

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

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ABSTRACT

A comparative study was made to see the effect of Prayer along with meditation and the effect of Meditation (verbal chanting of 'OM') on Emotional Intelligence and Psychological Well-being of 130 female university students in the age range of 18 to 24 years. The sample of the study consisted of 65 students in Group I (Prayer along with Meditation) and 65 students in Group II (Only Meditation). The daily practice time of intervention was 30 minutes in Group I (15 min. for Prayer and 15-20 min. for Meditation) and 15-20 minutes in Group II for 30 days. Pre- Post data was recorded before and after intervention in both groups. A significant difference was found between the pre and post scores of emotional intelligence ($Z = 6.34$, $p < .01$ in Group I and $Z = 4.50$, $p < .01$ in Group II). A significant difference was also found between the pre and post scores of psychological well-being, ($Z = 4.43$, $p < .01$ in Group I). In Group II, Z value for psychological wellbeing was found to be 1.94 that is not significant even at .05 level. So, there is a significant positive effect of prayer along with meditation on emotional intelligence and psychological well-being. It was also found that there is a significant positive effect of meditation on emotional intelligence but no significant effect was found on psychological wellbeing.

Keywords: *Prayer, Meditation, Verbal chanting of 'OM', Emotional Intelligence, Psychological Well-being.*

In the present scenario, everywhere we find suffering, pain, disharmony, frustrations, stress, conflict, feeling of insecurity and distrust. In the present society, all kind of ills and miseries are caused by the selfishness present in human beings. Human being has become narrow minded and self-centered to the extent that he does not hesitate to torture others for the sake of his happiness

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Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

(Sidhaye & Anaspure, 2010). In the words of famous Psychologist Goleman (1995) “a blend of spiritual awareness, mindfulness, and emotional intelligence is required because it enhances the quality of life not through trapping, but by adding spice to the small moments of every day.”

Prayer and meditation have been referred to as two sides of the same coin: prayer can be taken as an active communication with the Supreme Power, and meditation is listening the Supreme Power. However, a great deal of overlap is found between these two terms. When the person, involved in prayer, calms the mind to receive inspiration, it is called Receptive Prayer and in practice it is very similar to meditation. In another type of meditation repetition of a mantra, or phrase is done to empty the mind. It is similar to the custom in some religions of the repetition of a certain prayer to achieve a state of calmness, as Catholics do when saying a rosary (Stanley, Wainapel & Avital Fast, 2003).

The Concept of Prayer:

Many people believe prayer is a way to communicate directly with a spiritual energy or higher being. Prayer can be silent, as in meditation, or spoken aloud in a group, as in a religious setting. Prayer may help people find an inner sense of meaning, or it may strengthen their belief in a higher being. Prayer is a form of religious practice that seeks to activate a volitional rapport to God through deliberate practice. Prayer may be either individual or communal and takes place in public or in private. It may involve the use of words or song. When language is used, prayer may take the form of a hymn, incantation, formal creedal statement or a spontaneous utterance in the praying person. (Ogbonmwan, 2010). James (1902) claimed that prayer “is the very soul and essence of religion.” Coe (1916) wrote that “a history and psychology of prayer would be almost equivalent to a history and psychology of religion.” Hodge (1931) argued in his study *Prayer and its psychology* that “prayer is the centre and soul of all religion.”

The word “pray” comes from the Latin word *precari*, which simply means to entreat or ask. In fact, although pray is not often used this way anymore, it can simply mean “please” (Richert, 2012). According to Spiritual Science Research Foundation (2012), the word prayer or ‘prarthana’ (in sanskrit) is derived from two words ‘pra’ and ‘artha’ meaning pleading fervently. In other words, it is asking God for something with intense yearning.

The Concept of Meditation:

Meditation is generally an internal, personal practice and done without any external involvement, though many practitioners of meditation may rely on external objects such as candle flames as point on which to focus their attention as an aid to the process. Meditation often involves invoking or cultivating a feeling or internal state, such as compassion, or attending to a specific focal point (Bedakelian, 2011; Ovcharov, 2011). Meditation is a mental exercise in which one directs one’s mind to think inwardly by shutting one’s sense organs to external stimulations. It is

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

a Vedic exercise which can be used as a powerful instrument to restrain sense organs, control autonomic nervous system and also to attain super consciousness.

The English word meditation comes from the Latin root word *meditari*, which derives from the same root as the word meaning 'to heal'. The practice of meditation sets in motion a process that leads to the restoration of a person's - physical, mental, and spiritual well-being. The English connotation of the word 'meditation' is therefore more associated with healing and relaxation (Adiswarananda, 2004). Meditation is also defined as concentration (continuous thinking) and sometimes as contemplation (repetitive thinking).

Dhyana is the generic Sanskrit term for meditation, which in the *Yoga Sutras* refers to both the act of inward contemplation in the broadest sense and more technically to the intermediate state between mere attention to an object (*dharana*) and complete absorption in it (*samadhi*).

References to OM Mantra in the Scriptures:

प्रणवं मन्त्राणं सेतुः व्यासभाष्यम्,
तस्यावाचकः प्रणवः । तंजापस्तदर्थभावनम् ॥ यो० सू० १(२७-२८)

Om is the name of symbol of God (*Ishwara, Brahman*) (Chinmayananda, 2002). The basic mantra is OM or 'Aum', which in Hinduism is known as the 'pranava mantra,' the source of all mantras (Gurjar & Ladhake, 2008). If there is no religious preference then the sound vibration 'OM' is a universally recognized mantra. It is the representation of the Supreme Being. The sound of OM is also called Pranava, meaning that it sustains life and runs through Prana or breathes (Gurjar & Ladhake, 2008). The OM is composed of three letters, A, U, and M. These symbolize the practitioner's impure body, speech, and mind. Omkar recitation, the first pronunciation A creates the vibrations, which effect on the spinal cord to increase its efficiency. The second pronunciation U creates the vibrations in the throat and affects the Thyroid Glands, while the last pronunciation M, brings the vibrations to the brain, thereby activating the brain centers, as a result of which, the efficiency of brain increases. Therefore the effect of Omkar chanting increases the concentration, memory, receiving power of brain and ultimately decreases the level of fatigue.

The findings showed that meditation on "OM" (a meaningful symbol), leads to changes at the thalamic/primary cortical areas which is beneficial for attention (Telles & Desiraju, 1993). In 1995, seven experienced meditators (with experience ranging from five to twenty years) showed a sign of increased mental alertness, even while being physiologically relaxed while chanting "Om" (Telles, Nagarathna & Nagendra, 1995).

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Stress is a major factor in modern illness (Nagendra & Nagarathna, 2000). Meditation on OM has been effective to reduce stress level after twenty days of practicing meditation twice a day, 15 minutes at a time (Telles, Nagarathna & Nagendra, 1998).

Emotional Intelligence:

Emotional Intelligence has been conceptualized as a multidimensional construct as proposed by Goleman (1995, 1998) and Mayor and Salovey (1993, 1995). According to this conceptualization, emotional intelligence consists of “abilities such as being able to motivate one and persist in the face of frustration; to control impulses and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathize and to hope”. Martinez (1977) defines the emotional intelligence as, “a non-cognitive skill arrangement, capability and competence which influences someone’s capability to overcome their environment and its pressure.” The same statement is also explained by Epstein (1999) who said that, “emotional intelligence is a group of mental capability which helps other people to recognize and understand someone’s own feeling and others’ which will direct to the rising of ideas and more creative and healthier actions.”

Cooper (2001) explain that, “emotional intelligence is a capability to perceive, understand, and effectively apply the power and emotional sharpness as the energy source, information, connection and human influence.” “Emotional Intelligence may be defined as the ability to perceive, understand, integrate and manage one's own and other people's feelings and emotions, and to act upon them in a reflective and rational manner” (Chartered Management Institute 2004).

Emotions have an impact on everything that people do. On the one hand, emotions can lead to an increased morale amongst students, but on the other hand, emotions can also prove to be destructive. Negative emotions, such as fear; anxiety; anger and hostility, use up much of the individual’s energy, and lower morale, which in turn leads to absenteeism and apathy (Bagshaw, 2000). According to Klausner (1997) an individual’s emotional intelligence can be seen to dictate interpersonal relationships. Studies show that “emotional intelligence facilitates individual adaptation and change” (Quy, 1999). Other research by Schutte et al. (1998) shows that emotional intelligence is associated with affective outcomes such as greater optimism, less depression and less impulsivity. Emotional intelligence has been found to be positively linked to task mastery and life satisfaction and negatively linked to symptoms of depression (Martinez-Pons, 1997).

Psychological Well-being:

Wellbeing is categorically defined as a positive state of human being. Psychological wellbeing refers to how people evaluate their lives. Wellbeing involves subjective satisfaction and

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

individual's pleasure depending upon psychological status of the individual and his environmental conditions. Wellbeing may be defined as a subjective, positive emotional state with general life satisfaction (Diener, 1984). It involves the way the individual feels about himself or herself due to achievement of goals in life. Therefore the most common and comprehensive indicator of the sense of wellbeing includes life satisfaction which refers to an individual's own global judgment of his or her quality of life, feeling of contentment and happiness. The sense of 'enjoyment of life' (commonly referred as satisfaction, happiness and joy) or subjective appreciation of life is also conceptualized as an indicator of wellbeing (Veenhoven, 2004). Diener, (1984) reported that happy people tend to have high self-esteem, a satisfying love relationship, a meaningful religious faith and sufficient social activities. Happy people may have greater self-confidence, sociability or better social relationships and other characteristics of those high in well-being. According to Lama (2000) the very purpose of life is to seek happiness. Happiness is determined more by one's state of mind than by external events. Success, material pleasures, recognition, may result in a temporary feeling of elation but one return to his baseline.

Wellbeing or wellness is often referred to as 'wholeness of body, mind and spirit in terms of health, prosperity and self-actualization' by Maslow (1968). Tatarkiewicz (1976) wrote, "...happiness requires total satisfaction that is satisfaction with life as a whole". Life satisfaction often refers to the attitudes that individuals have about their past, present as well as future in relation to their psychological wellbeing (Chaddha & Van Willigen, 1995). Spirituality is significantly averagely positively related with mental health and self-concept but highly with self-concept than with mental health. (Upmanyu, Dwivedi, Khan, Gulati & Bjawa et al., 2011) Well-being is positively correlated with spiritual intelligence among senior citizens and young adults, higher the spiritual intelligence of the individual higher the well-being of the person. (Hingar, Mathur & Sharma, 2011).

Through prayer and meditation a person is expected to get mental peace. So the present researcher was curious to examine the effect of prayer and meditation (Om Chanting) on emotional intelligence and psychological wellbeing of university going students.

Problem:

Is there any effect of prayer and meditation (verbal chanting of 'OM') on emotional intelligence and psychological wellbeing of university students?

Objective:

1. To study the effect of prayer along with meditation (verbal chanting of 'OM') on emotional intelligence and psychological well-being.
2. To study the effect of meditation (verbal chanting of 'OM') on emotional intelligence and psychological well-being.

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Hypotheses:

1. There would be a significant effect of prayer along with meditation on emotional intelligence.
2. There would be a significant effect of prayer along with meditation on psychological wellbeing.
3. There would be a significant effect of meditation on emotional intelligence.
4. There would be a significant effect of meditation on psychological wellbeing.

Variables:

Independent Variable: 1. Prayer along with Meditation (verbal chanting of 'OM')
2. Only Meditation (verbal chanting of 'OM')

Dependent Variable: 1. Emotional Intelligence
2. Psychological Wellbeing

Relevant Variables:

Age: 18 to 24 years of age

Sex: Only female students

Marital Status: Unmarried students

Education: Graduate and Post Graduate students from universities

Tools:

- **Emotional Intelligence Scale:** Emotional Intelligence was measured by Emotional Intelligence Scale constructed by Hyde, Pethe and Dhar (2001). The reliability of the scale was determined by calculating split-half reliability coefficient on a sample of 200 subjects which was found to be 0.88. This scale has high content validity. The manual indicates high validity index of 0.93.
- **Psychological Wellbeing Scale:** Psychological Wellbeing was measured by 'P.G.I. Wellbeing Scale' by Moudgil, Verma, Kaur and Pal (1986). Five more items taken from the life satisfaction test constructed by Diener et al (1984) were added along with the items of P.G.I. Wellbeing Scale by the researchers to improve the validity of the scale. The scale's coefficient alpha was 0.85. In a study made by Das & Das (2008) on 35 women, respondents were asked a question 'what they would like to become if they had to take birth again'. The majority of the respondents with high life satisfaction replied "they would like to be what they are today" i.e. 'my own self'. This indicates high validity of the scale. In a pilot study done by the investigator herself on 40 female university students, high test retest reliability (with a time gap of one month) came out to be 0.77.

Sample:

The study was conducted on a purposive sample of female university students (N= 130) in the age range of 18-24 years taken from Dayalbagh Educational Institute and Dev Sanskriti

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Vishwavidyalaya. Groups were matched in terms of Age, Education, Marital Status and Socio Economic Status. Tests (Emotional Intelligence Scale and Psychological Well-being Scale) were administered on 130 subjects. Out of these 65 subjects were selected randomly for Group I and Group II. Prayer along with Meditation Group was categorized as Group I (N= 65) and Only Meditation Group was categorized as Group II (N= 65).

Design:

Single Group, Pre and Post research design was used to study the effect of Independent Variables (Prayer along with Meditation, Only Meditation) on Dependent Variables (Emotional Intelligence and Psychological wellbeing).

Procedure:

Phase 1: Pre-test Measures: Testing Phase

Initially permission was taken from the concerned Head of Departments of Universities. Then tools were administered on all 130 students (age range 18-24 years). The students were requested to answer truly and mark the appropriate option among those given in the scales for each question. They were requested not to leave any of the items unanswered. Instructions regarding the test were given properly and they were assured that the information given by them will be kept confidential. Administration and scoring of the test was done as per the instructions given in the test manual. When the questionnaires were filled, scoring was done and tabulated data was subjected to statistical analysis.

Phase 2: Pre-test Measures: Experimental Phase

Intervention I: Prayer along with Meditation- The researcher conducted Prayer along with Meditation session for 30 minutes (15 min. for prayer and 15-20 min. for meditation), every morning for 1 month, excluding Sunday and holidays.

(A) **Prayer:** In the present study researcher used two prayers which are mainly focused on pleading and thanksgiving. These prayers are:

Prayer 1: (Mode of Presentation: Auditory)

“इतनी शक्ति हमे देना दाता, मन का विश्वास कमजोर हो ना
हम चले नेक रस्ते पे हम से, भूलकर भी कोई भूल हो ना
इतनी शक्ति हमे देना दाता, मन का विश्वास कमजोर हो ना
दूर अज्ञान के हो अँधेरे, तू हमें ज्ञान की रोशनी दे
हर बुराई से बचते रहे हम, जितनी भी दे भली जिन्दगी दे
बैर हो ना किसी का किसी से, भावना मन में बदले की हो ना
हम चले नेक रस्ते पे हम से, भूलकर भी कोई भूल हो ना
इतनी शक्ति हमे देना दाता, मन का विश्वास कमजोर हो ना

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

हम ना सोचें हमें क्या मिला है, हम यह सोचे किया क्या है अर्पन
फूल खुशियों के बाँटे सभी को, सब का जीवन ही बन जाये मधुवन
अपनी करुणा का जल तू बहा के, कर दे पावन हर एक मन का कोना
हम चले नेक रस्ते पे हम से, भूलकर भी कोई भूल हो ना
इतनी शक्ति हमे देना दाता, मन का विश्वास कमजोर हो ना”

Prayer 2: (Mode of Presentation: Auditory)

“हम को मन की शक्ति देना, मन विजय करे
दूसरों की जय से पहले, खुद को जय करे
हम को मन की शक्ति देना.....
भेदभाव अपने दिल से साफ़ कर सके
दोस्तों से भूल हो तो माफ़ कर सके
झूठ से बचे रहे, सच का दम भरे
दूसरों की जय से पहले, खुद को जय करे
हम को मन की शक्ति देना.....
मुश्किलें पड़े तो हम पे इतना कर्म कर
साथ दे तो धर्म का, चले तो धर्म कर
खुद पे हौसला रहे, बदी से ना डरे
दूसरों की जय से पहले, खुद को जय करे
हम को मन की शक्ति देना.....”

Prayer 3: (Active participation by the testee: Verbally)

After this researcher said to the participants, “Now repeat with me, God/ Malik.... I am really thankful from the bottom of my heart. I say thanks for this beautiful life and for everything, given by you. God please forgive me for my mistakes. Intentionally and unintentionally I have hurt many people, I am saying sorry to all of them. God give me strength to strive for my goal and give me patience that I can forgive those who are bad to me.”

(B) Meditation: In the meditation researcher gave instructions, “First, enter your meditative state by securing a quiet and comfortable sitting position. Close your eyes. Breathe comfortably and slowly through your nose, into your belly and then into your chest. Imagine the sound of ‘OM’ Mantra internally, in the mind only, making no external sound. Allow the mantra to flow with the breath. Repeat like this:

Inhale: ‘Silence...’

Exhale: ‘OMmmmmmm...’

Inhale: ‘Silence...’

Exhale: ‘OMmmmmmm...’

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Inhale: ‘Silence...’

Exhale: ‘OMmmmmmmmm...’

Simply allow the ‘OM’ Mantra to come and go with each inhalation and exhalation. Feel that positive energy is running into all over body and each part of your body is pure and holy. Now feel the positive energy and enjoy in this positive environment”.

Intervention II: Meditation- Researcher conducted Meditation session for 15-20 minutes every morning for 1 month, excluding Sunday and holidays. Instructions and techniques for meditation were same as mention in intervention I (Prayer along with Meditation) for meditation.

Phase 3: Post-test Measures

After the experimental phase, post- test was administered on the students again. This posttest was parallel to the pretest. Emotional Intelligence and Psychological Wellbeing were measured again.

Statistical Analysis:

Wilcoxon Signed Rank Test was used.

RESULTS AND DISCUSSION

Effect on Emotional Intelligence: It can be observed from Table 1 that mean score for emotional intelligence in pre measure is 127.95 and in post measure it is 137.24 in Group I. It shows the enhancement in emotional intelligence scores. In Group II the mean score for emotional intelligence in pre measure is 125.80 and in post measure it is 134.26. It also indicates the enhancement in emotional itelligence scores.

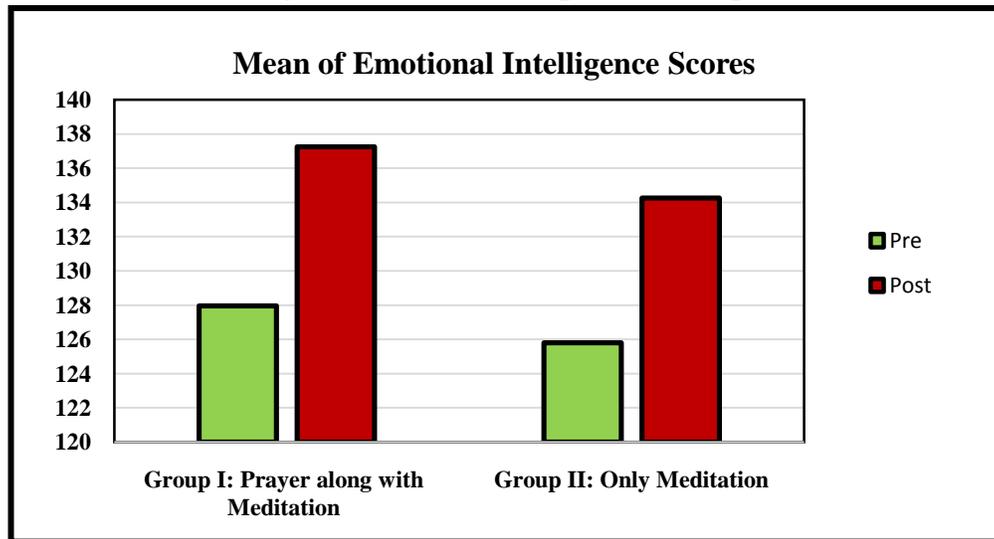
Table 1: Mean, SD and Z value of Pre test and Post test of Emotional Intelligence Scores in Group I and Group II

Parameter	Group I (Prayer along with Meditation) N= 65					Group II (Only Meditation) N= 65			
	Measures	Mean	SD	Mean Ranks	Z	Mean	SD	Mean Ranks	Z
Emotional Intelligence	Pre	127.95	10.26	34.62	6.34**	125.80	17.03	33.71	4.50**
	Post	137.24	11.10	17.08		134.26	15.59	23.93	

**p < .01

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Graph 1: Comparison between Pre Intervention Emotional Intelligence Scores and Post Intervention Emotional Intelligence Scores in Group I and Group II



Further, Z value was calculated to study the significance of difference between both the measures in Group I (Prayer along with Meditation) and also in Group II (Only Meditation). Result Table 1 shows that in Group I, Z value was found to be 6.34 that exceeds the critical value at .01 level. It shows that there is a significant positive effect of prayer along with meditation on emotional intelligence. Graph 1 shows these results. Table 1 further indicates that in Group II, Z value was found to be 4.50 that exceeds the critical value at .01 level. It shows that there is significant positive effect of meditation on emotional intelligence. Graph 1 also shows the similar results.

Effect on Psychological Well-being: It can be observed from Table 2 that mean score for psychological well-being in pre measure is 14.92 and in post measure it is 16.80 in Group I. It shows the enhancement in psychological well-being scores. In Group II, the mean score for psychological well-being in pre measure is 12.35 and in post measure it is 13.13. It also shows the enhancement in psychological well-being scores.

Table 2: Mean, SD and Z value of Pre test and Post test of Psychological Well-being Scores in Group I and Group II

Parameter	Group I (Prayer along with Meditation) N= 65					Group II (Only Meditation) N= 65			
	Measures	Mean	SD	Mean Ranks	Z	Mean	SD	Mean Ranks	Z
Psychological Well-being	Pre	14.92	3.28	31.19	4.43**	12.35	3.51	30.82	1.94
	Post	16.80	2.29	30.14		13.13	2.53	28.61	

**p < .01

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Further, Z value was calculated to study the significance of difference between both the measures in Group I (Prayer along with Meditation) and also in Group II (Only Meditation). Results reveal that in Group I, Z value in respect to psychological well-being was found to be 4.43 which is significant at .01 level. This indicates that there is a significant positive effect of prayer along with meditation on psychological well-being.

Graph 2: Comparison between Pre Intervention Psychological Well-being Scores and Post Intervention Psychological Well-being Scores in Group I and Group II

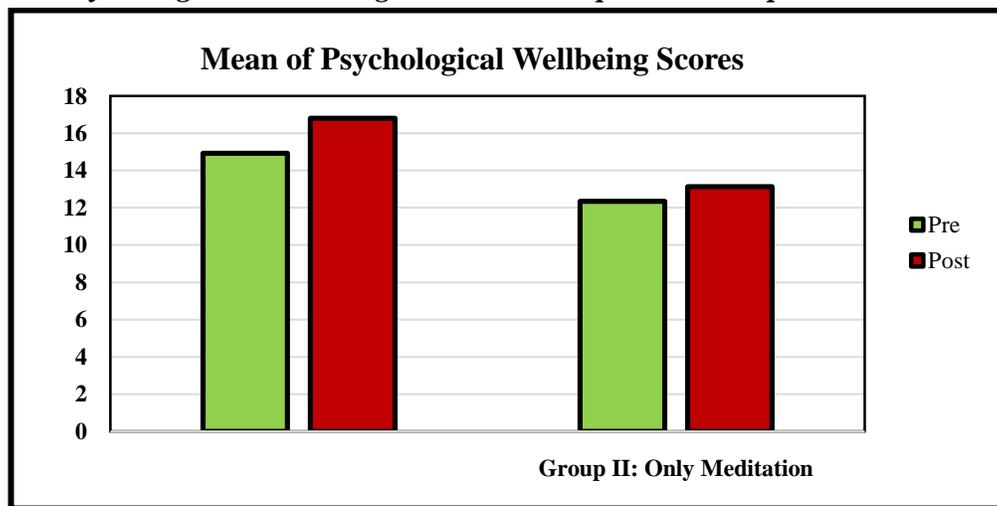


Table 2 further indicates that in Group II, Z value for psychological well-being was found to be 1.93 which is not significant even at .05 level. This indicates that there is no significant effect of meditation on psychological well-being. However, the mean of the post measure is higher than the pre measure in Group II. But the difference between means is not statistically significant. The improvement in psychological well-being scores in both groups is also shown graphically (Graph 2).

DISCUSSION

Finding of the present research is that after intervention, mean scores of emotional intelligence increased in both groups. Results of the present study lead to the acceptance of the hypothesis that there would be a significant effect of prayer along with meditation on emotional intelligence ($Z= 6.34, p<.01$) and also leads to the acceptance of the hypothesis that there would be a significant effect of meditation on emotional intelligence ($Z= 4.50, p<.01$). Result shows the significant improvement in emotional intelligence scores in both groups.

Previous research findings supported the results of present research. Practice of mindfulness meditation develops the parts of the prefrontal cortex responsible for emotional balance, fear modulation, insight, sensory awareness, intuition, response flexibility, interpersonal attunement, empathy, and morality (Siegel, 2009). Researches showed that meditation practice increases

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

emotional intelligence (Chu, 2009; Smith, Baer, Krietemeyer, Hopkins & Toney, 2006), empathy (Murphy & Beddoe, 2004), sociability (Spates & Hanley, 1978), joy, happiness, positive thinking (Chang et al, 2004) and moral development. These practices also helps in management of negative emotions (Schwartz, Shapiro & Bonner, 1998) and improves social relationships (Spates & Hanley, 1978).

Prayer along with meditation makes one look at one's emotions more clearly and objectively. It also teaches one to explore each aspect of one's emotions, and not run away from them. Recent research by Sao, Biharia and Sao (2011) explored the effect of 'OM' chanting and Pranakarshan Pranayama on emotional maturity. Result shows the significant effect of practicing 'OM' chanting and Pranakarshan Pranayama on emotional maturity. In another study Deb (2014) found that low emotional intelligence, negative emotional states, interpersonal relationship problems are the main factors for poor psychological well-being.

Further, the present study has highlighted that prayer along with meditation affects psychological well-being of students. The mean value of post measure is $M= 16.80$ that is higher than the mean value of pre measure ($M= 14.92$). This enhancement in psychological well-being scores is statistically significant ($Z= 4.43, p<.01$). Result confirms the acceptance of the hypothesis that there would be a significant effect of prayer along with meditation on psychological well-being. In Group II result indicates no significant effect of meditation on psychological well-being. Comparison of both intervention group i.e. prayer along with meditation group and only meditation group. Prayer along with meditation group showed significant enhancement in psychological well-being of students whereas only meditation intervention group showed no significant enhancement.

Prayer along with meditation has been found to affect the emotional intelligence, which has been proved to plays an important role in well-being. Previous researches show that emotional intelligence is a significant predictor of psychological well-being. Hence it was hypothesized that prayer along with meditation would have significant effect on psychological well-being and the hypothesis was proved. Bar-On (2005), the fathers of emotional intelligence, implies that increase in emotional intelligence can lead to increase in aspects of human performance as well as overall satisfaction with oneself and with others as well.

Emotions have an important role in the determination of psychological well-being (Diener & Suh, 2001). It has been observed that people who experiences good (positive affect) mostly and unpleasant emotions (negative affect) only occasionally have satisfaction with life and their psychological well-being is also high (Fierro, 2006). People's evaluation about psychological well-being is a cognitive part of life satisfaction (Diener & Suh, 2001). Satisfaction with life and psychological well-being are the indicators of healthy mental functioning (Argyle, 1987).

Effect of Prayer Along With Meditation V/S Meditation on Emotional Intelligence and Psychological Well-Being: A Comparative Study

Spiritual practices like prayer and meditation give a positive view towards the future life. People who daily participate in spiritual practices feels the presence of a Supreme Being or power. When people are in stressful situation or suffer ill health these spiritual practices help them and give the peace of mind. Spiritual practices change individual's view towards life by making them optimistic. When they are not feeling well these practices helps them to believe that they will get better very soon. Fraser (2013) said, meditation is real "inner disarmament". With regular meditation practice one tends to enjoy greater physical well-being and better health.

CONCLUSION

Thus, the results of the present research lead to the conclusion that Prayer and meditation is more effective in enhancing emotional intelligence and psychological wellbeing in comparison to only meditation. Prayer relieves one from egotism and makes a person humble. This condition of mind is helpful in focusing attention during meditation. Thus, prayer acts as facilitator for meditation. Prayer and meditation act as coping strategies to solve one's daily life problems and to keep the body and mind fit.

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Conflict of Interests

The author declared no conflict of interests.

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