiar to the Pyramid shape, is not a new one."²²

"Many psychics believe that strong energy forces exist within the pyramid, which, during meditation sessions clear psychic passages, which may have become blocked."²³

"Al manning, a scientist, explains that the pyramid form functions as a geometric amplifier, which increases the power of prayer or strengthens the spiritual request of religious devotee."²⁴

This pyramid is used in treatment of different diseases. For therapeutic use the colour of the pyramid is important.

"The first step is to order a small cardboard pyramid, which is packaged with a pad of triangular sheets of paper. These sheets come in four colours: blue, for healing; green, for love; orange for mental clarity; and yellow, for intuition."²⁵

On the walls of pyramid requests should be written

according to your need and pain. For example, if you want to join your broken bone, write such request.

"To further their research, E.S.P. Laboratory has constructed at its Los Angeles Headquarters, two life-size (Six and Eight feet high) pyramids. They have, one spokesman claims, discovered that the pyramid shape has numerous energy centres, called chakras, which are much like the centres of human body."²⁶

"In another experiment Manning invited David St. Clair, author of *The Psychic World of California*, to spend approximately twelve minutes inside the six-foot pyramid... He had so spent 12 minutes in Pyramid. The next day St. Clair phoned Manning and told him that when he got home the night before he had had to cancel a cocktail party because he was too sleepy to attend. He reported that he had fallen asleep around 6.30 p.m. and woke up feeling fantastically well. He said that Pyramid had really cleaned out his aura."²⁷

"The organization claims that they have also had excellent results with experimental attempts to use the pyramid to relieve migraine-type headaches."²⁸

"One amateur pyramid researcher in Illinois suggests that the pyramid might be useful in the healing, or alleviation, of arthritis or rheumatism. She advises the sufferer to place the hand directly under the apex of miniature pyramid, with palm either up or down."²⁹

"Pyramid meditators suggest that the best results are achieved by sitting upright with the upper chakras (the force-centres of energy within) located at approximately one-third up from the pyramid base, directly under the apex."³⁰

Acupressure Therapy and Acupuncture Therapy:

Just as Aura and Magnet Therapy are associated with one another, Acupuncture Therapy and Acupressure Therapy are also associated with aura.

Many years ago, Śrī Avinash Brahmabhatt, a resident of Ahmedabad, had made a Kirlian Camera, through which Aura could be photographed on its X-ray film and in the aura of our palm the points shown in Acupuncture Therapy system were very clearly visible. In this regard the western researchers say:

"The two minor chakras located in the palms are very important in healing. Where the lines of energy cross seven times, even smaller vortices are created. There are many tiny force centres where these lines cross fewer times. Tansely says that these tiny vortices may very well correspond to the acupuncture points of Chinese medicine."³¹

In Acupuncture and Acupressure Therapy deficiencies of Aura are removed through giving pressure to the particular points or by pinning the points. As a result the deficiencies of our Aura are removed and we attain health.

References:

1. Reiki is the Japanese word for Universal Life Force Energy.
Empowerment Through Reiki by Paula Horan, P. 17
2. Ibid, See Chapter 10, Extra Tools to use with Reiki
3. (Ibid P. 7)
4. These SOEFs act as vortexes for the faster than the speed of light cosmic energy to come into the body, which slower than the speed of light dimension, and also act as templates for the structure and function of the emotional, mental, and physical body. On the physical

level, when these SOEFs are filled with energy they become well organized. They create a well-organized DNA/RNA system, which in turn creates well functioning enzymes, protein synthesis, and cell division. When the cells divide and function well, then the glands, organs, and tissues function well and we have health. (Ibid P. 7)

5. (Ibid P. 8)

6. Empowerment Through Reiki by Paula Horan, P. 9

7. (Ibid P. 9-10)

8. (Ibid P. 10)

9. (Ibid P. 13-14)

10. (Ibid P. 18)

11. (Ibid P. 18)

12. (Ibid P. 19)

13. *Magnet Dowsing or The Magnet Study of Life* by Dr B. Bhattacharya Published by FIRMA KLM Private Ltd. Calcutta, 1992, P. 20

14. (Ibid P. 20)

15. There are many stories current about the powers of the magnet to which the power to heal the sick is attributed.....A surprising variety of curative powers and other properties are attributed to the lodestone. It is said that lodestone with honey is a purgative medicine and helps elimination of faecal matters. It is also believed that a magnet can draw pain out of the body when properly applied. A magnet is also recommended as an amulet for headaches.

(Ibid P.21)

16. (Ibid P. 22)

17. Magnet have been used by the present writer for reducing swelling and pains, and in such cases the magnet has demonstrated its wonderful power..... It is effective in treating most types of Arthritis, Rheumatism and Bursitis.

(Ibid P.23-25)

18. Also, the two poles of the magnet act differently on human beings, animals and plants. The South Pole being hot in character is energizing in nature, while the North Pole, which is cold in character has a retarding effect.

(Ibid P. 24)

19. Experiments carried out by Dr Roy Davis (Green Cove Spring,

Florida, U. S.A.) on white mice are worth mentioning here. White mice are implanted with cancer cells and were allowed to grow. When the manifestations were seen experiments were conducted by the application of the two poles, separately. With the application of the North Pole of the magnet it was found that the cancerous tumors gradually shrunk in size and ultimately disappeared totally. But, the exact opposite effect was noticed when the south pole of the magnet was applied. The tumors increased rapidly killing the mice.

(Ibid P. 24)

20. (Ibid P. 25)

21. (Ibid P. 25)

22. *Pyramid Power* by Max Toth and Gerg Nielsen, Published by Destiny Books, Rochester, Vermont, P. 125

23. (Ibid P. 126)

24. (Ibid P. 126)

25. (Ibid P. 126)

26 (Ibid P. 127)

27. In another experiment Manning invited David St. Clair, author of *The Psychic World of California*, to spend approximately twelve minutes inside the six-foot pyramid.The next day St. Clair phoned Manning and told him that when he got home the night before he had had to cancel a cocktail party because he was too sleepy to attend. He reported that he had fallen asleep around 6.30 P. M. and woke up feeling fantastically well. 'That Pyramid,' he said, 'really cleaned out my aura.'

(Ibid P. 128)

28. (Ibid P. 128)

29. (Ibid P. 129)

30. (Ibid P. 130)

31. *Hands of Light* by Barbara Ann Brennan Chapter -7, P. 44



Practical Research about Aura

Researcher : Dr Amareshbhai Mehta,
 (Vastu Expert), Ahmedabad
 Analysis & Presentation:
 Acharya vijaya Nandighoshsuri

8

Vastuśāstra - Aura of One's Residence and Health

All living and non-living object have their own aura and their effect is mutual. As we step into a temple, or a monastery, we can feel its positive vibrations or Positive Energy. Like wise, as we step into a place having bad/ defective aura, our mind is filled with some unknown fear or sadness, because Negative energy/vibrations are constantly produced in that place. The study of aura in context with Vāstu is an unexplored territory.

Smt. Poornimaben Mehta and I, conducted a six day seminar from 21st November 2005, Monday to 26th November 2005, Saturday, on *"The Nature of Aura and its Scientific Importance"* in a joint undertaking of *International Jain Study Centre, Gujarat Vidyapith and Research Institute of Scientific Secrets from Indian Oriental Scriptures (RISSIOS)*. Dr Amreshbhai Mehta a Vāstu expert shared his experiences that aura of Vāstu affects our body, life and mind. Power of Aura of Vāstu can be known through Modern Kirlian Photography. He talked about the nature of the aura of a house with poor Vāstu has and how it can be transformed positively through minor changes that also

without any major changes in construction.

If a human being is suffering physically or mentally, possesses ill thoughts or is in tension, it may have adverse effect on his aura, in the same way, if improper things are placed at improper places then also the aura of that house becomes defective. And as a result of that the psyche of the persons living in that house changes and defect in Vāstu may cause disease in the body.

However, a person's Karma of earlier life also plays an important role in all this. And this may be the reason why the person has to live in the house with bad aura and whenever the time is ripe for the withering away of this karma, the person finds a remedy to remove that defect.

A spiritually charged powerful person's or a temple's aura is filled with white colour, depicting Śukla Lēśyā. Black colour dominates the aura of the person who is suffering from terrible disease or is cruel, violent, or having malicious thoughts or the aura of a place where cruel deeds are performed. Jain Philosophers call it Kṛṣṇa Lēśyā.

However, it is necessary to remember that technique of taking an aura image has been invented in last 55-60 years. While Jain Canonical Scriptures are more than 2500 years ancient. And Tīrthaṅkaras and their disciples could know and see all this due to their extra sensory perception and omniscience and that is the reason they did not need any physical equipment.

Importance of Aura in Vastuśāstra:

Generally it is believed that only human beings and living objects have aura, but the house we live in or the office we work in does have its own aura and it affects either

positively or negatively on the person living or working in it. Aura's use with reference to Vāstu is a very vast subject. If one of the corners or the directions of any house is defective, it results in disease in the respective organ of the body of the person living in that house.

If northern side of north-west corner is ill-affected, it creates troubles in the left lung of the resident.

If North direction is imbalanced, the resident of the house may have trouble in getting and distributing energy. There are two sources for man to get energy: one is environment and second is food. It means that if the North direction is inappropriate, either there is a lack of proper environment or food.

If northern side of North-East corner is inappropriate, it creates troubles of heart for the residents.

If eastern side of North-East corner is inappropriate, it creates problems of small-intestine for the residents.

If South-West corner is inappropriate, it creates back problems for the residents. Like wise, western side or west direction of South-West corner is inappropriate, it results in liver problem for the residents.

It is not that only external remedies are required for the improvement of Aura. Aura can be purified through meditation and / or rearrangement of the things in the house.

Our aura improves when we enter into a temple and a Pradakṣiṇā (going around) of a temple or idol of God brings wonderful improvement in our aura. In the same way, if one goes to temple and offers Pradakṣiṇā in morning, noon or evening, its results are different, because a temple is an important site of universal energy.

Geopathic Stress:

Ancient Vāstuśāstra is based on direction and energy. Energy or power is of two types. One is positive and second is negative. Increase of negative energy results into disease in human being. In the same way increase in positive energy gives health. Environment and physical and mental health of human being are connected with one another. Geo means Earth and patho means disease. Geopathy lays a great emphasis on the radiations emitted from the earth.

If radiation of the land or house is disharmonious, the energy layer or Aura of that land or house becomes defective. As a result the resident suffers from disturbance, illness, or economic loss.

It is a great surprise that just like human beings, houses are also diseased. But the internationally recognized World Health Organization (WHO) has declared 2000 buildings as diseased in its report in New York Times. As a result the residents of those buildings couldn't be well, their business was also poor and they had to suffer economic loss. No positive results were felt even after some changes in ventilation and lights were made according to Vāstuśāstra. These buildings, therefore, were declared diseased due to Geopathic stress.

The most important thing is that wherever the rules of Vāstuśāstra are not observed, Geopathic stress is greater. According to Dr Amreshbhai Mehta, 65 percent cases of cancer were of such people who had never been addicted to tobacco in any form. Only in 35% cases addiction of tobacco was the reason of cancer. In 65% cases tobacco was not the reason for cancer but the real reason was

Geopathic Stress.

One Jainācārya (Jain Monk) and two Sādhvījīs (Jain Nuns), whom I know, became victims of cancer. In that case also the reason was geopathic stress. Generally, the rules of food and travel for Jain Sadhu - Sadhvi are very strict. They are not allowed to consume certain food items and, then there is no question of consuming tobacco. Still they fell victim to the horrible disease of cancer. This is really surprising! But the concept of geopathic stress explains this. In such cases also if toilet and bathroom are in the North-East corner of the house, its geopathic stress becomes the reason for cancer. This is applicable to the person who lives in that house for a longer period or who is the owner of the house. The persons other than this have nothing to do with it and are not affected by it.

On stepping into the house with Geopathic stress the mind becomes full of sad and unknown emotions and feels restlessness. Just like bacteria, land also can be pathogenic. However, pathogenic bacteria are not diseased themselves, they cause disease to other people. While if land, house or Vāstu is pathogenic it is considered to be diseased and it's residents also fall victim to diseases.

Many countries have researched on results of Geopathic Stress, but nobody has noted its reason. It is needed to be discovered. If that reason is removed, geopathic stress would be removed automatically. However, some experts - scientists believe that weak magnetic radiation of the Earth and bizarre incidents or flows below the Earth are responsible for it. According to them following are the reasons for geopathic stress.

1. When deep below the Earth streams change their path all of a sudden or meet falls, geopathic stress is produced.

2. When electrically charged lines are naturally in the direction from North-East to South-West or South-East to North-West and a grid is created, and in the same way, the lines are going East-West and North-South and they crossed, there is a possibility that the residents of that area may be affected with cancer and such other diseases.

3. The place that is constantly humid or stinking without any particular reason might possess negative energy. In Vāstu also, it is said that building shouldn't be constructed on the place with humidity.

4. The places with ant holes and hives of bees might have geopathic stress.

On the basis of the rules of the Vāstuśāstra, the reasons for geopathic stress can be known. A site, which is considered to be inauspicious as per its characteristics, must possess geopathic stress. Some times rituals for purification of land are also suggested in the books of Vāstuśāstra. As mentioned in it, before construction of building on any type of land, it is necessary to make sure by digging up to certain depth that inauspicious things like bones or body of any living being are not buried there. These types of inauspicious things might be the reason for geopathic stress. These things produce negative energy-rays and the resident of that house or place cannot be happy. It is notable that our ancestors could see with their self-intuited knowledge. The reasons, which remained a puzzle for modern science until very recently.

Two scientists named Winner and Melser conducted a research on the results of geopathic stress for the very first time in Germany in 1920. They studied thousands of cases and proved that Geopathic stress and Cancer are directly associated. Dr Menfed Cherry discovered that a network of electric energy lines covering the whole earth does exist. The lines of this network pass from North-East to South-West and North-West to South-East at the distance of three meters. Double negative energy is produced at the place of crossing of these lines, which disturbs the balance of the body. He has also discovered that those who lied down on the positive pole became victims of cancer and those who lied down on negative pole became victims of swelling.

In 1950, Dr Ernst Hartmann of Germany discovered that one stream of energy lines flow North - South and East - West and it is stretched up to 60 to 600 feet. North - South lines are visible at about 6 feet 6 inches and East - West lines are visible at about 8 feet 2 inches. Research of Dr Hartmann says that perilous radiation is produced when Hartmann lines cross at Hartmann knot. So a person who sleeps or work at that place is affected most negatively. Geopathic stress affected area is 2 to 200 feet long and 600 to 30,000 feet deep. When Kari line is above and Hartmann line is below, the worst effect is created. In a wrongly constructed building, negative energy cloud gets struck and circles encircles the same place as a result of which the resident falls victim to accident or disease.

Dr Hans Nieper of Germany shows that his 92 % cancer patient and 75% M.S. patient were under Geopathic Stress.

A doctor named Wanpohi proved in " Central Committee for Cancer, Berlin" that a person who passes some time in a place with Geopathic stress and particularly sleeps there gets cancer. Dr Heger also discovered that in all 5348 cancer patient on whom he conducted research, Geopathic Stress was the main reason. There is also possibility that the person affected with Geopathic Stress might get many other diseases.

After that, a research was also conducted in France and many other countries. Geopathic Stress may be in any type of building or construction and it affects animals and birds also. Generally, Geopathic stress can be diagnosed with the help of Lob Antenna, Lacher Antenna or Dowsing.

The Dulwiche Health Society (U.K.) conducted a survey on 25,000 diseased persons and in it they found out that 95% of cancer patients lived in places having Geopathic Stress. 95% of the children who were hyper active. 80% of the women got aborted and 80% of the divorce cases were of the people living in places having Geopathic Stress.

In a construction where rules of Vāstuśāstra are not followed, Geopathic Stress is highest. Scientists have shown simple and perfect ways to find out Geopathic Stress without any instrument. If any of the following signs are found in your house, you must consult an expert of Vāstu.

1. On going near to a house a normal person's the blood pressure goes high and on going away from that house it comes to normal.
2. Though there is no garbage, its smell is constant.
3. Dog is not ready to live in the house or not ready to go to a particular place.

4. Cat lives in a particular place or visits it frequently.
5. One floor is cooler than others.
6. Accidents constantly take place in stairs or bathroom area.
7. After having a complete sleep at night, one doesn't feel fresh.
8. Allergic diseases occur.
9. One becomes more active or feels aggression without any particular reason.
10. Joint or back pain is there without any reason.
11. On going in some corner the head becomes heavy and feels alright on moving away from there.
12. There is a constant feeling of fear.
13. Without any clear reason, one has to bear loss in business.
14. All the business are at loss at the place of business.

More signs from the above list, more the Geopathic Stress.

Due to Geopathic Stress, black, red and yellow colours are more in quantity in Vāstu or Aura of the building. If proper remedies are applied, Geopathic Stress is removed and the above colours changes into White, Blue, Violet and Pink, which can be very clearly seen in the image of aura of Vāstu given here.

Image Vastu No.1 - This is an image of an in-house temple. Though blue colour is in plenty in this image, which is good, as this is a place where God resides, it must be pure means there must be white colour, but here it is blue colour, so it can't be considered good. Dr Amreshbhai Mehta obtained permission and investigated the temple and

found a broken idol and instructed that it be removed. And after doing so, the place was photographed once again immediately. That image is given here as Image No.2.

Image Vastu No.2 - In this Image, we can see that around idol in the temple, the aura is of white colour and in the image of God, where earlier there was green colour, now white and blue are there, which indicates improvement in environment and aura of house temple.

Image Vastu No. 3 - This is the image of an aura of an office. These are not particularly black or red colours. It can be called medium image. The person possessing this type of office doesn't face any problem, at the same time can't progress and he constantly feels tension and restlessness.

Image Vastu No. 4 - This image was taken after Vāstu defects of the above image had been found and removed. In this image you can clearly see that normal changes according to Vāstu have improved aura notably. White colour dominates this image. The mind of the person sitting in this office, now remains happy and income increases.

Image Vastu No. 5 - This image is of the inside area of a house and black colour is seen in this image mainly. It means that this room is not appropriate according to Vāstu. Rearrangement of the things and other remedies related to Vāstu have changed aura a great deal and it can be seen in the image follows (Image No. 6)

Image Vastu No. 6 - This image and preceding image belong to the same place. The black colour visible in the preceding image has almost disappeared and instead of it green, yellow and blue colours are clearly visible. Red colour is also seen in some places. In this way, we can

know whether the changes done by us are appropriate.

Image Vastu No. 7 - This image is of an in-house temple, in which blue and white colours are due to image of God, while black colour in the lower side shows Geopathic Stress of the room and house. I believe that if Geopathic Stress is removed than only some changes can be brought.

Image Vastu No. 8 shows a Drawing Room in a house, **Image Vastu No. 9** shows aquarium that is a show piece and **Image Vastu No. 10** is of a kitchen. In all three image, aura shows that the things in it are not according to Vāstuśāstra.

The aura of a formally installed (a complete having performed all the prescribed religious rites) idol of *Tīrthaṅkara* has been practically observed to be 90 metres wide. On December 1, 2006 Dr Amaresh Mehta measured the aura of the idol of *Ava Śrī Ādināthajī*, the 1st *Tīrthaṅkara* of Jainism, chief deity of the Jain temple at Sonawala building, Tardeo, Mumbai - 400 007 (India). Though it not very ancient, its aura was found to be 45 metres wide. In another practical exercise the width of the aura of *Śrī Uvasaggaharam Pārśvanātha* was observed to be 99 metres wide.

It is observed that the aura of an idol formally placed (with performance all prescribed rituals and ceremonies) in a temple has an aura 90 metres wide. As per Jain tradition the greatest *Avagraha* (maximum distance from which one can offer obeissance to the Lord) of an idol is 60 hands or 90 feet. The aura of the Lords idol is almost white.

Here, only some examples have been cited, otherwise this is a vast subject and it is not possible to explore it

completely. This is the reason why this field is growing day by day and more and more researches are being conducted.



If physics leads us today to a world view which essentially mystical, it returns, in a way, to its beginning, 2500 years ago..... Western science is finally overcoming this view and coming back to those of the early Greek and Eastern philosophies. This time, however, it is not only based on intuition, but also on experiments of great precision and sophistication, and on a rigorous and consistent mathematical formalism.

Fritjof Capra



Vastu No.1



Vastu No.2



Vastu No.3



Vastu No.4



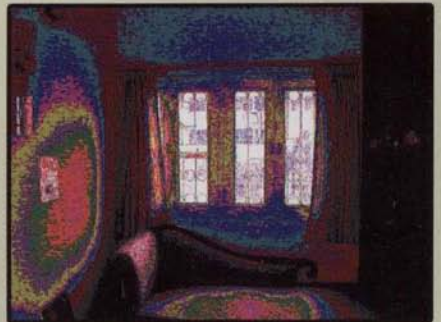
Vastu No.5



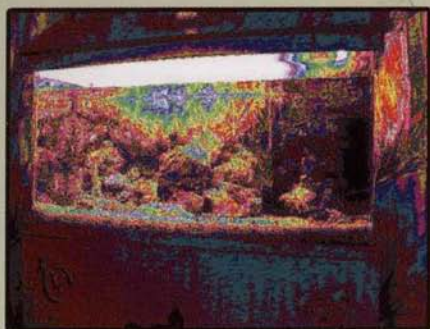
Vastu No.6



Vastu No.7



Vastu No.8



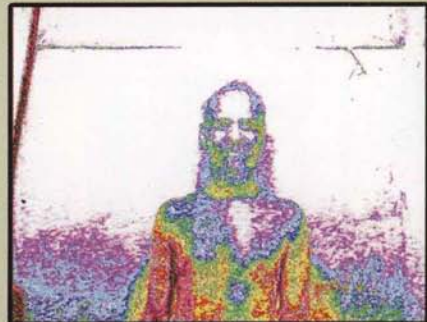
Vastu No.9



Vastu No.10



N - 1



N - 2



N - 3



N - 4



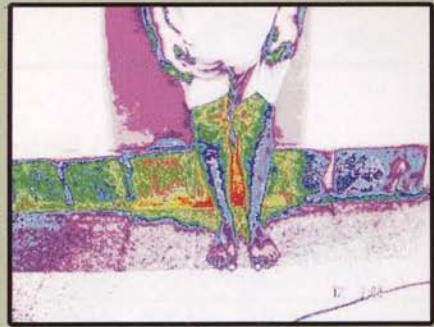
N - 5



N - 6



N - 7



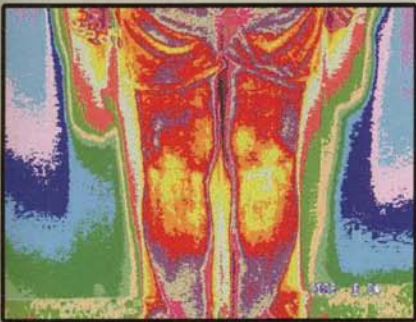
N - 8



No. - 1



No. - 2



No. - 3



No. - 4



No. - 5



No. - 6



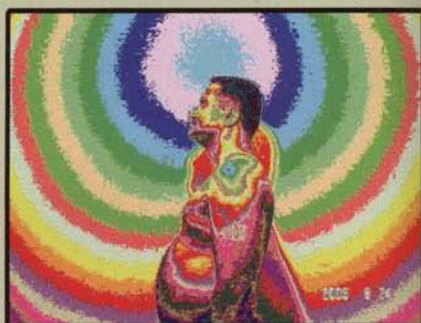
No. - 7



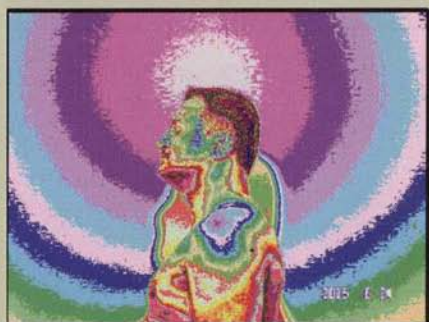
No. - 8



No. - 9



No. - 10



No. - 11



No. - 12



No. - 13



No. - 14

Human Aura Diagnosis and Aura Therapy

On the basis of the image of an aura diagnosis of the disease can be done through two systems.

1. The diseases that have entered into aura or Etheric body and not Physical body. These diseases can be cured through improvement in aura. It does not need any treatment of doctor.

2. Other diseases that have also entered into Physical body. As the disease has entered into both aura, i.e. Etheric body and Physical body, it must be cured in two ways. First of all aura is purified and sealed, so that the disease that has entered into physical body can't advance. Thereafter, the disease is removed through medical treatment. Medical treatment doesn't bring speedy and complete result till aura is not purified and sealed.

One major limitation with aura therapy is that patients who opt for this treatment are those who have tried all other remedies and failed. This reduces the success rate significantly. However, aura therapy is a very promising alternative therapy.

Aura of Pujya Muni Shri Nandighoshvijayji Maharaja:

On 25-11-2005 at 1-45 pm, Dr Amreshbhai Mehta took image of Shri Nandighoshvijayji Maharaja through Advanced Digital Aura Scanning camera. According to him, generally on 16 M.B. chip around 200 images of aura of 15 persons can be taken. But it was amazing that the 16 M.B. chip was full with only nine images of Pujya Maharaja Saheb's aura. This had never happened before. The reason according to

Dr Mehta is a mystery which remains to be solved.

Image No. N - 1 This image covers the face only. Here, on the face only white and blue colours are seen. The aura around the face is only white, no other colour is seen. On the basis of that it can be said that his aura is absolutely pure and his spiritual level is very high. His white aura indicates Jain Philosophy's Śukla Lēśyā . Remember, white colour of his aura is natural. No aura cleansing has been done.

Image No. N - 2 and **Image No. N - 3** These images cover the organs up to belly. On the both sides and also in the hands upto elbow red, green and yellow colours are seen. On the basis of this it can be said that he must have some minor problem in hands. Other than this, heart, lungs, stomach are completely healthy. No problems are seen there.

Image No. N - 4 This image covers parts starting from head to waist. In this image some trouble is seen in his neck behind the head. That part of his body seems to be painful due to some reason. It seems that lower portion of his left side and left portion of his back and left hand are affected with some disease. On being asked, he said that as he is habituated to sleep on left side, the weight of the body falls on the left hand, so it causes some pain. Moreover, his back gets stiffed every morning, and after some movement for ten minutes some relief can be felt.

Image No. N - 5 In this image only the back is covered, so that the trouble in the back is clearly seen. The spot, where red colour seen on the left side of his back, was operated five years ago due to Infected sebaceous cyst.

Red colour which is seen on the waist indicates troubles in the waist.

Image No. N - 6 In this Image blackishness is seen in the foot, it indicates much stress due to some reasons. Whatever seems defective can be cured through treatment.

Image No. N-7 This image was taken on 12th April, 2007. The aura seen in this image is whiter and more powerful as compared to the one seen in the image dated 25th November, 2005. It must be noted that the aura-cleansing process in this case had been carried out only after July 2006 and with month-long breaks on 2 to 3 occasions. Despite of all this, the aura shows a remarkable improvement.

Image No. N- 8 This image was also captured on 12th April, 2007. The extreme blackishness in the legs visible in the image No. 6, has completely vanished. Even the surrounding aura is seen to be spotless, white and crystal-clear. Most importantly, this therapy was not supported by any intake of medicines. The patient was instructed to keep with himself/herself a small box containing prescribed herbs, minerals and oil to support the aura cleansing process. Though the initial cost of this mixture is high, in the longer run it is likely to prove cost-effective as compared to allopathy.

Diagnosis through Image of Aura:-

The names of the persons, whose images are given here, are not declared for the sake of confidentiality. Readers are requested not to probe further.

Image No. 1 - This image was taken before meditation. In this image black and red colours are seen everywhere

around the person. Only violet can be said to be good, otherwise white and blue colours can't be visible anywhere. On the basis of the colours visible in the aura it can be said that this person doesn't possess good thoughts or intentions.

Image No. 2 - This image belongs to the same person and it is taken after a few minutes of meditation. In this image black colour has almost disappeared and red colour has decreased to great extent, and green and yellow colours are seen in its place. Blue and white are also visible in some parts. This improvement is due to meditation. Half an hour passed, yet another image was taken. In this image, the improvement were vanished. Now an important question is how long the effect of meditation lasts on the person's mind? This should be a subject for research. If meditation and recitation of mantra are done regularly, it can change aura permanently.

A person, who does recitation of mantra or is benevolent to others or is highly spiritual, has a lot of white colour in his aura. Such person doesn't have black or red colour in aura except when he is suffering from physical diseases.

Image No. 3 - This is an image of both the knees of a person. Red and Yellow colours on both knees and surrounding areas indicate he is suffering from arthritis. Dr Amreshbhai Mehta treated the person with external medicine having special rays and once again took the image. See image No. 4

Image No. 4 - In this image we can clearly see that red colour has almost vanished from knees and in place of it beautiful sky blue colour is visible. Along with it, aura surrounding legs and entire body is filled with white colour.

As a result of that arthritis of the person is completely cured. This is a very good example showing how purification of aura can remove disease or can give relief.

Image No. 5 - Aura of this person is very bad. On the basis of image of aura it is very clear that he has a lot many troubles, because white or blue colours are visible nowhere. Red, green and yellow and up to some extent black colours are visible. On the basis of image it can be guessed that this person might have troubles of heart, throat or headache.

Image No. 6 - Dr Amreshbhai Mehta gave treatment to the above person for a few minutes and then this image was taken. Only after treatment of five minutes, notable difference can be seen in the aura of that person. In place of red, green, yellow in the part of head, pleasurable blue, light blue and pink colours are seen. It seems that the circle with red, green and yellow colour is moving very far from body.

According to Dr Amreshbhai Mehta, when red circle comes to the place of Sahasrāra Chakra on Brahma Randhra, the person moves closer to death. And at that time no one can save him from death. Even five minutes of treatment can bring good result; there is no doubt that regular treatment for longer period would make one free from disease.

Image No. 7 - This image is also of the same person. But this image was taken after he was given treatment by Dr Amreshbhai Mehta. In this image, we can clearly see that red and black colours are seen nowhere on the body and in the aura. Blue and white colours are seen in the upper part of the body and some where yellow and green are also

visible. While the surrounding aura is purely white, not even a stain of any other colour is found. It can be said that the patient has become free from disease. Now the only question is how long this purity of aura can last or what can be done to sustain this purity of aura?

Image No. 8 - Red and black colours are visible respectively on the upper part of the body and head of the person in this image. So it can be guessed that the person is suffering from some serious disease of throat, chest or heart. It can also not be denied that he might have some disease of brain. Blue or white colours are visible nowhere in the aura and surrounding the body. It means that the person is suffering for a long time from the disease. Red circle in the aura has reached shoulder. When this circle gets smaller and reaches head the person may die.

Image No. 9 - There is some improvement in the condition around shoulder in this image. And this improvement is indicated by blue, pink and white colours near head in the aura surrounded the body. The red circle in the earlier image that was above chest has now come down to the belly. Bigger the circle and more far from the body, the better is the health. However, draining of energy from neck in the front portion and head in the back portion can be seen very clearly. This shows either disease or possibility of disease at neck.

Image No. 10 - There is not much difference in this image and the earlier one. Still, it can be seen that in this image draining of energy is lower.

Image No. 11 - This image indicates a healthy body. Notable improvement is seen in the health after treatment.

Only neck portion is not much improved, other than this White, Pink and Blue colours in the circled aura outside the body indicate healthiness of body. Image No. 9,10 and 11 belong to the same person.

In short, diagnosis of aura is possible, but if a proper doctor is found then one can regain health.

Image No. 12 - This image is very important. In this image, it can be seen very clearly that on a wall of a house hangs image of husband-wife or father-mother. The male in the image had died fifteen years ago when the image of aura was taken. Just having a glance at the image, aura expert and I said that this person suffered from sinus. Son of that person was very much surprised. He confirmed that Amreshbhai was right and added that his father was operated thrice for sinus, but in vain. He couldn't get rid of sinus till his death.

From this fact, it is clear that the disease of the dead person can also be diagnosed. So there is no doubt that in absence of the person, his disease can be diagnosed through his recent image. It won't be surprising, if Forensic Science uses this for crime investigation and the court upholds such evidence in future.

A Bengali doctor Shri Binitosh Bhattacharya developed Tele Therapy. In this technique, in the absence of the person, he treated the person's hair through homeopathy or mantra or yantra and though the person had been hundreds of mile away, he got the results. He has also written a book on his experiences regarding this. Not only this, we also conducted many experiments before 15-16 years ago and we also got success.

When ever a photograph is taken, the physical body is reflected, but at the same time aura of the person is also captured in the image, though invisibly. When aura of the photo is taken with Advanced Digital Aura Scanning Camera, aura becomes very clear in this image. It shows that aura is also made of atoms. Though it can't be seen with our physical eyes, its existence can't be denied any more. Probably, this aura can be Vital Body as per Jain Canonical belief.

Though the description of Vital Body (*Tejas Śarīra*) is there in Jain Canonical books, it is nowhere mentioned as aura or the word aura can't be found in Jain Canonical books. However, word Bhāmaṇḍaḷa is found but it is used only to describe bright circle that is found behind heads of Jain Tīrthaṅkaras.

Image No. 13 - This image is of a cancer patient. This person was in the fourth stage of cancer. In this image, we can see clearly that only back colour is seen in the whole body and the aura surrounding the body. This person died after a few days of taking this image. A person suffers from a horrible disease like cancer only due to the inauspicious Karma of earlier birth. And inauspicious Karma means Kṛṣṇa Lēśyā and as we had seen earlier in Kṛṣṇa Lēśyā there is nothing but black colour, which can be seen in the image. In an incurable disease like cancer, only Samādhībhāva - Samatā (Equanimity) can help. However, nobody in the world can, could or will be able to stop death. It is universal truth and we all have to accept it.

Image No.14 - This image is of the head of 3.5 to 4 year old girl. And this is a recent image. In the aura of this girl,

black colour dominates. It indicates that the girl suffers from a serious brain disease. In fact, there is tumor at the joint of small brain and spinal cord. The girl has lost eye sight due to this tumor. As treatment through aura is not very successful in such cases, Dr Amreshbhai Mehta advised to consult the Neuro-surgeon immediately. In such cases, treatment through aura helps only to restrain the disease and the Samādhi continues.

Generally, aura of a healthy male is about 2.4 metres and that of a healthy female is about 2.2 metres. The person who is on the verge of death possesses aura of about 1 metre. If disease is general then it is about 1.5 to 1.9 metres and cancer patients in particular, have an aura less than 1.5 metres. Aura of a dead body is about 0.7 metres wide.



When all in the world understand beauty to be beautiful, then ugliness exists; when all understand goodness to be good, then evil exists.

But Aristotle himself believed that questions concerning the human soul and the contemplation or God's perfection were much more valuable than investigations of the material world.

Fritjof Capra

Appendix

CASE STUDY NO. 1



Mr. Kantibhai Shah
Age : 70 Years
Weight : 60 Kg.

- I. **HISTORY** : Mr. Kantibhai Shah had five Heart Attacks. Two in 1982 and three in 1985. No surgery was done as medicines solved the problem every time. In 1995, he again got chest pain. He was afraid of another Heart Attack. This time he opted for diagnosis and treatment by Alternative Medicine.
- II. **DIAGNOSIS BY KIRLIAN PHOTOGRAPHY OF LEFT HAND PALM TAKEN ON 01.04.96, BEFORE TREATMENT** : It shows energy blocks below 2nd and 3rd fingers indicating Heart Problems and Digestion Problems.
- III. **TREATMENT BY GEMS THERAPY** : 2 Ruby Gems were placed on his chest on the energy blocks area by adhesive tape. One was placed on left hand second finger. Within 45 days he got the results.
- IV. **KIRLIAN PHOTOGRAPH OF THE SAME HAND TAKEN ON 09.10.1996 AFTER TREATMENT** : It shows absence of energy blocks.
- V. **MEDICAL REPORTS BEFORE GEMS THERAPY** :
- Conwest Jain Clinic Group of Hospitals
Girgaon, Bombay - 400 004.
- i) **DOPPLER STUDY (dated 20.4.96) :-**
- Conclusion : 1. Mild Mitral Regurgitation due to Papillary muscle isfunction.
 2. No evidence of ventricular aneurysm or Intracardiac clots.
- ii) **2-D ECHO REPORT (dated 20.4.96) :-**
- Conclusion : 1. Enlarged left ventricular cavity with dilated Aorta.
 2. Lower 1/3rd of septal wall hypokinesia.
 3. Wall motion score index 1.37.
 4. Mild Mitral Regurgitation.
 5. Normal left ventricular function with normal LVED pressure.
 6. No evidence of ventricular aneurysm or Intracardiac clots.
- VI. **MEDICAL REPORTS AFTER GEMS THERAPY** :
- Dr. Kishore D. Shah, M.D.
Consultant Cardiologist
- i) **ECG Report (dated 08.08.96) :**

Conclusion : 1. Healed Inferior Wall Infarct.
2. Lateral Wall Ischemia.
3. Stable pattern.

ii) Report on Examination of Blood (dated 9.5.97) :

Dr. S.N. Shah M.D. (Bom.)
Sukh Sahar, Bombay - 400 007

1. Fasting Blood Sugar : 80 mg. per 100 cc (Normal range 70 to 110 mg.per 100 cc)
2. Serum Cholesterol : 235 mg. per 100 cc (Normal range 150 to 250 mg. per 100 cc)

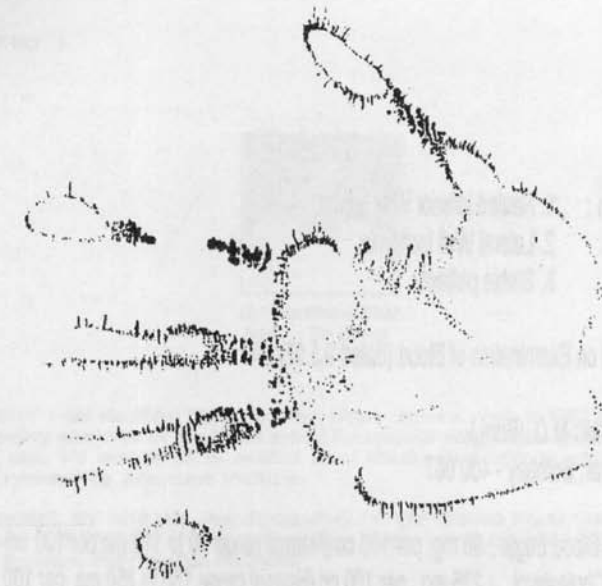
iii) ECG Report (dated 22.5.97) :

Dr. Kishore D. Shah (M.D.)
Consultant Cardiology

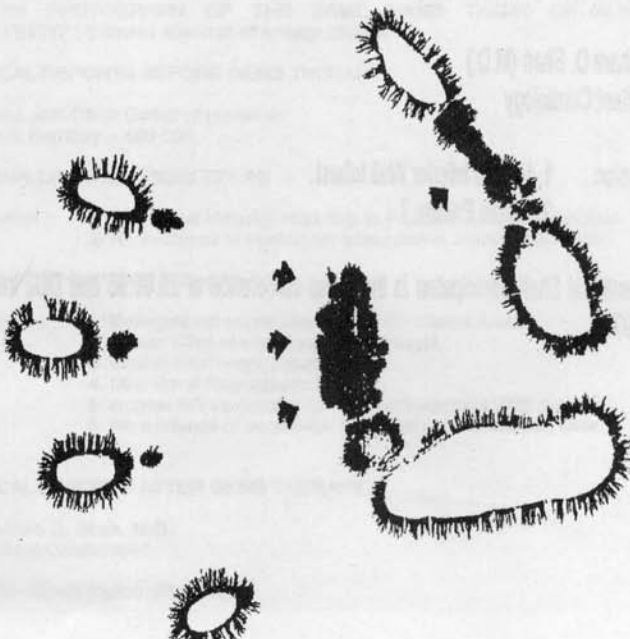
Conclusion : 1. Healed Inferior Wall Infarct.
2. Stable Pattern.7

NOTE : Mr. Kantibhai Shah participated in the press conference of 28.08.96 and DD2 interview on 26.02.97.

PALM AURA PHOTOGRAPHS OF
MR. KANTIBHAI SHAH



AFTER TREATMENT
09.10.96



BEFORE TREATMENT
01.04.96

BEFORE GEM THERAPY TREATMENT

Nitin 1000 10-93

CONWEST JAIN CLINIC GROUP OF HOSPITALS

8/10, S. V. Sovani Path, Conwest Jain Chhale Chowk, Gligoon, Bombay-400 004. Tel. : 359308-09

RAMESH H. MEHTA-ECHOCARDIOGRAPHY DEPARTMENT

Name : Mr. Kantilal Shah Age 71 Yrs Sex : M/F
 Ref. By : Dr. K. D. Shah Cot No. _____
 Date : 20.4.96 Ht : _____ cm. Wt : _____ Kg. HR : _____ /min 2 D Echo No. 47
 Clinical Diagnosis : _____

DOPPLER STUDY

B.P. _____ mm/Hg

	Peak Velocity (P. V.) M/sec.	VALVES		Pr. Half time	Area cm ²
		Pr. Gradient mmHg.			
Mitral	0.81	2.6			
M.R.	1.92	14.7			
Tricuspid					
Pulmonary					
Aortic	1.01	4.1			
Shunt					
Aorta	M/sec.	P. V. Acc Time	msec.	Ejection time	M. Sec.
Systemic Flow	Lit/min	Pul. Flow			Lit/min.
PBF : SBF Op Os		Transatrial gradient			mmHg.
MPA Peak Systolic pr	mmHg.	Transvent. gradient			mmHg.
R. V. Peak Systolic pr	mmHg.	J V. P.			mmHg.

COLOUR DOPPLER

Stenosis

Regurgitation

Shunt

L → R

R → L

L. V. Function

H. R. 65 /min.

S V. 73.0

ml./min.

C. O. 4.75 Lit /Min.

C. I.

L/Min/m²**Regional Vascular Study**

Carotid

Subclarian

Renal

Sup. Mesenteric

S. V. mL/min.

Abd.—Aorta

Q-Lit/min.

CONCLUSION

1. Mild Mitral Regurgitation due to Papillary muscle dysfunction.
2. No evidence of ventricular aneurysm or Intracardiac clots.

BEFORE GEM THERAPY TREATMENT

Sonal 1000 12-94

CONWEST JAIN CLINIC GROUP OF HOSPITALS
 810, S. V. Sawai Path, Conwest Jain Club Chowk, Girgaon, Bombay-400 004. Tel : 381 09 09
RAMESH H. MEHTA-ECHOCARDIOGRAPHY DEPARTMENT

Name : Mr. Kantilal Shah Age 71 Yrs Sex M/F
 Ref. By : Dr. K. D. Shah Cot No. _____
 Date : 20.4.96 Ht. : _____ cm Wt. : _____ Kg. HR : _____ /min 2 D Echo No. 47
 Clinical Diagnosis : I.H.D.

2 D - ECHO REPORT**Chambers**

LV Enlarged LA Normal RV Normal RA Normal

Valves

MV AML Normal AV Normal PV Normal TV Normal
 PML Normal AV Opening 16.9 mm.
 Area cm² AVR
 MAC
 MVR

Vessels

AO Dilated PA Normal LMCA
 AO-PA relation Normal

Septal - Aortic / Pulmonary continuity Present.

Mitral - Aortic / Pulmonary continuity Present.

Walls

a Segments		b. Posterobasal		Wall Motion Score	
1. anterobasal		6. Septal Hypokinetic			
2. anterolateral		7. Posterolateral			
3. apical		LVIDD 51.2 mm	EDV 124.9	ml.	
4. Inferior		LVIDS 35.3 mm	ESV 51.9	ml.	
b. Interatrial Septum Intact.		E. F. 0.58	SV- 73.0	ml/min.	
c. Interventricular Septum Intact.			CO 4.75	Lit./min.	
		FS 0.31	AO 34.6	mm	
		EPSS 5.4 mm	LA 28.9	mm	
		IVS 7.6 mm	RV 11.5	mm	
		LVPW 10.5 mm	AML EF Slope		
		IVS : LVPW		mm/sec.	

Pericardium

Effusion Nil.
 Calcification Nil.

M-Mode Mitral Normal

PV'a Waves 3 mm.

Aortic Normal

Phono - Apexcardiogram

Click

Tricuspid Normal

CONCLUSION

A Waves

1. Enlarged left ventricular cavity with dilated Aorta.
2. Lower 1/3rd of septal wall hypokinesia.
3. Wall motion score index 1.37
4. Mild Mitral Regurgitation.
5. Normal left ventricular function with normal LVED pressure.
6. No evidence of ventricular aneurysm or Intracardiac clots.

AFTER GEM THERAPY TREATMENT

DR. KISHOR D. SHAH

M. D.

CONSULTANT CARDIOLOGIST

Date :

3/8/96

Name Mr. Kantibhai B. Shah Age 71 yrs Sex M Bu'lt Av.BP 140/90 mmHg. Weight 57 kg Kg. Electrolytes - Drugs -Clinical Impression Coronary Disease - Diabetes.

ECG REPORT

Axis

Plane	P wave	QRS	T wave
Frontal	+60°	+15°	-20°

Rates	Atrial 72 /min.	Rhythm	Regular
	Vent. 72 /min.	Mechanism	Sinus
		Voltage	Normal
P wave	Normal	PR Interval	0.16 Sec.
Q wave	Q in II, III, av ^r	QRS complex	0.08 Sec.
ST Segment	Depressed II, III, avF, V ₅ & V ₆	T waves	Inverted II, III,
QT Interval	0.36 Sec.	QTc, avF. Low V ₅ & V ₆	5 6
Arrhythmia	--		
Conclusion			

Healed Inferior Wall Infarct.

Lateral Wall Ischemia.

Stable Pattern.

[Signature]

AFTER GEM THERAPY TREATMENT

Dr. S. N. SHAH
M.D. (BOM.)

SUKH SAGAR
N. S. PATKAR MARG
BOMBAY - 400 007
PHONE : 361 01 68

DATE 19th May 97

Name :- Mr. K. B. Shah

Reference :- Dr. S. K. Parmani G.F.A.M.

REPORT ON EXAMINATION OF BLOOD

- : As Required : -

Fasting Blood Sugar 80 mg. per 100 c.c.

(Normal range 70 to 110 mg. per 100 c.c.)

(GOD POD Method)

Serum Cholesterol 235 mg. per 100 c.c.

(Total serum cholesterol)

(Normal range 150 to 250 mg. per 100 c.c.)



M.D.

AFTER GEM THERAPY TREATMENT

DR. KISHOR D. SHAH

M. D.

CONSULTANT CARDIOLOGIST

Date :

22/5/97

Name Mr. Kantibhai B. Shah Age 73 yr Sex M Built Av.BP 134/90 mmHg. Weight 56 kg. Kg. Electrolytes - Drugs -Clinical Impression Coronary Disease - Diabetes.

ECG REPORT

Axis

Plane	P wave	QRS	T wave
Frontal	$+60^{\circ}$	$+15^{\circ}$	-20°

Rates	Atrial	78	/min.	Rhythm	Regular
	Vent.	78	/min.	Mechanism	Sinus
				Voltage	Normal
P wave	Normal			PR Interval	0.16 Sec.
Q wave	Q in II, III, avF.			QRS complex	0.08 Sec.
ST Segment	Isoelectric			T waves	Inverted II, III avF.
QT Interval	0.36	Sec.		QTc.	Sec.
Arrhythmia	--				--
Conclusion	Healed Inferior Wall Infarct.				
	Stable Pattern.				

Kishor D. Shah

મારૂં નામ ડાક્ટરભાઈ. શાહ. છે. મને કુલ નાના, મોટા પાંચ વખત દુર્દેશરોએ આવેલા છે. પહેલાં જે વખતના ઓરેણ ૧૯૮૨નાં જૂન, જુલાઈમાં આવેલા જે મારે ૨૨ દિવસ હોસ્પિટલમાં રહેવું પડ્યું. ત્યાર બાદ ૧૯૮૫ ફેબ્રુઆરીમાં મને ત્રણ ઓરેણ આવેલા. આ પછી મને ખાસ તકલીફ નહોતી.

ઓછામાં ઓછાથી જે વ્યક્તિ વર્ષ પહેલાં આમાચારપત્રમાં ડાક્ટરીક આચાર્યમાં 'જેમથેરપી' જાનત પાંચ્યુ. તે પ્રમાણે આ થેરપી દુર્દેશજલમાં ઘણો ફાયદો થાય છે તે પણ જાણ્યું.

એજે આરનામાં મને એક દિવસ શાતના છાતીમાં આધારણ દુખાવો થયો, મેં આખો દિવસ આરામ કર્યો, અને વિદ્યાર્થી કથું, કે મારે ડોક્ટર પાસે જવું, કે 'જેમથેરપી' નો દિલાજ કરવો. જે ડોક્ટર પાસે જાઉં તો મને હોસ્પિટલ કેપાડશે, એલોપેથી કથા, ઈન્જેક્શન, કાર્ડિયોગ્રામ, ડાહ ટેસ્ટ, યુરીન ટેસ્ટ, વગેરે કરવા પડશે, અને પર્યાના ખાસમાં પડીશ એ નજામાં. બીજું હું કુદરતી દિલાજમાં વધુ માનું છું. એટલે મેં જેમથેરપીનો દિલાજ કરવા જ વિચાર્યું.

જેમથેરપી એક્સપર્ટ ડૉ. જે. એમ. શાહનો સંપર્ક કર્યો. એમણે મને તપાસણો અને કહ્યું કે તમને જે કંઈ તકલીફ છે એવું કારણ. મારૂં દુર્દેશ માત્ર ત્રીસ ટકા જ કામ કરે છે. હું તમને દુર્દેશ પાસે રૂબી ઓરેણ કે માણેક જોશું છું, તે આપને એક મહીના પછી તપાસું છું.

એક મહીના બાદ તપાસતા મારૂં દુર્દેશ પસાસ ટકા કામ કરતું હતું, અને ત્રણ મહીના રૂબી પહેલાં બાદ તપાસતા તેવું ટકા કામ કરતું થયું હતું અને ઓરેણ આરૂં લાગે છે કે કયાંકે રાંડા થાય છે કે મારૂં દુર્દેશ કયારેય નબળું હતું કે નહો, મને ખુબ સ્ફૂર્તિ પણ લાગે છે. અને વગર દવાઓ અને ટ્રેક આમત્રમાં, સ્વચ્છતાથી, મને શાનો ફાયદો થયો આ મારો અનુભવ છે.

ભા.

ડાક્ટરભાઈ શાહ

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It was a great pleasure meeting you in Mumbai recently and thank you for sending me your recent book on 'Abha Mandal' - AURA. I am happy to know it is being published in another edition now. I do believe that in general, an increased interaction between the science and spirituality has the potential to bring very fruitful results for mankind. Towards such a purpose a careful and scientific study of ancient Indian texts can be of great value. I wish you all the best in your efforts.

With best regards and good wishes.

Dr Pankaj Joshi (Professor, Department of Astronomy and Astrophysics, TIFR, Mumbai 400 005)

But 42 - year - Nandighoshvijayji has charted almost a new course for nearly a decade - and - a - half now, exploring pure science and examining its compatibility with what has been observed, and remained buried to the common eye, in the Jain scriptures. The scriptures, he said, were 2500 years old, and were preserved in oral traditions for a thousand years before being put on palm leaves. He does not find anything odd in what he is doing. He is not a dogmatic person, out to prove something with a fanatic finality; he has triggered a rational debate.

Tushar Bhatt (Senior Editor, The Times of India, 2nd August 1997, Saturday Ahmedabad Edition.)

The gap between spirituality and science is wide, particularly if we talk of Aura and connect it to Karma, Chakras, Lesyas, Vastu and want to have practical applications in physical or psychological therapies based on colour, magnetism and the exotic. To bridge the gap, we can start either from science point of view or by taking scriptures as the base. Both approaches have their merits. Acharya Shri Vijay Nandighoshsuriji Maharaj has studied the scriptures related to Aura, introduced experimental approach and also made some efforts to explain them in a scientific way. From his exposition, one can readily find what is written in scriptures without going through them and analyzing them individually.

Dr Narendra Bhandari (Emeritus Professor and Senior Scientist, PRL, Ahmedabad - 380 009)



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