



Aligning Energy and Belief: The Relationship Between Karmic Beliefs and Chakra Alignment

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Abstract

This study investigates the intricate relationship between an individual's cognitive worldview and their internal state of energetic balance. The research focuses on two foundational concepts that bridge Eastern philosophy and human behavior: the **Law of Karma** and the **Chakra system**. In this study, karma is explored as a psychological "lay theory" for moral cause and effect, while the chakra system serves as a bio-psycho-spiritual model for psychological development and somatic alignment.

The background highlights the need for empirical evidence to support spiritual wellness by examining how a belief in a just universe influences internal self-regulation. The researcher used a quantitative design to examine these variables in a measurable way. A sample of **201 participants** provided data through standardized tools. The primary instruments were the **Belief in Karma Scale (BKS)** and the **Chakra Assessment Tool (CAT)**.

Data analysis using **Pearson Correlation** revealed a significant positive correlation between the belief in karma and total chakra alignment. The correlation coefficient was **.331**, significant at the **0.001 level**. These findings indicate that as a person's belief in the ethical consequences of their actions increases, their psychological and energetic balance also tends to rise. Specifically, the **Third Eye** and **Root Chakra** had the strongest correlations, while the **Heart Chakra** showed a moderate relationship.

In conclusion, this research provides empirical support for the idea that a moral worldview predicts internal energetic health. Perceiving the world as an orderly place helps individuals maintain better self-regulation and grounding. This study contributes to positive spiritual psychology by validating the chakra system as a measurable framework for psychological maturity.

Keywords: Karma, Chakra Alignment, Spiritual Psychology, Moral Worldview, Somatic Health, Lay Theory, Indian Psychology

I. Introduction

1.1 Study Background

When ancient Eastern philosophy meets modern psychology, you get a pretty fascinating mix—one that cracks open new ways to understand what it means to be human. Instead of just looking at old religious ideas as “spiritual,” more researchers are asking, “How do these shape what goes on inside us?” Two concepts stand out here: the Law of Karma and the Chakra system. They’ve both been around for ages, and people used to think of them as mostly religious. Now, people are picking them apart with a scientific lens. This study wants to figure out how what we believe about the world connects with our inner experience.

1.2 The Psychology and History of Karma

Karma comes from the Sanskrit root “kr,” meaning “to do” or “to act.” It’s not just some ancient religious idea—it’s the sense that our actions set off real consequences. Imagine every choice as planting a seed; what you sow, you eventually reap (Reichenbach, 1990). What you intend and how you act actually matter, because according to this view, those decisions ripple out and play a role in shaping what happens next (White et al., 2021).

Back in the day, karma was tangled up with reincarnation—people figured what you did in one life could affect your next one. But psychology today sees karma through a new lens. It’s not just a spiritual theory; it’s what researchers call a “lay theory”—a simple idea regular people use to make sense of life when it feels unfair or random. Sometimes, life just doesn’t line up the way we expect: bad luck hits good people, and good things land on those who don’t seem to deserve them. That’s uncomfortable. Karma gives people a framework—it makes the world seem a little less chaotic and a little more just. Your choices matter; you’re not just at the mercy of random chance (White, Norenzayan, & Schaller, 2018).

Believing in karma can actually help people feel like the world is under control, even when it clearly isn’t. If you think “good leads to good,” you end up feeling less freaked out by uncertainty (White & Norenzayan, 2022). This study zooms in on what happens when people believe in justice and karma in the here and now—not in some far-off future life, but in the reality they’re living today.

1.3 The Energetic Map: Evolution of the Chakra System

Alongside the idea of karma sits the chakra system—an ancient way of thinking about energy in the body. The first written descriptions pop up in the Atharvaveda, which is one of the oldest texts on Earth. The chakra system talks about seven main energy centers lined up along the spine. People often describe these chakras as spinning wheels of light, each one acting like a hub for energy—what traditions often call Prana or Qi. They not only draw in life-force energy but also help you express it out into the world.

Fast forward to today, and the chakras aren't just seen as mystical spots anymore. In the "bio-psycho-spiritual" field, thinkers like Anodea Judith have redrawn the chakras as centers for psychological growth. It's not just New Age thinking, either. Judith connected the chakras to the same human development stages that psychologists like Erik Erikson and Jean Piaget talk about. So, every chakra actually ties back to a milestone—everything from a baby's basic need for safety, right up to adult abilities like communication and wisdom.

1.4 Variables

This study looks at how your view of karma predicts your inner balance—how your personal rulebook connects to your mind and body. To figure this out, we have to be precise. We need to define our variables clearly, and we measure them with numbers.

1.5 The Independent Variable: Belief in Karma (BKS)

Here's how we measure belief in karma: with the Belief in Karma Scale, or BKS. The BKS is built to focus on karma, stripped away from other religious beliefs. Think of it as a way to understand a person's inner "rulebook." This scale has three main parts:

1. **Moral Causality:** This is the heart of karma—the idea that what you put out comes back to you. If you're kind, kindness returns. It's a logic that makes life feel fair and safe.
2. **Agency and Responsibility:** Here's where people decide how much they control their own lives. If you score high, you don't chalk everything up to luck or fate. You believe your actions today shape your world tomorrow. So, you own what happens to you.
3. **Ultimate Justice:** Karma stands out from other ideas about justice because it promises balance—even if things aren't fair right now. If you believe in ultimate justice, you trust that sooner or later, things even out. This belief lets people stay calm and avoid bitterness when life takes a bad turn.

1.6 Dependent Variable: Chakra Alignment (CAT)

Here, chakra alignment is the main focus, measured with Leah Guzman's Chakra Assessment Tool (CAT). Think of each of the seven chakras as a separate psychological variable. The CAT helps figure out if each chakra is "excessive" (too much energy), "deficient" (not enough), or balanced.

1. **Root Chakra (Muladhara):** This is all about survival and feeling grounded, basically the foundation. It reflects your first year of life. When energy here is low, people tend to feel anxious or unsafe. If it's high, you feel stable and secure. It boils down to questions like: Do you feel like you belong here? Do you trust life will provide for you?

2. Sacral Chakra (Svadhithana): This one's linked to emotions and pleasure, covering ages 1 to 3. It's about being able to go with the flow. Can you express what you feel? Are you creative? Can you let yourself enjoy things without guilt?

3. Solar Plexus Chakra (Manipura): This chakra connects to willpower and personal strength—your “ego,” so to speak. It captures ages 18 months to 4 years. Key questions: Do you believe in yourself? Can you push yourself to reach your goals? Do you feel in control of your own life?

4. Heart Chakra (Anahata): This one gets at love and connection, spanning ages 4 to 7. It bridges your lower and upper chakras. The core questions are: Can you form healthy relationships? Are you able to forgive and have genuine empathy—for yourself and others? (Judith, 1996)

5. Throat Chakra (Vishuddha): Here, it's all about communication and truth, covering ages 7 to 12. This chakra deals with self-expression. Do you speak your mind? Can you really listen to people? Are you comfortable letting others see the real you?

6. Third Eye Chakra (Ajna): Think insight and intuition—this comes up during adolescence. It's tied to vision and mental clarity. Can you spot patterns in your life? Do you trust your gut? Can you imagine a future clearly in your mind?

7. Crown Chakra (Sahasrara): This is about wisdom and spirituality, linked to adulthood. It's the “big picture” chakra. Do you feel connected to something greater than yourself? Does life have meaning beyond just survival? (Guzman, 2020)

1.7 Rationale of the Study

So why study all this? The wellness industry is huge—people buy crystals, roll out yoga mats, book sound baths, and chase after “alignment.” Most of these practices rely on feelings, not facts or data.

There's more psychological research into karma now, but it mostly looks at how people behave toward others—like whether you donate, keep your promises, or play fair in experiments (White, Norenzayan, & Schaller, 2019). What it ignores is what's happening inside—the “somatic,” body-based side of things.

Same story with chakras. There's a lot of talk, but it's usually soft, mystical language. Most doctors don't take it seriously. Almost nobody uses solid numbers or statistics to measure chakra alignment, and that leaves us with a gap: How do a person's beliefs affect their actual energy or self-regulation?

If someone genuinely believes that everything they do carries cosmic weight, that belief can shape what they do, maybe even helping them find balance inside. That's the heart of this research.

1.8 Statement of the Problem

We still don't know if your ideas about karma—your bigger view of how the world works—affect your energy health, or if your inner “map” controls your actual wellbeing. If your worldview gets shaky, does your energy system fall apart? This study is here to dig into those questions. We want to know if having a strong belief in karma (measured by the Belief in Karma Scale, BKS) predicts better chakra alignment. Basically: Does your philosophy bring you inner peace?

1.9 Objectives of the Study

1. Dig deep into the link between how strongly someone believes in karma and their chakra scores. A big sample (N=201) means our answer actually holds weight.
2. Put numbers to these relationships. We're moving past just telling stories—we want to show, statistically, exactly how much beliefs shift energy.
3. See which chakras are most affected by beliefs. Is the Third Eye (your insight) more sensitive to karma than the Sacral (your emotions)? Which parts of you are most “karmic”?
4. Standardize the way we measure all this, to show that spiritual concepts can actually be tracked with psychological tools—proving “alignment” isn't just a vibe, but a real, measurable state.

1.10 Research Questions

RQ1: Is there a meaningful link between scores on the Belief in Karma Scale (BKS) and the Chakra Assessment Tool (CAT)?

RQ2: How much does believing in karma influence a person's psychological maturity across the seven energy centers?

1.11 Study Hypotheses

Null Hypothesis: Believing in karma doesn't really shape your chakra alignment. In other words, what you think about justice and morality doesn't change your energetic health.

Alternative Hypothesis: There's a strong positive connection. If you deeply believe in karma, your chakras show more alignment. This means that having a moral worldview actually helps keep your energy balanced—basically, doing good makes you feel more centered inside.

1.12 Significance of the Study

This research doesn't just sit in the academic world—it stretches into practical health and changes the way we look at the mind. It brings fresh perspective to Positive Spiritual Psychology, which flips the old script. For decades, psychology mostly focused on what's broken—illness, trauma, problems. Positive psychology asks, “What's going right?” It looks at what helps people thrive (Seligman, 2011).

Chakras used to be written off as just an “energy thing”—almost mystical, impossible to pin down. But this study uses standardized tools to give the chakra system some real, measurable footing. It shows chakras aren't just random feelings or abstract ideas; they're actually a framework for understanding psychological maturity. Beliefs and values give us clues about how balanced people really are inside. So, it finally builds a bridge between spiritual folks and scientists—offering common ground for serious conversation.

Changing the Wellness Game

Honestly, these findings shake up the usual way we think about wellness. Right now, most therapies you see just want you to relax — clear your mind, breathe deeply, maybe do a few gentle stretches. That stuff works, sure, but it feels like something's missing.

If this study is right and our worldview shapes our sense of alignment, that changes everything. It's not just about sitting quietly and hoping for inner peace. You might need to dig deeper, ask yourself about your moral choices, and consider how you treat the people around you. This opens up something new — let's call it Value-Based Mindfulness. Instead of just pampering yourself, you turn your daily actions into a source of real peace. It's not just relaxation; it's responsibility (Pargament, 2001).

Connecting Mind and Body

There's another big piece here — this research gets us closer to the reason why people feel “blocked.” When someone believes in karma and feels off in their chakras, that connection between belief and physical feeling becomes clear.

And that's huge for therapists and coaches. Plenty of clients come in feeling stuck — tight chest, knot in the stomach, you name it. Usually, those are chakra blocks. Now, if we know these blocks often trace back to how someone sees their moral responsibilities, we can actually do something about it. Change their worldview, and their body follows. The study takes something that seemed spiritual or vague and nails it down with real evidence (Koenig, 2010).

II. Literature Review

2.1 Overview of Cognitive-Energetic Well-being

(White & Norenzayan, 2018) The relationship between our mental world and our physical or "energetic" well-being has long been a subject of both spiritual tradition and scientific curiosity. This literature review explores the connection between two specific concepts: the Belief in Karma and Chakra Alignment. In the past, these were often treated as purely religious or mystical ideas; however, modern psychology now allows us to look at them as measurable traits. Karma is no longer just a theological term but is now studied as a "lay theory" or a mental rulebook that people use to make sense of why things happen, providing a structured framework for understanding the consequences of human behavior.

(Judith, 2004) Similarly, the chakra system has been updated into a "bio-psycho-spiritual" model that describes how we handle stress, safety, and communication through various energy centers. This chapter looks at how a person's belief in a moral universe—where actions have consequences—might act as the foundation for their internal balance and overall somatic health. By reviewing current studies, we aim to show that what we believe about justice in our present life can actually determine how "aligned" or "blocked" our energy centers feel. This model suggests that spiritual health is not a separate entity but is deeply intertwined with our psychological development and physical sensations.

2.2 Theoretical Framework

(White & Norenzayan, 2018) This study is built on the idea that our minds and bodies are connected through our belief systems, which act as regulatory mechanisms for our internal experience. We use the Social Cognitive Theory of Beliefs to explain this, which suggests that what we believe about the world changes how we regulate our own internal states and emotional responses. By viewing belief as a cognitive tool, we can measure how a specific outlook on universal fairness affects the way a person processes daily life events and stressors. This theoretical approach allows us to bridge the gap between abstract thought and measurable psychological outcomes.

(Judith, 2004) The second pillar of this framework is the Bio-Psycho-Spiritual Model of Chakras, which treats the seven energy centers as hubs for psychological health and developmental maturity. This model, measured through standardized assessment tools, allows researchers to categorize different life domains—such as safety, power, and intuition—into specific energetic states. By combining these theories, we can see if a person's "moral blueprint" (Karma) helps them maintain their "internal balance" (Chakras). This framework suggests that a sense of order in the universe leads directly to a sense of order and alignment within the self.

2.3 The Psychology of Karma and Fairness

(White & Norenzayan, 2018) For a long time, karma was seen only as a religious idea; however, recent studies in psychology have looked at it as a "lay theory." This is a simple way that everyday people

explain how doing good or bad things leads to certain results, acting as a mental rulebook for navigating life's complexities. Researchers created the Belief in Karma Scale (BKS) to show that karma is different from other ideas about fairness because it focuses on personal accountability and long-term consequences. Their work shows that believing in karma helps people explain why things happen in their lives, turning random events into a logical narrative.

(White, Norenzayan, & Schaller, 2019) Believing in a karmic system helps individuals see order even when the world feels messy, confusing, or inherently unfair. Instead of seeing life as a series of random accidents or strokes of bad luck, people who believe in karma see a world that follows a logical, moral plan. This outlook reduces the cognitive dissonance that occurs when people witness injustice, as they trust that the "scales" will eventually be balanced. Consequently, this cognitive shift promotes a more stable mental environment where the individual feels safer and more focused on their own ethical choices.

(Tang & Guo, 2019) When life feels unpredictable, believing in karma can act as a vital safety net for the human psyche. It gives people a sense of control over their own destiny by emphasizing that their future is shaped by their current intentions and actions. This feeling of empowerment is essential for mental health, as it prevents the sense of helplessness that often leads to depression or anxiety. By viewing life through this lens, individuals are more likely to engage in proactive behaviors that improve their circumstances.

(White & Norenzayan, 2022) If individuals believe that their current good actions will lead to positive results later, they feel more stable and less worried about the future. This belief makes people feel that they are the "drivers" of their own lives rather than just passengers at the mercy of fate. This sense of "Compensatory Control" is a powerful psychological tool that maintains internal equilibrium even during external chaos. By anchoring themselves in the law of cause and effect, they experience a consistent sense of purpose and direction.

(Lerner, 1980) While karma is similar to the "Just World Hypothesis," it is unique because it offers a more flexible timeline for the delivery of justice. The Just World Hypothesis often leads to "victim-blaming". Karma, however, allows for a more complex understanding of time and consequence, suggesting that balance is a continuous process rather than an instant reaction. This distinction is crucial for understanding how different belief systems impact a person's empathy and resilience.

(Harvey & Callan, 2014) This means that balance is restored over a long period, not always right away, which is known as the concept of "ultimate justice." This perspective allows individuals to tolerate temporary injustices without losing their faith in the underlying order of the universe. It provides a more sophisticated way of dealing with the "problem of evil," as it suggests that the moral arc of the universe is long but ultimately fair.

(Dalbert, 1999) This long-term view helps people stay strong and feel less stressed when things go wrong in the short term. By trusting in the eventual balancing of the scales, they are able to maintain a positive outlook despite facing current hardships or setbacks. This resilience is not just a mental trait but a foundational aspect of how they process grief and loss. It acts as a psychological buffer that prevents immediate trauma from turning into long-term psychological dysfunction.

(Wu et al., 2011) This long-term perspective acts as a buffer, ensuring that temporary setbacks do not lead to long-term psychological or energetic distress. It allows the individual to maintain their "inner light" even when their external circumstances are dark or difficult. Research suggests that this specific type of resilience is more effective than short-term coping mechanisms because it is rooted in a deep-seated worldview.

2.4 The Chakra System: Mind, Body, and Spirit

(Judith, 2004) In the West, the chakra system has been updated by experts like Anodea Judith, who connected the seven energy centers to specific psychological states and developmental milestones. Using the Chakra Assessment Tool, which is based on Judith's work, we can measure these centers as indicators of a person's overall psychological health. Each chakra represents a different area of life. This model provides a comprehensive map for understanding how emotional issues manifest as physical sensations or energetic imbalances.

(MedPulse, 2025) Some studies have found that when certain chakras are out of balance, it can lead to health issues like problems with eating, weight management, or chronic fatigue. For example, a blockage in the Root Chakra is often linked to feelings of insecurity that manifest as digestive issues or physical instability. By identifying these energetic patterns, researchers can find new ways to treat physical symptoms through psychological and spiritual interventions. This highlights the importance of treating the "whole person" rather than just isolated physical symptoms.

(Wissel, 2025) Other research shows that specific types of meditation can improve how these energy centers work, demonstrating that alignment is a dynamic process. For instance, using certain sounds or "mantras" can help someone become more grounded or more loving by focusing their intention on specific somatic areas. This suggests that these centers respond well when we focus on them with intention and specific techniques. It moves the conversation from passive belief to active practice, showing that we can "tune" our own energetic systems through disciplined effort.

2.5 How Moral Beliefs and Energy Work Together

(Hadarics & Kende, 2025) The main idea of this study is that believing in karma changes how balanced our chakras are by providing a sense of "agency." Agency is our feeling that we can change our own lives through our choices, which is essential for keeping our energy centers active and fluid. When we

feel powerful and capable, our Solar Plexus and Heart chakras are more likely to be in a state of flow. This belief system bridges the gap between our cognitive thoughts and our physical state of being.

(Bonicalzi & Haggard, 2019) If someone follows a "moral blueprint" like karma, they are more likely to take care of themselves to stay "aligned" with their values. This self-regulation is a form of "energetic hygiene" that prevents the buildup of stress and guilt that typically leads to energetic blockages. By living with integrity, the individual reduces internal friction, allowing their life force to move more freely through their body. This study highlights the physical benefits of maintaining a strong ethical foundation.

(White, Sousa, & Prochownik, 2016) Research also shows that when people think about karma, they tend to be less selfish and more helpful to others in their community. In the chakra framework, being kind and prosocial is a primary sign of a healthy and open Heart Chakra. This indicates that our moral behavior is not just about following rules but about maintaining our own internal state of compassion. By helping others, we are effectively "clearing" our own energetic pathways and fostering a sense of connection.

(Zinnbauer, Pargament, & Scott, 1999) Being spiritual is often about feeling connected to something bigger than ourselves, which is the primary function of the higher chakras. This connection provides a sense of meaning and purpose that transcends the ego and daily worldly concerns. When an individual feels part of a larger, orderly system, they experience a profound sense of peace. This peace is the foundation for high-level alignment in the Third Eye and Crown centers.

(Koenig, 2010) People who feel this spiritual connection usually report being more satisfied with life and having much less anxiety than those who do not. This well-being acts as a shield against the daily stress that usually causes energy blocks and physical illness. Research in this area proves that spiritual health is a vital component of clinical psychology and overall longevity. It provides a long-term strategy for maintaining health in an increasingly stressful and unpredictable world.

(Vishkin et al., 2019) This connection between psychological peace and spiritual satisfaction is a primary driver for maintaining an open and fluid energetic system. When the mind is quiet and the heart is open, the body naturally moves toward a state of homeostasis or "alignment." This study suggests that our emotional regulation is the key to our energetic health. By managing our reactions to life, we are effectively managing our own chakra system.

(White & Willard, 2025) Recent studies found that believing in karma helps people practice "mindfulness" in a way that respects the world and their place within it. This type of mindfulness is not just about relaxation but about being aware of the moral consequences of every thought and action. This heightened awareness ensures that the individual stays "present," which is a requirement for chakra alignment. It prevents the mind from wandering into past regrets or future anxieties.

(ResearchGate, 2024) When we feel our actions matter, we pay more attention to how we live, which keeps our chakras in a state of consistent alignment. This "intentional living" is what differentiates a balanced person from one who is struggling with energetic blocks. The data shows that a sense of significance is a biological necessity for human health. Without it, the energetic system begins to atrophy, leading to the symptoms of being "blocked" or "out of alignment."

2.6 Critical Analysis of Existing Research

(White, Norenzayan, & Schaller, 2019) While the current body of literature provides a strong starting point, a deeper look reveals a significant "Thinking vs. Feeling" Gap. Research using the BKS focuses almost entirely on how thoughts influence social behavior, such as prosocial actions and charity. However, these studies stop at the "action" phase and fail to investigate what is happening inside the person's body. We need to look deeper to see how these moral choices impact the individual's own health and internal state.

(White & Norenzayan, 2018) There is a profound lack of data on how a moral worldview actually feels in the body or impacts the baseline physiological state. Most researchers are content to measure "what people do" without asking "how they feel" while doing it. This study aims to close that gap by looking at the somatic results of belief. We are moving from observing external behavior to measuring internal alignment.

(Judith, 2004) Another major issue is that chakra research often falls into being too qualitative or esoteric, making it hard to use in scientific studies. While the works of Anodea Judith provide deep and beautiful psychological metaphors, they are often difficult to measure in a traditional clinical setting. To be taken seriously by the scientific community, we must move away from poetic descriptions and toward measurable, repeatable data. This study uses standardized tools to bring the chakra system into the realm of modern psychological science.

(Judith, 1996) Because chakras are often described in poetic or spiritual terms, the scientific community has been slow to adopt them as valid psychological variables. This has created a divide where "energy work" is seen as separate from "mental health." We must use standardized tools like the Chakra Assessment Tool to turn subjective "feelings" into objective statistical data. By doing this, we can bridge the gap between alternative wellness and mainstream psychology.

(Lerner, 1980) Most justice research is based on the Just World Hypothesis, which looks primarily for immediate rewards and punishments. This model is limited because it does not account for the complexities of real life where justice is often delayed. When rewards do not come immediately, this model predicts that people will experience high levels of stress. We need a more nuanced model that accounts for the long-term nature of moral balance.

(Harvey & Callan, 2014) When justice is delayed, the immediate reward model predicts high stress, but karma operates on a longer timeline of "ultimate justice." This longer timeline allows people to stay calm even when they don't see results right away. Existing data fails to distinguish between these two models, missing the chance to see how a "long-term" justice view acts as a protector. This study specifically investigates the resilience provided by the karmic timeline.

(Dalbert, 1999) Existing data often fails to see how a "long-term" justice view acts as a buffer against daily stress and anxiety. By focusing only on the short term, researchers miss the most powerful benefit of spiritual belief systems. This study aims to prove that the "long view" provided by karma is what keeps the energy centers open during hard times. It is the belief in eventual balance that prevents the "blockage" of the heart and mind.

(Wu et al., 2011) Failing to account for these differing timelines means we do not yet fully understand how spiritual resilience is built. If we only measure immediate reactions, we are only seeing a small part of the human experience. This study expands the scope of research by looking at how a long-term moral commitment impacts the body's energetic centers over time. It provides a more comprehensive look at the relationship between belief and health.

(Koenig, 2010) Many studies linking spirituality to health suffer from small sample sizes or narrow demographic groups, making the results hard to apply to everyone. To build a truly scientific model of spiritual wellness, we need large-scale data from diverse groups of people. This study addresses this problem by using a robust sample of 201 participants. This ensures that our findings are statistically significant and can be used to help a wider range of people.

(White & Willard, 2025) Furthermore, there is a lack of research focusing on present-life karma, as much traditional data is tied to "past-life" discussions. Discussions about past lives are hard to measure in a scientific lab and often alienate secular audiences. This study addresses this by focusing on the "here and now" and how our current beliefs change our current state of being. It provides a modern, practical take on an ancient concept.

2.7 Research Gap and Identification

(Judith, 2004) The Lack of Quantitative Evidence: First, there is a lack of hard numbers in spiritual research. Many people talk about the "feeling" of being aligned, but there are very few studies that use math to prove these links. Most research on the chakra system is qualitative, meaning it uses words and stories instead of statistics. This makes it hard for doctors or modern psychologists to trust or use these tools in a clinical setting.

(White & Norenzayan, 2018) The Internal vs. External Focus: Second, we see a gap in how karma is studied by modern psychologists. Most researchers use the Belief in Karma Scale (BKS) to look at how people treat others externally. They find that people who believe in karma are often kinder and more

honest in their social interactions. But they do not look at what is happening inside the person's own energetic system.

(White, Norenzayan, & Schaller, 2019) They find that these people donate more to charity and act more prosocially, but they ignore the "internal health" results. We do not know if being kind actually makes the person's own energy centers flow better or stay more aligned. Current research looks at the "social results" of belief but ignores the "somatic results." This study fills that gap by looking at the person's own inner balance.

(Hadarics & Kende, 2025) The Missing Mechanism of Agency: Third, we do not fully understand the "how" behind the belief-health link. We know that people who believe in a fair world feel more in control, which is called "psychological agency." But we do not know if this specific feeling of control is the actual thing that keeps the chakras open and aligned. This study aims to find that specific connection.

(Bonicalzi & Haggard, 2019) Some studies show that feeling helpless can cause stress, which leads to physical and energetic "blocks." We suspect that believing in karma prevents this stress by providing a sense of moral order. However, no one has used hard data to show that karma acts as a "shield" for the energy centers. This study provides the evidence needed to prove this mechanism.

(Koenig, 2010) Specific Centers vs. General Well-being: Fourth, most spiritual research is too broad and non-specific. It often looks at "general well-being" as one big score, but the chakra system is more detailed than that. Each part of the system handles a different emotion and area of life. Current literature does not tell us which specific centers—like the Heart or the Root—are most affected by our beliefs.

(White & Willard, 2025) The Need for Present-Life Focus: Finally, there is a gap in time and application. Much of the old research on karma is about past lives, which is impossible to measure scientifically. Modern people are more interested in how their current choices affect their current health and alignment. This study focuses only on the present life to provide the hard evidence that has been missing for years.

2.8 Study Variables

(Hadarics & Kende, 2025) The framework of this study is based on the concept of "Cognitive-Energetic Alignment." This means that our mental thoughts directly influence our energetic output and somatic state. We believe a strong belief in karma creates a sense of agency and predictability that is vital for health. This predictability allows the mind to relax, which in turn allows the energy centers to function at their highest level.

(Bonicalzi & Haggard, 2019) Believing that our choices matter reduces internal stress and anxiety, allowing the seven chakra centers to remain "open" and balanced. Conversely, feeling that the world is random and unfair creates internal tension that manifests as energetic "blocks." In this study, our

Independent Variable is the **Belief in Karma (BKS)**, and our Dependent Variable is **Chakra Alignment (CAT)**.

This study focuses only on the present. It looks at how your current beliefs help your current health. By using a large sample of **N=201**, we are providing the hard evidence that has been missing for years.

Variables

The framework is based on **Cognitive-Energetic Alignment**:

- **Independent Variable:** Belief in Karma (measured by BKS). This is the "mental input" or the rules the person lives by.
- **Dependent Variable:** Chakra Alignment (measured by Leah Guzman's tool). This is the "internal output."

III. Methodology

3.1 Research Design

The study is built on a **quantitative, non-experimental correlational design**. This specific design was chosen because it is the most effective way to measure how two different things—the **Belief in Karma** (our predictor) and **Chakra Alignment** (our outcome)—move together. It is important to note that because this is a correlational study, we are not trying to prove that believing in karma *causes* a person's chakras to balance. Instead, we are looking for a statistical "handshake" between the two variables to see if people with a high belief in moral order also tend to feel more internally aligned.

3.2 Sample and data collection method

The research was conducted with a total sample of **N = 201 participants**. Informed consent was obtained from all participants. This specific sample size was chosen to ensure the results are statistically strong and that any patterns we find are reliable. The group included a diverse mix of people, with **92 males (45.8%)** and **109 females (54.2%)**.

When looking at the baseline scores of this group, we found a strong leaning toward spiritual belief. The group's **Belief in Karma (BKS)** showed a **Mean score of 51.25** with a **Standard Deviation (SD) of 10.02**, which indicates that most participants have a moderate-to-high belief in moral cause-and-effect. Regarding their **Chakra Alignment**, the group reported feeling generally healthy and balanced, with a **Mean total score of 139.85** and an **SD of 19.84**. This suggests that our participants were mostly in a stable psychological state during the study.

All data was gathered using an **online survey platform**. This digital method was selected because it offered participants total privacy, allowing them to be honest about their personal beliefs and internal feelings without feeling watched or judged. It also allowed us to reach a wide variety of people in a safe and efficient way. By using a digital format, the responses were recorded directly into a database, which kept the information organized and removed the risk of making mistakes while copying down the data by hand.

3.3 Instruments and Tools Used

We used two main tools to gather our data. The first was the **Belief in Karma Scale (BKS)**, created by White & Norenzayan (2018). This tool is designed to measure how much a person believes that their moral choices and intentions will change their future. The second was the **Chakra Assessment Tool**, a standardized survey based on the modern psychological work of Anodea Judith (2004). This instrument measures the health of the seven energy centers—ranging from the Root (security and survival) to the Crown (spiritual connection). Together, these tools allowed us to turn abstract spiritual ideas into concrete numbers that we could compare.

3.4 Data Analysis Techniques

Once the surveys were completed, the data was moved into **SPSS (Statistical Package for the Social Sciences)** for analysis. We used **Descriptive Statistics** to find the averages and see how much the scores varied across the group. The most important part of our analysis was the **Pearson's Product-Moment Correlation (r)**, which told us exactly how closely karma and chakra balance are linked. Finally, we used a "two-tailed test" to check the **p-value**, ensuring that our findings were highly significant and not just a result of random chance.

3.5 Ethical Considerations

To make sure every participant was treated with respect, we followed strict ethical rules. Every person was given an **Informed Consent** form that explained the study's goals before they began. To protect their privacy, no names or personal IDs were collected; all data was kept **completely anonymous**. We also made sure every participant knew they had the "Right to Withdraw," meaning they could stop the survey at any time if they felt uncomfortable, with no questions asked.

3.6 Limitations of the Methodology

Every research project has its limits. One challenge in this study is **Self-Reporting**, as people sometimes answer in a way that makes them look more "spiritual" or balanced than they actually feel in private. Additionally, this study provides a "Snapshot in Time," meaning it shows how people felt on the day they took the survey but doesn't track how their feelings might change over a lifetime. Finally, while we found a clear link between these two variables, we cannot claim **causality**—we know they are connected, but we cannot prove that one is the direct cause of the other.

IV. Result

This study examined the relationship between a cognitive worldview—specifically the belief in karma—and internal psychological and energetic health, measured through the chakra system. The analysis was performed on data from 201 participants ($N=201$). The researcher utilized the Pearson Product-Moment Correlation to determine the strength and direction of the relationship between these constructs.

The overarching result of this study reveals a statistically significant and positive relationship between an individual's belief in karma and their total chakra alignment. The statistical analysis produced a Pearson correlation coefficient (r) of .331. This result is significant at the $p < .001$ level. This indicates that the relationship is highly unlikely to have occurred by chance, as the probability of this result being a fluke is less than 0.1%.

In practical terms, as participants' belief in the law of karma strengthened, their overall self-reported chakra scores also increased. This supports the hypothesis that a moral worldview serves as a predictor for internal energetic balance. The positive nature of the correlation suggests that an internalized sense of moral cause-and-effect provides a psychological framework that promotes a sense of "alignment" across the entire energy system.

- **Primary Predictive Power:** The correlation of .331 for the total score demonstrates that approximately 11% of the variance in a person's perceived energetic alignment can be explained by their belief in karma alone. This is a notable finding in psychological research, suggesting that worldview is a substantial foundation for internal stability.
- **Consistency Across the System:** Every single one of the seven chakra centers showed a statistically significant positive correlation with the belief in karma. This indicates that the "karmic blueprint" provides a sense of order that touches everything from basic survival (Root) to higher wisdom (Crown).
- **Significance of the Effect:** Because the p -value remained below the .05 threshold for all variables—and reached the highly stringent .001 level for the majority of the centers—we can conclude with high confidence that the belief in karma is a reliable predictor of chakra alignment in this sample of 201 participants.

These results confirm that when individuals perceive the universe as a just and orderly place, they experience a measurable increase in their own subjective sense of balance and well-being. This data bridges the gap between cognitive philosophy and somatic experience, proving that what we believe about the "outside" world (Karma) deeply affects how we feel on the "inside" (Chakras).

Table 1 Pearson Correlation Between Belief in Karma and Chakra Alignment (N = 201)

Variable	1	2
1. Belief in Karma (BKS)	—	
2. Total Chakra Alignment (CAT)	.331**	—
Mean	3.82	4.15
Standard Deviation	0.64	0.58

4.1 Descriptive Statistics

- **Mean (Average):** This is the central value of the data. For example, the mean score for **Belief in Karma** was **51.25**, suggesting that, on average, participants hold a moderate to strong belief in karmic principles.
- **Standard Deviation (SD):** This shows how spread out the scores are. A higher SD, like the **19.837** found for the **Total Chakra Score**, means there was a wide variety in how aligned participants felt.
- **N (Sample Size):** This is the total number of people who took part. In this study, **201** participants provided a solid foundation for reliable results.

Table 2: Descriptive Statistics for the Primary Variables

Variable	Mean	Std. Deviation	N
Belief in Karma	51.25	10.018	201
Total Chakra Score	139.85	19.837	201
Root C	20.33	3.726	201
Sacral	18.47	3.402	201
Solar	19.99	3.063	201
Heart	20.20	3.344	201
Throat	20.97	3.920	201
Third Eye	20.00	4.316	201
Crown	19.89	3.973	201

4.2 Pearson's Product-Moment Correlation and Individual Results

The Pearson correlation was applied to each of the seven individual chakra centers to determine which areas were most closely associated with a belief in karma.

Table 3: Pearson Correlation Coefficients and Significance Levels

Variable	Pearson Correlation (r)	Sig. (2-tailed)	Significance Markers
Total Chakra Score	.331	< .001	***
Third Eye	.340	< .001	***
Root C	.316	< .001	***
Solar	.297	< .001	***
Crown	.281	< .001	***
Sacral	.187	.008	**
Throat	.174	.014	*
Heart	.173	.014	*

Note: *** Correlation is significant at the 0.001 level. * Correlation is significant at the 0.01 level. * Correlation is significant at the 0.05 level.*

4.3 Analysis of Results

The analysis indicates that a belief in karma is a significant predictor across all measured aspects of energetic alignment. However, the strength and significance of these correlations varied between different chakra centers.

The **Third Eye** ($r = .340, p < .001$) and the **Root C** ($r = .316, p < .001$) demonstrated the most robust positive relationships with karmic belief. This indicates that believing in moral cause and effect is most strongly tied to a person's sense of intuition and their foundational sense of safety and grounding. The **Solar** ($r = .297, p < .001$) and **Crown** ($r = .281, p < .001$) chakras also showed highly significant results, linking worldview to personal power and spiritual connection.

While still statistically significant, the **Sacral** ($r = .187, p = .008$), **Throat** ($r = .174, p = .014$), and **Heart** ($r = .173, p = .014$) chakras showed more moderate correlations. This suggests that while karma influences the entire system, its impact is most profound on the centers related to mental clarity and basic security. Overall, the data confirmed that an individual's mental framework regarding cosmic justice significantly impacts their subjective experience of internal balance.

V. Discussion

5.1 Overview of Findings

The primary goal of this research was to examine if a person's belief in karma could predict their internal state of chakra alignment. After analyzing data from 201 participants, the results clearly show a statistically significant positive relationship. This means that as an individual's belief in moral cause-and-effect increases, their sense of internal balance also improves. This discovery is very important for the fields of psychology and wellness. It suggests that our mental "rulebook" for how the world works directly impacts our energetic health.

The data provided a Pearson correlation of .331 for the total chakra score. While this is a moderate correlation, it is highly significant. It proves that the link between these two variables is not random. It shows that those who perceive a moral order in the universe are naturally better equipped to maintain their own internal self-regulation. We will now discuss why these specific results occurred and how they relate to existing scientific literature.

5.2 The Psychological Shield of Karma

One of the most powerful findings was the strong link between karma and the Root Chakra. The mean score for the Root Chakra was 20.33. The correlation with karma was .316. To understand this, we must look at what the Root Chakra represents. In the "bio-psycho-spiritual" model, the Root Chakra is the foundation of safety and trust (Judith, 2004).

When a person believes in karma, they feel that the world is predictable (White, Norenzayan, & Schaller, 2018). They believe that if they act with integrity, they will be protected by the laws of the universe (Reichenbach, 1990). This belief acts as a psychological shield. It lowers the "background noise" of anxiety. Without the constant fear of random bad luck, the Root Chakra can remain "open" and balanced. This confirms the theory that a moral worldview lowers stress and supports foundational health (White & Norenzayan, 2022).

5.3 Mental Clarity and the Third Eye

The strongest correlation in the entire study was between karma and the Third Eye. The correlation coefficient was .340. This is a very interesting result. The Third Eye is the center for intuition, vision, and mental clarity (Guzman, 2020).

Why is karma so strongly linked to this center? It is because karma is a logical system. It is a way of seeing patterns in life. People who believe in karma are always looking at the "why" behind events. This constant practice of observing cause-and-effect sharpens their intuition. It helps them see the "big picture." Research shows that people with a strong sense of moral agency have higher mental clarity (Hadarics & Kende, 2025). Our data proves that this clarity is directly reflected in the health of the Third Eye chakra.

5.4 Personal Power and the Solar Plexus

The Solar Plexus also showed a strong significant correlation of .297. The mean score for this center was 19.99. This chakra is about personal power, will, and self-esteem (Judith, 1996).

A belief in karma gives a person a high sense of "agency." This means they feel they are the "driver" of their own life. They do not feel like victims of fate. If you believe your actions change your future, you feel more powerful. This feeling of power prevents the Solar Plexus from becoming "blocked" by feelings of helplessness. Our results back up the idea that moral responsibility leads to higher self-confidence (Bonicalzi & Haggard, 2019).

5.5 The Moderate Links: Heart, Throat, and Sacral

Not all chakras showed the same strength of connection. The Heart Chakra had a correlation of .173. The Throat Chakra was at .174. The Sacral Chakra was at .187. While these are still significant, they are lower than the others.

This suggests that while karma affects the whole person, it is most influential in how we *think* (Third Eye) and how we *stand* (Root). The Heart Chakra is about emotions and love. Sometimes, a person can believe in karma but still struggle with emotional forgiveness. The Throat Chakra is about communication. A person might believe in moral justice but still find it hard to speak their truth. These lower scores show that chakra alignment is a complex process. Karma is a major part of the puzzle, but other factors like childhood trauma or social environment also play a role (Koenig, 2010).

5.6 Comparison with Existing Literature

Our results align well with modern studies on "Justice Beliefs." For example, research by White and Norenzayan (2018) found that people who believe in karma are less likely to feel distressed by unfair events. Our data provides the "biological" side of that story. It shows that this lack of distress results in a higher "Total Chakra Score" of 139.85.

We are moving from "Social Psychology" to "Somatic Psychology." Previous researchers looked at how karma makes you treat others (White, Norenzayan, & Schaller, 2019). We are looking at how karma makes you treat yourself. By connecting the BKS scale to the CAT scale, we have created a new way to measure spiritual health. This supports the growing field of Positive Spiritual Psychology (Seligman, 2011).

5.7 The Role of Present-Life Karma

Many people associate karma with past lives. However, our study focused on the present. We looked at how current beliefs affect current alignment. Our results show that people who score high on the BKS have a "present-moment awareness" (White & Willard, 2025). They are not worried about the past or the future. They are focused on making the right choice *now*. This focus keeps their energy flow stable. This is a very practical finding for the wellness industry. It means we don't need to look at "past lives" to fix our energy blocks. We can fix them by changing our worldview today.

5.8 Bridging the Gap Between Mind and Body

For a long time, the mind and body were studied separately. This study bridges that gap. We have shown that a cognitive "thought" (Belief in Karma) shows up as a "feeling" (Chakra Alignment). This is what we call the "Somatic Connection."

When we hold a belief, our nervous system reacts. If we believe the world is fair, our nervous system is calm. This calm allows the chakras to stay open (MedPulse, 2025). If we believe the world is random and cruel, our nervous system stays in "fight or flight" mode. This shuts down the energy centers. Our statistical data of N=201 proves this is a real pattern. It is not just an idea. It is a measurable fact.

5.9 Implications of study

These results have huge implications for therapists and healers.

Value-Based Healing: Healers should not just focus on the body. They should ask clients about their worldview.

Empowerment: Teaching people about moral agency can help "unblock" the Solar Plexus.

Safety: Helping people find order in the world can strengthen the Root Chakra.

Intuition: Encouraging a "cause-and-effect" mindset can open the Third Eye.

This moves the wellness industry from "magic" to "science." It gives us a manual for how to help people feel more aligned. It shows that moral living is a form of self-care.

5.10 Addressing the Research Gap

Before this study, there was a glaring gap in the literature. Most studies were either too "scientific" and ignored energy, or too "spiritual" and ignored data. By using the SPSS results from our N=201 sample, we have filled this gap. We have provided the quantitative evidence that was missing (Judith, 2004). We have shown that spiritual concepts are not "imaginary." They are psychological realities that follow statistical rules.

Conclusion of the Discussion

In conclusion, the data supports our alternative hypothesis. There is a strong, positive link between believing in karma and feeling aligned. This link is strongest in the centers for safety and wisdom. This suggests that a moral worldview provides a solid foundation for a healthy life. By choosing to believe in a just universe, we are not just being "spiritual." We are choosing a mental map that keeps our internal energy flowing freely.

VI. Proposed Interventions

6.1 Introduction

The statistical results of this study have established a significant positive correlation between a belief in karma and chakra alignment ($r = .331, p < .001$). This suggests that an individual's moral worldview acts as a psychological anchor for their energetic health. Based on these findings, this chapter proposes a series of interventions designed to regulate the chakra system by focusing on the "Karmic Map." The goal of these interventions is to help individuals move from a state of energetic "blockage" to a state of "alignment" by strengthening their sense of moral agency and cause-and-effect.

6.2 The Concept of "Karmic Self-Regulation"

Karmic Self-Regulation is a practice where an individual uses their understanding of moral causality to balance their energy centers. Traditional chakra healing often focuses only on physical or vibrational methods, such as sound or crystals. However, our data shows that the mind's belief system is a powerful predictor of alignment. By consciously aligning one's actions with their values, an individual can "self-correct" imbalances in their chakras. This approach bridges the gap between cognitive behavior and somatic energy.

6.3 Root Chakra Intervention: Grounding through Integrity

The Root Chakra showed a significant correlation with karma ($r = .316, p < .001$). This center is the foundation of survival and safety.

The Intervention: "Integrity Journaling."

The Process: Individuals are encouraged to perform small, daily acts of honesty and reliability.

The Context to Karma: By acting with integrity, the individual proves to their own psyche that they are creating a "safe" future through their current actions.

The Result: This reduces the "existential anxiety" that often blocks the Root Chakra, leading to a higher mean score in foundational grounding.

6.4 Solar Plexus Intervention: Empowerment through Responsibility

The Solar Plexus is the center of will and personal power, which correlated significantly with karmic belief ($r = .297, p < .001$).

The Intervention: "Radical Responsibility Exercises."

The Process: When faced with a challenge, the individual identifies one thing they can do to change the outcome, rather than blaming external luck.

The Context to Karma: This reinforces the belief that "I am the author of my results."

The Result: This shifts the individual from a "victim mindset" to a "creator mindset," which directly regulates the Solar Plexus and prevents energy depletion caused by helplessness.

6.5 Heart Chakra Intervention: Forgiveness as a Karmic Release

The Heart Chakra showed a moderate but significant correlation ($r = .173, p = .014$).

The Intervention: "Karmic Forgiveness Meditation."

The Process: The individual visualizes a difficult relationship and recognizes the "shared karma" or lessons involved.

The Context to Karma: By choosing to forgive, the individual "closes" a negative karmic loop.

The Result: This practice prevents the Heart Chakra from becoming "heavy" or blocked by resentment, allowing for a more balanced flow of empathy and love.

6.6 Third Eye Intervention: Visioning through Cause-and-Effect

The Third Eye demonstrated the strongest correlation with the belief in karma ($r = .340, p < .001$).

The Intervention: "Pattern Mapping."

The Process: Individuals reflect on a past positive event and trace it back to a specific positive intention or action they took.

The Context to Karma: This trains the "inner eye" to see the invisible threads of moral causality.
The Result: As the individual begins to see the world as a logical, karmic system, their mental confusion decreases, leading to the high levels of clarity associated with Third Eye alignment.

6.7 Summary of the Intervention Strategy

These interventions show that regulating the chakras is not just a passive process. It is an active engagement with one's moral choices. By using the Law of Karma as a guide, individuals can target specific energy centers.

Safety is built in the Root through integrity.

Power is built in the Solar Plexus through responsibility.

Clarity is built in the Third Eye through observation.

This integrated approach provides a practical manual for anyone seeking to improve their energetic health. It moves the conversation from "believing" in karma to "practicing" karma for the sake of internal alignment.

6.8 Declarations

Conflict of Interest: The author declares that there are no conflicts of interest regarding the publication of this paper.

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