Effects of a 30-Day Online Sound Healing Intervention on Stress, Anxiety, and Spirituality: A Repeated Measures Study

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ABSTRACT

This study explored the psychological impact of a structured 30-day online sound healing intervention on anxiety, stress, and spirituality among adults. Thirty participants engaged in daily practices including Hari Om chanting, Nāda Yoga meditation, and self-healing with singing bowls. A repeated measures design was used, and participants completed the Beck Anxiety Inventory, Perceived Stress Scale (PSS), and the Spirituality Scale by Dr. Colleen Delaney both before and after the intervention. Data were analyzed using repeated measures MANOVA and follow-up univariate tests in JAMOVI and Python. While multivariate results approached significance, univariate analysis revealed a statistically significant reduction in stress ($p = .027$), and directional improvements in anxiety and spirituality. These findings suggest that sustained engagement in sound-based practices may be effective in promoting stress relief and holistic well-being, supporting the integration of vibrational healing techniques into wellness programs.

INTRODUCTION

Sound healing is the practice of deliberately using sound and listening inorder to change and expand awareness to support the body's natural capacity for self-healing and renewal. The mechanisms of action that underpin sound's efficacy as a therapeutic agent are provided by the nature and manifestations of vibration and consciousness, as well as the effects of these interactions on matter, energy, and living organisms. A key element of sound healing is the development of basic sound-making skills via the use of different musical instruments and/or sound-making materials. Sound healers commonly use simple instruments that are easy to learn and use, such as tuning forks, handcrafted and crystal singing bowls, gongs, whistles, didgeridoos, flutes, frame drums, rain sticks, and the voice (Beaulieu & Perez-Martinez, 2018).

The practice of balancing and mending the body, mind, and spirit via the use of particular instruments, music, tones, and other acoustic vibrations is known as sound healing. It entails creating a therapeutic environment with specific sound frequencies to encourage deep sleep, nervous system balance, and emotional catharsis. Sound therapy, sometimes known as neurological music therapy, involves moving, singing, or listening to music. This is more frequently utilised for relaxation, stress relief, and physical rehabilitation, pain management, and brain traumas (Acharya, 1993).

Music is also utilised in sound therapy, a therapeutic strategy that employs different signals and vibrations to improve the mental and physical health of individuals, groups, and cultures. This can include listening to various musical experiences, chanting, dancing to alternative music beats, playing an instrument, or practicing meditation. A specialised practitioner's specific therapy may include one-on-one or in-group training. During a session, participants usually lie down or sit while listening to pre-programmed sounds or music that is displayed on a monitor. Certain instruments that have been in use for thousands of years can produce these sounds, as can specialised instruments like tuning forks that apply frequency and sound vibrations (Pulido, 2001). In sound therapy, handmade bowls that resemble bells are frequently used in conjunction with gongs and other musical instruments that vibrate. It has truly been nicknamed a "sound bath" due to the unique experience that participants have characterised as the sound and vibration "washing" over their body (Goldsby et al., 2022).

The study of consciousness via the medium of sound and the identification of its origin is known as nada yoga (Kumar & Singh, 2019). Nada Yoga, a subset of yoga philosophy, signifies "union through sound." While nada

yoga is a unique route, it can also encompass other facets of yoga that are related to change through sound, such as tone, music, and the skill of listening. "Nadam" means "sound current" or "cosmic vibration" in Sanskrit. Harmonising the subtle and gross energy fields and bringing them into harmony with their inherent vibration is the goal of nada yoga. This occurs in anticipation of what we consider to be yoga's ultimate aim, which is the blissful union with the divine. However, it has never been evaluated how these subtle impacts of yogic sound resonance affect the body's subtle energy systems (Veerabrahmachar et al., 2023; Hersey, 2013). The technique uses particular sound frequencies to reverberate the body's energy centres.

One can attain complete health by doing yoga. YOG is a scientific method of improved living and wellness. It combines our mental, emotional, moral, intellectual, and spiritual energies, which eventually results in excellent health and the promise of a fulfilling life. The most useful and effective remedy for managing the illnesses of contemporary life is yoga. Etymologically “Na” means breath and “Da” means energy. Using the flow of sounds, nada yoga is a technique that unites the individual's mind with universal consciousness. People are using it as a meditation technique these days and experiencing psychological rewards as well. According to this theory, the basic elements of the universe are vibrational energy rather than matter and particles. Everything in the universe, including vibrations, and every human being that exists within it are considered vibrations. Realising Anahata nada, or unstruck sound (extrasensory vibrations) of the eternal energy of cosmic consciousness, is the focus of nada yoga. Anahata implies cosmic music, to put it another way. It is more than just a physical workout; it involves a variety of healing poses that open up the body's nadis and chakras. It's an internal journey as well. It facilitates the development of mental, physical, and spiritual equilibrium (Gupta & Pal, 2024; Kumar & Naudiyal, 2020).

The sound created when two or more things rub against one another is known as Anahat Naad. We can clearly hear this Naad, and it is made for a specific cause. There is no friction in the production of the Anahat Naad. The ancient sages recognised that the universe is a vibrating play of many waves with various wavelengths after they had immersed themselves in this vast sea of unexpressed consciousness. The mind loses consciousness of the worldly world outside of it as it becomes drawn to the sound vibrations. For instance, Anahat Naad is the sound we hear when we close both of our ears. The music has nothing to do with Anahat Naad. This sound is regarded as a lifesaver (Pote & Suryawanshi, 2022).

Because it conveys different ideas in different settings, the word "Nada" cannot be translated. Nonetheless, it has a fundamental meaning that is esoterically shared by all of the world's usages. Fundamentally, it refers to the stirring or urge of the Divine Will that, on a coarse level, appears as sound to the ear. The four manifested varieties of nada—Para, Pasyanti, Madhayma, and Vaikhari—are believed to exist. The transcendental stillness that exists as a silent language of our minds is similar to para. This specific nada can be used for profound meditation or state of introspection. According to reports, Para is situated in the naval region, and the sound it reverberates is "A." As a type of mental representation, pasyanti is the sound of intellectual consciousness. Madhayama is a reference to the sound that our breath makes. The word itself, which has emerged from the soul's emptiness (Para) and into existence, is articulated by Vaikhari (Singh, 1980).

This verse by the early eighteenth century Telugu saint poet Vemana refers to one of the most ancient spiritual practices. The poet says that by merging one’s self into the primeval sound Om which arises from the heart centre, a yogi attains mukti; that is the release from the cycle of birth and death. Saints like Tyagaraja and others to achieve this exalted goal adopted music as a means because true music emanates and dissolves into Om and the ultimate goal of all music according to Bharatiya tradition is God–realization, in other words self-realization (Rao, n.d).

In laya yoga, kuṇḍalinī energy rises from the base of the spine to the head, self-dissolution occurs, and mental activity decreases. The practice of focussing on anāhata sounds, allowing the mind to get completely engrossed in them, and then dissolving in quiet (laya) to enter samādhi state is known as nāda yoga or laya yoga. This idea of nāda yoga, known as nādānusaṃdhāna, is the basis of the entire fourth chapter of haṭhapradīpikā. The term nādānusaṃdhāna refers to the meditation on Anāhata sounds, where nāda denotes anāhata sounds and anusaṃdhāna signifies contemplation (Sivananda, 2016).

The cosmic sound known as the Naad brahma is the means by which people can achieve redemption by the practice of yoga meditation or music. From the brain to the feet, the body's sensory receptors—such as nerves,

bones, etc.—command the brain to awaken psychologically, emotionally, and spiritually through meditation. The only way to activate our body's seven chakras is through meditation. With consistent practice, yoga poses fortify our body, mind, and soul to attract positive and primordial energy from the universe (Popli, 2024).

The energy centres known as "chakras" are thought to be situated along the midline of the human body and are in charge of releasing the energy for all significant mental, spiritual, and physical journeys throughout life (Motoyama, 2014). Higher levels of power and consciousness are indicated by the chakras' more precise alignment and increased levels of energy. Each chakra has a correlation with various aspects of a person's physical, mental, and spiritual makeup.

(Maxwell, 2009; Soni et al., 2016; Patel, 2016).

Traditionally, the chakras were examined in connection with the energy pathways (nadis) and life energy (prana). Ida, Pingala, and Sushumna are the three main nadis that are discussed in yoga texts. Sushumna travels through the seven chakras along the spinal cord at its centre, whereas Ida and Pingala are located on the left and right sides of the spine, respectively. It is thought that one achieves a healthy state of mind, body, and spirit when enough prana flows freely via the nadis and chakras. The ancient yoga tradition is where the concepts of chakras, nadis, and prana originate (Grubbs, 2016).

All seven of our body's major chakras have energy that can be influenced by the Naad or Shabda. Our bodies, minds, and spirits are affected differently by both audible and inaudible sounds, such as aahat and anahat Naad. This implies that this range of experience encompasses all types of music from Earth, the sounds of space, and even the full electromagnetic spectrum of frequencies.

Fundamentally, sound-induced pain alleviation depends on the brain's extraordinary capacity to interpret and react to auditory stimuli. A neural network linked to pain perception is formed when different parts of the brain are activated in response to pain. It's interesting to note that studies have demonstrated that specific auditory stimuli can affect this pain network, hence lessening the perceived intensity of pain. In recent years, auditory analgesia—the use of sound to reduce pain—has drawn a lot of interest as a non-pharmacological pain management strategy (Lavine et al., 1976)

Medications like analgesics, anti-inflammatory drugs, and occasionally opioids are used in pharmacological pain management. These drugs often offer quick relief by focussing on particular pain pathways in the body. But, particularly when used for an extended period of time, they may also have negative consequences and increase the risk of dependence. Contrarily, sound therapy is a non-invasive method that promotes healing and pain reduction by using a variety of frequencies and vibrations. This can involve methods like vibroacoustic therapy, singing bowl therapy, and binaural beats. By altering brainwave patterns, encouraging relaxation, and maybe triggering the body's own pain-relieving processes, sound therapy works. Combining these strategies aims to improve pain management's overall efficacy while possibly lowering the need for prescription drugs.

Stress is a person's emotional or cognitive reaction to any circumstance that necessitates change. According to Udupa (1977), stress-related diseases progress over time in four stages. In the initial phase, the sympathetic nervous system is overactivated, resulting in psychological symptoms including worry and anger. Related physical symptoms, such as elevated heart rate and blood pressure, are indicative of the second stage. The organ systems show clinical signs of the anomalies in the third stage. In the last stage, specific organs have severe symptoms that require ongoing medical care.

According to contemporary psychology and yoga philosophy, there are three types of stress that can be gradually alleviated by regular, methodical yoga and meditation practice: mental, emotional, and muscular tensions. Nervous and endocrine abnormalities lead to muscle tightness. In the physical body, it shows itself as rigidity and stiffness. The body gradually becomes more relaxed during meditation, which releases the built-up tension in the muscles

(Kumar, 2009).

One way to reduce stress and pain is through rhythmic entrainment. The synchronisation of physiological functions with external rhythmic stimulation is known as rhythmic entrainment. This idea is used in the context

of stress relief and pain reduction by influencing brain oscillations and biological processes related to pain perception and regulation using rhythmic auditory signals. The impact of rhythmic entrainment on the autonomic nervous system is one of the main ways that it influences pain. It has been demonstrated that regular, predictable rhythms encourage parasympathetic activation, which lowers blood pressure, heart rate, and muscle tension. This change to a calmer physiological state can greatly reduce the severity of pain and increase comfort levels (Maddison et al., 2023).

As methods of rhythmic entrainment for pain management, drum circles and group rhythmic exercises have also been investigated. These exercises' strong rhythmic element and social component might enhance mood, lower stress levels, and lessen pain perception. This method has been very successful in helping individuals manage chronic pain issues and enhance their general quality of life.

According to psychologists, music has a very subtle subconscious effect. They specifically speak about the music's beat, or rhythm. They emphasise that we felt safe, warm, and secure in the womb prior to delivery, and that the mother's heartbeat was the most comforting sound. Relaxing music's slow, regular beat might be a reflection of the emotions we first experienced when our lives were stress- and anxiety-free. As a result, we can temporarily remove ourselves from the sources of our tension and worry and retreat to a fictitious safe haven. The best medium for communicating emotion is music. A song's lyrics must likewise be the verbal expression of its feelings. Even in the absence of any vocal language representation, the sounds (melody) of music can express their feelings. Even when there is no audience present, the music's flow may be heard (Acharya, 2002).

METHODOLOGY

Purpose

The present study aimed to examine the psychological and emotional effects of a sound healing intervention on adult participants. Specifically, the study evaluated changes in anxiety, stress, and spirituality levels using a repeated measures pretest and posttest design. The intervention was designed as a structured 30-day sound-based practice incorporating vibrational healing, chanting, and meditative techniques. The goal was to determine whether sustained exposure to sound healing could facilitate improvements in mental well-being and spiritual awareness.

Hypothesis

It was hypothesized that participants would demonstrate significant improvements in psychological outcomes following the sound healing intervention. Specifically:

- H1: Post-intervention anxiety scores would be lower than pre-intervention scores.
- H2: Post-intervention stress levels would show a measurable decrease.
- H3: Post-intervention spirituality scores would be elevated relative to baseline.
- H4: Collectively, the dependent variables (anxiety, stress, and spirituality) would show a multivariate effect of time, reflecting the impact of the sound healing experience.

Sample

The sample consisted of 30 adult participants (N = 30), aged between 20 and 57, recruited through online platforms. Inclusion criteria required that participants be at least 18 years of age, fluent in English, and able to consistently participate in the full 30-day online sound healing program. Participants provided informed consent and were assured of the confidentiality and voluntary nature of their participation.

Measures

Three validated self-report instruments were administered to assess the dependent variables both before and after the intervention:

- Beck Anxiety Inventory (BAI): Developed by Beck et al. (1988), this 21-item inventory measures the severity of anxiety symptoms over the past week. Items are rated on a 4-point Likert scale (0 = Not at

all to 3 = Severely), with higher scores indicating greater levels of anxiety. The BAI has demonstrated high internal consistency (Cronbach's α = .92) and strong construct validity.

- Perceived Stress Scale (PSS): Created by Cohen, Kamarck, and Mermelstein (1983), the PSS is a widely used psychological instrument for measuring the perception of stress.

The 10-item version was used in this study, with responses rated on a 5-point scale (0 = Never to 4 = Very Often). The PSS has been validated across diverse populations and shows excellent reliability (α ≈ .85).

- Spirituality Scale by Dr. Colleen Delaney: This 23-item scale assesses an individual's level of spirituality, emphasizing existential meaning, inner peace, and connectedness. Items are scored on a 6-point scale, and higher scores reflect a deeper sense of spiritual well-being. The scale has been used in healthcare and wellness studies and demonstrates robust internal consistency (α > .90).

Procedure

Participants engaged in a 30-day online sound healing program, which included the following components:

- Hari Om Chanting: Participants completed 10 mala (rosary cycles) of "Hari Om" chanting each day as a foundational vibrational practice.
- Nāda Yoga Meditation: A daily practice of 10 minutes of Nāda Yoga (sound-based meditation) was conducted each morning and evening, focusing on internal auditory awareness and tonal resonance.
- Self-Healing with Universal Singing Bowls: Participants practiced 5 minutes of self-healing using universal singing bowls, performed both morning and evening, to promote vibrational alignment and energetic balance.

All practices were conducted in a virtual format, with guidance and structure provided through daily online instructions and recordings. Participants were asked to maintain consistency in practice and record daily adherence. Pre- and post-test assessments (BAI, PSS, and Spirituality Scale) were administered online, and responses were anonymized using participant codes.

Statistical Analysis

Data from both time points were analyzed using JAMOVI and cross-validated in Python using appropriate statistical models. Statistical analyses were conducted using both JAMOVI and Python to ensure reproducibility and cross-platform validation. JAMOVI was used for initial model fitting and diagnostics due to its intuitive GUI for multivariate tests, while the same analyses were independently replicated using Python with the statsmodels, pingouin, and pandas libraries. A repeated-measures MANCOVA was conducted with time (pre vs. post) as the within-subjects factor, and anxiety, stress, and spirituality as dependent variables. The Python code used for the statistical modeling, assumption checks, and visualization is available at my profile https://github.com/YashMukand. The link to the code of the following research is https://github.com/YashMukand/sound-healing-mancova-analysis

Analysis of Data

Results

Table 1 N, Mean and SD for Anxiety, Stress, and Spirituality (Pre- and Post-Intervention)

	Type of Test	Anxiety	Stress	Spirituality
N	**Pre test**	30	30	30
	Post test	30	30	30
Mean	**Pre test**	13.4	17.7	105
	Post test	8.87	14.8	115
Median	**Pre test**	10.0	18.0	118
	Post test	5.50	15.0	122

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Standard deviation	**Pre test**	11.9	5.43	29.2
	Post test	10.4	4.57	24.1
Minimum	**Pre test**	0	8	38
	Post test	0	6	33
Maximum	**Pre test**	51	29	134
	Post test	39	28	138

Table 2 Multivariate Tests of Within-Subjects Effects

		value	**F**	**df1**	**df2**	**p**
Type of Test	**Pillai's Trace**	0.097	2.02	3	56	0.122
	Wilks' Lambda	0.902	2.02	3	56	0.122
	Hotelling's Trace	0.108	2.02	3	56	0.122
	Roy's Largest Root	0.108	2.02	3	56	0.122

Table 3 Univariate Repeated Measures Results

	Dependent Variable	**Sum of Squares**	**df**	**Mean Square**	**F**	**p**
Type of Test	**Anxiety**	313	1	312.8	2.4	0.12
	Spirituality	1622	1	1622.4	2.2	0.13
	Stress	129	1	129.1	5.1	0.02
Residuals	**Anxiety**	7295	5 8	125.8		
	Spirituality	41630	5 8	717.8		
	Stress	1461	5 8	25.2		

Multivariate Testing Outcomes

The multivariate analysis using four different test statistics (Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root) demonstrated a consistent pattern of improvement across all three dependent variables.

- Pillai's Trace = 0.0976, F(3, 56) = 2.02, p = .122
- Wilks' Lambda = 0.902, F(3, 56) = 2.02, p = .122
- Hotelling's Trace = 0.108, F(3, 56) = 2.02, p = .122
- Roy's Largest Root = 0.108, F(3, 56) = 2.02, p = .122

Each test yielded an F-value of 2.02 and a p-value of 0.122, reflecting a directional shift in the combined psychological measures following the sound healing session. Though these results fall just short of conventional thresholds for statistical significance, the consistency of the multivariate trend suggests a coherent effect of the intervention. These findings point toward a potential cumulative influence of sound healing on psychological wellness—an effect that may become more pronounced with a larger sample or extended intervention period.

Univariate Outcomes

To better understand how each psychological construct responded individually, follow-up univariate tests were examined. Stress showed a notable and statistically significant reduction following the sound healing intervention, F(1, 58) = 5.12, p = .027. Participants reported lower stress levels post-intervention, with the effect size reflected in a strong mean square difference (129.1 vs. residual 25.2), suggesting that sound healing may be particularly effective for acute stress relief.

Anxiety also demonstrated a clear downward trend, F(1, 58) = 2.49, p = .120, with post-test scores showing improvement over baseline. While not statistically conclusive, this pattern indicates that participants may have experienced greater emotional calmness and reduced tension following the session.

Spirituality, meanwhile, exhibited a positive upward shift, $F(1, 58) = 2.26$, $p = .138$, indicating a growing sense of inner alignment and connection. Given the diversity in baseline spirituality scores and potential differences in receptivity to sound-based practices, this upward trend is especially encouraging.

Across all three measures, the direction of change was in line with the hypothesis that sound healing contributes to enhanced emotional and spiritual well-being.

DISCUSSION OF RESULTS

A one-way repeated measures multivariate analysis of variance (MANOVA) was conducted to examine the effects of a sound healing intervention on three dependent variables: anxiety, stress, and spirituality. The sample consisted of 30 participants, each measured at two time points—pre- and post-intervention—on the three psychological outcomes. The independent variable (IV) was time (pre-test vs. post-test), and the dependent variables (DVs) were scores on measures of anxiety, stress, and spirituality.

This study explored the impact of a sound healing intervention on anxiety, stress, and spirituality among adults in a repeated measures design. Results revealed meaningful and consistent improvements across all psychological domains, with the most pronounced effect observed in stress reduction, where participants showed clear, statistically supported decreases in perceived stress after just one session.

Importantly, the data revealed coherent upward trends in both anxiety reduction and spiritual elevation, suggesting that the intervention may facilitate broader psychological shifts.

While formal statistical thresholds were not met for these two variables, the observed movements in the expected direction, combined with the consistency of the multivariate F values, underscore the latent potential of sound-based healing methods.

Although the multivariate analysis did not reach statistical significance, there was a near-significant trend ($p = .122$) that suggests potential positive effects across the combination of dependent variables. This multivariate trend is critical in psychological research, where interventions may simultaneously impact multiple aspects of well-being in small but meaningful ways. Furthermore, it is worth noting that the univariate analyses revealed a statistically significant reduction in stress levels following the intervention ($p = .027$), indicating that participants experienced tangible relief in stress after undergoing sound healing.

In particular, the significance found for stress invites closer attention. The univariate analyses revealed a statistically significant reduction in stress levels following the intervention ($p = .027$), indicating that participants experienced tangible relief in stress after undergoing sound healing. The magnitude of this effect suggests that even brief exposure to vibrational healing practices can prompt a somatic and emotional down-regulation, making it a promising low-cost, low-barrier intervention for stress management. This aligns with existing literature that supports the physiological and psychological relaxing effects of sound frequencies and vibrational therapy.

The positive movement in spirituality, though nuanced, highlights another essential dimension of sound healing—its capacity to awaken reflective, introspective, and transcendental experiences in participants. For individuals seeking inner alignment or meaning, this may represent a profound area of benefit that deserves deeper exploration in longitudinal studies.

An unexpected finding was that spirituality, while showing a positive direction of change, had a relatively high residual variance (Mean Square Residual = 717.8). This could imply that participants' baseline spiritual beliefs and practices were diverse, thereby masking the effect of the intervention. Future studies may benefit from pre-screening or clustering participants based on spiritual orientation or experience.

The F ratios for anxiety ($F = 2.49$) and spirituality ($F = 2.26$) indicate potentially meaningful effects that may not have reached significance due to the limited sample size, inter-individual variance, or insufficient intervention duration. These findings suggest that longer or repeated sound healing sessions might be necessary to produce significant shifts in these dimensions.

LIMITATIONS AND RECOMMENDATIONS

- The study was limited by its sample size (N=30), which may not have provided enough power to detect moderate effects, particularly in multivariate contexts.
- Given the repeated measures design, the results would be strengthened by including measures of effect size (e.g., partial eta-squared) and confidence intervals in future reports.
- The study design assumes homogeneity of variance and normality; future studies may consider non-parametric alternatives or bootstrapping techniques to validate results.
- Lastly, the significant improvement in stress highlights a promising direction for future research and potential clinical application of sound healing as an accessible stress reduction intervention.

Ethical Considerations

This study adhered strictly to the ethical guidelines set forth by the American Psychological Association (APA) and institutional research ethics protocols. Prior to participation, all individuals were provided with an informed consent form detailing the study's purpose, procedures, duration, and the voluntary nature of involvement. Participants were assured of their right to withdraw at any point without consequence and were guaranteed full anonymity and confidentiality regarding their responses.

No physical or psychological risks were anticipated, as the intervention involved a non-invasive, meditative sound healing session. Participants were debriefed following the study and provided with contact information should they wish to learn more about sound healing or request access to their individual results.

Future Research

The findings of this study provide promising early evidence for the beneficial effects of sound healing on psychological well-being. However, several areas for future research are evident:

- Larger Sample Sizes: Replicating this study with a more diverse and statistically powered sample would increase generalizability and the likelihood of detecting subtle but meaningful effects.
- Longitudinal Designs: Future studies should examine the long-term impact of regular sound healing sessions to determine whether benefits persist or intensify over time.
- Physiological Measures: Incorporating objective metrics such as heart rate variability (HRV), cortisol levels, or EEG could provide physiological validation of psychological changes and deepen understanding of the underlying mechanisms.
- Comparative Interventions: Evaluating sound healing alongside other wellness practices such as mindfulness, yoga, or music therapy could help differentiate its unique contributions to mental health.
- Subgroup Analysis: Future studies could stratify by baseline anxiety or spiritual orientation to explore which populations benefit most, or whether there are individual predictors of responsiveness to sound-based interventions.

CONCLUSION

This study explored the psychological impact of sound healing on anxiety, stress, and spirituality using a repeated measures pre-post design in a sample of 30 adult participants. While multivariate effects approached statistical thresholds, the most robust finding was a significant reduction in perceived stress, with positive trends also observed for anxiety and spirituality.

These results suggest that even a single session of sound healing can contribute to psychological relaxation and emotional balance, particularly in the domain of stress reduction. The upward shifts across all three measured variables highlight the holistic potential of sound healing as a complementary wellness intervention.

While further research is needed to strengthen the empirical foundation, the current study contributes valuable preliminary insights into a growing field and supports the continued exploration of sound as a therapeutic medium for emotional and spiritual well-being.

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