



ISSN Print: 2394-7500  
ISSN Online: 2394-5869  
Impact Factor: 8.4  
IJAR 2021; 7(12): 418-422  
[www.allresearchjournal.com](http://www.allresearchjournal.com)  
Received: 25-09-2021  
Accepted: 24-10-2021

**Priyanka Pandey**  
Research Scholar, Department  
of Psychology, Mewar  
University, Gangrar  
Chittorgarh, Rajasthan, India

**Dr. Kumkum Singh**  
Rtd. Professor, Department of  
Psychology, Mewar  
University, Gangrar  
Chittorgarh, Rajasthan, India

## Study of yoga and meditation for wellbeing in Indian psychology

**Priyanka Pandey and Dr. Kumkum Singh**

### Abstract

The aim is to study about alternative therapies and traditional knowledge wellness yoga in Indian psychology. In ancient time period there were lots of therapies which is deal under psychology and now a day's ancient time therapies used in different field. Indian psychology had its roots in the diverse traditions of knowledge deliberated upon in various tests (Shashtras) as well as practices, arti crafts and meaning embodied in various forms shared by the people (loka) in the zone of Indian Civilization. Yoga and Meditation in Indian intellectual tradition has been discussed from different perspectives by different schools of thought. Theoretical aspect of yoga has never been at the centre of thought among spiritual masters but it continuous and effective practices have always been taken seriously by sages and yogis. In the past few decades meditation and yoga have become household terms all over the world. Many meditation and yoga centres, big and small, have been established. National and international yoga competitions are held. Many researches on the physiological and psychological benefits of meditation and yoga have been conducted. In the process meditation and yoga are viewed by some as a panacea for many modern maladies of mind and body. The spiritual dimension is pushed into the background. Secondly, the terms meditation and yoga have been used loosely to refer to many practices without due regard for the overall connotations of what they involve and for what they are intended. While for a common man these things are not a matter of concern, for serious practitioners as well as researchers they are crucial. For practitioners it is the means of personal growth and evolution and they acquire the right understanding through traditional means, i.e. studying the scriptures, following a particular guru and a path. For a researcher it is a matter of understanding what yoga and meditation are as psycho-physiological and spiritual phenomena. For him the understanding of meditation and yoga comes through studies conducted on the basis of scientific paradigms. The primary assumptive framework and methodology guide what comes out of research. Thus in contemporary research on meditation and yoga, depending on the perspective adhered to by the researcher, different models of meditation have been put forth. In contemporary psychological literature meditation is used as a broad and generic term, which refers to all those spiritual practices prevalent in traditions like Buddhism, Christianity, Hinduism, Jewish Kabbalah, Taoism, etc.

**Keywords:** psychology, yoga and meditation, theoretical aspect

### 1. Introduction

The word Psychology came from the two Greek words, "psyche" and "logos" which literally translate to the study of the soul and later on it progress to the study of the mind. Today many Authors define psychology as the scientific study of behaviour and mental processes. Most people use the term "psychology" to mean a subject which is concerned with the understanding of the human mind and its activities. It is a widely held belief that psychologists can read the minds of others and understand what is going on in their minds. While this is the view of the layperson, scientists in the field of psychology, however, do not accept this definition. Today scientific psychology is generally defined as the science of behaviour.

#### 1.1 History of Indian psychology

In prehistory there is not any kind of written evidence available. After this in Protohistory here is written evidence available but people were not able to read it so on the basis of sources, the Indus valley civilization Artifacts of a man sitting in Padmasana have been obtained in excavations. The Swasthika symbol was used in Indus valley script. Buddhist thought and methods (6th century B.C.)

**Corresponding Author:**  
**Priyanka Pandey**  
Research Scholar, Department  
of Psychology, Mewar  
University, Gangrar  
Chittorgarh, Rajasthan, India

are in line with the objective spirit of modern science and the law of parsimony of science and Buddhism can be easily incorporated into a scientific framework. The Psychological relevance of the four noble truths and eight-fold path and Sunya vada of Buddhism and Buddhist techniques of meditation are of considerable relevance in modern Psychology. Similarly Jain scriptures also are found to be relevant to Psychology in more than one way. The Vedas date from about 1500 B.C. However, Upanishads which describe the Vedanta philosophy and provide the theoretical foundation of Jnana Yoga are of more direct relevance to Psychology. The Bhagavat Gita gives a quintessence of Indian way of life and philosophy and it describes the four yogas, Karma, Bhakthi, Raja and Jnana. Several books have come on the psychological relevance of Gita. Patanjali's Ashtanga Yoga is a very systematic presentation of Raja yoga. Both Bhagavat Gita and Ashtanga Yoga are supposed to have been written around the turn of B.C. to A.D. Sankara's writings (8th century A.D.) on the different yogas. Advaita philosophy are considered as classics in the area and are of great value to the Psychology of consciousness as well as personal growth. Modern interest in relaxation can be traced to studies on Savasana. Rising popularity of meditation practice links Psychology to Oriental religious practices and philosophy. Indian literature on aspects of consciousness is vast, considering the classics and their commentaries. Mental states have been analyzed, classified and differentiated in detail. Similarly paranormal powers (siddhis) have been classified in detail. The process of personal growth and obstacles to growth have been examined thoroughly. There is a great deal of maturity resulting from long experience in these areas reflected in the writings. Indian theories of linguistics, social behavior, crime, etc. are all based on the holistic approach and the broad-based intuitive understanding of behavior in contradistinction to Western theories which are piece-meal, analytic and situation specific. The increasing importance given to the holistic approach and need for synthesis makes it possible to integrate modern Western Psychology with ancient Indian thoughts as well as methods. The psychosomatic relationship was well known and salient in ancient times. The very first invocatory stanza of Ashtangahridaya (the main text in Ayurveda, written in 4th century A.D.) describes how emotions like desires lead to both physical and mental diseases. The advent of psychology is traditionally considered to have occurred in the late 19th century, with Wilhelm Wundt founding the discipline's first official laboratory in 1879 (Boring, 1929). Wellknown predecessors paved the way for this groundbreaking development. These predecessors included such distinguished figures as the psychophysicists Ernst Heinrich Weber (1795-1878) and Gustav Theodor Fechner (1801-1887), who pioneered the application of mathematical tools in the study of the human mind. Similarly, discoveries by the neuro anatomists Paul Broca (1824-1880) and Carl Wernicke (1848-1905) laid the foundation for a physiological approach to understanding the human mind, and integrative work from philosophers such as Johann Friedrich Herbart (1776-1841) and Rudolf Hermann Lotze (1817-1881) provided theoretical frameworks that facilitated a structured understanding of psychological phenomena. The writings of these scientists appeared from the beginning of the 19th century onward (e.g., Herbart, 1824/1825); signs

that psychology had been established as an independent field of study do not seem to have surfaced prior to this date.

## 1.2 Wellbeing Concept

Wellness, as a concept, captures in many ways the broader definition of health. The World Health Organization (1948) redefined health to be a complete state of physical, mental, and social wellbeing, and not merely the absence of disease and infirmity. Shortly after, Dunn (1961) coined the phrase "high-level-wellness" to refer to a state of optimal health that included, a zest for life, sense of meaning and purpose, sense of social responsibility, developing ways to maximize an individual's potential for well-being, and acquiring skills for adapting to the challenges of a changing environment. Over the years, wellness has been conceptualized as a multidimensional phenomenon (Keyes, 2009; Miller and Foster, 2010; Myers *et al.*, 2000; Myers and Sweeney, 2004). For example, Ryff (1989) posits the multidimensional model of psychological well-being, which comprises six distinct components. These include autonomy, environmental mastery, personal growth, purpose in life, positive relations with others, and self-acceptance. However, this model fails to incorporate the physical aspects of wellness and thus limiting usefulness in addressing wellness as a whole (Degges-White *et al.*, 2003). In this study, we used Hettler's (1984) model of holistic wellness. This model was developed to promote wellness in university and community settings. It has been used to modify health behaviors in college students (Gieck and Olsen, 2007) and enhance prevention and treatment of diabetes (Klepac, 1996). Holistic wellness consists of six broad dimensions of health-related behaviors: *Physical Wellness* (e.g. diet, exercise, sleep, smoking, alcohol use, and personal hygiene), *Emotional Wellness* (e.g. self-identity and self-esteem), *Spiritual Wellness* (e.g. sense of peace and connectedness with the universe), *Social Wellness* (e.g. sense of community and social support), *Occupational Wellness* (e.g. job satisfaction), and *Intellectual Wellness* (e.g. creative stimulating mental activities). According to Hettler (1984), a person who strives for holistic wellness is one who is aware of all aspects of wellness and consciously works to incorporate these elements into one's daily life. In other words, the pursuit of wellness is a lifelong endeavor, and educational facilities are ideal settings for wellness promotion (Harrington, 2016; Miller *et al.*, 2008). Regardless of the number of wellness dimensions, researchers agree that wellness is a multidimensional, positive, and affirming concept that has enormous practical and therapeutic benefits (e.g. Harrington, 2016; Hattie *et al.*, 2004; Horton and Snyder, 2009; Meiselman, 2016).

## 2. Review of Literature

"Psychology with an Indian identity" refers to such terms as "Buddhist psychology" (David, 1916, 1936), "Vedic Psychology" (Dandekar, 1941/1981), "Hindu Psychology" (Akhilananda, 1948, 1952), "Jaina Psychology" (Kalghatgi, 1961; Mehta, 1955), "Psychology of Yoga" (Taimni, 1973), "Dravidian Psychology" (Shaktidharan and Sathya Kumar, 2001), etc. "Psychology created by Indian psychologists" refers to a system(s) of psychology developed by Indian psychologists, who adhere to a meta-theoretical or philosophical position. Examples of this are "Integral Psychology" (Sen, 1986) and "A Greater Psychology - An Introduction to the Psychological Thought of Sri Aurobindo"

(A. S. Dalal, 2001), both derived from Sri Aurobindo's writings. "Indian psychological thought" represents the psychological insights available in different orthodox systems like Vedanta, Sankhya, Yoga, Nyaya and heterodox systems like Jainism and Buddhism and other sources. Indian scholars trained in modern psychology like J. Sinha (1961), S. K. R Rao (1962), Safaya (1975), Atreya (1985), Kuppaswamy (1985), Paranjpe (1998), Srivastava (2001), K. R. Rao (2005) and several others have endeavoured to collate and present these insights in a manner that is compatible with modern psychological texts. According to Kumar, (2001) "Indian psychology" by many scholars indifferent contexts, it can be interpreted in five ways: (1) psychology in India, (2) Indian psychological thought, (3) psychology with an Indian identity, (4) a psychology created by Indian psychologists, and (5) psychology of Indian people. According to A. K. Dalal, Misra and Mohanty, (2002) "Psychology in India" refers to the history and current status of psychology as an academic discipline or a professional specialty within the country. "Psychology of Indian people" refers to a body of psychological knowledge, about patterns of thinking and behaving and to the understanding of the behaviour of Indian masses. Researchers mostly working in the area of cross-cultural and social psychology have made. Some of the major arguments in favour of a cultural approach to the development of such a psychology of Indian people (Jain and Singh, 1995; D Sinha 1997 Neki, 2000; Mishra 2000 Krishnan 2003). The contemporary attempts at developing Indian psychology reflect many of these concerns and we find researchers working from different perspectives. Some of these writings (Dalal, 1990, 1996, 2002; Misra & Gergen, 1993; D. Sinha, 1986, 1996; J.B.P. Sinha, 1993) have critically evaluated the progress of psychology. The five surveys of research in psychology (Mitra, 1972; Pareek, 1980, 1981; J. Pandey, 1988, 2001, 2004) cover important research contributions since the beginning of the last century. Some empirical studies (Adair, 1989) have examined the professional status of the discipline of psychology. More recently, Varma (2004), Misra, K. Kumar (2005, 2008), Pandey and Singh (2005), Paranjpe (2006) <sup>[1]</sup> have provided incisive understanding of the current status of psychology in India. One of the overarching goals of the Healthy Campus 2020 initiative is to promote quality of life, healthy development, and positive health behaviors on college campuses (US Department of Health and Human Services, 2012). Furthermore, promoting wellness within academia reduces disease frequency and enhances both mental and physical health (Miller *et al.*, 2008; Slavin *et al.*, 2014). Moreover, wellness behaviors can be learned. Once internalized by the individual, holistic wellness can reduce issues related to somatization, psychoticism, and interpersonal sensitivity (Chandler *et al.*, 2001).

### 3. Applications therapies in Indian psychology Yoga

Yoga is an around 5,000-year-old antiquated "science, workmanship, and reasoning" got from Ancient Indian society. The word yoga makes an interpretation of from Sanskrit to English as "to yoke," mirroring its motivation in joining the psyche and body in agreeable unwinding". Yoga can be seen as reasoning and routine of association, as an individual adds to his/her feeling of relatedness to other individuals, different creatures, the earth, and the universe. An individual likewise builds up his/her feeling of

association with him/herself through yoga, turning out to be more mindful of the connections between mind, body, breath, sentiments, recollections, encounters, wellbeing, and conditions of awareness. The procedures of yoga expect to reveal and highlight these associations. Yoga starts with the body and the breath, additionally builds up the psyche, mindfulness and fixation, and levels of awareness. Yoga practices are one approach to incorporate work with the body, the breath, feelings, considerations, interpersonal connections, self-acknowledgment, solid way of life decisions, and mindfulness (inwardly, physically, rationally, socially, and profoundly/existentially). As indicated by Sage Patanjali, there are eight parts of yoga, alluded to as *ashtanga yoga*, which incorporate *yama* (social control), *niyama* (individual order), *asana* (postures), *pranayama* (regulation of the breath), *pratyahara* (withdrawal of senses), *dharana* (focus), *dhyana* (meditation) and *Samadhi* (condition of ecstasy). A general component of these practices is their ability of affecting an organized psychophysiological reaction, which is the direct opposite of the anxiety reaction. Yoga can possibly impact the treatment of tension, sorrow, and comorbid nervousness and wretchedness. By tending to customers' physical bodies alongside considerations and feelings, the act of Yoga can limit this crevice in the middle of understanding and change. Yoga offers customers procedures that they can rehearse all alone and, in a generally brief time, outside of the connection of remedial sessions. This gives customers a more dynamic part in their recuperating procedure, lessening their reliance on the social insurance framework and expanding their shots of reduction. Psychological Effects of Yoga/Meditation with Clinical Populations Quite a number of studies have examined the effects of yoga and meditation on measures of mental health in clinical populations. In these studies, the term "yoga" has been used in many different variations, sometimes referring to only certain postures, sometimes to combinations of postures and breath exercises, and sometimes also including some kind of (concentrative) meditation; but in no case did we find effects of adhering to ethical or spiritual aspects explicitly mentioned. Büssing *et al.* (2012a) give an overview of the summary studies on the clinical effects of yoga interventions on mental (and physical) health. Aspects of mental health dealt with in these studies were depression, fatigue, anxiety disorders, stress, and posttraumatic disorders. For all these aspects, beneficial effects of yoga had been found. However, the authors caution that many of the studies are of poor methodological quality, and that there is a huge heterogeneity in the populations studied, the yoga interventions, the comparison groups, and the outcome measures.

### Meditation

Meditation is preparing for the psyche, to offer it some assistance with developing the qualities and aptitudes it needs to take care of its issues. Generally as there are a wide range of solutions for the different sicknesses of the body, there are a wide range of sorts of contemplation for the different issues of the psyche. The Meditation strategy is an ability went for tackling the brain's most essential issue: the anxiety and enduring it brings on itself through its own musings and activities. Despite the fact that the brain needs joy, regardless it figures out how to measure itself down with mental torment. Actually, that torment originates from

the brain's misinformed endeavors to discover satisfaction. Contemplation reveals the purposes behind why the psyche does this and, in uncovering them, helps you to cure them. In curing them, it opens you to the likelihood of honest to goodness bliss, a joy you can depend on, a satisfaction that will never show signs of change or let you down. Vipassana is an ancient technique to improve concentration and self-awareness through meditation. The physical sensations that continuously interact with and condition the mind. Being an ancient technique, many schools of Vipassana both sectarian and non-sectarian—have evolved. Vipassana's observation-based journey to the common root of mind and body is expected to reduce the tendency of the mind to dwell on the past (thereby reducing regrets), or to delve into the future (thus lowering expectations and anxieties), helping the participant to remain in the 'here and now' and achieve relative mental tranquillity. Both traditional and clinical literature suggest that Vipassana practice increases awareness, promotes integration of subjective experience and facilitates acceptance and tolerance to sufficiently reduce physical and psychological distress. With the advent of invasive measurement tools, there is also evidence that changes reported from non-invasive assessment measures are accompanied by altered physiological parameters. To start with Vipassana actuates changes at the sub-atomic level of the middle person's body. Precise, progressively refined and unobtrusive self-perception, without response, changes the stream of anxiety related chemicals. The act of composure as an intermittent and deep rooted centre diminishes the recurrence and force with which substantial alert signs discharge their neurotransmitters. Capacity, discharge, sum and kind of flowing envoy neuro chemicals are modified by long haul routine of congruity and non-reactivity in the spot of annoyance, apprehension, or enthusiasm. The middle person's body to some degree will, after some time, come to comprise of distinctive substances than once in the past. Second Vipassana changes the science of the arbiter's body. As response examples change, as neuro-compound organization changes, and as a mindful and sympathetic way of life expands, rest, eating routine and articulations of pain and also examples of joy may all be influenced. Psychosomatic illnesses and essential capacities like weight, heart-rate, or readiness may be modified. Middle people end up maintaining a strategic distance from old propensities and developing new individual alternatives that spring from a quicker relationship to their bodies. On the off chance that over a lifetime you select more quiet eating routine and more salubrious relaxations, you turn into an alternate creature. Our tissues have the ability to remould themselves to some degree because of our companionship with them. Attunement to our bodies is consequently experienced as nurturance of them. Thirdly Vipassana has a sensational impact at the mental level. Old buildings are surrendered, new states of mind and ethics are developed, recollections remerge, connections are seen and created in new light, what's to come is deconstructed and revived in new ways, mankind's history and group are known not distinctive possibilities than was once accepted, and a great many events throughout one's life is re-experienced and rethought in another point of view. This is the most emotional and clear commitment of contemplation and the reason it is appealing to numerous individuals. Fifth, Vipassana is quality based instruction. The objective of Vipassana is to show the temperances of affection, empathy,

happiness and serenity, and as a brain research it can be comprehended as joining direct learning. Prudence is developed in security, and it is additionally interposed from the samples of educators, who might live as cores of motivation in the brains of their understudies. In this sense, Vipassana fuses a subjective behavioral brain science that empowers dynamic routine of perfect methods for tackling issues, of interfacing with others, or of partaking in the public arena. Vipassana is preparing in mental society. What's more, finally Sixth Vipassana is an ecological brain science that hassles the criticism circle of agreement. The way we treat the world decides a significant part of the reaction that we will get. This rule is not constrained to the human world. As our internal world conveys what needs be through activities, the film of our surroundings vibrates with the annihilation or delight that we have created.

### **Effects of Yoga/Meditation in Indian psychology**

As already mentioned, the yoga path was originally not meant to solve mental or physical problems but as away to gain enlightenment. Therefore, nonclinical populations would be more suitable to test the predictions of Samkhya-Yoga, but such populations have seldom been examined, at least not when studying the effects of body-centered yoga techniques. The only metaanalysis we could find was one by Patel *et al.* (2012) that examined the effects of a variety of yoga techniques on physical functioning and health-related quality of life in older adults. This meta-analysis ( $n=18$  studies) found moderate positive effects of yoga (around  $d = 0.5$ ) for a variety of physical effects as well as for depressive symptoms and quality of sleep, but no effects for cognition or attentional variables. In contrast to the scarcity of studies on the impact of body-centered yoga techniques, there have been hundreds of studies on the impact of meditation, both for physiological and brain measures and psychological variables (see Murphy *et al.*, 1997, for a large collection of early studies). The psychological effects of meditation have been summarized in several meta-analyses for nonclinical groups of practitioners, mostly conducted by members of the Maharishi International University (Eppley *et al.*, 1989; Alexander *et al.*, 1991, 1994a). These meta-analyses found strong effects on measures of trait anxiety and self-actualization, and strong reductions in drug use, as well as a general superiority of Transcendental Meditation, an approach that is commonly traced back to the ancient Advaita Vedanta system, compared to other methods. However, these analyses looked at only a small number of dependent variables (mostly trait anxiety and Self-actualization) and there were several methodological problems connected with a substantial number of studies used in the analyses. Quite a few of the studies used only a pre-post design without a control group, which leads to low internal validity, and effect sizes in such studies tend to be overestimations (Dunlap *et al.*, 1996). According to Samkhya-Yoga (as well as other Hindu and Buddhist systems), the practice of meditation should lead to benefits on basically all psychological dimensions that can be conceived of in a positive-negative dimension. This was indeed the common result in a recent comprehensive meta-analysis (Sedlmeier *et al.*, 2012) comprising 163 studies. This meta-analysis found an overall effect size ( $d=0.58$ ) comparable to that obtained in psychotherapy studies. The effects varied, however, for different types of variables. Effects were strongest medium to large according to Cohen's (1992) conventions for emotionality and

relationship issues, and less strong (about medium) for variables that measured attention and cognitive measures. Due to the scarcity of studies that examined a given specific approach to meditation, they could be grouped into only three coarse categories: studies done with (a) Transcendental Meditation, (b) Buddhist meditation techniques, and (c) other techniques. Overall, and in contrast to the previous meta-analyses that found superior effects for Transcendental Meditation, there was no difference in global effect sizes for these three groups, although they differed in respect to several variables. Transcendental Meditation studies yielded comparatively large effects for the reduction of anxiety and negative emotions, and for learning and memory; Buddhist meditation techniques showed higher effects for the reduction of negative personality traits, stress reduction, and the improvement of attention and mindfulness than the other two categories; and even the “other” category had a comparatively strong effect in measures of cognitive ability. There are even pronounced differences in effects within specific categories of meditation such as the Buddhist meditation techniques. Whereas “pure” meditation had the highest effects on mindfulness and attention, additional breathing exercises and body postures led to stronger effects for most other psychological variables examined in the respective studies (Eberth and Sedlmeier, 2012). The results reported by Sedlmeier *et al.* (2012) were stable according to several bias analyses, and in contrast to the clinical studies reviewed by Goyal *et al.* (2014), meditation remained superior to methods used by active control groups, such as groups receiving cognitive restructuring or relaxation training. Thus, one might regard the empirical effects of meditation in healthy populations as more or less established. However, as yet there is little evidence about the impact of the context of meditation.

#### 4. The Importance of Indian Psychology

Swami Vivekananda wrote more than a century ago: “The idea of psychology in the West is very much degraded. Psychology is the science of sciences; but in the West, it is placed upon the same plane as all other sciences; that is, it is judged by the same criterion- utility. People seem to forget that about ninety percent of all our knowledge cannot, in the very nature of things, be applied in a practical way to aid to our material happiness or to lessen our misery. Only the smallest fraction of our scientific knowledge can have any such application to our daily lives. This is so because only an infinitely small percentage of our conscious mind is on a sensuous plane. We have just a little bit of sensuous consciousness and imagine that to be our entire mind and life; but, as a matter of fact, it is but a drop in the mighty ocean of subconscious mind. If all there is of us were a bundle of sense perceptions, all the knowledge we could gain could be utilized in the gratification of our sense pleasures. But even taking the Western idea of utility as a criterion by which to judge, psychology, by such standard even, is the science of sciences. Why? We are all slaves to our senses, slaves to our own minds, conscious and subconscious. Deep down in our subconscious mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived. This great boundless ocean of subjective mind is full of all the thoughts and actions of the past. It the science of psychology that teaches us to hold in check the wild gyrations of the mind, place it under the control of the will, and thus free ourselves from its tyrannous mandates. Psychology is therefore

science of sciences, without which all sciences and all other knowledge are worthless. The mind uncontrolled and unguided will drag us down, down, for ever- rend us, kill us; and the mind controlled and guided will save us, free us. So it must be controlled, and psychology teaches us how to do it. To study and analyse any material science, sufficient data are obtained. These facts are studied and analysed, and knowledge of the science is the result. But in the study and analysis of the mind, there are no data, no facts acquired from without, such as are equally at the command of all. The mind is analysed by itself. The greatest science, therefore, is the science of the mind, the science of psychology. If you intend to study the mind, you must have systematic training; you must practice to bring the mind under your control, to attain to that consciousness from which you will be able to study the mind and remain unmoved by any of its wild gyrations. Otherwise, the facts observed will not be reliable; they will not apply to all people and therefore will not be facts or data at all. ...

#### 5. Conclusion

Psychology is the seed of the fruit which is known as philosophy. However, with the passage of time psychology importance increase in every field. As earlier person to person vary psychology mean same as its importance will also vary person to person. with changing time people more based on technologies so more they need mind peace and calm so here this one will help not one even everyone. The foundation for lifelong wellness is laid during the college years in which young adults learn to balance academic, financial, social, and health-related demands independently. The degree to which an individual can balance successfully these life challenges is a direct reflection of their level of wellness. Our findings highlight aspects of wellness which are a source of concern for both types of academic institutions. Although liberal arts colleges and research universities provide their students with wellness information via a stand-alone wellness center, classroom instructions, and/or website, the message may not be reaching the intended audience.

#### References

1. Paranjpe AC. From tradition through colonialism to globalization: Reflections on the history of psychology in India. In A.C. Brock (Ed.), *Internationalizing the history of psychology*. New York: University Press. 2006.
2. Paranjpe AC. In defence of an Indian approach to the psychology of emotion. *Psychological Studies*. 2009;54(1):3-22.
3. Pelton LH. *The psychology of nonviolence*. New York: Pergamon Press. 1974.
4. Premasiri PD. Verities of cognition in early Buddhism In K.R. Rao, A.C. Paranjpe & A.K. Dalal (Eds), *Handbook of Indian Psychology* (pp. 85–104). New Delhi: Cambridge University Press. 2008.
5. Radhakrishnan S. *The principal Upanishads*. London: Allen & Unwind. 1953.
6. Rao KR. What is Indian psychology? *Journal of Indian Psychology*. 1988;7(1):37-57.
7. Rao KR. *Consciousness studies: Cross-cultural perspectives*. Jefferson, NC: McFarland. Rao, K.R. (2002a) (2002b).