

Exploring the Psycho-Social Issues in the Life Journey to Becoming a Healer: An Interpretative Phenomenological Analysis of the Experiences of Women Yoga Prana Vidya (YPV) Healers in the Indian Context

Malathi Chinnusamy¹, Venkata Satyanarayana Nanduri^{2*}

ABSTRACT

Introduction: Healing is a gradual process that each person experiences differently depending on their situation. This study aims to understand how the journey occurred in the process of becoming a YPV healer as experienced by them in their lives, given the contributions the YPV system has made to healthcare systems, and its impact on the people who sought to become healers. **Method:** Qualitative research methodology with Interpretative Phenomenological Analysis (IPA) is used in this study with a sample of 5 healers purposively selected from one cluster area for homogeneity. Data was collected and documented in the form of detailed life stories of this sample as narrated by them to the study team. IPA method of data analysis was used to extract themes. **Results:** Five themes emerged from the data analysis; (1) *Vulnerabilities and Adversities with life-threatening effects: The compelling reasons for their search of lasting solutions for a peaceful and meaningful life*, (2) *Self-discovery and recovery through persistent learning and practice of the YPV System of healing protocols*, (3) *Spiritual awakening and Cognizance helped to find purpose and meaning in life becoming a healer*, (4) *Miraculous healing results for self and others: Strong motivation in becoming and living life as a healer*, and (5) *A profound transformation in one's own life as well as in the lives of those around*. **Conclusions:** In the process of becoming and living life as a healer, the YPV system empowers women and provides a tried-and-tested path and network of support to overcome various obstacles and challenges, enabling a complete turnaround in life with spiritual awakening, instilling self-confidence, and rising from extreme hopelessness to immense optimism towards a meaningful and purposeful life worth living. The authors recommend conducting similar studies using samples from other clusters, as this study was carried out using a sample from one cluster area.

Keywords: Life Journey as healer, Women empowerment, Yoga Prana Vidya[®], YPV[®]

Life Journey to Becoming a Healer

Healing is a long-term process as observed by Scot et al (2017), experienced uniquely by each person with their individual circumstances. Scot et al (2017) wrote: "People in

¹Certified YPV Healer and Senior Trainer, Erode, Tamil Nadu

²Consultant, Research & Publications, YPV Ashram, Sri Ramana Trust, Thally-635118, Tamil Nadu

*Corresponding Author

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the sample experienced healing journeys that spanned a spectrum from overcoming unspeakable trauma and then becoming healers themselves, to everyday heroes functioning well despite ongoing serious health challenges.”.

Through a literature review, Kenny’s (2012) study of the Journey of becoming a healer identifies the key themes such as – (1)the healer as a facilitator, (2) connecting to sources of healing, (3) an appreciation of the healee, (4) an expanded sense of spirituality, (5) an acknowledgment of the wider archetypal significance of the healer, (6) the importance of the wound, and (7) the role that these can play in the process of personal transformation and also acceptance. In doing so it hopes to offer that the healer's journey plays a crucial role in guiding the quality of the healing that healers share in a healing session.

A research article by Hemsley (2006) reports on a hermeneutic phenomenological investigation of the transformational and extraordinary experiences, or sacred journeys, of 11 nurse healers. An overarching theme, “walking two worlds,” was identified, along with five essential themes: belonging and connecting, opening to spirit, summoning, wounding and healing journey, and living as a healer. The importance of these phenomenologically uncovered holistic understandings to the teaching, practice, administration, knowledge development, and theoretical evolution of nursing is argued.

A qualitative research of the life stories of ten spiritual healers by Baxter (2016) is focused on the threads of their journeys that led them to this unusual line of work, and their descriptions of their inner experiences while they do their work. A recurrent theme throughout participants’ lives is their ability to find positive meaning and personal growth through unusual adversity.

Yoga Prana Vidya (YPV) System

Yoga Prana Vidya system of healing protocols has been known to have worked very well in the treatment of various diseases and illness conditions, including mental illnesses as complementary and also as alternative medicine as observed in the published literature (Gupta & Nanduri, 2024; Saluja & Nanduri, 2023; Karunambigai & Nanduri, 2023; Hegde et al., 2023; Lingappa & Nanduri, 2023; Shrivastava & Nanduri, 2023).

YPV system does not use any drugs or touch. The healer acts as a channel to draw in and project Pranic energy to the patient’s physical body parts as well as to the corresponding Chakrams of the energy body which distribute the given energy to the physical body, healing the patient holistically. As parts of an integrated system, the three categories of YPV protocols are (1) Physical and Rhythmic breathing exercises for patient self-practice either by oneself or in groups, (2) Guided Meditations for the practice of patients by oneself or in groups, and (3) energy healing, either self-healing or by a trained external healer. This way, a person’s physical, mental and emotional domains are simultaneously healed enabling holistic treatment of co-existing conditions (Bindal & Nanduri, 2022).

It is observed from the literature that over 100 research papers have gone into identifying important contributions to the efficacy that Yoga Prana Vidya (YPV) healing interventions have made to healthcare. The Healer who goes through extensive training, practice, and certification processes is the key to successful healing interventions. The authors in this paper explore psycho-social issues the healers undergo and seek to identify some of the core themes of the processes that YPV healers go through in their journey to becoming YPV healers.

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METHODOLOGY

Research Design

The authors chose a qualitative research method for this study to gain an understanding of the complex phenomena of the Journey to becoming a healer and to identify themes and theoretical structures that describe this process. The authors chose a phenomenological approach so they could understand this phenomenon, specifically, they used interpretive phenomenological analysis (IPA) to gain insight into how the YPV healers made sense of their experiences learning and practicing healing.

Sample

In the scenario of the country of India, a common thread of values, beliefs, and core culture exists, despite diverse languages, regions, and cultures. It has been observed that most of the energy healers found practicing are women, and several clusters of healers exist countrywide. Hence, for purposes of this qualitative study, a sample of 5 women YPV healers was purposively selected from one cluster where they live and operate under the very same linguistic, cultural, and traditional environment. This approach of sample selection is aimed at ensuring homogeneity of the sample for this study as shown in Table 1. For purposes of research ethics, their consent is ensured and the names of sample participants shown in Table 1 are pseudonyms to conceal their identity.

Table 1: Sample profile

S.no.	Age	Pseudonym	YPV healer Level of practice	Number of years as healer
1	52	Mahima	Senior YPV healer, trainer & Senior Arhat Yoga practitioner	12
2	33	Sumathi	Associate certified healer, Arhat Yoga practitioner, and YPV level 1 trainer	5
3	44	Bhagya	Associate certified healer, YPV level 1 trainer & Arhat Yoga practitioner	5
4	39	Mona	Associate certified healer, YPV level 1 trainer & Arhat Yoga practitioner	7
5	29	Anima	YPV healer & Arhat Yoga Preliminary practitioner	4

Data collection

For this qualitative study, each one of the 5 selected samples was requested to narrate her detailed personal life story in the process of becoming a YPV healer with all significant events. These stories were translated into English and documented as typed MS Word files for this study and analysis.

Data Analysis

Data analysis was conducted using IPA (Interpretative Phenomenological Analysis) (Nanduri, 2020). The data documents were read and re-read several times and analysis was done using IPA based on the guidelines available (Pietkiewicz & Smith, 2014) (Smith, 2011). As a result of the data analysis, five themes emerged which are stated below with relevant verbatim quotes.

RESULTS

The authors developed their findings for this study through the process of Interpretative Phenomenological Analysis (IPA), and the findings reflect the focus of phenomenology, which is the lived experience and meaning of a particular phenomenon—in this case, the phenomenon of life journey to becoming a healer. The results section also reflects the “double hermeneutic” of the IPA approach, in that the findings convey the researchers’ interpretation of the participants’ interpretation of their experience (Pietkiewicz & Smith, 2014). The results section is organized with five themes in the journey of becoming a healer, identified in the IPA analysis: (1) *Vulnerabilities and Adversities with life-threatening effects: The compelling reasons for their search of lasting solutions for a peaceful and meaningful life*, (2) *Self-discovery and recovery through persistent learning and practice of the YPV System of healing protocols* (3) *Spiritual awakening, and Cognizance to find purpose and meaning in life becoming a healer*, (4) *Miraculous healing results for self and others: Strong motivation in becoming and living life as a healer*, and, (5) *A profound transformation in own life as well as in the lives of those around*. The focus of phenomenology is on the common elements of a phenomenon, rather than on the individual; in keeping with this aspect of the chosen methodology for the study. When presenting excerpts from the personal stories, the authors used the participants’ pseudonyms.

Theme no1: Vulnerabilities and Adversities with life-threatening effects: The compelling reasons for their search of lasting solutions for a peaceful and meaningful life

In the sample, this theme emerged as a recurrent theme, as they all had been through a very vulnerable and difficult phase of earlier life. Factors such as rural background with lower levels of education, early marriages, health issues of self and family members, and a lack of financial independence were the causes of vulnerability. The adversities were mainly due to post-marital conflicts with the spouse and the spouse’s family members.

Mahima

Mahima hailed from a village and was raised by her grandmother in a city. She was married at the young age of 18 years. They were financially doing well, but she faced several health issues and challenges, such as surgery to remove gallstones, neck pain, and acidity. Their only daughter at that time and her mother met with a fatal car accident together with close relatives, and the loss of lives of near and dear ones devastated Mahima.

She said, “*We later hoped that our newborn second daughter would help fill the void in our lives. However, my physical condition remained a challenge. Recognising the difficulties I faced, my father and brother joined me to provide support. I was battling severe depression, experiencing vivid dreams of my mother and deceased daughter every night followed by intense crying. I began mistaking uniformed schoolgirls for my daughter and would follow them to school. When I was not around my newborn, I would even forget she was there. Only after looking at her, did I recollect I had a second daughter. I suffered from memory loss, forgetting even the simplest things I used to remember effortlessly.*”

Her health continued to decline... with persistent neck pain, frozen shoulders, had to wear long socks for her varicose veins, and experiencing swollen legs when standing for too long.

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“My health condition made it difficult for me to travel, causing intense emotional distress during long train journeys. My hemoglobin levels also remained consistently low, I fell ill with typhoid and jaundice. Following this illness, I have felt even weaker than before. I have tried all the modalities of treatment including all the alternative and traditional treatment methods such as Ayurveda, Siddha, and Homeopathy. Since I became allergic to medications and the only suggestions offered were lifestyle changes.”

Sumathi

Sumathi also hailed from a village and lived with her parents till 11 years of age, but was thereafter raised in a close relative’s family in a city until the age of 24 years. She completed a Bachelor of Arts degree in history, pursued an MA degree in public administration, and obtained a diploma in fashion design. She had also excelled in extracurricular activities and sports. She was living the best of her life happily without having awareness of the intricacies of life. She was having everything in her life with parental love. However, after marriage into a family of business interests, with no proper relationships among family members, Sumathi faced a big challenge adjusting to this new family environment. Contrary to her strong desire since childhood to achieve something significant in life she was denied the opportunity in this new family after her marriage. Due to severe conflicts between her husband and the rest of his family, they both took separation from the family and tried to live independently. Her husband suffered deep depression and she failed to cope with it leading to her depression. Her depressed husband lost his life leaving her devastated.

“My life seemed very empty with a lot of questions about my future. Hostile relatives and societal harassment caused additional challenges which I found very difficult to face as a young widow.”

In her quest to find a lasting solution to her difficult condition, her relative introduced her to the Yoga Prana Vidya system, with the possibility of bringing a lot of clarity about life.

Bhagya

Bhagya’s lack of financial independence and innocence made her vulnerable to exploitation by those around her. Bhagya hailed from a village, where her parents lived and were engaged in agriculture for a living. She grieved,

“Unfortunately, my father passed away when I was 11 years old due to blood cancer. He was my biggest support and loved me dearly. I was very close to him, and he meant everything to me. Losing him felt like losing my whole world. After my father passed away, I felt like I lost everything.”

She was sent to live with her older aunt to continue her schooling. It was very traumatic and she had to endure a lot of mistreatments from the men around her during this phase in her childhood.

“My feeling of being unsafe grew stronger each day. I lost all respect for men in general. To be honest, I disliked men.”

She aspired to be independent from childhood.

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“But during the childhood the tough times had moulded me to be independent. I learnt swimming, cycling, bike driving and even car driving today all on my own efforts. I stayed with my younger maternal aunt for college, and I completed my B.Sc in fashion designing.”

She was married at 21, her husband hailed from a wealthy family with a political background.

“So, I can say that right from the beginning of our marriage, we didn't start off well on a positive note. We had a lot of misunderstandings between us. My husband is very possessive, overprotective, controlling, and dominating from the start of our relationship. I had to completely depend on him and his family for everything. Although I had all the materialistic comfort, I did not have the inner peace or the independence.”

She delivered her first baby daughter in the first year of marriage itself but faced severe harassment and pressure for not having a male child.

“The treatment and the hostile environment took a significant toll on my mental and physical well-being. Due to my family situation on my mother's side, I couldn't consider divorce as an option. I struggled with depression, migraines, anxiety attacks, and even had thoughts of suicide.”

After some years, she became pregnant once again and the foetus was discovered to be a female. She was pressured to have an abortion in the seventh month. It did not sit well with her, and with all her power she refused, stepped out, and sought refuge at her mother's home, where she gave birth to the second daughter with the support of her mother and brother. Later, her older daughter's departure due to college studies added to the depression,

“...and I felt as though it was the end of the world. It made me realize I lacked the essential skills and self-care.”... “To attain emotional, mental, and financial independence, I began various small business ventures, but they faced difficulties and they are unsuccessful. I still struggled with my physical health, which was still not in good shape, and my mental well-being remained quite low.”

At this stage, a close relative introduced her to a YPV trainer where she learned the healing techniques. She said... *“I was particularly drawn to these practices due to my existing spiritual foundation.”*

Mona

Mona hailed from a village, where she went to school till 12th standard. Due to a lack of family support, she could not proceed with her college education. She worked in a textile factory as a technician. She got married at the age of 21 and found her husband facing his adversities and challenges. Within a year of marriage, she gave birth to a baby boy who was found to have vision problems from the 6th month of age. The boy was given treatment but the vision worsened over time. Also, they continued occupational therapy, and there was no improvement. When he was 9 years old, it was found that the long-sightedness of both eyes increased. During that period, a fellow parent in a training class introduced her to Yoga Prana Vidya.

... “Initially, I had hesitations because I had tried various things before without seeing any improvement, and it felt like the expenses kept piling up. I began to wonder what this new approach had to offer. However, my determination to help my son made me explore this healing class. I found myself in a situation where I needed to save money to participate. At the same

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time, we were also dealing with the expenses of medical interventions for my husband's physical and mental health."

At this stage, after attending a free introductory class, she saw the potential in this form of treatment. Her focus was solely on helping her son.

Anima

From childhood, Anima was very determined to excel in her studies and secure a good job in the future. However, her aspirations remained merely wishes and dreams. She was curious about profound spiritual questions like, "Why am I here? Why was I born?" Due to her family's circumstances, she was married at the age of 17 to her uncle immediately upon completing her 12th standard. Since childhood, she tended to become emotional even over trivial matters and had thoughts of self-harm, which continued into her married life as well.

... "Occasionally, I would subject myself to physical abuse during episodes of anger or rage. Following my marriage, I underwent a significant personal transformation, believing that my husband's desires should be my desires. However, beneath the surface, the thoughts of self-harm and occasional self-abuse existed."

She also worked at her uncle's office as a stockkeeper. Within a year of marriage, she had a baby daughter. Despite numerous family quarrels, she tried to learn from these experiences and moved forward. One day after a major argument with her husband, she consumed excessive sleeping pills and fell unconscious for two days. After recovery, she later learned that a senior YPV healer conducted healing sessions during those two days, and that played a significant role in her unexpectedly fast recovery. Following this incident, she took the opportunity to attend the training class of YPV Level 1 healing.

Theme no.2: Self-discovery and recovery through persistent learning and practice of the YPV System of healing protocols.

Mahima came to know about the YPV system through a friend.

"While I was navigating through the various difficulties and health challenges, a friend of ours for 10 years and a neighbour suggested that there was a yoga class happening at the ladies' club which would help me alleviate some of my difficulties. There were forgiveness sessions, psychological healing sessions through energy and PPM (Planetary Peace Meditation) sessions at the club twice a week."

She was skeptical initially as she had no prior experience or knowledge in yoga, meditation, or any spiritual practice. As she started learning and assimilating the YPV practice of Forgiveness Sadhana, she found some relief.

After three months, she progressed to the YPV Level 2 and Level 3 classes.

"I noticed that The YPV Level 3 (psychotherapy healings) proved to be highly beneficial. It was only after completing YPV Level 3 that I began to experience a gradual shift in my beliefs. I started doing psychotherapy healings regularly. However, I still held no hope that these healings would truly help me."

Though initially unsure of what she was doing, she successfully performed healing on some neighbours and friends. Only after witnessing these successful healings among others, her hope increased.

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“After further three months of consistent guided psychotherapy and self-healing, I noticed a significant improvement. The early morning dreams that troubled me began to disappear, and I gained better control over my pent-up emotions, and non-stop crying. It became clear to me that my physical condition was greatly influenced by psychological distress and unresolved emotions. The teachings and practices started to make sense.”

Sumathi attended YPV level 1, 2, and 3 classes conducted by a YPV Trainer. She said, *“When I completed YPV level 3 and practices, I was slowly coming out of my depressed state. So, I got intrigued and completed Soul and Arhat Yoga workshops as well. A lot of my questions were answered during the Soul class.”* ...*“With the help of YPV teachings, ongoing healing, and consistent practice, I began to see positive changes. Gradually, I started breaking out of my shell and gaining the courage to face society independently.”*

Bhagya Said

“I enthusiastically completed all available YPV courses and maintained a regular practice, despite receiving no support or encouragement for my spiritual pursuits, not even from my daughter. Out of my interest, I learned all the courses until Arhat Yoga, without any knowledge of my family, and I self-funded my courses through the earnings from my businesses.”

Mona was concerned about an effective treatment for her son’s vision problems. She was advised by her trainer that it would be more effective if the husband and wife both learned and applied the techniques together. Accordingly, Mona and her husband enrolled in YPV Level 1, 2, and 3 courses taught by the trainer. Subsequently, She and her family visited the YPV Ashram attending several healing camps for treatment, higher learning, and practices.

“During these extended visits, we received both treatments and learnings and we practiced sincerely. As a result, we began to notice a decrease in my son's eyeball tremors and he started reading writing easily, with a -0.5 reduction in his power check.” ... *“Yoga Prana Vidya had been a dedicated therapy for us.”*

Anima, in her very first YPV class, found answers to many of her questions, which inspired her to continue and practice YPV healing regularly...

“YPV gave me many reasons to live. Since then, I haven't had any negative thoughts. Now, the only question I have is, "Why should I die?" I completed the Arhat preliminary class and attended all the following four retreats. ...YPV brought significant changes to me, my family, and my relatives.”

Theme no 3: Spiritual awakening and Cognizance helped to find purpose and meaning in life becoming a healer

It has been observed that Spiritual cognizance, development, and advancement are very important and integral parts of the YPV system for a healer to understand the concepts of Energy healing and apply the same to heal oneself and others. YPV training programs provide techniques for people to live and lead a balanced, material life with spiritual cognizance. In this regard, Mahima experienced that,

“I eagerly learned all other advanced YPV courses such as AUWA, PSP (Psychic Self Protection), Healing with Crystals, and Arhat courses under the guidance of a senior

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trainer. The AUWA (Achieving Union with Atma or Soul) course played a significant role in helping me release the emotional burden associated with the passing of my mother, daughter and niece. Although a certain distance remained, I gradually found the strength to let them go. Attending classes regularly provided me with the support and encouragement I needed to navigate this process. It was especially beneficial in allowing me to come to terms with the loss of my daughter and mother.

In Sumathi's case too, spiritual cognizance enabled her to overcome her adversities. "When I completed YPV level 3 and practices I was slowly coming out of my depressed state. So, I got intrigued and completed Soul (AUWA) and Arhat classes as well. A lot of my questions were answered during the Soul class."

Bhagya's existing spiritual inclination enabled her to come closely with the teachings and practices of YPV system of healing.

"I was particularly drawn to these practices due to my existing spiritual foundation. These YPV courses proved immensely beneficial, addressing all the spiritual questions I had from childhood, offering me clarity, and helping me discover my purpose: to bring happiness in everyone's life around me and spread positivity to women in my community."

Mona too found that the spiritual essence of the teachings in YPV healing system gave deeper insights into life's mysteries and she gained a lot of clarity about life as a result. "It was the AUWA (Achieving Union with Atma) class that provided me with profound insights into the mysteries of life, offering a profound understanding. This experience greatly boosted my confidence in YPV, and now my son has seen an impressive 80% reduction in eyeball twitching. Initially, he struggled to write even a couple of lines, requiring my constant presence for support. But today, he writes confidently and enjoys reading independently. His newfound patience has allowed him to tackle various tasks with ease. My son has accepted these practices and incorporates it into his daily routine." "I found a meaningful answer to the question of why my life had taken its unique course"

Theme no 4: Miraculous healing results for self and others: Strong motivation in becoming and living life as a healer

All participants in this sample noticed that miraculous results were achieved by the application of YPV healing techniques for self and others. In addition, they experienced substantial growth in their general prosperity in this process.

Mahima Stated her experience thus...

"The YPV level 3 Psychotherapy course marked a turning point in my life. I firmly believe it to be the best course in the world. With each step forward, I began to recognize the tremendous potential of these healing techniques, filling me with hope and confidence that I too, could be healed and offer healing to countless others."

"By the end of 2013, I had experienced a remarkable improvement in my physical ailments. The varicose veins, for instance, showed a 60% reduction, bringing me closer to complete recovery. I transformed from a state of extreme weakness, where I couldn't even heal myself, to a level of exceptional fitness that enabled me to provide healing to numerous individuals."

S

umathi too started and advanced her career as a healer with the help of YPV teachings, ongoing healing sessions, and consistent successful practice.

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"I began to see positive changes. Now I have become an associate certified healer and YPV level 1 trainer. I am practicing level 1 of Arhat Yoga."

Bhagya Said, ...

"...after learning to heal, I began applying it to myself and my family, which yielded significant benefits. My daughter, in particular, experienced relief from the pressures of her studies through psychotherapy techniques, and many of her friends also benefited from my healing practices. Our family environment improved overall due to my consistent efforts. While my family's support remained limited, they also refrained from discouraging me. ...There were noticeable changes in my husband; he became emotionally stable, and his dominant and aggressive behaviour towards me disappeared."

Mona advanced to the next level and became a trainer.

"These YPV techniques have even helped us resolve several long-standing previously unresolved issues and enhanced general prosperity for the family manifold. I owe much of my progress to the unconditional support and encouragement of my trainer. This practice has become an integral part of my life, ensuring my physical and mental well-being. Through Yoga Prana Vidya education, everyone in our family has experienced improvements in physical health, mental well-being, and financial stability."

She had also taken part in the One Year Spiritual Intensive Program upgrading her to Level 3.0 and 3.1 Arhat Yoga during this intensive training.

"I am now a full-time Level 1 Trainer & Healer, dedicated to practicing and sharing this valuable teaching. As a result, my family has found great happiness, inner peace, and improved economic stability."

Anima found significant changes in her life, as well as those in her family and other relatives.

"I now counsel many people to improve their physical and mental well-being through YPV Techniques. YPV brought significant changes to me, my family, and my relatives." I regularly practice healing. I'm myself amazed by the physical, emotional, and mental improvements I've experienced. YPV is the sole reason behind these changes

Theme no 5: A profound transformation in one's own life as well as in the lives of those around

All participants experienced substantial transformation in themselves and others because of their journey as a YPV healer.

To quote Mahima...

"The healing sessions proved to be incredibly transformative, aided by the motivation and inspiration provided by others.... My story inspired many close relatives, including my elder sister and numerous close friends, to learn YPV. Through my dedicated practice, not only my own family but also the families around me underwent remarkable transformations... YPV practices transformed me, a naive and emotional village girl, with no professional education into a courageous and successful woman."

Sumathi experienced a complete transformation of herself and her family, and she has stated,

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“YPV completely transformed me, enabling me to confront my fears and overcome obstacles, ultimately leading to a beautiful life with my husband today. My entire family is now transformed with the regular practice of Yoga Prana Vidya techniques.”

Bhagya is very happy that her life is in her full control as a result of her journey as a YPV healer.

“Gradually, I also experienced improvements in my physical, mental, and emotional well-being. For the first time in my life, I felt in control of my life, and everything started falling into place. I achieved financial independence, resolved many property-related issues, and saw improvements in all our relationships. I used to be a timid, fearful, and introverted person, but now I’ve started to open up and celebrate every moment of my life.... I am now committed to empowering as many women as possible through YPV teachings and techniques. I’m also now determined to spread the YPV teachings and techniques in colleges and schools.”

Mona found a meaningful answer to the question of why her life had taken its unique course.

“Observing the positive transformations in our lives, our family members and relatives have embraced Yoga Prana Vidya with great faith, reaping its benefits.”

“Having been born in a village, where I knew nothing ... and had limited exposure to the outside world, these Yoga Prana Vidya exercises have empowered me to become a confident and courageous woman.”

Anima found her life worth living, as opposed to her previously felt emotional desperation to end her life.

“YPV gave me many reasons to live.”

“YPV helped me realize my potential. I am working towards my childhood dream of securing a good job for myself.”

DISCUSSION

This study brings out the core issues of vulnerability, adversity, and helplessness among many less-educated rural and semi-urban women in India, with early marriages and a lack of appropriate support systems to move on with a meaningful life, fulfilling their aspirations.

A study by Jayarathne and Suresh Babu (Jayarathne & Sureshbabu, 2017) observed that, based on the local culture and practice, women in India are primarily active in the domestic realm, without educational attainments or financial independence. Women’s vulnerability is connected to their generally lower socio-economic status. In India cultural practices like the *pardah* system (the seclusion of women) that does not allow girls to go to school, marrying girls at an early age, the dowry system, and patriarchal practices limit the opportunities for girls and women.

This study in addition emphasizes the need for appropriate humane support systems for men and women in general, and in particular, women in distress. As observed by Mahapatro et al. (2021), in the Indian context, after getting married, when women move to her husband’s family, it is seen as a detachment and social isolation from her kinship and natal family. In a situation such as this, where her support system has considerably narrowed, she is expected to forgo her established social capital and strive to adjust in every circumstance with her limited social support. In Indian cultures, women are seen as more of a collective unit of society, and social

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support is conceptualized as an interdependent culture and a transaction of sorts in which one person seeks help from another (Mahapatro et al, 2021).

It is noted from the emergent themes from this study, that the integrated YPV system fosters a very tangible and humane support system for both men and women who seek purpose and meaning in life, by balancing the worldly and spiritual aspects of life. The participants experienced a multi-dimensional personal development in the process of becoming and being a YPV healer.

The findings of this study are similar to and agree with the findings of Kenny's study (Kenny, 2012) through the process of a literature review that identified the key themes of, the healer as a facilitator, connecting to sources of healing, an appreciation of the healee, an expanded sense of spirituality, an acknowledgment of the wider archetypal significance of the healer, the importance of the wound and the role that these can play in the process of personal transformation and also acceptance. In doing so it hopes to offer that the journey of the healer plays a crucial role in guiding the quality of the healing that healers share in a healing encounter.

CONCLUSION

In the journey to becoming and being a healer in one's life, this study recognizes that the YPV system empowers women and offers a proven pathway and support system in becoming and living a life as a healer, crossing various barriers of adversities and misfortunes, enabling complete turnaround in life with spiritual awakening, infusing self-confidence, rising from unbearable hopelessness to immense optimism towards a purposeful and meaningful life worth living. This study was conducted with a sample of one cluster of YPV healers, and the authors believe that similar studies with samples from other clusters also would yield similar results.

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Conflict of Interest

The authors declared no conflict of interest.

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