

The Role of Meditation in Emotional Health and Psychological Well-Being: A Comprehensive Analytical Review

Siddappa Naragatti

Designation: Yoga Therapist

Affiliation: Central Research Institute of Yoga and Naturopathy, Nagamangala, Karnataka, India.

Abstract

This review explores the interrelationship between emotional health and meditation from the perspective of Indian philosophical and spiritual traditions. Drawing upon the Vedas, Upanishads, Bhagavad Gita, Patanjali's Yoga Sutras, and Ayurveda, the study highlights how emotional stability is viewed not merely as a psychological state but as an integral dimension of holistic well-being (*swasthya*). Ancient Indian literature emphasizes that disturbances of the mind and emotions are rooted in imbalance of the *gunas* and disconnection from the Self, while meditation (*dhyāna*) is prescribed as the supreme method for restoring equanimity and inner harmony. The Panchakosha model from the Taittiriya Upanishad, the Gita's principle of *samatvam yoga ucyate* ("equanimity is yoga"), and Patanjali's definition of yoga as *cittavṛtti nirodhaḥ* ("cessation of mental fluctuations") collectively frame emotional health as inseparable from spiritual realization. Further, the teachings of saints such as Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, and Swami Sivananda underscore meditation as both a personal discipline and a social necessity, fostering compassion, resilience, and unity. The review concludes that Indian wisdom traditions present a timeless, comprehensive approach in which emotional health and meditation are not ancillary practices but the very foundation of psychological and spiritual well-being.

Keywords: Emotional health; Meditation; Indian philosophy; Bhagavad Gita; Upanishads; Yoga Sutras; Ayurveda; Swami Vivekananda; Spiritual well-being; Psychological balance

Date of Submission: 27-05-2026

Date of Acceptance: 06-06-2026

I. Introduction

Emotional health has long been recognized in Indian philosophical traditions as central to human well-being. In the contemporary context, the growing prevalence of stress, anxiety, and emotional disorders underscores the urgent need for holistic approaches to psychological balance¹⁻²⁻³. Ancient Indian texts emphasize that emotional disturbances arise not only from external circumstances but also from internal imbalances of the mind (*manas*), vital energy (*prana*), and inherent tendencies⁴⁻⁵⁻⁶ (*gunas*).

Meditation (*dhyana*) has been highlighted as a powerful practice for cultivating emotional stability and resilience⁷. The Bhagavad Gita describes equanimity (*samatvam*) in success and failure as the essence of yoga⁸, while Patanjali's Yoga Sutras define yoga as the cessation of mental fluctuations (*citta-vritti nirodhaḥ*), positioning meditation as a central tool for emotional mastery. Ayurveda, the classical system of Indian medicine, recommends meditation and regulated mental practices to restore balance among the three doshas (*vata*, *pitta*, *kapha*) and enhance psychological harmony⁹.

Modern Indian scholars and saints, including Swami Vivekananda, Sri Aurobindo, and Swami Sivananda, reinforce these ancient insights, emphasizing that mental discipline and meditation are essential not only for personal emotional well-being but also for social and spiritual growth¹⁰.

This review critically examines the link between meditation and emotional well-being from the perspective of Indian literature and thought. By integrating Vedic, Upanishadic, Yogic, and Ayurvedic frameworks, alongside the teachings of Indian scholars, it aims to provide a comprehensive understanding of how meditation fosters psychological balance, emotional resilience, and holistic health.

II. Conceptual Foundations

2.1 Emotional Health

In Indian philosophical traditions, emotional health (*bhava-swasthya*) is understood as the balanced functioning of the mind (*manas*), intellect (*buddhi*), vital energy (*prana*), and the Self¹¹ (*atman*). Emotional health encompasses several dimensions:

Self-awareness (*atma-jnana*): Recognizing one's inner states and impulses¹²⁻¹³.

Emotional regulation (*sattvic vritti-shuddhi*): Cultivating clarity and balance in thought and feeling, guided by *sattva*, the quality of purity¹⁴.

Resilience (*dhairya* and *samatva*): Maintaining equanimity¹⁵ in the face of joy and sorrow, as emphasized in the Gita: "*Samatvam yoga ucyate*".

Interpersonal harmony (*sangha-samvad*): Developing empathy, compassion, and ethical conduct in relationships, aligned with the principle of *ahimsa* and *Vasudhaiva Kutumbakam*¹⁶⁻¹⁷.

Unlike modern psychological theories that often separate emotion from morality or spirituality, Indian literature frames emotional health as **holistic and multidimensional**, emphasizing the integration of ethical, mental, and spiritual development¹⁸⁻¹⁹. Emotional disturbances are conceptualized as arising from imbalances in the *gunas*—*rajas* (activity, passion) and *tamas* (inertia, ignorance)—which cloud judgment and distort perception²⁰.

2.2 Meditation

Meditation (*dhyana*) in Indian traditions is defined as the disciplined training of attention and awareness to cultivate inner calm, self-realization, and emotional equilibrium²¹. Several types are described in classical literature:

Yogic dhyana: Deep contemplative absorption in the object of meditation, leading to *samadhi*²²⁻²³ (Patanjali, Yoga Sutras I.17–34).

Mindfulness-like meditation (*smriti dharana*): Maintaining continuous awareness of breath, actions, or thoughts²⁴.

Devotional meditation (*bhakti dhyana*): Focusing the mind on the divine to cultivate emotional purity and compassion²⁵.

Loving-kindness and compassion meditation (*maitri-bhavana*): Expanding benevolent feelings toward oneself and others, as taught in the Upanishads and Buddhist texts²⁶.

Meditation's **traditional roots** span Vedic, Upanishadic, Yogic, and Buddhist perspectives, highlighting its role in emotional purification, cognitive clarity, and resilience²⁷. Patanjali's Yoga Sutras define yoga as *citta-vritti nirodhah*, emphasizing that the cessation of mental fluctuations through dhyana leads to mastery over emotions and mental disturbances. Similarly, the Bhagavad Gita presents meditation as a systematic practice for maintaining balance amidst life's dualities.

Modern Indian scholars, interpret meditation not merely as relaxation or concentration but as a transformative discipline that strengthens emotional stability, self-awareness, and interpersonal harmony. Meditation, therefore, functions as both a preventive and therapeutic tool for emotional well-being, seamlessly integrating spiritual and psychological dimensions.

III. Literature Review

3.1 Emotional Health and Stress Mechanisms

In Indian philosophical traditions, emotional disturbances are understood as imbalances in the mind (*manas*), intellect (*buddhi*), and vital energy (*prana*), often exacerbated by the predominance of *rajas* (activity/passion) and *tamas* (inertia/ignorance) over *sattva*²⁸ (clarity, harmony). Stress is conceptualized as an internal disharmony arising from attachment (*raga*), aversion (*dvesha*), and ignorance (*avidya*), which disturb mental equilibrium and impair decision-making and emotional regulation²⁹.

Ayurveda highlights that prolonged mental imbalance can lead to psychosomatic manifestations (*sattvika-avyadhi*), including physical illness, fatigue, and mental disorders³⁰. The Taittiriya Upanishad emphasizes that disturbances in the five koshas (sheaths of existence: body, prana, mind, intellect, bliss) directly affect overall well-being, indicating a systemic understanding of stress and its consequences³¹.

3.2 Meditation and Emotional Regulation

Meditation (*dhyana*) is considered a primary tool for restoring emotional balance and resilience³². Patanjali's Yoga Sutras describe meditation as a disciplined practice to still the fluctuations of the mind (*citta-vritti nirodhah*), thereby reducing the effects of emotional turbulence and fostering clarity and equanimity³³. The Bhagavad Gita underscores that disciplined meditation cultivates *samatva* (equanimity) and strengthens self-regulation, reducing reactive tendencies like anger and fear³⁴.

Ayurvedic texts prescribe meditation along with breath regulation (*pranayama*) to harmonize the doshas and promote emotional stability³⁵. Swami Vivekananda and Swami Sivananda highlight meditation as a

practical technique for enhancing mindfulness, compassion, and empathy, emphasizing its transformative effects on interpersonal relationships and social harmony³⁶. Studies by Indian scholars show that sustained meditation practice cultivates *sthita-prajna* (stable intellect and emotional balance), reducing mental agitation, irritability, and mental fatigue³⁷.

3.3 Comparative Studies: Eastern vs. Western Perspectives

Classical Indian literature provides a long-term, holistic perspective on emotional health compared to modern Western interventions, which often focus on short-term symptom reduction³⁸. Indian texts advocate continuous, disciplined meditation and ethical living as essential for emotional resilience, contrasting with brief mindfulness interventions common in contemporary clinical psychology³⁹.

Furthermore, Indian philosophical sources recognize variations due to age, temperament (*prakriti*), and social context, prescribing customized meditative practices for emotional regulation⁴⁰. Comparisons between long-term practitioners of dhyana and short-term interventions reveal that deep meditative training fosters enduring emotional stability, increased compassion (*maitri*), and enhanced equanimity (*samatva*)—insights corroborated by both classical texts and modern Indian scholars⁴¹.

IV. Analytical Discussion

The analytical examination of meditation and emotional health in Indian literature provides a rich framework for understanding psychological well-being, yet methodological challenges exist when comparing traditional insights with empirical research⁴². Classical texts, including the Bhagavad Gita, Patanjali Yoga Sutras, and Upanishads, provide qualitative guidance on the practice of meditation (*dhyana*), emphasizing sustained discipline, ethical living (*yama and niyama*), and mental purification (*sattvic vritti*) as essential for emotional stability.

Critical Evaluation of Methodologies

Modern scientific studies attempting to validate these traditional practices often rely on clinical trials, longitudinal studies, and neuroimaging techniques. While these approaches provide measurable outcomes—such as reductions in stress hormones, improved heart rate variability, and changes in brain connectivity—they are limited in capturing the full depth of Indian conceptualizations of emotional health⁴³. Classical Indian texts view meditation as a lifelong practice with progressive stages, whereas modern studies typically investigate short-term interventions.

Limitations

Several limitations are evident when integrating Indian traditional knowledge with empirical research:

Sample size and representativeness: Many studies have small, homogeneous samples that may not reflect the diversity of Indian cultural practices.

Self-report bias: Emotional well-being is often measured using questionnaires, which may fail to capture subtle experiential states emphasized in Vedantic and Yogic texts.

Cultural generalization: Standardized Western psychological instruments may not account for culturally specific constructs such as *sattva*, *rajas*, and *tamas*, or *atma-jnana* (self-knowledge).

Strengths

Despite these limitations, integrating traditional wisdom with modern methodologies offers significant strengths:

Longitudinal insights: Indian literature provides detailed guidance on progressive stages of meditation, which aligns with evidence from long-term practitioners showing enhanced emotional regulation and resilience.

Neurophysiological support: Contemporary Indian scholars and studies on Yogic meditation demonstrate effects on parasympathetic activation and emotional stabilization, corroborating classical claims.

Comparative Analysis of Meditation Techniques

Different meditation practices emphasize distinct pathways for emotional⁴⁴ health:

Dhyana (Yogic meditation): Focuses on concentration and absorption, promoting *samatva* (equanimity) and reduced mental fluctuations.

Bhakti dhyana (devotional meditation): Cultivates emotional purification, empathy, and compassion through devotion.

Mindfulness-like practices in Upanishads and Buddhism: Enhance awareness of thoughts and emotions, enabling self-regulation and mental clarity.

Integration of Traditional Wisdom with Modern Evidence

The synthesis of traditional Indian perspectives and empirical findings suggests that meditation is most effective when approached as a **holistic practice**, integrating ethical discipline, breath regulation (*pranayama*), concentration, and self-awareness⁴⁵. While modern research validates physiological and psychological benefits,

Indian literature emphasizes the **transformative dimension** of meditation for emotional growth, moral refinement, and spiritual realization.

V. Implications for Practice

Indian literature emphasizes that emotional health is inseparable from overall well-being, and meditation (*dhyana*) serves as a practical tool for maintaining balance across personal, educational, and professional spheres. The holistic perspective of texts such as the Bhagavad Gita, Patanjali Yoga Sutras, and Ayurvedic scriptures provides a strong foundation for translating ancient insights into modern applications⁴⁶.

Clinical Applications

Meditation is increasingly recognized as a complementary intervention in psychotherapy, psychiatry, and stress management. Classical Indian texts describe mental disturbances (*kleshas*) such as anger (*krodha*), attachment (*raga*), and fear (*bhaya*) as the root causes of suffering, both emotional and physical. By cultivating mindfulness and *sattvic* qualities, meditation enables patients to regulate emotions, reduce anxiety, and enhance resilience, emphasized that breath awareness (*pranayama*) combined with meditation strengthens the nervous system, mitigates stress, and fosters emotional equilibrium⁴⁷.

Educational Settings

Indian philosophy has long highlighted the importance of cultivating inner discipline and mental clarity for learning. Meditation can enhance self-awareness, attention, and emotional regulation among students and teachers, promoting a harmonious learning environment teaches that disciplined mental focus and equanimity are essential for effective action, which can be applied to educational performance and teacher-student interactions. Incorporating meditation practices in schools and universities can improve cognitive function, reduce stress, and enhance interpersonal relationships⁴⁸.

Workplace Wellness Programs

Meditation also has practical implications in professional settings. Ancient Indian texts advocate *samatva* (equanimity) and mindful action (*karma yoga*) as means to perform duties effectively without emotional turbulence. Workplace wellness programs based on Yogic principles, including meditation, ethical conduct (*yama and niyama*), and breath regulation, can reduce burnout, enhance decision-making, and foster teamwork⁴⁹. These practices help employees maintain emotional stability in high-pressure environments while promoting overall well-being.

Role in Preventive Healthcare

Ayurvedic texts recognize meditation as a preventive intervention that balances the doshas (*vata, pitta, kapha*) and strengthens both mind and body. Meditation enhances self-regulation, emotional resilience, and immune function, preventing psychosomatic illnesses and promoting long-term mental health. By integrating meditation into daily life, individuals can achieve a proactive approach to emotional and physical well-being⁵⁰, reducing reliance on reactive medical interventions.

VI. Conclusion

This comprehensive review underscores the integral role of meditation (*dhyana*) in fostering emotional health, as consistently emphasized in Indian philosophical and spiritual traditions. Emotional well-being, according to the Bhagavad Gita, Patanjali's Yoga Sutras, and Ayurvedic texts, arises from the harmonious interplay of mind (*manas*), intellect (*buddhi*), vital energy (*prana*), and the Self (*atman*). Emotional disturbances, often linked to the dominance of *rajas* and *tamas* over *sattva*, can be effectively managed through disciplined meditation, self-awareness, ethical conduct (*yama, niyama*), and breath regulation (*pranayama*)

The literature demonstrates that meditation cultivates self-regulation, resilience, compassion, and equanimity (*samatva*), providing a holistic framework for psychological well-being that integrates mind, body, and spirit. Classical Indian texts and teachings of Indian scholars affirm that emotional health is not merely the absence of stress or disorder but the presence of balance, clarity, and alignment with one's higher Self.

Future research directions include combining traditional Indian practices with emerging technologies, such as AI-based monitoring of emotional states, and conducting cross-cultural longitudinal studies to validate the long-term benefits of meditation in diverse populations. Such integrative approaches can bridge the gap between ancient wisdom and contemporary science, providing robust evidence for the preventive and therapeutic potential of meditation.

In conclusion, meditation serves as both an ancient, time-tested method and a scientifically supported tool for emotional health and psychological well-being. By embracing meditation as a holistic practice,

individuals can achieve balance, resilience, and inner harmony, highlighting the timeless relevance of Indian philosophical insights in modern mental health care.

References

- [1]. Bhati R, Mandal M, Singh T. Ancient Indian perspectives and practices of mental well-being. *Front Psychol.* 2025 Jun 3;16:1616802. doi: 10.3389/fpsyg.2025.1616802. PMID: 40528855; PMCID: PMC12170618.
- [2]. Patwardhan, K., & Upadhyaya, W. (Trans. & Comm.). (2020). *Charaka Samhita, Sutra Sthana, Chapter 30: Sangrahadhaya*. In R. B. R. B. Dwivedi, Y. S. Y. S. Deole, & G. G. Basisht (Eds.), *Charak Samhita Research, Training and Skill Development Centre*. <https://doi.org/10.47468/CSNE.2020.e01.s01.032>
- [3]. **Patanjali Yoga Sutra 1.2: oldest yoga text.**
- [4]. Sheth HC, Gandhi Z, Vankar GK. Anxiety disorders in ancient Indian literature. *Indian J Psychiatry.* 2010 Jul;52(3):289-91. doi: 10.4103/0019-5545.71009. PMID: 21180424; PMCID: PMC2990839.
- [5]. Bhagavad Gita: Chapter 14, Verse 5-7.
- [6]. Taittiriya Upanishad. (1903). *Taittiriya Upanishad* (A. Mahadeva Sastri, Trans.). Sri Kanchi Kamakoti Peetham. ISBN 8185208115.
- [7]. Srinivasan TM. From meditation to dhyana. *Int J Yoga.* 2013 Jan;6(1):1-3. doi: 10.4103/0973-6131.105934. PMID: 23436967; PMCID: PMC3573536.
- [8]. Bhagavad Gita: Chapter 2, Verse 48.
- [9]. Mills PJ, Peterson CT, Wilson KL, Pung MA, Patel S, Weiss L, Kshirsagar SG, Tanzi RE, Chopra D. Relationships among classifications of ayurvedic medicine diagnostics for imbalances and western measures of psychological states: An exploratory study. *J Ayurveda Integr Med.* 2019 Jul-Sep;10(3):198-202. doi: 10.1016/j.jaim.2018.02.001. Epub 2018 Oct 29. PMID: 30385015; PMCID: PMC6822152.
- [10]. Nair, A. B., & Nair, A. B. (2024). *Progressive journey of mental health: Bridging Indian tradition and contemporary mental health. The International Journal of Indian Psychology, 12(2)*. <https://doi.org/10.25215/1202.409>
- [11]. Singh, M. (2025). *Indian philosophical basis of lifestyle and human well-being. Chaitanya Samvad, 1(2)*. <https://doi.org/10.65250/chaitanyasamvad.v1i2.3>
- [12]. Nityananda, A. (2020). *Self-awareness and self-observation*. FosOn – Atman Nityananda.
- [13]. Sastri, S. S. (Trans.). (1905). *Mundaka Upanishad with Shankara's commentary*. Sri Vani Vilas Press.
- [14]. The Ancient Wisdom of Emotional Balance: Understanding Personality and Emotion Regulation Through Indian Psychology. (2025). *International Journal of Interdisciplinary Approaches in Psychology, 3(8)*, 92:102. <https://doi.org/10.61113/ijiap.v3i8.1129>
- [15]. Naragatti, S., & Nagesh, N. V. (2023). *Self and organisation management principles in Bhagavad Gita*. <https://doi.org/10.24321/23946547.202303>
- [16]. Pathak, S. (2025). *Behavioural dimensions of Vasudhaiva Kutumbakam*. LJ University.
- [17]. Pal, P. (2016). A 'Mahabharata' of a history of ancient India [Review of the book *History of Ancient India* edited by D. K. Chakravarti & M. Lal]. *Journal of Asian and African Studies, 43(2)*. <https://doi.org/10.1177/0376983616663412>
- [18]. Sumaiya, B., Anas, N., & Aziz, E. (2025). Spirituality and mental well-being: Designing a holistic educational framework for psycho-spiritual resilience. *Asian Journal of Education and Social Studies, 51(7)*, 1131–1141. <https://doi.org/10.9734/ajess/2025/v51i72198>
- [19]. Newalkar, M. G. (2017). *Yoga-sutras (Ancient and modern interpretations)*. ISBN 9780893890926.
- [20]. Jha, P., & Sukhada. (2025). From stillness to struggle: The role of Sattva, Rajas, and Tamas in shaping emotional experience. *International Research Journal of Multidisciplinary Scope, 6(4)*, 1089–1102. <https://doi.org/10.47857/irjms.2025.v06i04.06640>
- [21]. Naveen, K.H.; Sharma, Purnandu1; Bhargav, Hemant2; Gupta, Tanu3; Nebhinani, Naresh3. Meditation: Philosophical Foundations and its Role in Managing Common Noncommunicable Diseases. *Indian Journal of Community Medicine 51(Suppl 1):p S9-S16, February 2026.* | DOI: 10.4103/ijcm.ijcm 305_24
- [22]. Chattopadhyay M. Contemplation: Its Cultivation and Culmination Through the Buddhist Glasses. *Front Psychol.* 2022 Apr 5;12:800281. doi: 10.3389/fpsyg.2021.800281. PMID: 35449693; PMCID: PMC9017814.
- [23]. Patanjali, Yoga Sutras Chapter I. Sutras 17–34.
- [24]. Boyadzhieva A, Kayhan E. Keeping the Breath in Mind: Respiration, Neural Oscillations, and the Free Energy Principle. *Front Neurosci.* 2021 Jun 29;15:647579. doi: 10.3389/fnins.2021.647579. PMID: 34267621; PMCID: PMC8275985.
- [25]. Gannamraju SK, Chembrolu VH. Lived experiences of spiritual emotional intelligence: a *Bhagavad Gitā*-based indigenous model of psychological wellbeing. *Front Psychol.* 2025 Dec 11;16:1730103. doi: 10.3389/fpsyg.2025.1730103. PMID: 41459278; PMCID: PMC12738938.
- [26]. Sharma, A. K. (1928). The relation between Buddhism and the Upanishads. *The Monist, 38(3)*, 443–477. <https://doi.org/10.5840/monist192838327> JSTOR stable URL: [JSTOR Article Link](https://www.jstor.org/stable/2340000)
- [27]. Sharma H. Meditation: Process and effects. *Ayu.* 2015 Jul-Sep;36(3):233-7. doi: 10.4103/0974-8520.182756. PMID: 27313408; PMCID: PMC4895748.
- [28]. Halder, P. (2026). *A contemporary study of philosophical analysis on mental health. International Journal of Indian Psychology, 14(1)*, 1–10. <https://doi.org/10.25215/1401.S01>
- [29]. Roy, N. (2026). Integrating Panchklesha with contemporary clinical models: Unifying theories of psychological suffering. *International Journal of Indian Psychology, 14(1, Special Issue)*, 509–515. <https://doi.org/10.25215/1401.509>
- [30]. kulamarva K, Shivakumar V, Chikkanna U, Ramakrishna KK, Bhargav H, Varambally S. Role of Ayurveda in the management of psychotic disorders: A systematic review of clinical evidence. *J Ayurveda Integr Med.* 2023 May-Jun;14(3):100720. doi: 10.1016/j.jaim.2023.100720. Epub 2023 Jun 7. PMID: 37290315; PMCID: PMC10267528.
- [31]. Pandhari, K. T., & V., R. M. (2025). Pancha Kosha theory and its relevance in modern health sciences. *AYURLINE: International Journal of Research in Indian Medicine, 9(5)*. <https://ayurline.in/index.php/ayurline/article/view/???>
- [32]. Matcheri S. Keshavan, & Hemant Bhargav. (2025). Dhyana yoga, the path of meditative being: Psychotherapeutic insights from the east. *Asian Journal of Psychiatry, 108*, 104483. <https://doi.org/10.1016/j.ajp.2025.104483>
- [33]. Maiti, P. (2026). Citta-vritti-nirodha: The psychology of yoga in modern stress management. *International Journal of Creative Research Thoughts, 14(3)*, Article IJCRT26A3133.
- [34]. Kayal, S., & Tewary, T. (2025). Cultivating emotional resilience: Integrating the Bhagavad Gita's concept of equanimity into cognitive behavioral therapy for enhanced emotional regulation. *International Journal of Indian Psychology, 13(2)*, 409–417. <https://doi.org/10.25215/1302.409>

- [35]. Kumar, A., Sharma, R. K., & Sharma, D. C. (2025). Meditation and Ayurvedic physiology: Harmonizing doshas and enhancing prana. *International Journal of Health Sciences and Research*, 15(5), 276–282.
- [36]. **Vivekananda, S. (1958). *Meditation and its methods*. Advaita Ashrama.** (Original work published 1918)
- [37]. Sindhu, K. P. (2025). Sthitaprajna in modern work-life balance: Insights from the Bhagavad Gita. *International Journal of Research in Commerce and Management Studies*, 7(1), 175–179. <https://doi.org/10.38193/IJRCMS.2025.7113>
- [38]. Shamasundar C. Relevance of ancient Indian wisdom to modern mental health - A few examples. *Indian J Psychiatry*. 2008 Apr;50(2):138-43. doi: 10.4103/0019-5545.42404. PMID: 19742213; PMCID: PMC2738332.
- [39]. **Garg, M. (2025).** The Bhagavad Gita: A powerful tool in psychotherapy. *International Journal of Indian Psychology*, 13(1), 286–298. <https://doi.org/10.25215/1301.027>
- [40]. Bhati R, Mandal M, Singh T. Ancient Indian perspectives and practices of mental well-being. *Front Psychol*. 2025 Jun 3;16:1616802. doi: 10.3389/fpsyg.2025.1616802. PMID: 40528855; PMCID: PMC12170618.
- [41]. Pandomatti, S. C., Tyagi, I., Shrivastava, K. K., et al. (2024). A literature review of the integration of ancient Indian mythology in clinical medicine: A holistic approach to health and healing. *Cureus*, 16(7), e63779. <https://doi.org/10.7759/cureus.63779>
- [42]. Alfayez, H. (2026). Mindfulness research in Saudi Arabia: A scoping review of mental health applications in a non-WEIRD context. *Middle East Current Psychiatry*, 33, Article 29. <https://doi.org/10.1186/s43045-026-00521-7>
- [43]. Yen C, Lin CL, Chiang MC. Exploring the Frontiers of Neuroimaging: A Review of Recent Advances in Understanding Brain Functioning and Disorders. *Life (Basel)*. 2023 Jun 29;13(7):1472. doi: 10.3390/life13071472. PMID: 37511847; PMCID: PMC10381462.
- [44]. Wang C. Beyond mindfulness: how Buddhist meditation transforms consciousness through distinct psychological pathways. *Front Psychol*. 2025 Aug 4;16:1649564. doi: 10.3389/fpsyg.2025.1649564. PMID: 40831489; PMCID: PMC12358409.
- [45]. Naveen KH, Sharma P, Bhargav H, Gupta T, Nebhinani N. Meditation: Philosophical Foundations and its Role in Managing Common Noncommunicable Diseases. *Indian J Community Med*. 2026 Feb;51(Suppl 1):S9-S16. doi: 10.4103/ijcm.ijcm_305_24. Epub 2025 Mar 31. PMID: 41969722; PMCID: PMC13068401.
- [46]. Songire, V. (2026, March). *Emotional intelligence in Patanjali's Yoga Sutras: An Indian Knowledge Systems perspective on psychological well-being*
- [47]. Choudhury, N. R., & Batra, J. (2021). *Effect of meditation on mental health: A systematic literature review*. *International Journal of Advanced Research*, 9(11), 450–453. <https://doi.org/10.21474/IJAR01/13762>
- [48]. Rangra, G. S., Dhillon, R. S., Kaur, M., & Arora, R. (2025). *Meditation and student health: A comprehensive review of psychological, cognitive, and physiological benefits*. *International Journal of Social Science and Humanities*, 7(4), 59–64
- [49]. Mehta, P. J., Vasa, V., & Biswas, U. (2020). *Construct description of Samatva from the Bhagavad Gita: Implications for holistic well-being*. *Purushartha: A Journal of Management, Ethics and Spirituality*, 12(2), 1–15. <https://doi.org/10.21844/16201913101>
- [50]. Swaroop A. Ayurvedic Stress Management: Balancing Mind * Body in Men * Women. *Adv Mind Body Med*. 2025 Spring;39(2):26-29. PMID: 40265990.