

Spiritual Connection and Well-Being at Work: The Impact of Meditation and Pranic Healing

Sarika Gulati Gupta^{1*}, Saboochi Nasim¹, Ashutosh Singh²

¹ Ph.D., Aligarh Muslim University, Aligarh, India

² Ph.D., GBPUAT University, Pant Nagar, India

sarikaagupta17@gmail.com

ABSTRACT

This study investigated the relationship between spiritual intelligence (SQ) and subjective well-being (SWB) in the workplace. The research used a sample of 216 participants who completed the Spiritual Intelligence Self-Report Inventory-24 (SISRI-24), Workplace PERMA Profiler, and WHO-5 Well-being Index. Descriptive statistics and paired t-tests were used to assess the data. Multiple regression analysis found that spiritual practices such as meditation, yoga, and Pranic healing can be applied to promote workplace performance by helping employees feel more connected to their workplace environments. The results demonstrated a large positive link between SQ and SWB, indicating that those with a higher SQ tend to engage in SWB at work. Moreover, the study found that the use of meditation, yoga, and pranic healing was analogous to higher SWB levels among participants, which can help employees cope with stress, enhance their emotional resilience, and improve their well-being. The findings indicate that adopting spiritual tools and techniques into employee well-being initiatives may result in enhanced workplace happiness and well-being.

Keywords: spiritual quotient, subjective well-being, well-being at work, workplace, workplace happiness

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1. Introduction

When searching for a work environment that places a premium on employee happiness and well-being, workplace happiness is irreplaceable, and there is no match for contentment in someone's work environment. The perfect time to break the old workplace ethos that favors productivity over employee happiness and shift gears to explore a new viewpoint on workplace happiness. Discovering how corporations can create a more positive, joyful, and harmonious work environment for their employees by adopting a spiritual approach to work and assessing the role of meditation and pranic healing in boosting the spirit, and how enterprises can provide their workforce with a workplace that is more upbeat by embracing a spiritual approach to work.

When humans are in a state of tranquillity, they become more aware of the well-being of those around them. Leading companies such as Google, Aetna, and General Mills provide employees with mindfulness training to improve their effectiveness (Forbes Human Resources Council, 2017). Workplace well-being is an essential factor. Research suggests that management practices are significant contributors to health outcomes, and deserve further consideration. (Goh, Pfeffer, & Zenios, 2016).-The phrase "feeling good and performing good" is a better way to describe overall health, as well-being because it encompasses both the physical and mental aspects of well-being. According to Gupta, Saboochi, and Singh (2021), holistic well-being is

"a state of well-being in which individuals are physically and mentally healthy, and they are able to function well within and at work".

The objective of this study was to examine the relationship between spiritual intelligence and subjective well-being among employees. The majority of studies in this field have investigated the association between employees' subjective well-being and work satisfaction (Nodehi & Nehardani, 2013; Sadeghi, Zamani, & Mamasani, 2015; Yahyazadeh-Jeloudar & Lotli-Goodarzi, 2012).

However, we have explored the connection between employees' spiritual intelligence and workplace well-being. Our leading hypothesis was that employees who practice spiritual practices, such as meditation and pranic healing, have a greater degree of spiritual intelligence (SI) and, consequently, a greater degree of SWB. Research indicates that such practices help managers alleviate Anxiety, Depression and Burnout. (Nanduri, 2020). Another study examined the connection between spiritual intelligence and the degree of satisfaction with work that workers report (Koražija, Mumel, & Žižek, 2016). Social support is favourably associated with subjective well-being (SWB) at the workplace, SWB comprises job satisfaction, which covers the degree of work -satisfaction. The study also revealed that social support is especially important for those who high demanding job. This suggests that social support may be particularly helpful for people with anxiety (Siedlecki, Salthouse, Oishi, and Jeswani, 2014). Emotional resilience, a sense of vocation, stress management, occupational health and well-being, and spirituality in the workplace are key discussion points at work (Park, 2012). Questionnaires can provide a valuable insight of the psychological well-being, or lack thereof, of employees and their SWB (Williams & Smith, 2016). A study discovered a correlation between workplace SWB, career satisfaction, and employee engagement (Joo & Lee, 2017).

1.1. Definition of Key Concepts

This research will concentrate on core concepts connected to subjective well-being (SWB), spiritual intelligence (SI), and the impact of spiritual practices (SP), such as pranic healing and meditation.

1.2. Subjective Well-being at Workplaces

Subjective well-being (SWB) is an individual's cognitive and affective assessment of life. It encompasses both positive (e.g., happiness, contentment) and negative (e.g., anxiety, sorrow) affective experiences as well as cognitive evaluations of life satisfaction. Individuals with higher SWB reported more positive emotional states and greater life satisfaction.

An individual's state of well-being (SWB) is influenced by several factors, including genetic predisposition, early life experiences, current circumstances, and community interactions. Although certain factors that contribute to people's subjective well-being are beyond their control, there are still numerous things that individuals may do to improve the state in which they find themselves. The cultivation of compassion, promotion of community connections, and pursuit of positive experiences are all examples of strategies supported by evidence.

The assessment of employee well-being is intricate and nebulous; it cannot be precisely defined and expressed as a distinct value (Dong & Yan, 2022).

1.3. Spiritual Intelligence (SI/SQ)

Spiritual intelligence (SI) was defined by Zohar and Marshal (2000). as the process through which we develop our awareness of the purpose, vision, and values while fulfilling our thirst

for such aspects. It enables us to pursue our aspirations and create big dreams. Achieving one's own transcendence via the cultivation of inner peace, harmony, or connectedness to others is the essence of spirituality (Boswell et al., 2006). Spiritual intelligence also entails the capacity to utilise this knowledge and connection to advance individual and communal well-being.

A person's level of spiritual intelligence can be measured using something called their "spiritual quotient," or SQ. The capability to be conscious of and establish a connection with one's own spirit and the corresponding capacity to be conscious of and build relationships with the minds of other individuals are both characteristics of spiritual intelligence (SI). A second component of spiritual intelligence is the ability to put one's acquired knowledge and connections to productive use in order to improve both one's own life and the lives of others.

In her book titled "SQ: Why Spiritual Intelligence Matters," psychologist Danah Zohar was the first person to present the idea of a spiritual quotient to the general public. In this book, Zohar argues that spiritual intelligence, along with cognitive intelligence and emotional intelligence, should be given equal weight when attempting to predict individual's level of life accomplishment. She contends that a person's EQ can be developed and improved through practice in the same way that other types of intelligence can.

There are a variety of methods for calculating SQ. Developed by Zohar and her colleagues, the Spiritual Intelligence Self-Report Inventory (SISRI) is a popular tool. (King, 2008). The SISRI includes of 24 items that evaluate a person's SQ across four dimensions: self-awareness, empathy, self-management, and social skills.

A high SQ has been associated with a variety of favourable outcomes, such as better life satisfaction, positive affect, psychological well-being, and physical health. People with a high SQ were also found to be more resistant to stress and adversity. Since there are so many benefits to having a high SQ, it's not surprising that there is a growing interest in improving SQ at work.

1.4. Role of Spiritual Practices (SP): Pranic Healing and Meditation

Complementary and Alternative Medicine has a long history in India, spanning thousands of years. Those who have turned to CAM have a prevalent belief in its superior efficacy, perceived safety, affordability, and accessibility. (Roy, Gupta, & Ghosh, 2015). Studies indicates Spirituality is not only directly related to psychological health, but also influenced by health-related behavior (Božek, Nowak, & Blukacz, 2020). According to studies comparing yoga and exercise, yoga may be as effective as or more effective than exercise in both fit and unhealthy populations (Ross & Thomas, 2010).

Defining spiritual practices, we mean meditation and pranic healing in this research study; non-practitioners are those who do not engage in such practices. Pranic healing is based on the concept that our bodies have an inbuilt capacity to heal themselves using energy as our primary tool. Master Choa Kok Sui, founder of pranic healing, is quoted as saying, "Life energy, or prana, is all around us. It is everywhere; in essence, we are immersed by a torrent of life-sustaining energy (Singh, Mishra, & Jaiswal, 2015).

The foundational principles of this practice are based on the observations of people with heightened sensitivity who can perceive vibrant "energy fields" or "auras" surrounding the human body. These practitioners believe that the colours of the "aura" and the ever-changing "energy centres" or "chakras" are indicative of a person's physical health (Jones, 2006).

According to a study by Srinivas et al. (2015), meditation and yoga practises significantly reduce occupational anxiety and perceived stress within Indian IT working professionals. The practitioners use this approach to balance and heal the energy centres of the body, enabling

individuals to achieve profound degrees of inner calm and resulting in significant improvements on their subjective well-being scorecards and spiritual indicators. Pranic healing heightens awareness of spirituality by amplifying its impact on our lives. The benefits of pranic healing included physical, mental, and emotional health (Jauregui, Schuster, Clark, & Jones, 2012). Pranic healing has a positive effect on psychological wellbeing. (Jois, Aithal, D'Souza, & Gayatri, 2015). The study suggested that PH boosted quality of life among employed women. (Jois, D'Souza, Prasad, & Manasa, 2018) The conclusion of the study was that meditation is an effective therapy for social anxiousness. strongly in emotional shifts and relationship issues, moderately in indicators of attention, and weakest in cognitive measures (small to medium). However, specific findings differ across meditation approaches (Sedlmeier et al., 2012).

The convergence of pranic healing with twin hearts meditation on love and kindness can be a potent combination that promotes holistic health, by blessing mother earth with visualizations produces inner calm and equanimity. The entire potential of Pranic Healing and Twin Hearts Meditation's benefits can be attained by oneself through perseverance and consistent practice. Long-term practice leads to greater brain efficiency, twin hearts meditation (meditation on love, kindness and compassion) lead to immediate cognitive gains (Jauregui, Schuster, Clark, & Jones, 2012).

The study demonstrates that those who meditate on a regular basis have higher workplace spirituality scores than those who do not meditate on a regular basis (Petchsawang & Duchon, 2012).

In addition, numerous researches have revealed that different types of meditations have a positive effect on brain activity, resulting in an increase in cognitive function and enhanced memory retention capacities. Consistent meditation has been associated with numerous benefits for both physical and mental health; for example, it may minimise stress and worry while boosting restful sleep patterns and promoting an overall positive self-perception.

Meditation is a technique for improving one's ability to focus entirely on the present moment. This can occur in several ways, such as by concentrating on one's breathing or visualising particular circumstances. The possible ramifications of this study are substantial, and could have a positive effect on enhancing spiritual intelligence and overall wellbeing.

1.5. The Link Between Subjective Well-Being (SWB), Spiritual Practices (SP), and Spiritual Quotient (SQ/SI)

It is a truth universally known that content and fulfilled employees are more productive at their workplaces. There is a strong connection between an individual's internal state of happiness and their level of success. There is a high association between an individual's subjective well-being and their professional performance. It has also been demonstrated that workers who derive a stronger sense of purpose and meaning from the work they do are more engaged in their jobs and devoted to the company they work for.

Subjective wellbeing corresponds to an individual's overall life satisfaction. It evaluates an individual's physical health, emotional state, mental health, level of social activity, and personal relationships. Subjective well-being is also known as happiness.

It is also assumed that a person's spiritual quotient (SQ) impacts their overall subjective wellbeing. SQ is a measure of a person's spirituality or their capacity to connect with something greater than themselves. This could be nature, a lord or goddess, or even an entire cosmos. Individuals with a higher SQ typically experience greater subjective well-being. In other words, they are more likely to be overall happy with their lives. When a individual feels connected

towards something broader than oneself, they are likely to be happier and more satisfied with overall life in general.

It has been demonstrated that spiritual practices (SP) such as meditation, prayer, and pranic healing have a significantly positive effect on an individual's spiritual quotient (SQ). Spiritual intelligence (SI) is defined as an individual's level of spiritual intelligence, which includes compassion, empathy, and knowledge. A combination of awareness and self-compassion scores completely explained a strong link between meditation practice and psychological well-being (Baer, Lykins, & Peters, 2012).

connections between self-reported awareness, consciousness, and meditation experience over a cross-section of respondents, throughout this study, there were a combination of meditators and nonmeditators. Both groups underwent an examination of their and psychological well-being.

Many studies indicate that spiritual practices such as meditation, pranic healing, prayer, and yoga can increase a person's spiritual quotient.

1.6. Hypothesis

H1: Subjective well-being (SWB) positively correlates with spiritual intelligence (SI) in employees.

H0: There is no correlation between subjective well-being and spiritual practices (SP) among employees.

2. Methodology

The current research is a descriptive-correlational study that examines the connection between spiritual intelligence (SI) and subjective well-being (SWB), as well as the impact of different spiritual practices, such as pranic healing and meditation.

2.1. Research Framework

This study intended to empirically assess the relationship between spiritual intelligence (SQ) and subjective well-being (SWB), in addition to the impact of spiritual practices, such as pranic healing and meditation, on employees in the tech sector.

2.2. Participants

In total, 216 participants were included in the workforce. These workers had bachelor's degrees (64.35%) and master's degrees (35.64%), in addition to the other demographic criteria indicated below; 56.94% of them were female, while 43.05% were male (Table 1).

2.3. Data Gathering

After obtaining permission from the human resources department, the researcher contacted relevant personnel to coordinate research efforts. A link to the Zoho survey was provided to the HR department. Additionally, there had been 50 physical surveys were completed. Only employees working in workplaces in India were surveyed for this study's data collection.

2.4. Questionnaire

This study employed a strategic approach to create a questionnaire. The survey questionnaire was divided into multiple sections.

For descriptive analysis, the respondents' socio-demographic information, such as age, gender, corporation details, income, and education, was collected.

To determine the impact of spiritual practices (SP), questions were asked to separate the data based on whether employees practice spiritual practices.

Spiritual intelligence was measured using the SISRI -24 Spiritual Intelligence Self-Report Inventory (Jauregui, Schuster, Clark, Jones, 2012).

To measure SWB, the WHO-5 Well-Being Questionnaire (Koražija, Žižek, & Mumel, 2016) and Workplace PERMA Profiler (Kern, 2014) were used.

2.4.1. Spiritual Intelligence Questionnaire - SISRI 24

Spiritual Intelligence Questionnaire - SISRI 24 (King, 2008) is a tool to measure spiritual intelligence. This evaluation comprises four dimensions to measure spiritual intelligence: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE). The total number of questions assigned to SISRI -24 was 24, CET had seven items, PMP had five items, TA had seven items, and CSE had five items. The survey's Likert scale includes five possible replies, ranging from "0 - Not at all true of me" to "4 - Absolutely true of me."

2.4.2. WHO-5 Well-Being Index

WHO-5 (World Health Organization, 1998) is a commonly used five-item questionnaire created by the World Health Organization (WHO) to evaluate subjective well-being and mental health. Well-being Index (WHO-5) has been used as a depression screening tool (Omani-Samani et al., 2019) & (Topp et al., 2015). It comprises of five positively written sentences that ask respondents to rate their mood during the preceding two weeks, with response options ranging from "never" to "often." The overall score ranges from 0 to 25. In clinical and research contexts, WHO-5 is frequently used to test for depression and analyze clinical outcomes.

2.4.3. SWB -The Workplace PERMA Profiler

Workplace PERMA Profiler (Kern, 2014) measures a subjective sense of well-being – emotions at the workplace; emotions are an important factor in regulating well-being. It includes a wide spectrum of positive emotions, such as excitement and elation, and negative emotions, including despair and dissatisfaction. In addition, emotions can be classified according to their intensity, ranging from extremely intense and explosive to low states of serenity and relaxation. The PERMA model measures positive emotions (P), engagement (E), relationships (R), meaning (M), and accomplishment (A). The respondents were asked to rate their workplace well-being on a 10-item questionnaire using the following 10-point Likert scale: Lower scale, 0= Not at all and higher scale, 10 = completely

2.5. Ethical Consideration

This study was approved by the company. The interests, security, identity, and confidentiality of contributors were scrupulously guarded.

2.6. Statistical Analysis

Demographic data were converted into a set format. To determine the significance of the connection between spiritual intelligence, well-being, and spiritual activities (such as meditation and pranic healing), correlation, linear regression, and SPSS version 26 were used to conduct statistical analyses.

3. Findings

Demographic data is shown below (Table 1).

The findings of the study showed that practitioners and non-practitioners had distinct workplace well-being scores, as shown in (Figure. 1). Practitioners fared better on this chart. Practitioners are those who perform pranic healing and meditation, and non-practitioners are those who do not practice healing or meditation.

Table 1.

Participants' demographic details N = 216

Profile	Attributes	Frequency	Percent
Age	Below 30 years	54	25.0
	30-40	113	52.31
	40-50	38	17.59
	50-60	11	5.09
	60 above	0	0
Sex	Male	123	56.94
	Female	93	43.05
Type of Occupation	Full Time	187	86.57
	Part-Time	27	13.42
	Entrepreneur	0	0
Organization Size	0-100	37	17.12
	100-200	23	10.64
	200-500	158	73.14
	500-5000	0	0
Educational Level	Graduate	139	64.35
	Post-Graduate	77	35.64
Annual Income	1-5 Lacs	89	41.20
	5-10 Lacs	86	39.81
	10-20 Lacs	27	12.5
	20-50 Lacs	14	6.48
Spiritual practices	Practitioners	112	51.85
	Non -Practitioners	104	48.14

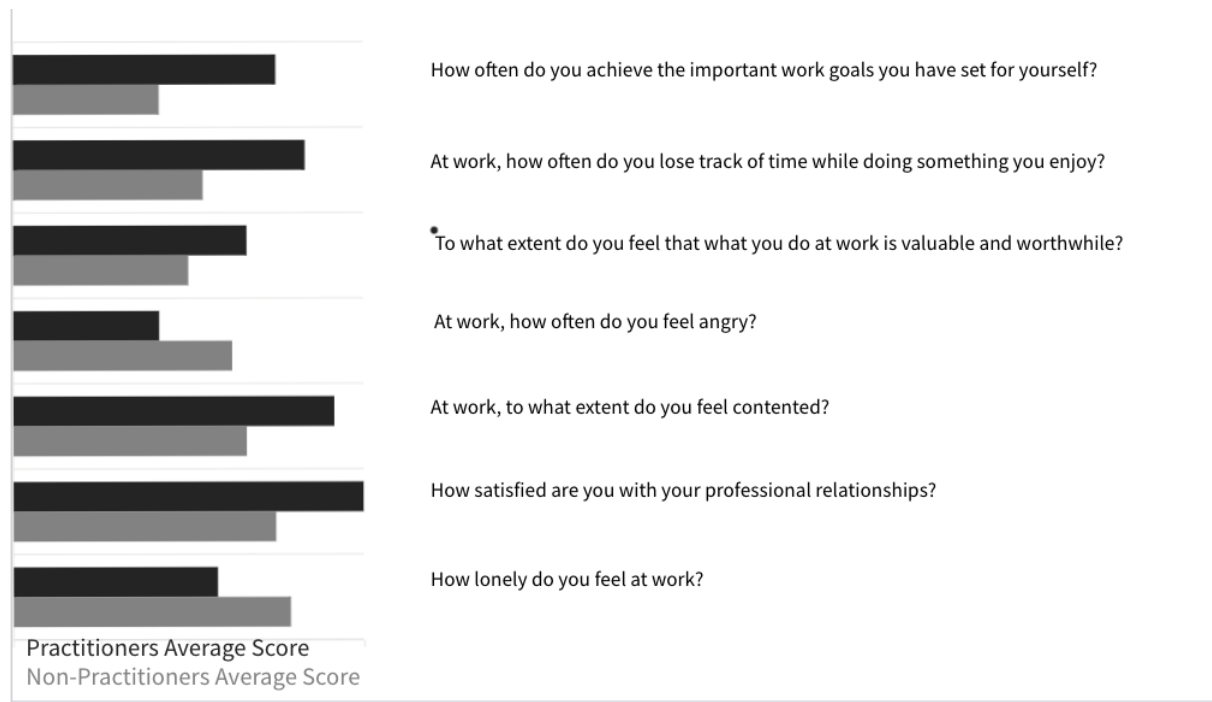


Figure 1. Workplace well-being of practitioners and non-practitioners

The correlation between spiritual intelligence, spiritual practices, and subjective well-being is divided and illustrated in (Table 2) here. There was a strong positive correlation between spiritual practices, subjective well-being, and spiritual intelligence. There was a significant correlation between spiritual intelligence and spiritual practices ($r = 0.742$, $p < 0.001$) and between spiritual intelligence and subjective well-being ($r = 0.682$, $p < 0.001$). On the other hand, there is a significant correlation between subjective well-being and spiritual practices ($r = 0.589$, $p < 0.001$).

Table 2.

Correlation between spiritual intelligence, spiritual Practices and subjective well-being

Variable	SI	SP	SWB
SI	1		
SP	0.742 **	1	
SWB	0.682 **	0.589 **	1

Note: SI—Spiritual Intelligence; SP- Spiritual Practices, SWB—Well-being; Level of significance: * $p < 0.05$, ** $p < 0.01$.

Table 3 presents the model validity, and the models were found to be significant, with R values ranging from 0.5823 ($p < 0.0001$) to 0.6904 ($p < 0.0001$). Well-being elucidates 32.12% of the change in spiritual intelligence (first model), and well-being and spiritual intelligence explain 38.56% of the change in subjective well-being (second model).

Table 3.

Regression analysis of Subjective well-being

Outcomes	R	R ²	Mean Square Error	F	DF1	DF2	p-Value
SI	0.5823	0.3212	0.1829	265.2247	1.0	1134.0	<0.0001
SWB	0.6904	0.3856	0.2142	278.1034	2.0	1186.0	<0.0001

Note: SI—Spiritual Intelligence, SWB—Subjective Well Being, Level of significance: * $p < 0.05$, ** $p < 0.01$.

Table 3, In the context of statistical hypothesis testing, a p-value of < 0.00001 indicates significant results. It includes facts to support the presence of an important connection or effect between the investigated variables: subjective well-being (SWB) and spiritual intelligence (SI). The range of correlation coefficients (R values) obtained in the study, with values ranging from 0.5823 to 0.6904 ($p < 0.0001$), were statistically significant. This signifies the strength and direction of the relationship between these two variables. Spiritual Intelligence (SI) had an R value of 0.3212, while Subjective Well-Being (SWB) had an R value of 0.3856. These values suggest that the SI and SWB have favorable correlations.

Subjective well-being explained 32.12 % of the variance in spiritual intelligence. (First Model). Subjective well-being and spiritual intelligence together explained 38.56 % of the change in subjective well-being (second model), indicating that when subjective well-being and spiritual intelligence are considered together in a model, they can account for 38.56 % of the variability in subjective well-being. These results shed light on the connections between subjective well-being, spiritual intelligence, and their mutual effects.

In the statistical analysis of variance (ANOVA), F values, $F = 265.2247$ for SWB and $F = 278.1034$ for SI, imply a stronger relationship between the independent and dependent variables. The F-value indicates stronger evidence against the null hypothesis, demonstrating the existence of a statistically significant connection between the variables.

3.1. Discussions

The validity of the model demonstrates that spiritual intelligence and spiritual practices are major predictors of employee well-being in the workplace. There is a substantial link between spiritual intelligence and the overall feeling of well-being in a job. A substantial part of spiritual intelligence is attributable to the function of spiritual practices (such as pranic healing and meditation) in one's life. There was a significant correlation between spiritual intelligence and workplace well-being. It may be advantageous to consider interventions or practices that foster spiritual well-being as a means of improving overall subjective well-being. This might include implementing activities or strategies that foster the inner growth of employees, such as pranic healing practices, meditation, or meaningful engagement.

3.2. Conclusion and Recommendations

Across the conduct of our research, we concluded that not only is there a significant correlation between spiritual intelligence (SI) and SWB, but also that Spiritual practices (SP), pranic healing, and meditation also have a major influence on the subjective well-being (SWB) of employees in the workplace. Further, it was observed that employees who practiced pranic healing and meditation scored better on subjective well-being.

Workplaces have multiple possibilities at their discretion to enhance employees' spiritual intelligence (SI). For instance, corporations can encourage their employees to participate in spiritual activities (such as pranic healing techniques and meditations) while they are on the clock at work. The current research is just the beginning of an investigation into how Pranic healing and meditation might be used to define the connection between spiritual intelligence and an employee's level of subjective well-being.

It is vital to recognize that Spiritual Intelligence and Subjective Well-being are probably impacted by numerous variables, besides the factors explored in this study. It requires consideration of the study's limitations, such as the sample size and research setting. These findings may not be applicable to other demographics or settings; therefore, care should be taken when applying them to other groups or cultures. Incorporating techniques for fostering

spiritual well-being may have positive effects on overall subjective well-being; however, further investigation is needed to broaden our understanding of these constructs and their interactions.

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