

**A Comparative Study Of Happiness Among Prandharna Meditation Practitioners And
Non-Practitioners**

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Abstract

The present study examined differences in happiness levels between Prandharna Meditation practitioners and non-practitioners among young adults aged 18–25 years. A comparative cross-sectional research design with a static group comparison approach was employed. The sample consisted of 100 participants, including 50 regular practitioners of Prandharna Meditation and 50 individuals with no prior meditation experience. Happiness was assessed using the Oxford Happiness Questionnaire (OHQ). Descriptive statistics, assumption testing, and inferential analysis were conducted to evaluate group differences. Results revealed that meditation practitioners reported significantly higher happiness scores ($M = 140.10$, $SD = 3.18$) compared to non-practitioners ($M = 129.82$, $SD = 2.90$). The Independent Samples t-test indicated a statistically significant difference between groups, $t(98) = 16.89$, $p < .001$. Assumptions of normality and homogeneity of variance were satisfied. Effect size analysis demonstrated an exceptionally large magnitude of difference (Cohen's $d = 3.38$), indicating strong practical significance. The findings suggest a substantial association between Prandharna Meditation practice and enhanced subjective happiness. The study contributes to the growing body of literature supporting meditation as a potential psychological resource for promoting emotional well-being among young adults. Implications for mental health promotion and preventive psychological interventions are discussed.

Keywords: Prandharna Meditation, Happiness, Well-being, Comparative Study, Psychological Health

Introduction

Meditation is a systematic mental practice aimed at cultivating focused attention, heightened awareness, and emotional balance. Psychologically, meditation is understood as a self-regulatory process that trains attention and awareness in order to bring mental processes under greater voluntary control (Kabat-Zinn, 2003). Contemporary psychological science

conceptualizes meditation as an attentional and metacognitive training method that enhances monitoring of internal experiences while reducing automatic reactivity (Lutz, Slagter, Dunne, & Davidson, 2008). Through repeated practice, individuals develop improved cognitive flexibility, reduced emotional impulsivity, and greater psychological stability. From a neuroscientific perspective, meditation has been associated with functional and structural changes in brain regions linked to attention regulation, emotional processing, and self-referential thinking (Tang, Hölzel, & Posner, 2015). Research suggests that meditation practices modulate activity in the prefrontal cortex and limbic system, thereby enhancing executive control over emotional responses (Hölzel et al., 2011).

Prandharna Meditation, rooted in traditional concentration-based practices, emphasizes sustained attention on a chosen internal or external object while cultivating mental steadiness and emotional clarity. Although empirical literature on Prandharna Meditation specifically remains limited, its core components align with concentrative meditation techniques that strengthen attentional control and reduce cognitive distractions. Such practices are theoretically linked to improved emotional regulation, as individuals become more capable of observing thoughts and feelings without immediate reaction (Gross, 1998). Meditation has consistently been associated with enhanced emotional regulation capacities. Emotional regulation refers to processes by which individuals influence the experience and expression of emotions. Evidence indicates that meditation reduces amygdala reactivity and enhances prefrontal regulatory mechanisms (Desbordes et al., 2012). Consequently, practitioners often report greater emotional balance, resilience, and psychological calmness.

Concept of Happiness

Happiness is commonly defined as a subjective state characterized by frequent positive emotions, low levels of negative affect, and a sense of life satisfaction (Diener, 1984). It is a central component of subjective well-being and reflects an individual's cognitive and affective evaluation of life circumstances. While happiness and well-being are closely related, they are conceptually distinct. Happiness typically refers to the emotional and experiential aspects of positive affect and satisfaction, whereas well-being encompasses broader psychological functioning, including meaning, engagement, and personal growth (Ryff, 1989). Positive psychology frameworks differentiate between hedonic well-being (pleasure and positive emotion) and eudaimonic well-being (self-realization and purpose) (Ryan & Deci, 2001).

Happiness plays a crucial role in mental health. Empirical studies demonstrate that higher levels of happiness are associated with reduced depression, lower anxiety, stronger immune functioning, and improved coping skills (Lyubomirsky, King, & Diener, 2005). Additionally, happier individuals tend to exhibit better interpersonal relationships and greater life satisfaction. Therefore, understanding factors that enhance happiness is essential for promoting psychological resilience and mental health stability.

Meditation And Happiness

The theoretical connection between meditation and happiness is grounded in cognitive-emotional models of self-regulation. Meditation enhances awareness of present-moment experiences, reduces maladaptive rumination, and fosters acceptance of internal states (Bishop et al., 2004). Reduced rumination and increased acceptance are strongly linked to greater subjective happiness. One mechanism through which meditation influences happiness is attentional control. Improved attentional regulation reduces cognitive interference from negative thoughts, allowing individuals to sustain positive affective states (Jha, Krompinger, & Baime, 2007). Enhanced attentional stability contributes to emotional clarity and reduced psychological distress. Another mechanism involves stress reduction. Meditation has been shown to lower cortisol levels and physiological stress responses (Creswell et al., 2014). Lower stress levels are positively correlated with increased happiness and emotional well-being. Furthermore, mindfulness and concentration-based practices promote adaptive emotion regulation strategies, which mediate the relationship between meditation and well-being (Keng, Smoski, & Robins, 2011). Longitudinal and cross-sectional studies indicate that individuals who regularly practice meditation report higher life satisfaction and positive affect compared to non-practitioners (Fredrickson et al., 2008) (Seligman et al., 2005).

Need And Significance Of The Study

In recent years, increasing attention has been directed toward psychological well-being and emotional health among young adults. Happiness, as a core component of subjective well-being, plays a crucial role in determining overall mental health, life satisfaction, productivity, and social adjustment. University-aged individuals (18–25 years) often experience academic pressure, career uncertainty, and social challenges, which may influence their emotional stability and happiness levels. Meditation practices have been widely acknowledged as effective techniques for promoting psychological balance and emotional regulation. However, most existing studies have focused on general meditation techniques, while limited empirical attention has been given specifically to Prandharna Meditation. Furthermore, there

is a need to examine whether individuals who naturally practice meditation demonstrate higher happiness levels compared to those who do not practice meditation.

The present study is significant because it provides comparative evidence regarding the association between Prandharna Meditation and happiness without implementing any intervention. The findings may contribute to the field of positive psychology, mental health promotion, and preventive emotional care strategies. Additionally, the study may offer practical implications for educational institutions and youth development programs.

Statement Of The Problem: A Comparative Study of Happiness among Prandharna Meditation Practitioners and Non-Practitioners.

Review Of Literature

Kabat-Zinn (2003) explored the development and clinical application of mindfulness-based interventions and examined their psychological implications. The study was conceptual and integrative in nature, drawing upon clinical trials and therapeutic applications. It highlighted that systematic meditation practice enhances awareness, reduces automatic emotional reactivity, and improves psychological stability. The author emphasized that sustained attentional training contributes to emotional balance and adaptive coping. These findings provide a theoretical foundation for understanding how meditation practices may positively influence happiness.

Diener (1984) introduced the construct of subjective well-being and established a scientific framework for measuring happiness. Using survey-based methodologies across diverse populations, the study conceptualized happiness as comprising life satisfaction, positive affect, and low negative affect. The findings emphasized that happiness is measurable, stable over time, and influenced by both situational and dispositional factors. This foundational work supports the operationalization of happiness as a measurable psychological variable in meditation research.

Ryan and Deci (2001) distinguished between hedonic well-being (pleasure and enjoyment) and eudaimonic well-being (meaning and self-realization). Their theoretical review suggested that authentic happiness involves both emotional satisfaction and psychological growth. The authors argued that self-determined behaviors enhance long-term well-being. Meditation practices, which cultivate internal awareness and self-regulation, may therefore promote both dimensions of happiness.

Lyubomirsky et al. (2005) conducted a comprehensive meta-analytic review examining the relationship between positive affect and life outcomes. The analysis demonstrated that

happier individuals exhibit stronger social relationships, better coping abilities, and improved mental health. The study suggested that positive emotional states are not merely outcomes but also predictors of success and well-being. Meditation practices that foster positive affect may therefore enhance long-term happiness.

Lutz and colleagues (2008) examined attentional regulation mechanisms in experienced meditators using neuroscientific approaches. The study indicated that meditation strengthens attention monitoring systems and reduces cognitive distraction. Enhanced attentional control was associated with improved emotional stability. These findings suggest that meditation may indirectly promote happiness by strengthening cognitive regulation processes.

Fredrickson et al. (2008) investigated the impact of loving-kindness meditation on positive emotional experiences. Using longitudinal methods, the study found that meditation increased daily positive emotions, which subsequently built psychological resources such as resilience and life satisfaction. The broaden-and-build theory proposed by the authors explains how sustained positive emotions enhance overall happiness. Keng et al. (2011) reviewed empirical studies assessing the psychological effects of mindfulness practices. Their synthesis indicated that meditation reduces symptoms of anxiety and depression while increasing emotional regulation and well-being. The review concluded that meditation enhances adaptive coping strategies, which are closely associated with higher happiness levels.

Hölzel et al. (2011) conducted neuroimaging research to examine structural brain changes associated with mindfulness meditation. The study reported increased gray matter density in brain regions related to emotional regulation and self-awareness. These neurological changes provide biological support for the role of meditation in enhancing psychological well-being and happiness.

Creswell et al. (2014) examined the impact of brief mindfulness meditation training on stress responses. Using experimental methods, the study found that meditation reduced physiological stress indicators and improved emotional resilience. Reduced stress reactivity was associated with greater subjective well-being and emotional positivity.

Desbordes et al. (2012) investigated changes in amygdala activation following meditation training. The study demonstrated reduced emotional reactivity to negative stimuli among meditators. This reduced reactivity suggests improved emotional regulation, which is closely linked to increased happiness and psychological stability.

Objectives Of The Study

- To assess happiness levels among Prandharna Meditation practitioners.

- To assess happiness levels among non-practitioners.
- To compare happiness between meditation practitioners and non-practitioners.

Hypothesis

There will be no significant difference in happiness between Prandharna Meditation practitioners and non-practitioners.

Methodology

The present study employed a comparative research design using a cross-sectional approach. A static group comparison method was adopted to examine differences in happiness between two naturally existing groups: meditation practitioners and non-practitioners. No intervention or training was administered during the study.

Research Design

The present study employed a comparative research design using a cross-sectional approach. A static group comparison method was adopted to examine differences in happiness between two naturally existing groups: meditation practitioners and non-practitioners. No intervention or training was administered during the study.

- Comparative research design
- Cross-sectional approach
- Static group comparison

Participants

The total sample consisted of 100 participants aged between 18 and 25 years.

- 50 participants were regular practitioners of Prandharna Meditation.
- 50 participants were non-practitioners with no prior meditation experience.

Participants were selected using a purposive sampling technique. All participants voluntarily agreed to participate in the study.

Variables

- Independent Variable: Practice of Prandharna Meditation
- Dependent Variable: Level of Happiness

Tool Used

Happiness was measured using the Oxford Happiness Questionnaire, developed by Michael Argyle and Peter Hills (2002). The scale is widely used to assess individual levels of subjective happiness and psychological well-being.

The Oxford Happiness Questionnaire consists of 29 items designed to measure positive mood, life satisfaction, self-esteem, and sense of purpose. Each item is rated on a six-point Likert scale ranging from strongly disagree to strongly agree.

Scores are calculated by summing responses across all items. Higher total scores indicate higher levels of happiness. The OHQ has demonstrated good psychometric properties. Previous research reports satisfactory internal consistency reliability, with Cronbach's alpha coefficients typically above 0.80. The scale also shows acceptable construct and criterion validity across different populations.

Scoring

Each item of the Oxford Happiness Questionnaire is scored on a scale from 1 to 6. Certain negatively worded items are reverse scored as per the manual instructions.

The total happiness score is obtained by summing the scores of all 29 items. The possible score range varies according to the scoring method adopted; however, higher scores consistently reflect greater happiness.

For the present study, the raw total score was used for group comparison.

Procedure Of Data Collection

Participants were informed about the objective of the study and assured of confidentiality and anonymity. After obtaining informed consent, the Oxford Happiness Questionnaire was administered in a classroom setting under standardized conditions.

Clear instructions were provided before administration. Participants were asked to respond honestly and independently without discussion. The average time required to complete the questionnaire was approximately 10–15 minutes.

Completed questionnaires were checked for completeness and scored according to the standardized scoring procedure of the OHQ.

Statistical Techniques

The happiness scores obtained from the Oxford Happiness Questionnaire were analyzed using both descriptive and inferential statistical methods. Descriptive statistics, including mean, standard deviation, minimum and maximum values, skewness, and kurtosis, were computed to summarize the central tendency, variability, and distribution pattern of happiness scores across both groups. These measures provided an overall understanding of the level and spread of happiness among Prandharna Meditation practitioners and non-practitioners.

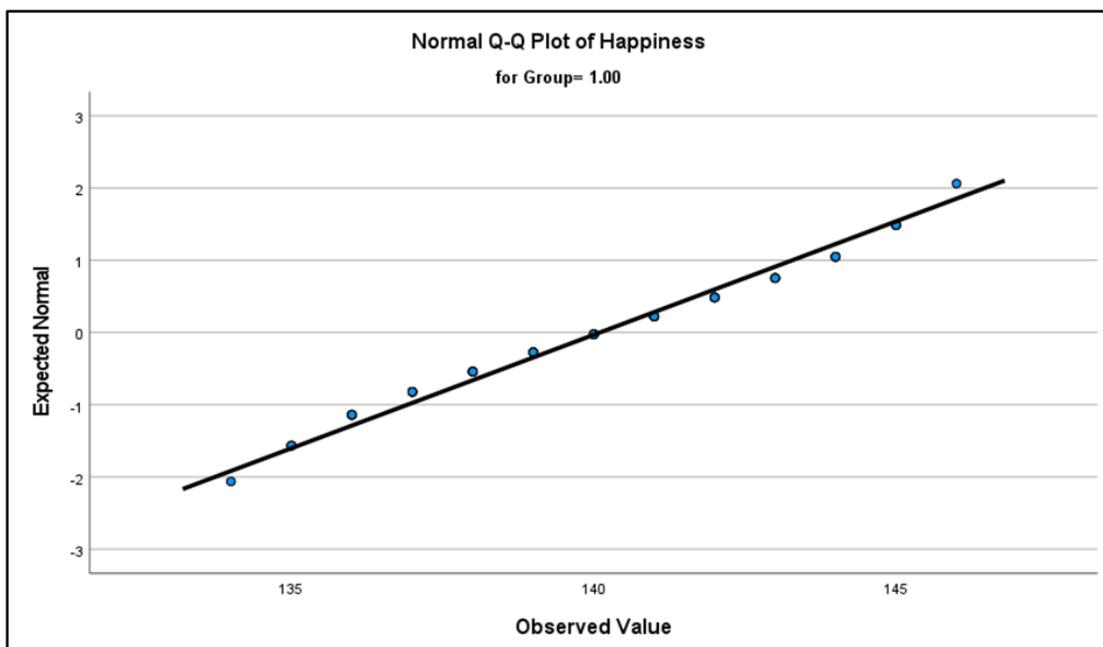
Prior to hypothesis testing, assumptions for parametric analysis were examined. Normality of distribution was assessed using skewness and kurtosis values along with Normal Q–Q plots and Detrended Q–Q plots. Homogeneity of variance between groups was tested using Levene’s Test for Equality of Variances. As the assumptions were satisfied, an Independent Samples t-test was applied to compare happiness scores between meditation practitioners and non-practitioners at the 0.05 level of significance. To determine the magnitude and practical importance of the observed difference, effect size measures including Cohen’s d, Hedges’ g, and Glass’s delta were calculated, along with their 95% confidence intervals.

Results

Table 1: Descriptive Statistics of Happiness Scores

Group	N	Mean	SD	Minimum	Maximum
Prandharna Meditation Practitioners	50	140.10	3.18	134	146
Non-Practitioners	50	129.82	2.90	125	134

The mean happiness score of Prandharna Meditation practitioners ($M = 140.10$, $SD = 3.18$) was substantially higher than that of non-practitioners ($M = 129.82$, $SD = 2.90$). The observed difference of 10.28 points suggests a marked variation in happiness levels between the two groups. The relatively low standard deviations in both groups indicate homogeneity in responses and minimal dispersion of scores around the mean. This reflects consistency in happiness levels within each group.



The skewness values for meditation practitioners (-0.016) and non-practitioners (-0.201) fall within acceptable limits (± 1), indicating symmetrical distribution of scores.

Similarly, kurtosis values (-0.988 and -1.104) suggest no substantial deviation from normality. The Normal Q-Q plots and Detrended Q-Q plots further confirmed that the assumption of normal distribution was reasonably satisfied. Therefore, the use of parametric statistical testing (Independent Samples t-test) was justified.

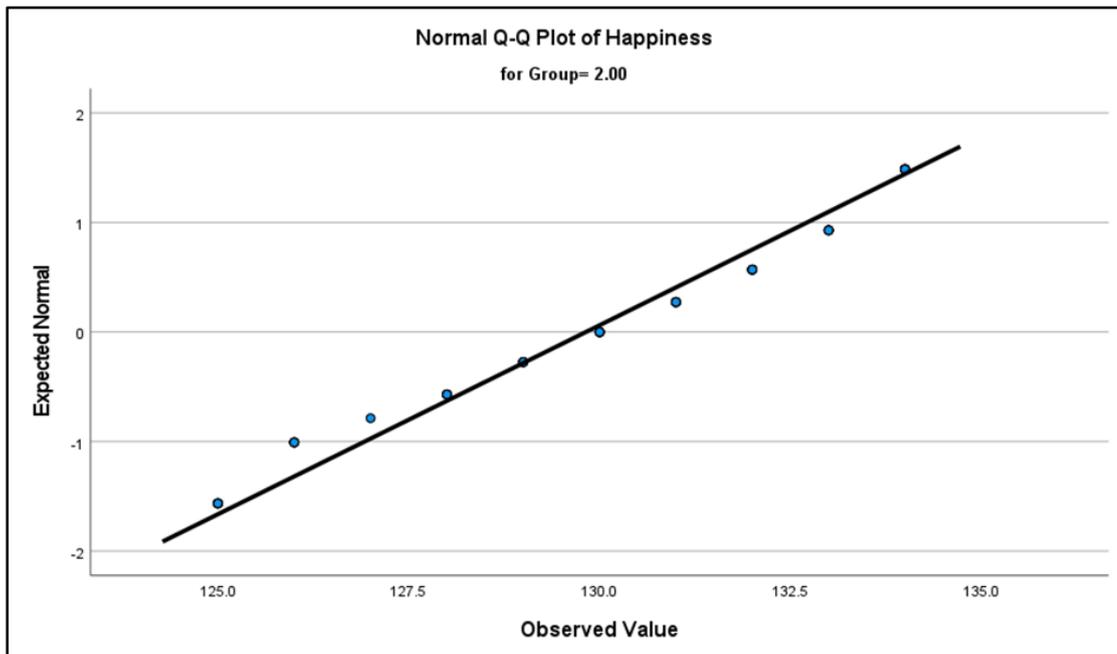


Table 2 Independent Samples t-Test Comparing Happiness Scores

Variable	Levene's F	Sig.	t	df	p (2-tailed)	Mean Difference
Happiness	0.495	0.484	16.89	98	< .001	10.28

Levene's Test for Equality of Variances was non-significant ($F = 0.495$, $p = 0.484$), indicating that the assumption of homogeneity of variance was met. Hence, the t-test results assuming equal variances were interpreted. The independent samples t-test revealed a statistically significant difference in happiness scores between Prandharna Meditation practitioners and non-practitioners, $t(98) = 16.89$, $p < .001$. The mean difference of 10.28 indicates that individuals practicing Prandharna Meditation scored significantly higher on happiness compared to those who did not practice meditation. Thus, the null hypothesis stating that there is no significant difference in happiness between the two groups is rejected.

Table 3: Effect Size Estimates for Happiness

Effect Size	Point Estimate	95% Confidence Interval
Cohen's d	3.38	2.76 – 3.99

The effect size estimates indicate an exceptionally large magnitude of difference between the two groups. Cohen's d (3.38) far exceeds the conventional benchmark for a large effect (0.80), demonstrating a very strong practical significance. The confidence intervals for all effect size measures do not include zero, further confirming the robustness of the observed difference. These findings suggest that the association between Prandharna Meditation practice and happiness is not only statistically significant but also practically meaningful. The present analysis clearly demonstrates that individuals practicing Prandharna Meditation exhibit substantially higher levels of happiness compared to non-practitioners. The statistical significance, coupled with a very large effect size, indicates a strong association between meditation practice and enhanced subjective well-being. The findings provide empirical support for the psychological benefits of Prandharna Meditation and suggest its potential role in promoting emotional positivity and life satisfaction.

Discussion of Findings

The present study aimed to compare happiness levels between Prandharna Meditation practitioners and non-practitioners. The findings revealed a statistically significant and practically substantial difference between the two groups. Meditation practitioners demonstrated markedly higher happiness scores than non-practitioners, and the magnitude of difference, as reflected in Cohen's d (3.38), indicates a very strong association. The null hypothesis was therefore rejected. These findings are consistent with theoretical perspectives that conceptualize meditation as a self-regulatory attentional training process (Jon Kabat-Zinn, 2003). Meditation practices cultivate sustained attention and reduce automatic cognitive reactivity, which may enhance emotional stability and subjective well-being. From a cognitive neuroscience standpoint, meditation strengthens attentional monitoring and executive regulation mechanisms (Antoine Lutz et al., 2008), thereby reducing susceptibility to intrusive negative thoughts. Improved attentional control may allow individuals to maintain positive affective states more consistently. The observed results also align with the conceptualization of happiness as subjective well-being characterized by life satisfaction and positive affect (Ed Diener, 1984). Meditation practitioners in the present study reported consistently higher happiness scores, suggesting that regular engagement in concentrative practices may positively influence both cognitive evaluations of life and emotional experiences. Furthermore, previous research indicates that meditation reduces emotional reactivity by modulating neural mechanisms associated with stress and affect regulation (Gaelle Desbordes et al., 2012). Reduced emotional reactivity may contribute to greater

emotional balance and resilience, which are closely linked to higher happiness levels. Similarly, evidence suggests that mindfulness-based practices enhance gray matter density in brain regions associated with self-awareness and emotional regulation (Britta K. Hölzel et al., 2011). These neurobiological findings provide plausible mechanisms underlying the higher happiness observed among meditation practitioners in the present study. The strong effect size also corresponds with the broaden-and-build framework proposed by Barbara Fredrickson (2008), which posits that sustained positive emotional experiences build enduring psychological resources. Meditation practices that cultivate attentional steadiness and emotional clarity may therefore expand positive emotional experiences, gradually strengthening overall well-being. Additionally, empirical syntheses have shown that meditation is associated with reductions in anxiety, depression, and stress, alongside increases in well-being (Shian-Ling Keng et al., 2011). Given that young adults often face academic and social stressors, Prandharna Meditation may function as a protective psychological factor that promotes emotional stability and subjective happiness.

However, it is important to interpret the findings within methodological boundaries. The cross-sectional and non-experimental design does not allow causal conclusions. While meditation practice is strongly associated with higher happiness levels, it cannot be definitively stated that meditation alone caused the difference. Individuals with higher baseline well-being may also be more inclined to engage in meditation practices. Future longitudinal and intervention-based research would strengthen causal interpretations.

Conclusion

The present study provides compelling comparative evidence that individuals practicing Prandharna Meditation exhibit significantly higher levels of happiness than non-practitioners. The statistical findings, supported by an exceptionally large effect size, indicate that meditation practice is strongly associated with enhanced subjective well-being. These findings contribute to the broader understanding of meditation as a psychological resource for promoting emotional balance and mental health. In the context of increasing stress and emotional challenges faced by young adults, Prandharna Meditation may serve as a valuable self-regulatory practice that enhances positive affect, life satisfaction, and psychological resilience. Although causal inferences cannot be drawn due to the cross-sectional design, the strength of the association highlights the potential importance of incorporating meditation-based practices into educational and youth development settings. Future research may explore longitudinal effects, intervention-based comparisons, and potential mediating variables such

as stress reduction and emotional regulation. Overall, the study underscores the relevance of Prandharna Meditation as a meaningful contributor to happiness and psychological well-being, offering both theoretical insight and practical implications for mental health promotion.

Recommendations For Future Research

Based on the findings of the present study, the following recommendations are proposed:

- **Integration in Educational Settings:** Educational institutions may consider incorporating structured meditation programs, including Prandharna Meditation, into student wellness initiatives. Given the strong association with happiness, such programs may enhance emotional resilience and psychological well-being among young adults.
- **Preventive Mental Health Strategies:** Mental health professionals and counselors may recommend meditation practices as preventive self-regulation techniques to reduce stress and promote positive emotional functioning.
- **Longitudinal Research:** Future studies should adopt longitudinal or experimental research designs to examine causal relationships between meditation practice and happiness.
- **Diverse Population Studies:** Further research should explore the effectiveness of Prandharna Meditation across different age groups, cultural contexts, and occupational settings to enhance generalizability.
- **Exploration of Mediating Variables:** Future investigations may examine mediating factors such as emotional regulation, stress reduction, self-compassion, and attentional control to better understand the mechanisms underlying the relationship between meditation and happiness.
- **Standardization of Practice Duration:** Researchers may also consider assessing frequency and duration of meditation practice to determine dose-response relationships.

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