Psychological and bioplasmic states of adolescents upon viewing air and ground prana

*Srikanth N Jois1, Lancy D’Souza2, Rajani Aithal3 & R Moulya4

1Head of Research, World Pranic Healing Foundation, India, Research Centre, Mysore 570009;
2Associate Professor, Maharaja’s College, University of Mysore, Mysore-570006;
3Assistant Professor, Maharanis’s College, University of Mysore, Mysore-570006 India;
4Consultant Psychologist, World Pranic Healing Foundation, India, Research Centre

E-mails: moulya.r@gmail.com4, srikanth@pranichealing.co.in*1, lancyd@ymail.com2, rajani.aithal@gmail.com3

Received 21 November 2016, revised 02 December 2016

Prana is a subtle energy utilised by plants, animals and humans and has not been adequately studied in the recent past. The present study was conducted to record the observations on viewing of air and ground pranic energy by adolescents and subsequent impacts on their psychological and bioplasmic domain. Exploratory research design was used. Four hundred and thirteen adolescents participated in the study and were guided to view prana. An open-ended questionnaire was used to record their experiences, which were then categorised into psychological and bioplasmic domain. The results were tabulated and analyzed using contingency coefficient analysis. While viewing air prana 66.8 % of them witnessed it as small globules, 35.6 % saw something moving fast, 51.3 % felt relaxed and good after viewing air prana. While viewing ground prana, 15 % of the participants witnessed it as lines and 12.3 % saw it as waves emerging from ground. The study indicates that adolescents’ perceptions of air and ground prana are different. The above study showed that viewing air and ground prana can bring positive change in well being of the adolescents.

Keywords: Prana, Pranic energy, Air prana, Ground prana


As stated by Swamy Vivekananda1, prana is not just the breath; Prana is that which causes the motion of the breath, that which is the vitality of the breath. According to Sui2, prana or ki is the vital energy or life force which keeps the body alive and healthy. Prana has been known across regions, it is called pneuma in Greek, mana in Polynesian, and ruah in Hebrew which means "breath of life." Prana which persists in the plasmic state can be seen by the naked eyes and felt by anybody with proper guidance and training. Prana is remarkably powerful and resilient, yet it is also very delicate3. Solar, air and ground prana are three major sources of prana, which are obtained from sunlight, air and ground, respectively. Air and ground prana are called vitality globules because they appear as small spheres or globules of light when seen clairvoyantly or by a person with slightly more sensitive eyes. Organism including man, plant and tree is surrounded by an energy field body called bioplasmic body or ‘Aura’. Prana is the substance of an aura of a living

*Corresponding author
protocols on polebean plants, produced higher yield. Studies on nutrition and quality characteristics of cucumber showed higher moisture content along with longer shelf life among pranic treated cucumbers compared to control group. Pranic healing could bring a significant impact on agriculture in terms of increased seed germination rate and higher seeding vigour. Pranic healing also, improves the health and well being of animals and was found effective in treating mastitis and epistaxis. Jain et al. found that pranic healing was effective in controlling chronic pain of musculoskeletal origin among human patients. Prana, being the very essence of life is primarily responsible for life. Feeling and experiencing this prana in itself is very beneficial. An earlier study was conducted to analyse the experiences of participants when they were guided to feel the pranic energy in between their hands and also guided to see the air prana and absorb air prana. This study aims to explore and understand the feelings and sensations involved in perception of air and ground pranic energy among adolescents. Based on the results of this study, it would be easier to understand later if this prana can be utilised in order to bring balance in physical and psychological health.

Methods

Design

Exploratory research design was used in the study.

Sample

The participants for this study were 413 adolescents in the age range of 12–19 yrs with an average of 14.45. The participants were all National Cadet Corps (NCC) members. The study was conducted during a training camp of the NCC cadets in an open field. The temperature was 25 °C with relative humidity of 78 %, respectively. Table 1 provides the socio-demographic details of the study participants.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>413</td>
<td>100.0</td>
</tr>
<tr>
<td>Sex</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>125</td>
<td>30.2</td>
</tr>
<tr>
<td>Female</td>
<td>288</td>
<td>69.7</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;14</td>
<td>278</td>
<td>67.3</td>
</tr>
<tr>
<td>&gt;14</td>
<td>135</td>
<td>32.6</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student</td>
<td>413</td>
<td>100.0</td>
</tr>
<tr>
<td>Diploma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle School</td>
<td>42</td>
<td>6.2</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindu</td>
<td>358</td>
<td>86.6</td>
</tr>
<tr>
<td>Muslim</td>
<td>32</td>
<td>7.7</td>
</tr>
<tr>
<td>Christian</td>
<td>16</td>
<td>3.8</td>
</tr>
<tr>
<td>Others</td>
<td>7</td>
<td>1.6</td>
</tr>
<tr>
<td>Locality</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>260</td>
<td>62.9</td>
</tr>
<tr>
<td>Rural</td>
<td>153</td>
<td>37.0</td>
</tr>
<tr>
<td>Yoga/exercise</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>261</td>
<td>63.2</td>
</tr>
<tr>
<td>Breathing exercises</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>238</td>
<td>57.6</td>
</tr>
</tbody>
</table>

Psychological domain: Experiences felt by participants like relaxed, good, new experience, happiness are categorised in this domain.

Bioplasmic domain: Experiences felt by participants like small globules, white particles, energy coming, like stars, like bacteria, some energy experiences of lines, waves emerging from the ground, globules movement are categorised in this domain.

Procedure

The study commenced consequent to obtaining the relevant permission from the Commanding officer, 3 Kar Girls Bn, National Cadet Corps, Mysuru. The participants were then guided by one of the student of Master Choa Kok Sui for two hours to view air and ground prana. Subsequently, the NCC cadets were asked to describe their experiences in a questionnaire. The responses were then coded to categorize them into psychological and bioplasmic domains. Frequency distributions of the collected data variables were analysed using contingency coefficient analysis. The results obtained were tabulated and interpreted.

Results

The study sought to understand how adolescents perceive prana and how it affects their well being. The results of the study have been discussed and detailed interpretations have been made. Various bioplasmic experiences recorded by the participants are detailed in Table 2. When guided to view air
prana, 66.8% of the total respondents with 55.2% males and 71.9% female participants expressed that they were able to observe small globules and expressed them as bubbles, particles and micro particles. The table shows that gender had a significant effect in the experience of viewing small globules (CC = .161, p < .001). More females were able to see small globules than males. While viewing air prana, 32.4% of the respondents expressed that they were able to observe white also mentioned as bright, light, lustre, transparent, shining particles, sparkles. 35.6% expressed that they were able to observe something moving randomly, freely, scattered, moving at constant fast speed, like water, moving cautiously. 13.3% had an experience of incoming energy and 12.3% of the respondents expressed they were able to see something like stars. The above expressions had no significant gender effect on bioplasmic experiences of the participants. 15.3% of the respondents expressed that they were able to observe bacteria like structures like amoeba, bacteria and worms in shape with insignificant difference between genders (CC = .089, p = .071). 3.9% of the respondents expressed that they were able to observe bacteria like structures like amoeba, bacteria and worms in shape with insignificant difference between genders (CC = .089, p = .071). 3.9% of the respondents expressed that they were able to observe bacteria like structures like amoeba, bacteria and worms in shape with insignificant difference between genders (CC = .089, p = .071). 3.9% of the respondents expressed that they were able to observe bacteria like structures like amoeba, bacteria and worms in shape with insignificant difference between genders (CC = .089, p = .071). Finally, one female respondent expressed that she has seen air prana earlier. The bioplasmic experiences of the participants upon viewing ground prana are provided in Table 2. When guided to view ground prana, 15% of the total respondents with 9.6% males and 17.4% female participants expressed that they felt happy with air prana, expressed as wonder and made me curious. The table shows that gender had a significant effect in the experience of feeling a new experience while viewing air prana (CC = .015, p < .001).

The psychological experiences of the respondents after viewing ground prana are provided in Table 3. When guided to view ground prana, 15% of the total respondents with 9.6% males and 17.4% female participants expressed that they felt happy with air prana, expressed as wonder and made me curious. The table shows that gender had a significant effect in the experience of feeling a new experience while viewing air prana (CC = .015, p < .001).

The psychological experiences of the respondents after viewing ground prana are provided in Table 3. When guided to view ground prana, 15% of the total respondents with 9.6% males and 17.4% female participants expressed that they felt happy with air prana, expressed as wonder and made me curious. The table shows that gender had a significant effect in the experience of feeling a new experience while viewing air prana (CC = .015, p < .001).
narrations like lively, happy, pleased and nice experience. Gender had a significant effect with more females feeling happier (CC = .099, p = .042).

Both genders were able to view air and ground prana with different degree of clarity. The results show that significantly higher percentage of females saw the small globules. The female percentage of other bioplasmic experiences was more than male while viewing air prana except while seeing some energy. While seeing ground prana, except for globules movement, the female percentage was higher while recording bioplasmic experiences. Significantly higher percentage of females had psychological experiences while viewing air and ground prana.

Discussion

Normally, people don’t view air and ground prana and are unable to harness its benefits. Many feel physical and psychological fatigue due to imbalance in receiving the vital energy prana. The perception of air and ground prana allows a person to get acquainted with subtle untapped resources to have healthier and productive life.

This study revealed that adolescents could experience air and ground prana. The study showed that most adolescents could perceive air prana and lesser percentage could experience ground prana and had positive psychological experiences. Adolescents recorded varied bioplasmic experiences after viewing air prana such as small globules, white particles, something moving fast, particles like stars and bacteria. After viewing ground prana, bioplasmic experiences were that of viewing lines and waves emerging from ground and movement of globules. The above expressions show that perception of air and ground prana are vastly different. Vitality globules come in different sizes. Some contain more units of white prana and some contain less. In a study with 811 participants with varied age group, air prana was seen by 98 % of the participants. In the current study 89.6 % of the adolescents viewed air prana. Ground prana or ground vitality globule is absorbed through the soles of the feet. Ground vitality globules interpenetrate the ground and extend several inches away from it. They are denser or more closely packed and usually bigger than air vitality globules. As the concentration of prana just above the ground is greater than in the air, the density of ground prana is about four to five times greater than prana contained in the air. With more practice, one will be able to see ground vitality globules just a few inches away from the ground. One can learn to consciously draw in more ground prana to increase vitality.

The intake of prana is called pranayama, which plays a pivotal role in bringing positive change in physical and psychological wellbeing. The practice of pranayama, Qi-therapy, qigong have shown remarkable improvement in psychological states and subtle energy. A study on Anuloma-Viloma Pranayama is having significant impact on the anxiety and depression among the aged. A brief application of Qi-therapy may exert a positive psychological and physiological effect. Qigong, a form of Chinese therapeutics, has the effect of alleviating clinical depression and thus improves quality of life. The practice of nadi sodhana pranayama significantly improved level of psychological wellbeing of middle aged working women. Bhasrrika and kapalbhati pranayama can be effectively used to increase the selected physiological variables of sports men. In the current study, as adolescents started observing the air and ground prana, they were also absorbing prana much more than normal, which resulted in their positive psychological state.

According to Pavri, prana, the physical body and the etheric double are inseparable during life, with all the three staying always together in the waking or sleeping state of man. Similarly, Powell in his book, has mentioned that The Etheric Double has two main functions. The first function is being absorption of prana or vitality and distributing that to the whole physical body. The second function is to act as a bridge between the dense physical body and astral body, transmitting the consciousness of physical sense–contacts through the enteric brain to the astral.
body. During bad weather conditions, many people get sick, not only because of the temperature variations, but also because of the decrease in solar and air prana (vital energy). Thus, a lot of people become susceptible to infectious diseases and feel mentally and physically sluggish. This can be countered by consciously absorbing prana or ki from the air and the ground\(^2\). Drawing in ground prana is one way of energizing yourself. Prana can be used to relieve serious health problems\(^3\). Air and ground prana can aid to maintain a good state of health. In order to better utilise these subtle energies one has to view and be acquainted with the existence of such vast energies sources. This study has demonstrated that upon viewing prana, the adolescents felt psychologically better.

**Conclusion**

The air and ground prana experience demonstrate that adolescents could experience subtler energy. The adolescents’ perceptions of air and ground prana were different. Several responses from this study prove that viewing air and ground prana can bring about positive psychological changes like feeling relaxed, happy and good. Adolescents can use prana as a resource from nature to achieve good health and well being.

**Acknowledgement**

We would like to acknowledge Acharya Daniel Gorgonia, Mr Sriram Rajagopal of World Pranic Healing Foundation, India for encouragement and support. K Nagendra Prasad for assisting in this manuscript. Shalini NS for helping in data entry and all those who contributed to the present study directly and indirectly.

**References**