



IMPORTANCE OF AROMAS ON MOOD PROFILE AND HUMAN AURA

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Abstract: The Indian Traditional Concept of “Swastya” means to be stationed in one’s own self or well-being, which means to be beyond body / mind yogically. Sri Aurobindo (1970) stated that “Yoga means a methodized effort towards self-perfection by expression of the potentialities latent in the being” and “...a union of the human individual with the universal and transcendent Existence”. According to Sri Aurobindo (1972) “The Spirit has made itself Matter (body) in order to place itself there as an instrument for the well-being and joy “Yogakshema”, of created beings for a self-offering of physical universal utility of service. Interestingly, WHO has stipulated spiritual health for universal well-being. This opens avenues for experimental studies. Benson (1976) stated that in the year 1968 opened medical laboratory for studies in transcendental meditation. Chopra (1993) has spoken that there is enormous latent intelligence in the living organism. The “inexperience” of the organism has placed the mind – body relationship on scientific footing. This relationship opens both ways, on one hand it removes disease state and being at “ease” state. Thus enhancing psychoneurotic immunology where the subject herself / himself learns to manipulate the involved energy and to enhance the delightful state of well-being. Aromas have been an area that can open new areas for research on emotional and psychosomatic well-being. “Pranayama” recognizes science of holding breath or vitality. “Willfully” holding moods with awareness / consciousness is to experience spirits flow and its freedom in creating a new inner dimension of highest well-being. To experience subtle and its power of mood is yogically raise mood profile to the dynamics of the spirit subjectively. This was taken as an experimental study. The Subjects studying in MSc. in the Department of Food Service Management at Smt. V.H.D. Central Institute of Home Science, Bangalore, India took part in the study. A pre-test was conducted to check the Aura status of all the twenty subjects. Based on pre-test health status a purposive sample was worked out. Those subjects whose health aura was in good condition were selected as Control Group, (n=10) and others whose health aura was affected were chosen as Experimental Group (n=10) and the Experimental Group were subjected to intervention programme along with Aroma Treatment. Based on the investigator’s observations, an experiment was designed to study the influence of Aroma on the subject’s physiological and psychological moods and feelings, effect on Chakras and their Human Aura. Statistical test χ^2 (Chi-square) was used to test the significance between Experimental and Control Groups for comparison. The aroma Nectar of Divine Joy has yielded significant results both in objective and subjective test obtained by the Experimental group. The result showed that the intervention programme helped in retaining higher emotions. This study points out that the auric field one carries depends upon one’s own thought forms that one generates through emotions and feelings. To bathe inner organs with the highest mood profile is to experience the highest vitality in body and mind as one vibrates and radiates the well-being around them in homonymous state. This growth is a teleotic journey in emotions and feelings towards the Divine state.

Keywords: Swasthya, Yogashema, Teleosis, Chakras, Aromas and Aura.

INTRODUCTION

The Indian Traditional Concept of “Swastya” means to be stationed in one’s own self or well-being, which means to be beyond body / mind yogically. Sri Aurobindo (1970)²² stated that “Yoga means a methodized effort towards self-perfection by expression of the potentialities latent in the being” and “...a union of the human individual with the universal and transcendent Existence”. According to Sri Aurobindo (1972)²³ “Spirit has made itself Matter (body) in order to place itself there as an instrument for the well-being and joy “Yogakshema”, of created beings for self-offering of universal utility of service”. Interestingly, WHO has stipulated spiritual health for universal well-being. This opens avenues for experimental studies. Benson (1976)² stated that in the year 1968 opened medical laboratory for studies in transcendental meditation. Chopra (1993)⁴ has spoken that there is enormous latent intelligence in the living

organism. The “inexperience” of the organism has placed the mind-body relationship on scientific footing. This relationship opens both ways, on one hand it removes disease state and being at “ease” state. Thus enhancing psychoneurotic immunology where the subject herself/himself learns to manipulate the involved energy and to enhance the delightful state of well-being.

From 1990 onwards, the focus of scientific study has been utilization of energy. Body helps in condensation of energy. Hence it has larger amount of qualitative energy which the classical traditional teaching of Vedic origin tested them as *Sthula* (gross), *Sukshma* (subtle), *Karana* as (causal). To keep them in balance at “ease” is to experience the free flow of energy within and without. Light is a source of energy has spectrum of seven colors and hence the subtle

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bodies or health are seven *koshas*. Earlier studies of *chakras* and aromas of balancing these energy bodies with inhalation of traditional classification of aromas has identified that there is definite science behind aromas. Aromas being classified according with *chakras* and inhaling specific aromas activate specific *chakras* has been “proven”. The non material energy plays a vital role in balancing the energy bodies and the practice of *pranayama* rectify any inner balance has been well recognized in healing psychosomatic diseases. Body and spirit seems opposite, but delight of being is to bridge these opposites to find inherent order of the spirit. Previous study also dealt with positive and negative mood profile and thoughts which are positive in nature begin to acquire this spirit of magnetic field. Aromas help in changing the negative mood to positive mood (Srilakshmi and Shakuntala Manay, 2008)²¹.

Aromas have been an area that can open new areas for research on emotional and psychosomatic well-being. “*Pranayama*” recognizes science of holding breath or vitality. “Willfully” holding moods with awareness / consciousness is to experience spirit’s flow and its freedom in creating a new inner dimension of highest well-being. To experience subtle and its power of mood is *yogically* raise mood profile to the dynamics of the spirit subjectively. This was taken as an experimental study.

Review of Literature:

Chakra is a Sanskrit word meaning wheel, or vortex, and it refers to each of the seven energy centers of which our consciousness, our energy system, is composed.

www.taruna oils.com/articles/aromatherapy7chakras.asp³³

In Tantra seven major *chakras* *Muladhara*, *Swadhisthana*, *Manipura*, *Anahata*, *Visudha*, *Ajna* and *Sahasradhala* are identified. All the seven *chakras* situated along spinal column (Woodroffe (1919-1964)²⁸, Leadbeater, 1926¹⁰. Sui (1993)²⁵ has identified four more *chakras* besides the seven. They are Meig Mein located at the back of the navel, Spleen *chakra* located at the middle path of the left bottom rib, Solar Plexus located at the hallow aura between the ribs and the forehead *Chakra*. Each major *Chakra* has sub *chakras*. The sub *chakra* is called minor *chakra*. Each sub *chakra* may have mini *chakras*, e.g. hand *chakras* has mini *chakras* found in the finger tips, the basic *chakras* (*Mooladhara*) has sub *chakras* found in arms and legs. (Sui, 1993)²⁵. However the seven /eleven *chakras* and sub *chakras* relate to physical, emotional, mental and spiritual energies. Each corresponds to various glands of the endocrine system as well as specific colors of the seven rays, also known as the rainbow color spectrum. (www.taruna oils.com/articles/aromatherapy7chakras.a

sp-2012)³³. Motoyama (1995)¹³ states that the *chakras* are closely connected with certain nervous plexuses and with their corresponding internal organs. Any obstruction to the free flow of energy at these *chakra* points can create corresponding psycho- physical problem (Sui, 1993)²⁵.

In the yoga path of ancient writings human body has been identified as an electro-magnetic battery system and it is one of the most evolved mechanism of the matter, through which the spirit's flow and its magnetic field is experienced and *Chakras* are the switch boards and five *Pranas* are the currents that conduct the flow through the *sukshma sarira* or subtle *koshas* or sheaths. The flow of current, “a natural flow of life force that is magnetic in nature in which one’s thoughts merge with inner and outer self and manifest only such thoughts which are positive in nature begin to acquire this spirit magnetic field” (Srilakshmi and Shakuntala Manay, 2008)²¹

As stated in The scents of Meditation (2000)²⁷ in 1964 Shisedo, released Zen fragrance to evoke mysticism of the orient which produces an effect in the brain similar to the one produced by Zen meditation. James Papez an eminent neuro anatomist provided a structural basis for the influence of thoughts on emotion. Limbic system has extensive reciprocal connection. Its connection with neo cortex provides a synthesis of emotional and rational thought. To alter the connection of thought on emotional pattern thus long embedded memory pattern can find shift from negative to the positive feelings. Evolution of the limbic system added a strong emotional component to the basic drives which are important of self (Bijalani, 2004)³. Chemical properties of essential oils make them powerful source of immune system. They have anti-bacterial, anti-fungal and anti-viral properties and they balance many physiological systems of the body. Self-healing can take place and improve one’s own well-being. (www.feelingtoinfinity.com)³⁰. James Anderson (2009)⁷ says ones breath can serve as a link between the inner and outer world. It helps to expand; bring vitality to the physical form and harmonizes inner and outer states.

Bhagavad Gita (Maheshwar, 1985)¹¹ verse 9 in chapter 7 describes divine as smell. Smell is directly linked to the limbic lobe of the brain where all emotions – love, sorrow, fear, anger etc originate. Scent stimulates memory and emotion. This gives rise to a powerful release of neuro transmitters that dissolve damaged feelings throughout our subtle and emotional bodies (www.feelingtoinfinity.com)³⁰. Naturopathic doctors focus on moving energy through subtle or feelings in the body in order to release blocked emotions and deep psychic patterning. All our

emotions rise and fall through energy generated in the *Chakras*. Emotions like areas of the body have specific vibration frequencies... our feeling body is an informational field. Essential oils positively affect our feeling body and our energy field. If ones energetic integrity becomes disturbed, one must balance it through the means of essential oil and energy medicine (www.feelingtoinfinity.com)³⁰.

Devita (2003)⁵ Essential oils have the highest frequency of any substance and have one of the fastest ways to achieve physiological or psychological effects. Peter and Damian (1995)¹⁶. Olfactory response to odor induced or at least part of it to stimulate the release of hormones that alter body and physiology and therefore human behavior.

Roberts and Williams (1992)¹⁸ studied the *Matricaria recutita* (German chamomile) oil being used to study the effects of olfaction on mood and imaging. It was noticed that negative moods has transformed to positive. Miyazaki et al., (1991)¹² reported that changes in mood due to inhalation could be measured by using the light reflex of the people. They also found that orange oil (unspecified) increased the activity of the Parasympathetic nervous system. Sugano & Sato (1991)²⁶ it was concluded that lavender, orange and rose would elevate work efficiency and counter the effects of a stressful life. Chamomile, jasmine and musk increased beta band micro vibrations suggesting mental stimulation.

Smith et al., (1992)²⁰ found that presence of an ambient aroma during the process of learning words and at the later testing gave a 50% better recall than when an aroma was not present. Baron (1990)¹ where subjects were put in a room that was intermittently fragranced with air freshener, under these conditions these people set themselves higher goals, were more inclined to negotiate in a friendly manner and were able to resolve conflicts more successfully.

Diego et al (1998)⁶ studied the effects of aromatherapy on feelings of relaxation, alertness, mood, anxiety and electro-encephalogram (EEG). were investigated The Rosemary group had increased alertness (decreased frontal alpha and beta power) and was faster but not more accurate during math competitions. The lavender group performed the math's competitions faster and more accurately and the EEG recorded a stronger beta power suggesting increased drowsiness, both groups felt more relaxed and it was concluded that aromas do affect psychological and physiological states. Moss et al (2003)¹⁴ concluded that the aroma of essential oils produced objective effects on cognitive performance and subjective effects on mood.

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Krishna Madappa (www.gdvusa.org)⁸ studied a case where a male of 45 year old in wheel chair for 14 years with severe spinal injury. The GDV photograph taken showed acute emotional / psychological anxiety. His physical, emotional, psychological and spiritual state showed irregular energy distribution. The right and left side aura were fragmented. But with 5 minute breathing through nose and mouth, meditation with inhalation of 1 drop of eucalyptus oil on the palm, breathing, inhalation continued till the inhaled breathing grey color dissolved and inhaled and exhaled gave emerald green color. The patient integrated to his core self after the treatment.

Against this backdrop, the study aimed at exploring the importance of aroma blend on Human Aura in activating and energizing *Chakras* and producing electro-magnetic waves. These waves which are positively charged purifies the mind and shifts the moods from negative nature to positive condition, and experience one's own inner wellbeing or *Swastya*, where in a person will be able to connect to the source of inner energy and evolve. Taking the above facts into consideration, the present study examined the importance of aroma on Human Aura. It also aimed at exploring the impact of the positive and negative vibratory states experienced by subjects on their subtle energy centers (*Chakras*). Certain blends of aromas produce subtle vibrations on one's mood which may be distinguished.

This blend was specially prepared by an internationally known aroma therapist, Mr. Krishna Madappa In our earlier study (Srilakshmi and Shakuntala Manay, 2008)²¹ a single Aroma versus *Chakras* was studied. The present study aims at blend of aroma (The Nectar of Divine Joy) its direct impact besides the physiological feeling as heavy and light, the psychological mood profile. This study aimed at exploring the effect of blend of aromas on human aura through aromatherapy.

Sample:

The Subjects studying MSc. in the department of Food Service Management at Smt. V.H.D. Central Institute of Home Science, Bangalore took part in the study. A pre-test was administered to check the Aura status of all the twenty subjects. Based on pre-test health status a purposive sample was worked out. Those subjects whose health aura was in good condition were selected as Control Group, (n=10) and others whose health aura was affected were chosen as Experimental Group (n=10) and the Experimental Group is subjected to intervention programme along with Aroma Treatment.

Variables:

- Aroma is considered as a primary independent variable.
- *Prana's* is considered as a secondary independent variable.
- Activation of *Chakra's*, experiencing positive psychological moods, enhancement of quality of Aura and attainment of Alpha level are tertiary variables.

Broad Objective:

The main objective is to study the effect of Aroma blend, The Nectar of Divine Joy on *prana's*, *Chakras*, aura and its colors and mood profiles by psychicing the normal healthy subjects to experience the state of well being.

Specific Objectives;

Effect of Aroma blend on

- Physiological moods
- Hell Born, Earth Born and Heaven Born (psychological moods) Shaftsbury mood profile.
- Human Aura.
- Activation of different Chakra's
- Attaining alpha state.

Hypotheses:

1. Experimental group experiencing the degree of feeling lightness physiologically is higher as compared to Control Group.
2. The Experimental Group was able to activate and energize their chakras than the Control Group.
3. Hell born moods are more before inhalation of aroma blend in the Control Group as compared with the Experimental Group.
4. Earth born moods are seen more in the Control group as compared with the Experimental Group.
5. The Experimental Group would show higher Heaven Born moods as compared with the Control Group.
6. The Experimental Group with aroma treatment would show higher alpha activity as compared with the Control Group.

Statistical Tests: χ^2 (Chi-square):

Statistical test χ^2 (Chi-square) was used to test the significance between Experimental and Control Groups.

Measures:

Based on the investigator's observations, an experiment was designed to study the influence of Aroma on the subject's physiological and psychological moods and feelings, effect on *Chakras* and their Human Aura.

Consciousness of aroma on body, mind and spirit:

A questionnaire was developed by the investigators and in consultation with aroma specialist, Yoga therapist, Educationist, and statisticians. It was pre-tested with a sample from another similar group (n=10), with the feedback, the questionnaire was further revised and the reliability co-efficient of the whole test was established, using split -half technique and the revised co-efficient are presented below:

1. Consciousness of aroma on body, mind and spirit with 0.72. (Only Physiological tool was used).
2. Gas Discharge Visualization with 0.76.
3. Shaftsbury Mood Profile with 0.81
4. Electroencephalography with 0.79.

1. Consciousness of aroma on body.

The experience felt by the subjects, before, during and after inhaling the aromas was evaluated through questionnaires. These questionnaires were pre-tested and standardized to identify the changes that would occur in the physiological "feelings" of a subject, measured in degrees (-50,-40,-30,-20,-10,-0,+10,+20,+30,+40,+50) indicating negative as well as positive feelings).

2. Shaftsbury Mood Profile:

The mood profile of Shaftsbury (1955)¹⁹ was taken, in which extreme negative moods were identified as "Hell-born", in between moods were identified as "Earth-born", and the positive moods were identified as "Heaven-born".

The influence of aromas in converting lower emotions into higher emotions were also dealt here and the performance was checked, before, during and after inhalation of Aromas.

3. Gas Discharge Visualization Technique:

Advanced scientific tool Gas Discharge Visualization - Kirlian Photographic technique was used to study mind-body functions by reading aura... From Gas Discharge Visualization, aura impressions of the fingers can be found the related corresponding part of the body (Korotkov, 1990)¹⁰.

4. Electroencephalography:

Electroencephalography (EEG) is the depiction of the electrical activity occurring at the surface of the brain. This activity appears on the screen of the EEG machine as waveforms of varying frequency and amplitude measured in voltage specifically in micro voltages. The most familiar classification uses EEG waveform frequency (alpha, beta, theta, and delta). In this study EEG measures of the pulsation of the brain's energy Alpha, a level at which brainwaves slow to about half the normal frequency during wakefulness, was recorded by a competent technical expert for both the Experimental and Control Groups, in order to find

out the disparity in their Alpha state generated through activity or a relaxed state of mind.

These two techniques were used for the Experimental subjects on the first day before inhaling aromas (pre-test) and the last week after inhaling the Aroma(post-test). For the Control group without the intervention program the pre and post - test was conducted

Intervention Programme:

Pre-test aura was taken for both Experimental and Control Groups. For the Experimental Group, the intervention programme was conducted by aroma therapists and Yoga expert for a month. Talks and lectures were on the various *Prana's*, *bhutas*, *chakra's*, *purusha/ kosha's* or *sthula* bodies, Aromas and Auras. They were provided detailed information regarding the utility and application of the blend of aroma namely Nectar of Divine Joy.

The over all study was spread over a period of two months. The Experimental Group was asked to inhale blend of aroma (The Nectar of Divine Joy) for five seconds every day for one week and were told to be conscious while inhaling them during the experiment.

Post-test was taken on the final day of the experiment. The Control Group received blend of aroma (The Nectar of Divine) which was offered just once, without the intervention programme. They inhaled in the same manner as the Experimental Group.

The present study aims at blend of aroma and its direct impact besides the physiological feeling as heavy and light, the psychological mood profile. Shaftsbury (1995)¹⁸ three categories of psychological moods were taken up for the study.

RESULTS AND DISCUSSION

The following tables one to four present the data, the statistical analysis followed by discussion.

Table.1: Degree of Physiological Feelings after inhaling the Aroma blend, the Nectar of Divine Joy by Experimental and Control Groups

Group	Sample	Physiological Changes (%)							Total	χ ² Value
		Feeling Heavy			Feeling Light					
		-20	-10	+10	+20	+30	+40	+50		
Experimental	10	-	-	06	08	26	42	18	100	122.09*
Control	10	4	18	30	48	0	0	0	100	

*Significant at 5% Level.

The above Table depicts the physiological changes / feelings of Experimental Group and the Control Group after inhaling blend of aroma (the Nectar of Divine Joy). The result indicates that the percentage response of the subjects with the degree of physiological changes/feelings (light or heavy) in their bodies, revealing that none of the respondents in the Experimental Group who were exposed to aroma treatment (intervention program) did not feel the heaviness in their bodies during the inhalation of aroma blend. The Control Group results have revealed that they had experienced heaviness about 4% and 18% respectively with -10 and -20 degree level. Further, 30 % percent of Control subjects felt lightness at +10 degree level and 48% at +20 degree level. The Experimental Group experienced lightness of 6%, 8%, 26%, 42%, and 18% respectively at + 10, +20, +30, +40 and +50 degree level. The Chi-Square value of 122.09* reveals significant difference at 5% level between Experimental and Control Group. The highlight of this table is that Hypothesis-1 is accepted because feeling of lightness scores is high with the Experimental group in physiological mood profile.

Table.2: Control and Experimental Group Gas Visualization Technique - Pre test and Post test Response on *Chakras*

Group	Criteria	Respondents Response (%)			χ ² Value
		Average	Moderate	Good	
Control	Pre Test	3.7	33.8	62.5	8.76*
	Post Test	3.7	16.3	80.0	
Experimental	Pre Test	8.7	47.5	43.8	8.83*
	Post Test	10.0	27.5	62.5	

*Significant at 5% Level.

It is evident from table-2 that after inhalation of Aromas the Experimental Group was able to activate and energize their *Chakras* and the results obtained has higher score in post-test as compared to pre-test. In the case of Control Group noticeable changes were not found because their health Aura was initially good thereby these *Chakras* were not affected. The Chi-Square values indicates significant difference between pre-test and post-tests of the Experimental Group (8.76*). The experimental Group was able to experience the following feelings qualitatively like, light, calm, relaxed delight. They were able to visualize color like blue, pink, orange, violet green and yellow. Some were also able to see *chakras* with colors. The hypothesis 2 is accepted indicating the effect of aroma

on Chakras in Experimental Group as compared with the Control Group.

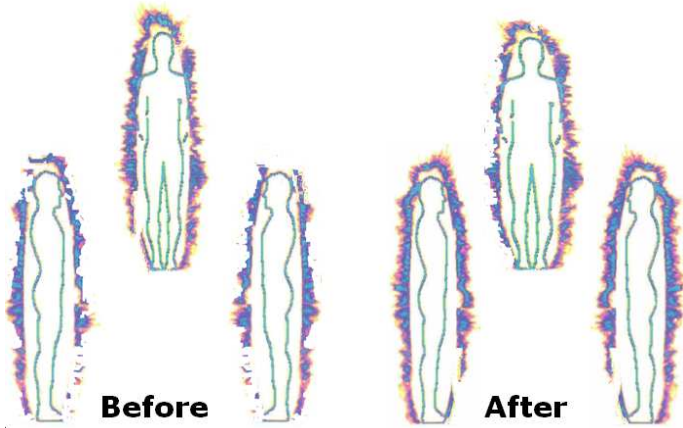


Figure.1: Gas Discharge Visualization (GDV) Aura Photograph Diagnostic Chart of the Control Group under Aroma Treatment

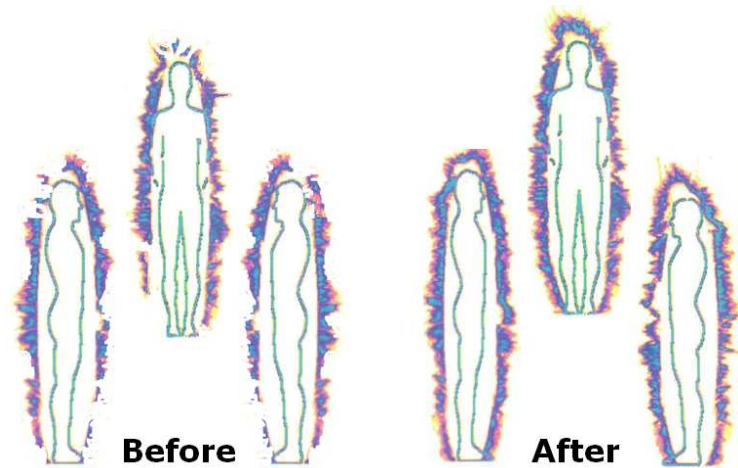


Figure.2: Gas Discharge Visualization (GDV) Aura Photograph Diagnostic Chart of the Experimental Group under Aroma Treatment

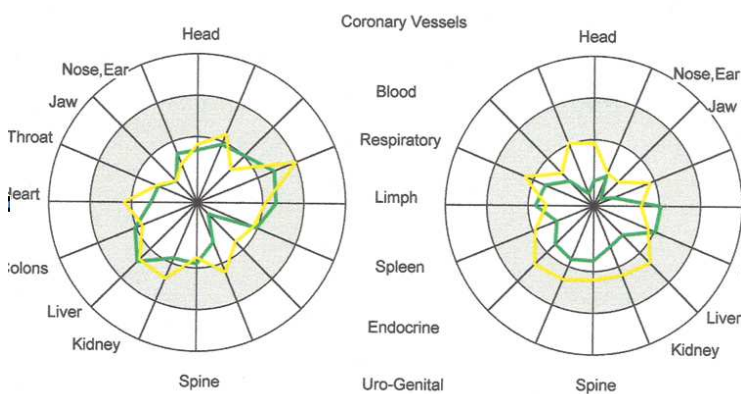


Figure.3

The Gas Discharge Visualization (GDV) aura of control and experimental group before and after is here by presented. A sample pictures of figures - 1, 2, and 3, changes in mood profile and in internal organs graph)

GAS DISCHARGE VISUALIZATION AURA PHOTOGRAPHY OF THE CONTROL GROUP

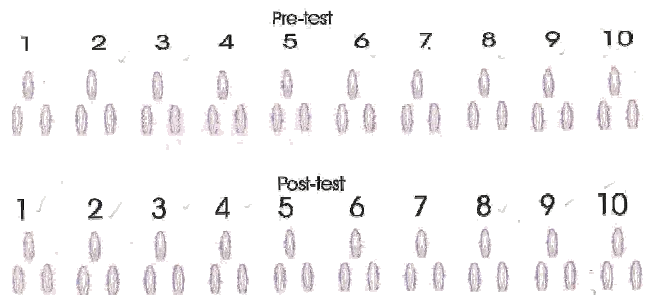


Figure.4

It is interesting to note that the Control Group pre-test results indicate that their health was good initially. The post-test aura results were better and the leakage areas were healed. However, the Control Group results when compared with the Experimental Group post-test results it is noticed that the quality of aura impressions were not that stronger.

GAS DISCHARGE VISUALIZATION AURA PHOTOGRAPHY OF THE EXPERIMENTAL GROUP EXPOSED TO AROMA TREATMENT

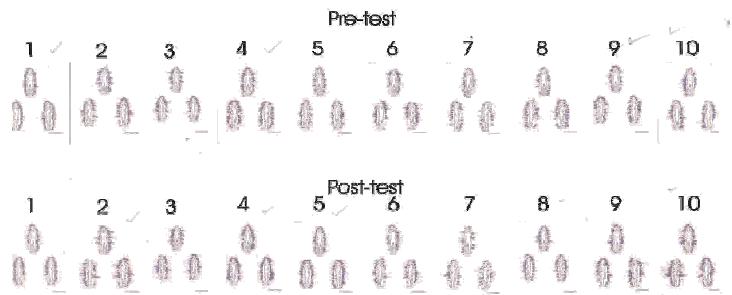


Figure.5

The Experimental Group pre-test results indicate that health aura was not good as compared with the Control Group. The post-test aura results were much better stabilized and noticed that the health aura quality was stronger and better than pre-test results. It is interesting to note that leakage areas were healed and protected with better aura sheath.

Table.3: Psychological Mood Profile Values (%) of the Experimental (Aroma Treatment) and Control Groups (Mean Values)

Moods	Group	Psychological Mood Profile		
		Before Inhaling	During Inhaling	After Inhaling
Hell Moods	Experimental	4	0	0
	Control	133	52	10
Earth Moods	Experimental	20	36	0
	Control	72	50	10
Heaven Moods	Experimental	22	364	160
	Control	8	24	10

Table 3 reveals that the response on psychological Shaftsbury's mood profile values exposed for aroma treatment (Nectar of Divine Joy) by the Experimental and Control Groups. The responses on Psychological mood profile for different components like Hell Born moods, Earth Born moods, and Heaven Born moods are assessed before, during and after inhaling the blend of aroma, (the Nectar of Divine of Joy) by the Experimental Group and the Control Group.

The findings revealed that the negative psychological feelings before inhaling the blend of Aroma were more prominently noticed in the Control Group (133) than in the Experimental Group (4). The high light of the observation being that mood profile of Hell born moods were seen more in Control Group. Hypothesis -3 is accepted revealing the Experimental Group showed better mood profile scores as compared to Control Group. The findings revealed that the Earth Born moods, before inhaling the blend of Aroma were more prominently noticed in the Control Group (72) as compared with the Experimental Group (20). During inhalation of the aroma blend it is noticed from the results that the Control Group (50) experienced some Earth Born Moods as compared to Experimental Group (36). After inhalation of the aroma blend the Control Group (10) experienced some Earth Born Moods, Whereas, in the Experimental Group none of them experienced the Earth Born Moods. Hypothesis 4 is accepted establishing the effectiveness of aroma more among the Experimental Group as compared to Control Group. It is observed that the Earth born moods are seen more in Control Group as compared with the Experimental Group.

It is revealed from the table-3 that during inhalation of aroma blend the psychological heaven born mosod profile value of the Experimental Group (364) were found to be predominant as compared with the Control Group (24). The findings revealed that the inhalations of the aroma blend. The results revealed that the Experimental Group were able to experience maximum heaven born moods/feelings as compared with the Control Groups because they were consciously retaining *pranic* energy by activating the *Chakras* and integrated by synthesizing the inner energies of body, mind with spirit which was reflected in the Experimental Group's aura. Hypothesis 5 is accepted i.e., The Experimental Group with aroma treatment would show higher Heaven Born Moods as compared with the Control Group.

Table.4: Effect of Aroma (Nectar of Divine Joy) on Electroencephalography of Experimental and Control Groups

Group	Sample	Criteria	Encephalography Alpha activity ≤ micro units		χ ² Value
			Before Treatment	After Treatment	
Experimental	10	Pre Test	30	10	12.50*
		Post Test	70	90	
Control	10	Pre Test	40	30	2.20 ^{NS}
		Post Test	60	70	

*Significant at 5%Level, NS: Non-Significant.

The findings revealed that majority of the Experimental Group Subjects, exposed to Aroma treatment indicated the higher percentage of Alpha activity as compared to Control Group. The statistical test results indicate non-significance difference between Experimental and Control Group. The Experimental Group inner state of happiness, pleasant experiences and awareness of subtle energies helped them to retain their health status which was reflected in alpha reading. The statistical test revealed that there exist a difference between pre-test and posttest electroencephalograph alpha readings at 5% level. However in case of the Control Group non-significant difference is noticed. Therefore, hypothesis-6 is accepted. The Experimental group show higher Alpha waves after the treatment. Being in Alpha state improves one's own immune system also enhance creativity.

CONCLUSION

Swasthya or well-being is to experience the fullness of one's own self in emotion and feelings and radiate the spirit and produce electromagnetic field of indwelling spirit's Aura. This is a not only a perception as an auric field that can be captured in the GDV camera and Electro-encephalograph (EEG) recording showing maximum alpha waves, but Experimental group experienced mood profiles of highest ecstatic state of bliss, love and peace. These mood profiles are experiences of Universal energy and free flow of *prana's* vibration which vibrates with cosmic energy, wherein one's wellbeing is of ONENESS. This highest mood profiles, where the individual merges with the source of Universal energies. The word of '*rasa*' literally means essence or relish and it is used to describe the aesthetic experience that follow from watching the expression of emotion in various form of art, especially drama (Paranjape 2009)¹⁵. In the present study the Experimental group could 'watch' the lower emotion of Hell born, Earth born and retain the '*rasa*' of higher mood profile of Heaven born. The limbic system which handles the emotion and feelings

received their 'conscious attention' to discern higher emotion from the lower. The process of "watching" the moods 'Before' 'During' 'After inhaling' the blend of aroma namely Nectar of Divine Joy became an exercise in addition to breath consciously and process the *pranas* throughout the body. This enabled the Experimental group to activate the *Chakras* and also experience the subtle bodies against the gross covering of the physical body. The sense to discriminate Heaviness from Lightness especially a sense to hold on to the lightness of subtle body in which to breath the higher moods the blend of Aroma "Nectar Divine Joy" has helped to be with one's core self. The psychological mood profile did not give statistical significance result but the score of the Experimental group and the GDV pictures has revealed their mood profiles were better and of higher order compared to Control group. A blend of aroma activates higher mood profiles than a single aroma, as single aroma activates only the related *chakra*. This was confirmed in our previous study (Srilakshmi and Shakuntala Manay, 2008)²¹. The present study's unique specialty lies in the fact that not only a blend of aromas arouses different state of emotion what is lacking in one aroma is made up by another. Hence it has symphonic effect of 'rasa' or a sense which produce higher mood profile of ecstatic nature. To retain the higher profile the intervention programme played a significant role in arousal, in retention and experiencing feelings of higher moods. Thus the Limbic system besides *pranic* breathing receives the necessary subtle transformation of highest possible mood profile such as love, joy and peace. This deliberate cultivation was built-in designing the intervention programme. The highest state of well-being *Yogakeshma* or *Swasthya* of oneness towards the divine is the special feature of the study. Here the Experimental group has learned to manipulate the mood profiles and retain the vibration of the feeling of the highest mood through the inhalation of Nectar of Divine Joy. This state of *Swastya* or well-being encourages not only a healthy individual to generate and promote positive thought forms of higher mood profile and feelings but also those who have lower mood profiles gives hope to shift their moods from lower to higher by their one's own deliberate choice. This study points out that the auric field one carries depends upon one's own thought forms that one generates through emotions and feelings. To bathe inner organs with the highest mood profile is to experience the highest vitality in body and mind as one vibrates and radiates the well being around them. This growth is a teleotic journey in emotions and feelings towards the Divine state. The aroma nectar of Divine Joy has yielded significant results both in objective and subjective test obtained by the Experimental group. This present study seems to echo the lines of *Savithri* by Sri Aurobindo (1972)²⁴ which is as follows:

***A scale of sense that climbed with fiery feet
To heights of unimagined happiness,
Recast his being's aura in joy-glow,
His body glimmered like a skyey shell;***

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