

COMPARATIVE STUDY OF CHHAYA FROM AYURVEDA, JAIN DARSHANA AND CONTEMPORARY SCIENCES

Anamika Sharma*

Assistant Professor in Samhita & Siddhant.

Article Received on
04 August 2021,

Revised on 24 August 2021,
Accepted on 14 Sept. 2021

DOI: 10.20959/wjpr202112-21793

*Corresponding Author

Anamika Sharma

Assistant Professor in
Samhita & Siddhant.

ABSTRACT

Ayurveda provides a treasure chest of elegant and insightful tools that can be used to assess the degree of discord, determine its roots and ultimately begin reclaiming the health. The main classical *Ayurvedic* texts begin with accounts of the transmission of medical knowledge from Gods to sages, and then to human physician. Each section of *Charaka Samhita* is focusing on the betterment of *Ayu*. In this context, *Indriya Sthana* was designed to tell the *Ayu* of diseased person with the help of *Arishta*. *Acharya Charaka* stated many different ways for the

prognosis of disease in the section of *Charaka Samhita* named as *Indriya Sthana*. Along with *Vikruta Lakshana*, *Prakruta Lakshana* is also described in the *Sthana*. Prognosis on the basis of *Chhaya* (shadow), *Prabha* (lustre), *Varna* (coloration of body) is also stated. Different *Arishta* which are stated on the basis of *Chhaya* still exist and their knowledge will add extra marks in the clinical practice of the physician. Hence the concept of *Chhaya* plays a key role in the prognosis of diseases. The concept of *Chhaya* mentioned in *Pannarupeeya Adhyaya* has a remarkable similarity to the concept of *Leshya* mentioned in *Jain Darshana*. The concept of *Chhaya* has a lot of importance in *Ayurveda* but it seems that enough work has not been done earlier on this concept. Here in this study, the topic of *Chhaya* from *Ayurveda*, *Leshya* from *Jain Darshana* and *Aura* from modern science will be considered to enhance the knowledge of these concepts and their role in the disease process and their utility for the maintenance of health.

KEYWORDS:- *Arishta*, *Chhaya*, *Prabha*, *Varna*, *Leshya*, *Aura*.

INTRODUCTION

The subjective parameters of disease diagnosis and assessment are best told in our ancient text and seen eternal in anytime. Though they didn't have much objective aids at that time but

they had very accurate sense to observe, to access and to give proper prognosis. Amongst them *Arishta Vigyana* (Fatal science) is very unique and sometimes beyond normal perception. For understanding *Arishta* and perceiving *Arishta* in a patient the physician should have complete theoretical knowledge, sharp senses, quicker thinking and vast experience.

Arishta Lakshana are those signs and symptoms which herald the oncoming death just as flowers indicate the next oncoming fruit, the smoke indicate fire and cloud indicate rain. There is no death without *Arishta* and there will be no life after their appearance.^[1] Hence physician should acquire a thorough knowledge of *Arishta*. According to *Ashtanga Hridaya*, the *Chikitsa* depends on *Ayu* (life) hence if *Ayu* is remaining, there will be good *Phala* (result). If person is not having *Ayu* the *Arishta* will be *Vyakta* (definite) and if such a person is treated, there will be *Nashta* (failure) to *Vaidya* for *Dhana* (prosperity), *Yasha* (fame) and people doubts the *Shastra gyana* (knowledge of science) of *Vaidya*.

Abnormal changes happening in the body, temperament and constitution are in brief called as *Arishta*.^[2] Dangerous and ominous symptoms suggesting definite death of a patient are *Arishta*.^[3]

Concept of *chhaya*:- According to *Chakrapani*, the word *Chhaya* denotes *Praticchhaya* as well as such description related to both. *Samsthana* (shape) and *Pramana* (size) relate to *Praticchhaya* while *Varna* (color) and *Prabha* (brilliance) relate to *Chhaya*. In fact, *Praticchhaya* is the *Chhaya* similar in shape and size while *Chhaya* is the substratum of color and brilliance and is of five types (according to *Bhuta*). The shadow pertaining to *Vayu* is of inferior category whereas the remaining four are indicative of happiness. Out of five types of *Chhaya*, the *Vayavi Chhaya* is quite despicable. If it is congenital, it creates trouble and if suddenly arisen leads to death.^[4]

Concept of *prabha*:- When *Pitta* is decreased, fire (digestive) becomes mild, cold and loss of lustre of body appears.^[5] Life span, complexion, strength, health, enthusiasm, corpulence, lustre, immunity, energy, heat processes and vital breath- all these depend on body fire. One dies if this fire is extinguished, lives long free from disorders if it is functioning properly, gets ill if it is deranged, hence *Agni* (digestive fire) is the root cause of all.^[6] *Prabha* are seven such as red, yellow, yellowish-white, whitish-black, blue-black and green; those which are

unctuous (beautiful), radiant and transparent are auspicious, those of opposite qualities are inauspicious.^[7]

Acharya Dalhana furnishes details of term *Prabha* as follows:-^[8]

Prabha (lustre) is that which illumines *Varna* (color) and is recognizable even from a distance. *Prabha* (lustre) are seven viz.

1. *Rakta* (red)
2. *Pitta* (yellow)
3. *Sita* (white)
4. *Shayava* (blue)
5. *Harita* (green)
6. *Pandura* (yellowish white)
7. *Asita* (black)

Varna– Color of the body:- In *Ayurveda*, terms like *Kanti*, *Prabha*, *Chhaya*, *Varna* etc are used regarding the subject. *Varna* word is used in a broader aspect which includes most of the parameters which are necessary for healthy skin. *Acharya Kashyapa* describes that the equilibrium of all the *Dhatu* is the root cause for strength, complexion, vigour, intellect and happiness. The disrupt state of the same result in ailments.^[9] Therefore *Varna* is also considered as one of the criteria for examining the *Dhatu Samya*.^[10]

In addition, *Acharya Charaka* in *Indriyasthan* describes about the prognostic symptoms, in which *Varna*, can be directly observed, has given more magnitude in postulating the lifespan of an individual.^[11] According to *Charaka*, the word *Varna* is not intended to convey the color and complexion, but for all these distinctive attributes which can be recognized by the eyes.^[12]

White, blue, black whitish, whitish blue, blackish blue –these are the normal *Varna* of the body, so also their other variations such as reddish white, etc blue, black, coppery, deep yellow and white etc are abnormal.^[13] *Varna* (primary color), *Chhaya* (different shades of color) and *Prabha*(lustre) together form complexion.

The *Chhaya* (shadow) circumscribes the complexion of the body whereas the *Prabha* (lustre) illuminates the complexion. The shadow can be observed from nearby where as the lustre illuminates from a distance. There is nothing devoid of shadow or lustre. Certain distinctive

features of shadow and lustre when mature indicate emergency of auspicious or inauspicious results in respect of human beings.^[14]

The difference between these two is that *Chhaya* (shade) invades (covers) the color, perceptible at close range and arises from each of the *Panchbhutas* (elements), whereas *Prabha* (radiance, brilliance) exposes the color perceptible even from a distance and arises out of *Tejas Bhuta* only.^[15]

The Aura overshadows the body- color; whereas the lustre enhances the body color. The Aura is only sensed from close quarters while the body – lustre shines from afar. There is no man without the Aura and the lustre. The distinctive traits connected with these two, Aura and lustre, however, reveal themselves only at the destined time, presaging good or evil.

Difference among complexion, lustre and shade is limited not only to characters but also to number, such as complexion is of four types- fair, black, bluish, fair bluish. Lustre is of seven types- red, yellow, white, blackish, green, pale and black. Shade is of five types- unctuous, clean, rough, dirty and contracted.^[16]

Vyadhilakshana rishta (Fatal Signs and Symptoms of diseases) Related to Chhaya and Prabha

<i>Vyadhi</i>	<i>Rishta Lakshana</i>
<i>Trishna</i> (Thirst)	Tongue is protruding and person is unconscious.
<i>Madatyaya</i> (Alcoholic intoxication)	Face appears to be smeared with oil.
<i>Arsha</i> (Hemorrhoids, Piles)	Edema in the hands, feet, umbilicus, rectum, scrotum and face.
<i>Ashmari</i> (Urinary calculus)	Swelling of the scrotum.
<i>Meha</i> (Diabetes, polyurea)	Eruptions (carbuncles), putrefaction of muscles (gangrene).
<i>Gulma</i> (Abdominal tumor)	Large sized and stony hard, elevated like the tortoise shell, studded with prominent veins and swelling (dropsy)
<i>Jathara</i>	Edema (dropsy), eyes are swollen, penis is curved, body and skin are moist, abdomen getting enlarged again and again.
<i>Pandu roga</i> (Anaemia)	Edema, yellow coloration of eyes, nails and vision.
<i>Visarpa</i> (Herpes)	Swelling of the face, discoloration.
<i>Kushtha</i> (Leprosy)	Body parts are falling off; eyes are red, loss of voice, wounds vitiated by worms.
<i>Vayu</i> (Diseases caused by increase of <i>Vata</i> , nervous disorders)	Body is bent (curved/contracted), Tremors, swelling.
<i>Vatasra</i> (Gout)	Putrefaction(of the toes, fingers)

<i>Visphoṭa</i> (Small pox)	Eruption resembling the cotyledon of <i>Masūra</i> or bead of coral, having mouth inwards and producing sound on touch.
<i>Kamla</i>	Eyes and face are of deep yellow color, swollen face, loss of muscles in the temples.

Concept of *leshya*:- In Jainism, a great deal of importance has been given to *Leshya*. *Leshya* is a psychic color varying according to the *Karma* of the soul. It is external appearance cast upon the soul by the individuals *Karma*. The soul is of course not itself affected but the *Leshya* is like shadow or a reflection. *Leshya* have names, colors, tastes, smells, touches, degrees, character, variety, duration, result and life but is commonly distinguished by color.^[17]

The word *Lesha* originally meant 'light' (Tsuchihashi 1983: 197ff.). Outside doctrinal contexts where it is connected to the *Karma* concept, the word is applied to heavenly bodies such as the sun or moon. It occurs with verbs meaning 'to shine' or 'to radiate' in various *Shwetambara* canonical works. More precisely, it means 'substance-like lustre' or 'lustre inherent in and concomitant with something solid and concrete', namely the *Lesha* 'particle, molecule' (Tsuchihashi 1983: 201).^[18] Just as the gem called the *Sphatika*- crystal is pure and transparent, the soul is also pure and transparent in its original form. If we place any color near the *Sphatika*, it acquire that color and radiance. The soul also assumes various forms in accordance with the effect of various *Pudgals* on it. It keeps wandering through various conditions. The *Jain Dharma* gives the name *Leshya* to the various transformations that the soul undergoes.

The ancient *Jain* text *Uttaradhyayana-Sutra* speaks of six main categories of *Leshya* represented by six colors – black (*Krishna*), blue (*Neela*), grey (*Kapota*), red (*Tejo*), yellow (*Padma*) and white (*Shukla*).^[19]

The black, blue and grey are inauspicious *Leshya* due to which the soul takes birth in various-unhappy states of existence. The yellow, red and white are the auspicious *Leshya* that enable a soul to take birth in various happy states of existence.^[20]

- According to *Jain* texts, a person with black *Leshya* will go to hell.
- Person with blue *Leshya* is reincarnated in plant life.
- Person with grey *Leshya* is reincarnated in animal life.

On the other hand, persons having red *Leshya* are reincarnated as humans, those with yellow *Leshya* are reincarnated as celestial beings while those having white *Leshya* are either reborn in highest heaven or having achieved purity attain liberation.

Leshya the rays of consciousness and the electro-magnetic waves emanating from the subtle body, constantly flows through the body. These influence the *Taijas Sharira*, the electrical body. This is the first stage. In the second stage, the *Leshya* is converted into emotions through the secretions of glands. From here, they move to the next stage and influence the gross body. Here, the *Leshya* converts into emotions.

In other words, *Leshya* is a bridge between the subtle body and the gross body. It is the radiation of the consciousness and electrical body that in turn constitutes the Aura. The Aura is created by the multiple of *Leshya* and can change according to the emotions. The *Leshya*, therefore, helps to replace the impure vibrations of passions with the pure vibrations of consciousness emanating due to purification of passions. First three *Leshya* are considered inauspicious while the remaining three are considered auspicious.

Leshya is the combination of both the colors and the emotions. The colors possess the ability to influence both the body and the mind. There are two categories of colors. One category includes bright illuminating color while the second category has dark, dull, and non-illuminating colors. Red, yellow, and white colors belong to the first category, while black, blue and grey fall into the second category. The level of illumination also depends on the different proportions of these colors in a mixture. Perception of color is practiced on *Chaitanya Kendra* with rhythmic breathing.

Benefits

The auspicious *Leshya* balance the colors in the body and promote physical and mental well being. The perception of colors impart following benefits to the practitioner:

(a) Physical

- Boosts the immune system and the nervous system.
- Influences the endocrine system
- Improves the efficiency of the digestive system.
- Purifies the blood

(b) Psychological

- Improves memory power

- Alleviates depression
- Promotes happiness
- Alleviates sleeplessness and tiredness
- Empowers self-esteem and will power
- Gives mental peace and harmony
- Enhances decision-making powers

(c) Emotional

- Establishes control over emotions.
- Reduces violent behavior

(d) Spiritual

- Purifies Aura.
- Develops intuition power

During perception of the colors, a person, simultaneously, meditate on different bright colors with specific psychic centers. The technique plays a crucial role in shaping the character by regulating hormones.^[21]

Concept of aura: The human authenticity plays a vital role in every sphere of human activity in this information age. The biometric measures cater to the needs of the authenticity role exceptionally. Everything on this earth comprehends the existence of a special energy field, especially in living organisms, which is often referred to as bio field.

This bio-field is different for different individuals and it can be viewed in different layers of colors, sounds, shapes and structures. The visibility of this bio- field is known as Aura.

Aura is a field of subtle, luminous emanation and surrounds a person or object. Aura is fully connected with body, mind and soul. This energy is recently verified by scientists. The human Aura consists of the observable and measureable components of the energy field that surrounds and inter penetrates the body.

Aura color system

- The Aura color system is a personality system designed to help people value and appreciate themselves and other through an understanding of the unique personality trait of each Aura color.

- Each color and type of Aura carries with it a very special meaning. By watching Aura one can actually see the other persons thoughts before one hear them or expressed verbally or non-verbally.
- In this system, there are 14 distinctly different Aura colors. This is extremely helpful information to know in relationships, because each of these Aura color families has a very different way of perceiving reality and interacting with others.
- Knowledge of this system can help people to communicate better and appreciate other personality types, capabilities and talent.^[22]

Auric Bodies and *Chakra*

- Energy body (or Aura) has 7 main layers, each of them relating to the physical, mental, emotional and spiritual condition of man. These layers transmit information between the body and the immediate external environment.
- The layers have an ovoid shape and are arranged one inside the other. Each layer or level is an energy field varying vibration. The outer layers are larger and with higher vibration.^[23]
- Each layer of the Aura corresponds to one of the *Chakra*. Each *Chakra* has its own color and there are 7 primary *Chakra* colors. The *Chakra* are typically represented with specific colors, they may appear with different tints and shades in the Auric field depending on the situation and the individual.
- Aura is a person's spiritual signature. When one sees a person with a bright, clean Aura, one can say that such person is good and spiritually advanced, even if a person is being modest or not aware of it.
- When one see a person with dark Aura, one may be in position to say that such person has unclear intentions, regardless of how impressive, educated, smart or well dressed a person seems to appear.
- Very young children up to 3years of age can see Aura naturally. Infants frequently look above a person standing in front of them. When children do not like the color of the Aura above the head, or if the color is much different from their parents Aura, they cry, no matter how much the person has smile on face. Children have much cleaner and stronger Aura than most of the adults.

- Sometimes one can predict the health of a person just by looking at the Aura around the face. A person can feel the difference – someone is angry, a tender mother with the baby, or someone not happy about the work one is doing.
- It is the attitude that affects the *Pranamaya kosha* to a large extent. When this *kosha* is shining, overall health is benefited. When a person is stressed, angry or emotionally reactive, one needs more energy.
- So activation of the *Pranamaya kosha* by activating the sympathetic nervous system: heart rate goes up, breathing changes, and body goes into its stress response.
- This is one of the reasons why *Pranayama* came into being in *Yoga* – to balance the sympathetic nervous system activated by stress, one can calm by activating the parasympathetic system through the *Chandra Naadi* and when a person needs to be more active and engaged, one can activate the sympathetic system through the *Surya Naadi*. A person can bring balance by practicing such *Yogic* techniques.

Importance of aura

There are few evidences which leads to believe the presence of Aura and also the techniques used for the capture. An electromagnetic field can be found around any body through there is a flow of electrons. Information in the human body is transferred through electrical nerve impulses. This leads to think that there may be presence of some kind of field generated around the human body due to these electrical nerve impulses.

Scientist developed equipments to detect the energy fields related to the bodies and to measure the frequencies. Kirlian photography was discovered by Semyon Kirlian in 1939. Dr Konstantin Korotkov, the Russian physicist is the inventor of real-time computerized Kirlian photography.

It is also known as Gas discharge visualization Kirlian bio-electrography or GDV Kirlian. It uses electro Photon imaging technology to let the invisible electromagnetic energy field or Aura that surrounds everything from human to in animate objects to be visible.

Aura imaging with kirlian Photography and Its application

- Diagnosis of present diseases and future illness with collected that at physical and energy level by capturing and analyzing the emanating energy field around the human body.
- The diseases can be detected even before it appears.

- Proper analysis of the mind, finding the percentage of sensitivity concentration problems, I.Q level and stress level of the mind. All psychological factors will be analyzed.
- Gets detailed report of psycho physiological diagnostics.
- Detailed examination and assessment of the functions and problems of all organs and systems in the body.
- Reveal full physical, mental, emotional and spiritual state of the person with full detailed health report.
- Identifying the low and hyper energy areas in the body.
- Assessment of the effective energy potential, merits and demerits of the individual with detailed mental analysis.
- By Aura study, deeper insights into physical and mental health, wealth, personal relation, individual attachments, success, business, work, power etc.
- Gives detailed report of individual characteristics, stress level, behavior pattern and personality traits.
- Helps in identifying the presence of healing powers within a person.
- Detects the applied intellect level, energy potential and valuable merits of the mind and body.
- Detects the degree of spiritual upliftment.
- Detects Karmic and emotional blockage affecting present life.
- Current alignment and frequency of seven *Chakra* and its different aspects connected with mind and body.
- Detailed description of systems, organs and mental activities affected by the related *Chakra*.
- Determination of a person's psycho-physical ability and activity limit.
- For assessing the level of sports performance in an individual.
- The energy variations in the atmosphere can be assessed using the GDV attached with the eco-tester device.
- The curative possibilities of infertility can be detected earlier

Aura therapy

Aura therapy is a healing technique based on reading a person's Aura, or vital energy field, and then treating diseases revealed by the Aura colors.

- Aura therapy is generally considered a subtype of bio-field therapy, which is a form of energy therapy that utilizes energies thought to reside in or emanate from the human body.
- There are several variations of treatment, but in general Aura therapy emphasizes manipulating the Aura energy back into a positive balance.

Types of aura therapy

- 1) **Aura color therapy:-** This therapy is more closely related to light therapy. In Aura color therapy, the proportions of the colors in a person's aura as well as their clarity or intensity are analyzed and treated.

Aura color therapists maintain that the Aura of a healthy person will have an undistorted oval shape around the body, with clear lines of light energy and a perfect balance of the seven colors of the rainbow.

Muddy colors, bulges or swirls in the energy lines, or an absence of any of the major colors signal energy imbalances. For example, a depressed person will have large amounts of blue and green in the Aura with no orange or yellow. A chronically angry person will have too much red and little or no blue.

The treatment consists of adding extra colors to a dull or depleted Aura or using complementary colors to correct a color imbalance in the Aura. For example, orange, which is the complementary color of blue, would be used to treat the Aura of a depressed person.

Several different techniques may be used to add or balance the colors, the most common use of colored lights is to irradiate the patient's body, or the placement of colored gemstones on the patient's body.

- 2) **Therapeutic touch (TT):-** It is a form of energy therapy in which the practitioner alters the patient's energy field through a transfer of energy from hands to the patient.

When illness occurs, it creates a disturbance or blockage in the Aura or vital energy field. Although the technique is called therapeutic touch, there is generally no touching of the patient's physical body, only to feel the energetic body or bio field.

- 3) **Tellington touch (T touch):-** Tellington touch, which is also known as T touch, is an interesting instance of an alternative therapy that began in veterinary practice and was later extended to humans. In T touch, the practitioner touches the patient's skin but does not manipulate the underlying muscles or bones.

It has been used to treat patients suffering from such chronic conditions as pain syndromes, Alzheimer's disease, arthritis and multiple sclerosis as well as patients recovering from traumatic injuries or stroke.

3.18.2 Benefits

- Aura therapy is generally designed to bring imbalances in the Aura back into physical, mental, emotional, and spiritual balance. The benefits can be subtle (like a general feeling of peace and well-being) or dramatic (like experiencing a spiritual transformation or feelings of ecstasy). Changes may be immediate or can occur over several days. Repeated therapy sessions can maintain and deepen the Aura energy balance.
- Therapeutic touch and Tellington touch appear to benefit patients in intensive care units (ICUs), who frequently develop mild psychiatric disturbances from being isolated. It is thought that TT and T touch help to break down the patient's feelings of isolation and disconnection from other people.

Aura is a protective psychic and spiritual energy field that surrounds the physical body. Energy from an Aura is usually not static. It is constantly flowing, flashing, vibrating, expanding, and decreasing. The colors detected usually indicate emotions, such as:

- Lavender and purple for spirituality
- Red/orange for sexual passion
- White for truth
- Rose or pink for love
- Red for anger
- Yellow for intellect

Slow, deep breaths expand the Aura while fast, shallow breaths decrease it. Spaces or gaps in the Aura usually signify disease. These gaps often appear near the affected area, such as around the heart to signify heart disease .

In general, Aura has seven levels. Physical and ethereal Aura extend up to a foot from the body, imagination and emotional Aura extend about two feet, while the mental, archetypal (destiny), and spiritual Aura extend about three feet.

At least more than one session is required for optimal balancing. Many suggest three sessions within two or three weeks. The first session focuses on the physical Aura, the next on the emotional, and the third on the spiritual. Once the Aura levels are in balance, follow-up sessions are encouraged every six months to a year.

3.19 Future Scope and Proposed idea

The biological, scientific and *Vedic* aspects of the existence of Aura and its shape, structure and other features have been seen, this leads to a thought to try to make Aura as a new Biometric Trait, so that it can be used as an individualistic identifier. Aura is an intrinsic part of an individual and cannot be separated from that individual. Currently GDV (the latest device based on Kirlian photography for AURA image capture), has its most prominent use in the medical field. Apart from that, researches on the unique features of Aura are being done so that it can be used as a new Biometric. It is also being introduced in the field of IT. Considering its features and properties, there is a possibility of features that could help it to be a part of human identification as a new Biometric trait and can be used for security purposes. Aura has some unique features and it has the potential to be a stronger biometric trait than the ones currently in use. The features of Aura that can be used for matching purposes are its shape, energy patterns and sound qualities. This leads to a new path for research in the field of image processing and pattern recognition. This new approach gives rise to various new techniques and technology in field of IT and security. This will also give a new path way for the field of Artificial Intelligence as one can make use of Soft computing techniques for better systems.^[24]

MATERIALS AND METHODS

Sources of data

- **Literary sources**

- a. *Charaka Samhita, Sushruta Samhita, Ashtanga Samgraha* and *Ashtanga Hridaya* with their available commentaries.
- b. Other texts of *Ayurveda*
- c. *Jain Darshana*
- d. Previous related researches

- e. Indexed journals
- f. Various internet sources

DISCUSSION

The Aura or human energy field, is like a bubble of energy that surrounds every living being. Plants, animals, even the earth can be said to have an energy field. However, the human system is specific to the species and affects how a person incarnate and perceive life.

- The field both influences and responds to the physical body.
- Thought forms, past life attachments, astral objects- all of these things can reside within the energy field and affect how a person functions.
- If distortions are strong enough for long period, physical disease can occur.
- The color of Aura is impacted by health, both physical and mental- what a person is experiencing in the moment and how a person runs energy most of the time.
- Aura colors can be especially useful for increasing fulfillment and satisfaction in many important areas of life, such as relationships, career, education, self understanding, self-esteem and parenting.
- Drug use, trauma, prayer and healing work can all change the substance of Aura for better or worse.
- Spending time on thinking, viewing, doing and believing all have an impact on the quality of Aura.
- Aura is a part of the energetic signature, a source of energy and contains information about an individual's life plan for the incarnation.
- The personal Aura consists of seven layers, each corresponds to one *Chakra*. Each layer governs a different aspect of life and overall health.

Because of its direct correlation to any type of illness or malfunction of the body, spirit, or mind, it is crucial to protect Aura for optimum wellness. Understanding one's own Aura, can help to heal disease before it manifests in the physical or transform emotional wounds.

In Jainism, *Leshya* has been described as 'color of the soul', 'soul complexion' or 'spiritual coloring' due to its association with *Karmic* matter.

The soul- *Jeeva*- is sentient and when it is pure, does not have material properties of color, odor, form and taste. However, soul bound with *Karma* and trapped within the cycle of rebirth take on the color of the *Leshya* that is characteristic of the spiritual level.

When the soul takes birth- when it is born into a new baby in the cycle of rebirth- it is impure and embodied. Certain aspects of the new body are influenced by *Karma* attached to the soul, such as the length of life and physical abilities.

Resulting from actions in past births, *Karma* is non-sentient and material in nature. When the soul is embodied, it assumes the color of the *Leshya* particles, which are mirrored in the soul, like a crystal reflecting the color of a nearby object.

As the pure and emancipated soul-*Siddha*- has no *Leshya*, the concept is often understood as meaning 'Karmic stain'.

The six *Leshya* graduate from black to white, from dark to light, and color the soul of beings that are subject to *Karma*. They are connected to the past deeds of an individual and indicate the current moral state. The aim of *Jain* soteriology is for the soul to be purified from contamination by *Karma*, which is necessary to reach final liberation.

Acharya Charaka stated many different ways for the prognosis of disease in the section of *Charaka Samhita*. Prognosis on the basis of *Chhaya*, *Prabha*, *Varna* is mentioned here. Different *Arishta* which are stated on the basis of *Chhaya* still exist. It needs high skill and keen observation to understand and identify these features in patients which indicates nearby death.

Various parameters based on sense organs, general appearance and features related to environmental changes are explained that indicates nearing death of the patient. It should be concluded that *Arishta Lakshana* do appear in gross or subtle manner which is an alarming sign.

Unfortunately most of the physicians ignore observing the patients directly and rely much on instrumental diagnosis due to which this great science or skill still remains mysterious.

So its knowledge will prove beneficial in the clinical practice of the physician. Hence the concept of *Chhaya* plays a significant role in the prognosis of diseases.

❖ The concept of *Chhaya* is somehow similar to the concept of *Leshya* and *Aura* but regarding differences, *Chhaya* mostly deals with the specific signs and symptoms of imminent death termed as *Arishta Lakshana*.

The term *Leshya* and *Aura* denotes the light or radiation and are inter-linked in a way i.e. the color of *Leshya* can be considered as an index reflecting the spiritual development and behavior modification can be brought out by a transmutation of *Leshya*. It is assumed that the *Aura* of living beings is also influenced by *Leshya* and emotions.

Change in *Leshya* can therefore include corresponding change in the color of *Aura*. The cause and effect relation between *Leshya* and color is reciprocal. In other words, just as any change in *Leshya* would result in change in the color of *Aura*, the change in the *Aura* by the influence of the colors of the external environment would also bring about a change in the *Leshya*.

The study has a caliber towards the new findings. Further studies can be done as the concept is very unique so that it can contribute in the field of health and diseases.

CONCLUSION

A discussion based on *Shastra*, over any conceptual study definitely gives some fruitful conclusions. Conclusion is the essence of any study. A study from which no conclusion is drawn turns out to be futile. The fruitfulness of any work is proved only when after a thorough discussion on the principles, with the help of available and achieved data is done. Based upon the results of study entitled 'Comparative study of *Chhaya* from *Ayurveda*, *Jain Darshana* and contemporary sciences' following conclusions are drawn-

- The concept of *Arishta* specifically *Chhaya Vishayaka Arishta* plays a key role in the clinical practice.
- Helps the physician to decide the prognosis of the diseases.
- Helps the physician from potential defamation.
- The concept of *Leshya* mediates between the psychic and physical domains of the living beings and constitutes an important determinant of the behavior.
- Transformation of *Leshya* from inauspicious to auspicious ones can be brought about by practices directed towards self- realization and soul purification.
- Regular practice of *Samayika*, which includes study of scriptures, contemplations on the natural attributes of the pure soul, practice of virtuous meditation, daily introspection of one's activities and repentance of wrong doings, is very helpful in bringing out the innate goodness in human behavior.
- Practice of meditation is the most powerful of all practices which produce internal chemical transmutation.

- Perception of psychic centers and perception of psychic colors produce astonishing results.
- The spiritual practices will enhance development of emotional control, self restraint, tolerance, equanimity, non-violence and compassion as natural personality traits could be effective in meeting the present challenges.
- It is further suggested that comprehensive theoretical and experimental studies on the possible correlations of *Leshya* with (a) The pattern of bio-photons (emission of very low Intensity of coherent light in the wavelength range of 200-900 nm by living organisms) (b) Aura should be undertaken to advance the understanding of *Leshya* and applications of *Leshya* transmutation for behavior modification.
- In view of the great relevance of applications of *Leshya* transmutation for enhancing personal and social well being, comprehensive and systematic research to study the correlations between the behavioral, spiritual and scientific aspects of *Leshya* are warranted.
- The biological, scientific and *Vedic* aspects of the existence of Aura and its shape, structure and other features have seen, this leads to a thought to try to make Aura as a new Biometric Trait, so that it can be used as an individualistic identifier.
- Aura is an intrinsic part of an individual and cannot be separated from that individual.
- The different Aura colors denote thought, intentions and desire at a given point of time and are representative of true spiritual colors at any given moment.
- The more colorful, clearer and brighter the Aura, the stronger the person is spiritually.
- Practicing daily for 10-15 minutes each day can help a person to develop Auric sight to see the Aura colors in self and in others.
- Currently GDV (the latest device based on Kirlian photography for AURA image capture), has its most prominent use in the medical field.
- The technique of Gas Discharge Visualization (GDV) also known as Kirlian effect, has proven to be a very valuable method in quantifying the mind- body interaction during the healing process.
- It is also being introduced in the field of IT.
- Considering its features and properties, there is a possibility of features that could help it to be a part of human identification as a new Biometric trait and can be used for security purposes.

ACKNOWLEDGEMENT**REFERENCES**

1. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi: Chaukhamba Sanskrit Series Office, Varanasi, 2000; 6.
2. Agnivesha: Charaka Samhita: annotated by Charaka and redacted by Dridhabala with English Translation by P.V. Sharma: Chaukhamba Orientalia, Varanasi, Vol.I, Reprint Edition, 2011.
3. Agnivesha: Charaka Samhita: annotated by Charaka and redacted by Dridhabala with English Translation by P.V. Sharma: Chaukhamba Orientalia, Varanasi, Vol.I, Reprint Edition, 2011.
4. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with Ayurveda-Dipika Commentary by Acharya Chakrapanidatta: Edited by Vaidya Acharya Yadavji Trikamji: Chaukhamba Sanskrit Sansthan, Varanasi, Reprint, 2000.
5. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.
6. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.
7. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.
8. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.
9. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.
10. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.

11. Agnivesha: Charaka Samhita: elaborated by Charaka and Dridhabala with English Translation by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash: Chaukhamba Sanskrit Series Office, Varanasi, Vol.II, Reprint Edition, 2012.
12. Harita Samhita: text with 'Nirmala' Hindi Commentary, Editor and Translator Vaidya Jaymini Pandey: Chaukhamba Visvabharati, Varanasi, First edition, 2010.
13. Sushruta: Sushruta Samhita: with English Translation by Prof. K. R. Srikantha Murthy: Chaukhamba Orientalia, Varanasi, Vol.I, Reprint Edition, 2012.
14. Sushruta: Sushruta Samhita: with English Translation by Prof. K. R. Srikantha Murthy: Chaukhamba Orientalia, Varanasi, Vol.I, Reprint Edition, 2012.
15. Sushruta: Sushruta Samhita: with English Translation by Prof. K. R. Srikantha Murthy: Chaukhamba Orientalia, Varanasi, Vol.I, Reprint Edition, 2012.
16. Sushruta: Sushruta Samhita: with English Translation by Prof. K. R. Srikantha Murthy: Chaukhamba Orientalia, Varanasi, Vol.I, Reprint Edition, 2012.
17. www.wisdomlib.org
18. www.Jainpedia.org
19. Jacobi, Hermann, 1895.
20. ^{a b} *Varni, Jinendra, 1993.
21. Pyrahealth
22. www.russellrowe
23. <https://gostica.com>
24. Human Aura (Conference Paper)