Personality Types and Prānic Energy Perceptions: An Exploratory Study

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Effectiveness of Superbrain Yoga on Short-term Memory, Visuo-spatial Ability and Academic Performance of Students View project
Personality Types and Prāṇic Energy Perceptions: An Exploratory Study

Personality, from the perspective of Vedic literature, appears to be a combination of three gunas: sattva, rājas, and tāmas. In the traditions of yoga, the term prāṇā denotes the all-permeating ‘life force’, which can be detected empirically by the use of specifically designed procedures. The current study is aimed at describing the relationship between the gunas and prāṇic energy perception involving 299 students of the National Cadet Corps of India. The personality type was assessed via the Vedic Personality Inventory, and prāṇic energy perceptions were recorded using Pranic Energy Perception Schedule. Chi-square Test of Independence was used to examine the subgroup differences in prāṇic experiences. Pearson Product–Moment Correlation Coefficient and Spearman’s Ranked Correlation were used to find the correlation between personality types and energy experiences. Prāṇic experiences of magnetic ($X^2=144.8$, p.000), electric ($X^2=436.7$, p.000), and tingling ($X^2=278$, p.000) are independent on quantitative subgroups. Sattva ($-0.165$, $p\leq 0.01$) and tāmas ($0.174$, $p\leq 0.01$) were significantly correlated with electrical experience. Other prāṇic energy experiences did not correlate significantly with the three guna types.
1 Introduction

According to the Indian Vedic worldview, prānā is the fundamental constituent of the universe. The concept of prānā is described in many Hindu texts, including Upanisads and Vedas. The concept of prānā is elaborated upon in great detail in the practices and literature of the Hatha yoga, Tantra, and Ayurveda. In the early Vedic literature, prānā itself was regarded as the spiritual Self since it connects an individual with the universe, till other concepts of Jiva, Ātman, and Purusa came into currency to differentiate deha (physical body), Jiva (soul), and Ātman (Self).

Prānā is believed to be present everywhere and in everything. It makes up material objects and is also the waveform that accounts for how objects interact. Belief in it has existed since time immemorial (Walker 2014, 7). It is more often regarded as the underlying force that sustains life forms. Prānā was referenced in the Upanisads as the “breath to life.” The name prānā was given to the “vital breath” and by extension to the bodily inhaled air (Rosen 2002, 18–19).

Breath is not only filled with oxygen but also with the all-sustaining life-force, prānā (Feuerstein 2003, 239). Breathing techniques and postures in yoga are intended to regulate the flow of vital energy in the human body (Hewitt 2012, 17). Patañjali also describes it and its management is called prāṇyāma in the Yoga Sūtras. Prāṇyāma is one among the eightfold path called Astāṅga yoga (Sanskrit astā, “eight”, ānga, “limbs”), that is, yama, niyama, āsana, prāṇyāma, pratyāhāra, dhārāna, dhyāna, and samādhi.

Healing body and mind using prānā is an ancient practice in India. In the pranic healing method, the same phenomenon of prānā is used by Choa Kok Sui to improve physical and psychological health (Sui 2015, 2–3).

About the lead author

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1.1 Vedic Theory of Personality

The concept *triguna* is a major explanatory construct in the *Śāmkhya*. *Śāmkhya* is a dualistic system, which postulates two fundamental interdependent realities that exist simultaneously in the universe – *Purusa* (consciousness), and *Prakrti* (nature or matter). The three *gunas* are said to constitute *Prakrti* and underlie all material and mental phenomena, and hence they are employed as a way of understanding the nature of material objects as well as mental traits (Murthy and Kumar 2007, 1). Hence, the three subtle basic components of personality, *sattva*, *rājas*, and *tamas* are the fabric of creation and may exist in varying degrees with every individual. Unknown to modern sciences, they permeate through all living and non-living, tangible and intangible things.

The ancient *rishis* are believed to directly perceived the fundamental forces of nature and the universe: they identified the centrifugal and centripetal undulation of the energy field in the atomic and molecular level that strands around a stable core. All vibration is the coiled balance of three *gunas* (Burger 2012, 8–9). As per Vedic literature, the vibrations emitted by anything depend on its predominant subtle basic component. This also influences the behaviour of all things. Any of the three tendencies like *sattvic*, *rājasic*, and *tamasic* are present in every living organism (Aurobindo 1942). *Manas* represents all the mental function and processes which are considered being manifestations of *triguna* (Kaipa 2012, 91). Classical *guna theory* in *Ayurveda* describes seven types of *sattva*, six types of *rājas*, and three types of *tamas*, so that people can be grouped based on these 16 personality types (Shilpa and Murthy 2011, 15–16; Mukherjee 2007, 435). The proportion of these components in human beings can only be changed by spiritual practice (Kumar 2016, 67–70).

*Guna sattva* is characterised by satisfaction, simplicity, self-control, truthfulness, pleasing, beneficial, and calm appearance (*Bhagavad Gītā* 17:15–16). It also represents peace, purity, knowledge, happiness, and brilliance (Rao 1979). *Guna rājas* is characterized by intense activity, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one’s position, the envy of others, and a materialistic mentality constitute (*Bhagavad Gītā* 18:24). A person predominated by the *guna rājas* is described as “greedy, always envious, impure, and moved by joy and sorrow” (*Bhagavad Gītā* 18:27). *Guna tamas* manifests inertia, darkness in mind and heart, delusion and utter ignorance (*Bhagavad Gītā* 14:17).

1.2 Triguna and Their Influence on Prānā Energy Experience

Nelson express in their writing that emotions may be the driving force behind the flow of magnetic force in the body, which also is *prānā* (Nelson 1990, 37–39). Prānā energy experience is considered a subset of the wider transcendental experience that most transpersonal research has established, which was not initially classified as an experience relating to the etheric body but an experience that goes beyond the five senses.

Burger notes that in the universe, spiraling vortices of vibrating energy field are existing, and they are known as *gunas* (Burger 2012, 8–9). *Gunas*, as vibrating fields of energy, represent three universal principles of motion as neutral, positive, and negative forms. The unified living life and consciousness are connected with the *guna sattva* and it is in an equilibrium state, which sustains the existence. The main source of *sattva guna* is the reason for the emergence of the positive centrifugal field of force as *rājas*, it explains passionate, excited, vital and creative expressions. Negative centripetal field, *tamas* can change the beauty and wisdom into inertia and resistance (Burger 2012, 8–9).

The force which pulsates through nerves is not different from the force which vibrates through the universe (Sivananda 2017, 5). In humans, the function of *nādi* is to transport vital energy throughout the subtle energy system (Sui 2009, 6). While sensitizing the hands, the vital energy can be experienced and it can also be transferred using hand or finger (Sui 2015, 52–54). To enhance the *guna rājas*, in pranic healing red *prānā* is projected to have stimulating and activating effect on subject’s energy field (Sui 2000, 4).

Earlier prānāic energy studies concentrated on providing the experience of *prānā* and finding out the various physiological and psychological sensations resulting from such experience. A study of the effect of prānā energy in between the hands verified the feeling of energy existence. The physical sensation of prānāic energy between the hands during sensitizing was documented with the presence of feelings of magnetic, tingling, balloon, electric and rotation sensation (*lois et al.* 2020, 504–506). In addition to that, working women employees felt different energy experiences like tingling, warm feeling during their pranic healing sessions prānā energy sensation by breathing, concentration and opening to experience made research participants aware of the existence of subtle energy (*lois et al.* 2018, 152–153).
According to Indian philosophy, to attain the highest spiritual goals, the mind needs to be stilled. To achieve the equanimous state of mind, breath control is recommended in yoga, because our breathing is deeply related to our mental state. There is a relationship between the steadiness of mind and sattva. When the mind is stilled, sattva will be predominant; the increase of sattva indicates spiritual progress (Davies 2011, 8–9). However, sattvic state is not the ultimate goal of spirituality, but it is the sign of spiritual progress (Pradeep 1999, 2–3). In the process of controlling prānā, one can have many experiences (prānic energy perceptions) which may be based on an individual’s personality.

Self-awareness of energy flows within the human body in the form of prānā that influences the personality, the increased awareness cultivates more subtle component, and it is essential for spiritual development (Ramaswami 1989, 316; Senzon 2007, 137–138). The incorporeal nature of sattva, rājas, and Tamás are proven as a triumvirate in nature and its physical-bioplasmic interaction in a human being is unknown. Generally, participants will have various bioplasmic experiences when they were exposed to the prānic healing process for the first time. To understand the personality type and prānic energy perceptions, an effort was made through this exploratory study. Hence the study aims to find out the relationship between triguna and different prānic energy perceptions. Just like how personality variables can impact the extent of the transcendental experiences, it was hypothesized that different prānic energy experiences vary according to the personality traits (triguna).

2 Method

2.1 Participants

This study was conducted on a group of 299 students who participated in a National Cadet Corps camp (NCC) held at Mysuru, Karnataka, India. NCC is a voluntary youth program for adolescents provided at educational institutions. The study group consisted of 143 male and 156 female participants in the age range of 14 to 22 years. From urban 167 (55.9%) and the rural background 132 (44.1%). Origin based details showed that 213 (71.9%) were from Karnataka, 65 (21.7%) Uttarakhand and 21 (7%) from Goa (see Table 1). A convenience sampling method was used to collect the data. The correlation research design was used.

<table>
<thead>
<tr>
<th>Socio-demographic</th>
<th>Variable</th>
<th>F</th>
<th>%</th>
<th>Mean Age</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>143</td>
<td>47.8</td>
<td>18.59</td>
<td>1.52</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>156</td>
<td>52.2</td>
<td>18.20</td>
<td>1.29</td>
</tr>
<tr>
<td>Locality</td>
<td>Urban</td>
<td>167</td>
<td>55.9</td>
<td>18.33</td>
<td>1.38</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>132</td>
<td>44.1</td>
<td>18.46</td>
<td>1.47</td>
</tr>
<tr>
<td>State</td>
<td>Karnataka</td>
<td>213</td>
<td>71.9</td>
<td>18.45</td>
<td>1.50</td>
</tr>
<tr>
<td></td>
<td>Uttarakhand</td>
<td>65</td>
<td>21.7</td>
<td>18.18</td>
<td>1.13</td>
</tr>
<tr>
<td></td>
<td>Goa</td>
<td>21</td>
<td>7</td>
<td>18.43</td>
<td>1.36</td>
</tr>
</tbody>
</table>
2.2 Procedure

After obtaining the informed consent, participants were oriented about prānā, the vital force involved in the pranic healing. Participants were also guided to feel the prānā between hands as mentioned by Sui (Sui 2015, 37–38). While sensing the prānic experiences in between hands, the intensity and quality of different prānic experiences felt by the participants (purely based on their own decision) were recorded using the Pranic Energy Perception Schedule. Thereafter, the Vedic Personality Inventory was administered to assess trīguna personality traits.

2.3 Inclusion & Exclusion Criteria

Those interested and consented to participate in the procedure of hand sensitization were included. Those with previous experience of hand sensitization and experience of prānā were excluded.

2.4 Measures

2.4.1 Vedic Personality Inventory

Several tests were developed employing the Indian construct of trīguna to assess various aspects of human personality (Murthy and Kumar 2007). In this study, the Vedic Personality Inventory was applied due to two reasons: it was internationally validated (Wolff 1998), and found valid in the Indian setting (Hiremath 2016, 34).

It has 56 items to assess three personality constructs based on their description in the Vedas as a psychological categorization system. The original version of the Vedic Personality Inventory consisted of 90 items, however, it had been shortened to 56 items based on reliability and validity analysis (ranged from 93 to 94) (Dasa 1999, 2–19). It has 15 items for guna sattva, 19 for guna rājas, and 22 for guna tamas.

There are seven options provided for each question. Respondents could choose from the seven options: 1. Very strongly disagree; 2. Strongly disagree; 3. Somewhat disagree; 4. Neutral; 5. Somewhat agree; 6. Strongly agree; 7. Very strongly agree. The response of the participants was scored with proper procedure – sum all the responses for a guna, then divide this sum by the total score for the guna. This will give the guna score in the form of a percentage. Then, to obtain a standardised score for a guna, sum the three guna percentage scores and divide it into the guna percentage scores. The three standardised scores form the guna profile for a person. Chronbach alpha for the sattva subscale was calculated as.866; alpha for the rājas subscale was calculated as.928; alpha for the tamas subscale was calculated as.910. Thus, the scale has high reliability. The validity of the questionnaire was estimated using Chronbach’s formula, and the obtained value for the three subscales ranged from.93 to.94 (Wolf 1999, 1379–1390).

2.4.2 Pranic Energy Perception Schedule

The Pranic Energy Perception Schedule was designed on the bases of quantity and quality of prānic experiences by the research center of the World Pranic Healing Foundation. It consists of two parts: prānic energy experienced based on quantitative perception, and prānic energy experience based on qualitative perception.

Experiences in quantitative perception include:

- Magnetic sensation, i.e. perception of prānā in the form of a magnetic field;
- Electric current, i.e. perception of prānā in the form of an electric field;
- The sensation of the balloon, i.e. prānic perception in the form of pressure sensation varied as the size of a balloon in between hands during hand sensitization;
- Feeling rotation in the palm, i.e. prānic perception in the form of pressure that rotate in between hands during hand sensitization;
- Tingling sensation, i.e. altered, skin sensation like stinging, prickling, or thrilling sensation.
Based on quantitative perception and the magnitude of energy experiences in between the palm of the participants was measured using an assumed ruler of scoring (ratio scale), starting from no experience (0 cm) to 30 cm or more than 30 cm with 1 cm interval. The identification and measurements are recorded purely based on the participant’s decision.

Based on the type, property, and position of hand where participant felt the energy, the quality of particular experience perceived can be selected from the choice of categories given in the schedule. The experiences are classified as follows:

- **Change in temperature**, i.e. prānic perception in the form of variation in temperature;
- **Perception of lightness and heaviness**, i.e. prānic experience in the form of variation in weight in between hands;
- **Experience in fingers and palm**, i.e. prānic energy experiences at a specified area of hands;
- **The feeling of pulsation**, i.e. energy perception in the form of pulse sensation between hands.

The quality of experience in the change in temperature includes choice categories as follows: *No change, Cool, Warm,* and *Feeling both.* The quality of experience in perception of lightness and heaviness includes choice categories as follows: *No change, and Light and heavy.* The quality of experience in feeling in fingers and palm includes choice categories as follows: *No Change, and Light and heavy.* The quality of experience in perception of lightness and heaviness includes choice categories as follows: *No pulsation, Mild, Moderate,* and *Strong.*

2.5 Statistical Analysis

The Chi-square Test of Independence was used to examine the subgroup differences in prānic experiences. Correlation of triguna and prānic energy experiences based on the assumed ruler (quantitative perception) was assessed using Pearson Product-Moment Correlation, and Spearman’s Ranked Correlation was assessed between triguna and prānic energy experience based on the qualitative perception.

2.6 Results

Prānic energy perception of magnetic experience in between hands showed that 42 (14%) of them did not feel the magnetic experience, 117 (39.1%) felt it at a distance of 0.1–10 cm, 100 (33.4%) felt in 10.1–20 cm, 32 (10.7%) felt in 20.1–30 distance, and 8 (2.7%) felt at a distance more than 30 cm.

Prānic energy perception of electric experience in between hands showed that 201 (67.2%) of them did not feel it, 52 (17.4%) felt it at a distance of 0.1–10 cm, 24 (8%) felt in 10.1–20 cm, 17 (5.7%) felt in 20.1–30 distance, and 5 (1.7%) felt at a distance more than 30 cm.

Prānic energy perception of tingling experience in between hands showed that 160 (53.5%) of them did not feel it, 83 (27.8%) felt it at a distance of 0.1–10 cm, 44 (14.7%) felt in 10.1–20 cm, 8 (2.7%) felt in 20.1–30 distance, and 4 (1.3%) felt at a distance more than 30 cm.

Prānic energy perception of ball sensation in between hands showed that 149 (49.8%) of them did not feel it, 63 (21.1%) felt it at a distance of 0.1–10 cm, 57 (19%) felt in 10.1–20 cm, 25 (8.4%) felt in 20.1–30 distance, and 5 (1.7%) felt at a distance more than 30 cm.

Prānic energy perception of rotation experience in between hands showed that 183 (61.2%) of them did not feel it, 58 (19.4%) felt it at a distance of 0.1–10 cm, 37 (12.4%) felt in 10.1–20 cm, 10 (3.3%) felt in 20.1–30 distance, and 11 (3.7%) felt at a distance more than 30 cm. Intensity of energy experience of magnetic ($X^2=144.8, p.000$), electric ($X^2=436.7, p.000$), ball ($X^2=203.8, p.000$), rotation ($X^2=343.9, p.000$), and tingling ($X^2=278, p.000$) from no experience to 30 cm or more is different from one another (see Table 2).
Tab. 2. Frequency [F], Percentage and Independence of Experiences in Different Prānic Energy Based on Quantitative Perception

<table>
<thead>
<tr>
<th>Type of Prānic Energy Experiences</th>
<th>Count</th>
<th>Prānic Energy Perception Based on Assumed Ruler Measurement</th>
<th>Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No experience</td>
<td>0.1–10 cm</td>
</tr>
<tr>
<td>Magnetic</td>
<td>F</td>
<td>42</td>
<td>117</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>14</td>
<td>39.1</td>
</tr>
<tr>
<td>Electric</td>
<td>F</td>
<td>201</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>67.2</td>
<td>17.4</td>
</tr>
<tr>
<td>Ball</td>
<td>F</td>
<td>149</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>49.8</td>
<td>21.1</td>
</tr>
<tr>
<td>Rotation</td>
<td>F</td>
<td>183</td>
<td>58</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>61.2</td>
<td>19.4</td>
</tr>
<tr>
<td>Tingling</td>
<td>F</td>
<td>160</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>53.5</td>
<td>27.8</td>
</tr>
</tbody>
</table>
### Tab. 3.
**Frequency, Percentage and Independence of Different Experiences of Prānic Energy Based on Qualitative Perception**

<table>
<thead>
<tr>
<th>Type of Prānic Energy Experiences</th>
<th>Prānic Energy Perception Based on Quality</th>
<th>Total</th>
<th>Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td><strong>Temperature</strong></td>
<td></td>
<td></td>
<td>X²=140</td>
</tr>
<tr>
<td>No experience</td>
<td>36</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Cool</td>
<td>28</td>
<td>9.4</td>
<td></td>
</tr>
<tr>
<td>Warm</td>
<td>157</td>
<td>52.5</td>
<td></td>
</tr>
<tr>
<td>Feeling both</td>
<td>78</td>
<td>26.1</td>
<td></td>
</tr>
<tr>
<td><strong>Lightness</strong></td>
<td></td>
<td></td>
<td>X²=36.97</td>
</tr>
<tr>
<td>No experience</td>
<td>66</td>
<td>22.1</td>
<td></td>
</tr>
<tr>
<td>Light</td>
<td>148</td>
<td>49.5</td>
<td></td>
</tr>
<tr>
<td>Heavy</td>
<td>85</td>
<td>28.4</td>
<td></td>
</tr>
<tr>
<td><strong>Finger palm</strong></td>
<td></td>
<td></td>
<td>X²=129.35</td>
</tr>
<tr>
<td>No experience</td>
<td>27</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Finger only</td>
<td>44</td>
<td>14.7</td>
<td></td>
</tr>
<tr>
<td>Palm only</td>
<td>73</td>
<td>24.4</td>
<td></td>
</tr>
<tr>
<td>Both</td>
<td>155</td>
<td>51.8</td>
<td></td>
</tr>
<tr>
<td><strong>Pulsation</strong></td>
<td></td>
<td></td>
<td>X²=12.291</td>
</tr>
<tr>
<td>No experience</td>
<td>80</td>
<td>26.8</td>
<td></td>
</tr>
<tr>
<td>Slight</td>
<td>94</td>
<td>31.4</td>
<td></td>
</tr>
<tr>
<td>Medium</td>
<td>73</td>
<td>24.4</td>
<td></td>
</tr>
<tr>
<td>Strong</td>
<td>52</td>
<td>17.4</td>
<td></td>
</tr>
</tbody>
</table>

In Table 3, the prānic energy perception of temperature in between hands based on the quality shows that 36 (12%) did not feel temperature experience, 28 (9.4%) felt it as cool sensation, 157 (52.5%) felt it as warm, and 78 (26.1%) felt both warm and cool. The prānic energy perception of lightness in between hands based on the quality of experience shows that 66 (22.1%) did not feel lightness experience, 148 (49.5%) felt it as light sensation in between their hands, and 85 (28.4%) felt it as heavy. The prānic energy perception in finger or palms shows that 27 (9%) did not feel prānic experience in palm or finger, 44 (14.7%) felt it in palm only, 73 (24.4%) felt it in finger only, and 155 (51.8%) felt it both in palm and finger. The pulsation energy experience in between palms reported that 80 (26.8%) did not experience pulsation, 94 (31.4%) experienced slight pulsation, felt it in palm only, 73 (24.4%) felt it medium, and 52 (17.4%) felt strong experience of pulsation. Based on the quality of energy experiences the subcategories of experiences of temperature (X²=140, p=0.000), lightness (X²=36.97, p=0.000), finger/palm (X²=129.35, p=0.000), pulsation (X²=12.291, p=0.006) are different from one another.
In Table 4, the Product-Moment Correlation of triguna and quantitative perception of prānic experiences were computed. A significant negative correlation of sattva and electric sensation (-0.165, p ≤ 0.01), a significant positive correlation between tamas and electric sensation (0.174, p ≤ 0.01) were found. There is no correlation between triguna and magnetic, tingling, ball-like experience and rotation. The association of ball experience and electric experience (0.167, p ≤ 0.01), ball experience and rotation experience (0.208, p ≤ 0.01), and rotation experience and electric experience (0.246, p ≤ 0.01) showed a significant positive correlation. A significant positive correlation of tingling experience with ball experience (0.311, p ≤ 0.01), and tingling experience with rotation (0.132, p ≤ 0.05) was found. Apart from experience, sattva and rājas (-0.664, p ≤ 0.01), sattva and tamas (-0.859, p ≤ 0.01), and rājas with tamas (0.188, p ≤ 0.01) also showed a significant correlation.

Table 5 shows the Spearman’s Rank Correlation of triguna and qualitative perception of prānic experiences. There is no significant correlation between triguna and qualitative perception of prānic experiences. There is a positive correlation between temperature experience and light (0.125 p ≤ 0.05), finger palm, and pulse experience (0.126, p ≤ 0.05).

### Tab. 4. Pearson Product-Moment Correlation of Triguna and Prānic Experience Based on Quantitative Perception

<table>
<thead>
<tr>
<th></th>
<th>Sattva</th>
<th>Rājas</th>
<th>Tamas</th>
<th>Magnetic</th>
<th>Tingling</th>
<th>Ball</th>
<th>Electric</th>
<th>Rotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sattva</td>
<td>1</td>
<td>-.664</td>
<td>-.859</td>
<td>-.015</td>
<td>-.012</td>
<td>-.024</td>
<td>-.165**</td>
<td>-.099</td>
</tr>
<tr>
<td>Rājas</td>
<td>1</td>
<td></td>
<td>-.188**</td>
<td>.040</td>
<td>-.077</td>
<td>-.042</td>
<td>.062</td>
<td>.060</td>
</tr>
<tr>
<td>Tamas</td>
<td>1</td>
<td></td>
<td></td>
<td>.015</td>
<td>.068</td>
<td>.060</td>
<td>.174**</td>
<td>.089</td>
</tr>
<tr>
<td>Magnetic</td>
<td>1</td>
<td>-.027</td>
<td>.075</td>
<td></td>
<td>.099</td>
<td></td>
<td>.222**</td>
<td></td>
</tr>
<tr>
<td>Tingling</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>.311**</td>
<td>.111</td>
<td></td>
<td>.132*</td>
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<td>.167**</td>
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<td>Rotation</td>
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**Correlation is significant at 0.01 level  
*Correlation is significant at 0.05 level
3 Discussion

Human existence is viewed as one-dimensional concerning a purely physical body in a scientific worldview. Hence, all human experiences are understood only in terms of physiological and biochemical processes. However, in different cultures across the globe, a human being is understood as multidimensional involving more than just a physical body. The most common idea is the existence of a soul in addition to the physical body. Since the soul is not amenable to empirical scrutiny psychology that developed in the West rejected it as the proper subject matter and focused on what is directly or indirectly observable. Notwithstanding this development, the idea of the soul has persisted across cultures in some form or the other and contemporarily there has been a resurgence of interest in understanding the extra physical dimensions of human existence.

In certain Indian traditions, the physical body is called sthulasharira, which is gross in its composition. Besides, Indian traditions also recognize sukshmarsharira, which is a subtle body, not observable by sensual perception (Patra 2017, 29–30). While modern science operates within the confines of sthulasharira, Indian traditions give equal importance to both sthula and sukshmarsharira.

Prānic energy exchange and pranic healing practices are associated with sukshmarsharira and hence conducting direct empirical research involving visual observation and measurement is a difficult task. Though a person can experience the variations in prānā its measurement and quantification are still far from perfect. It is found that individuals differ in the intensity to which they experience prānā and also in how they experience it (Jois et al. 2020, 504–506).

Contemporarily researchers have attempted to understand the quantitative and qualitative differences in the experiences of prānā in terms of known and established physical variables that include thermal, mechanical, electrical, and magnetic processes (Jois et al. 2020, 504–506).

It is demonstrated by studies that the experience of prānā is possible through sensory experiences involving tactual and kinaesthetic processes. Studies have documented that prānā can be experienced (Jois 2017, 37). Major prānic energy sources are the sun, earth, and air. Prānic energy can be absorbed by any living organism and it will enter to the physical body and may rest at cell level because, prānā or vital energy is also filled in the human cell, which is guided by the mind-
energy (Ramaswami 1989, 316). Prānā can also radiate from the body in the form of an electromagnetic radiance and connective tissues in the body may act as a semiconductor and transform minute DC currents (Rosch 2009, 297–310). Furthermore, the current flow between the environment (earth) and a grounded human body is apparent (Kent et al. 2014, 239–240). Electric fields have the potential to disrupt a wider range of behaviours in living organisms like marine animals (Daniel et al. 2020, 2). Laboratory study also verified the emission of energy contiguity to Chi (Qi)/ESP activities in the form of electromagnetic radiation from healers and meditators with their intention to project the energy (Joines et al. 2012, 275).

Information from the environment is not only received by the organisms through receptors but also beyond the sphere of sensory experiences (Adamski 2013, 466). The higher mental processes activate bodily representations in central somatosensory areas and generate conscious bodily sensations with no sensual circumstances (Beissner et al. 2015, 1–18).

Results of this study suggest that guna sattva and guna tamas are associated with the electric experience. Electric experience refers to the participants reporting of a sensation similar to the experiencing of electric current or shock when they felt prānic energy. This study documented that when sattva guna increases than electric experience will decrease, vice versa when tamas guna increases than electric experience also increases.

### 4 Conclusion

The study findings demonstrate the fact that prānic experiences can be ascertained quantitatively by measuring the distance between the two palms and assess the quality of experience based on the intensity of felt energy, type of feeling, and position of hand where they felt the energy. The relation of sattva, rājas, and tamas to prānic perception in general is insignificant, except in the experience of electrical sensations. Guna sattva is negatively correlated, while guna tamas is correlated positively with electrical sensation. However, further studies are required to understand the underlying relationship between the two.

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