Review of Related Literature

Chapter- II

Review of related literature is an essential aspect of an investigation. This chapter presents an exclusive review of prior researches related to present research objectives. Review of literature related to the research problem explains and clarifies the theoretical rationale of the problem and informs the researcher about the research work that has been done on that problem. Thus, the review of literature establishes a link between the proposed research and the studies which are already done. Review of related researches familiarizes the researcher with the latest research findings.

A review of literature is essential to give direction for the selection of variables. It also outlines the general framework of the study. Studies related to the present problem are reviewed in this chapter. Although the various studies mentioned below may not be directly related to the present study, yet they are definitely essential for supporting the importance of the present study.

Classification of Researches

The whole chapter has been classified into five broad sections: Electroencephalogram (EEG), Galvanic Skin Response (GSR), Attention Regulation, Emotional Intelligence and Psychological Well-being. Under these sections researches related to each variable and their related other variables have been highlighted separately. These following sections are:

- Studies related to Alpha Electroencephalogram (EEG)
- Studies related to Galvanic Skin Response (GSR)
• Studies related to Attention Regulation

• Studies related to Emotional Intelligence (EI)

• Studies related to Psychological Well-being

  Spiritual practices, like prayer and meditation, develop an inner self in an individual. Sometimes these practices form a connection with a larger reality, self, nature and also with the divine realm.

**Studies related to Electroencephalogram (EEG)**

  In modern life, stress and strain can be reduced by relaxation techniques and by meditational practices. Physical and mental relaxation are possible by ancient practices like Transcendental Meditation, Yogic Meditation and other meditational practices. Wallace (1970) studied the physiological effects of Transcendental meditation in 15 American college students who practiced the technique from six months to three years. Results showed increased regularity and amplitude of alpha waves during meditation. Similarly, Corby, Roth, Zarcone and Kopell (1978) found increased alpha waves during Tantric Yoga Meditation.

  Dillbeck and Bronson (1981) in their research recorded alpha coherence (EEG) from frontal derivations during Transcendental meditation practice in fifteen subjects. Subjects were trained in Transcendental meditation regularly twice in a day. Results showed a significant increase in frontal alpha coherence after the two-week of Transcendental meditation practice.

  Prior researches on electroencephalogram showed that during meditation, dominant alpha patterns were observed symmetrically all over the cerebral hemispheres. Khare and Nigam (2000) conducted a study and results showed that
among meditators alpha frequency were significantly high. Further, high beta waves
have also been observed in control group. No significant difference was observed in
EEG when photic stimulation (a type of visual stimulation used in conjunction with
electroencephalography to investigate brain activity triggered by specific visual
stimuli) was given to meditators and control group. Additionally, a significant decline
in respiratory rate has been observed in meditators. They also reported that
meditational practice enhances sense of well-being, empathy, self-confidence.
Cognitive functions can be improved by increasing alpha activity and its
synchronization. These practices reduce susceptibility to stress and increase mental
concentration.

There are number of researches to investigate the EEG changes during
meditation. In literature on meditation mostly researches showed an increase in central
beta spindling, an increase in temporal and frontal theta activity and an increase in
generalized coherence. An increase in coherence reflects an increment in similarity in
the frequencies between different brain areas. All these changes show a level of
consciousness that lies between sleeping and waking.

“A research on 18 subjects, among them 8 were long-term Buddhist
practitioners who were involved in meditation from 15 to 40 years and 10 were
healthy students who voluntarily practiced meditation for one week. High-amplitude
gamma rate band oscillations and phase-synchrony were obtained in long-term
Buddhist practitioners during meditation. In addition, the ratio of gamma-band activity
(25–42 Hz) to slow oscillatory activity (4–13 Hz) was initially higher in the resting
baseline before meditation for the practitioners than the controls over medial frontal
parietal electrodes. Results suggested that mental training involves temporal integrative mechanisms and may produce short-term and long-term neural changes (Lutz, Greischar, Rawlings, Ricard & Davidson, 2004).”

Almost every religion subsumes some kinds of meditation. Muslim prayer or Salat can be said as the meditation of Islam. Muslim prayer is a traditional prayer for all Muslims that is performed five times in a day. Alwasiti (2010) studied the EEG activity in Muslim Prayer. An increase in alpha rhythm coherence has been observed in EEG analysis of twenty-five trials of Muslim prayer. However, results of this study do not show a significant increase in alpha or theta power like most of the previous researches show.

Nautiyal (2012) conducted a research with the aim to study the effect of Nada Brahma Meditation on alpha EEG. The study showed a significant change in alpha waves among students.

In a recent study Hazem, Fatimah, Azina, and Azman (2014) investigated the effect of Muslim prayer (salat) on the α relative power (RPα) of electroencephalography (EEG). Results revealed that during salat, a significant increase ($p<.05$) was observed in the mean RPα from the occipital and parietal regions of the brain. Further, results showed that during salat, parasympathetic activity increased and sympathetic activity decreased. Therefore, they suggested that regular practice of salat helps in promoting relaxation, minimizing anxiety, and reducing cardiovascular risk.
Studies related to Galvanic Skin Response (GSR)

In comparing meditation groups with resting controls, results revealed that there was an increase in galvanic skin resistance (GSR), and decrease in spontaneous electrodermal response (Wallace, Benson & Wilson, 1971; Wallace & Benson, 1972; Orme-Johnson, 1973; Solomon, Holmes, Cioppo & Greenberg, 1980).

Telles, Nagarathna and Nagendra (1994) studied, “the autonomic and respiratory changes in seven experienced meditators (with experience ranging from 5 to 20 years). Each subject was monitored in two type of sessions. First session was meditation (with a period of mental chanting of ‘OM’) and second was control (with a period of non-targeted thinking). The meditators showed a statistically significant reduction in heart rate during meditation compared to the control.”

In another study Telles, Nagarathna and Nagendra (1998) found that mental repetition of OM showed a significant decrease in skin resistance level in experimental group. Sharma (2008) conducted a research with the purpose to study the effect of Trataka on GSR and alpha EEG. Study was carried out on 20 college going students. The meditation session was conducted for 20 minutes, every morning. Results indicated that there is an enhancement in the alpha EEG and GSR in the practitioners of Trataka. Trataka has a positive effect on calming, cooling and relaxing the mind.

Vempati and Telles (2009) studied, “35 male volunteers (20 to 46 yrs) in two sessions. First session included yoga based guided relaxation and second session included supine rest. Assessments of autonomic parameters were made on 15 subjects, before, during and after the practices, whereas oxygen consumption and breath volume were recorded in 25 subjects, before and after both types of relaxation. A significant
decrease in oxygen consumption and increase in breath volume were recorded after guided relaxation (paired t test). There were comparable reductions in heart rate and skin conductance level during both types of relaxation. During guided relaxation the power of the low frequency component of the heart rate variability spectrum reduced, whereas the power of the high frequency component increased, suggesting reduced sympathetic activity. These findings showed that sympathetic activity decreased after guided relaxation based on yoga, depending on the base line levels.”

“Scientific studies on OM suggest that the mental repetition of OM results in a physiological state at one time characterized by increased sensitivity, reduced physiological alertness as well as synchronicity and changes at specific levels along the auditory pathway suggestive of increased sensitivity to sensory transmission (Nagendra, Kumar, Manjunath, Naveen & Telles, 2010).”

Sao and Kumar (2011) conducted a study with the purpose to explore the effect of meditation (Nad-Yoga) on stress and anxiety level of college going students. Single group of 30 subjects was randomly selected. Package was given for 25 minutes to subjects for two months. Significant reduction for stress and anxiety (p<0.01) were observed. Overall meditation (Nad-Yoga) reduced the level of anxiety and stress.

Burns, Lee and Brown (2011) investigated the effects of Transcendental Meditation on college students’ experiences of anxiety, stress, depression and perfectionistic thoughts. Students were trained in Transcendental Meditation and practiced the technique regularly for the period of two-semester. A significant decline has been observed on anxiety, stress, depression and perfectionist thoughts.
In another research Himelstein, Hastings, Shapiro and Heery (2012) investigated the effect of a 10-week mindfulness-based intervention and found that it is significantly effective in decreasing the perceived stress and also effective in increasing healthy self-regulation.

“A recent research studied the effects of meditation on stress-induced changes in physiological parameters, cognitive functions (stroop test) and intelligence quotients. In this research effects of short term meditation and long term meditation were studied. Effects of long term meditation were studied on intelligence quotients (IQ) and cognitive functions. To study the immediate effect participants meditated for 15 minutes. It was found in the research that short term effect of meditation significantly improved physiological relaxation response and a significant improvement was also found in scores on the Stroop test of reaction times. Further, long-term effect of meditation showed significant improvements in Intelligence Quotients and scores for cognitive functions (Singh, Sharma & Talwar, 2012).”

Studies related to Attention Regulation

Dillbeck (1982) studied the effect of Transcendental Meditation on memory and perception. Results showed that college students who practiced meditation showed significant improvement in performance.
Mandlik and Varkhede (2000) studied “the effect of Omkar chanting on memory, concentration and level of fatigue. Subjects were taught the Omkar chanting. The intervention of Omkar chanting was given for one month, every day in the morning. The following practices were performed: Relaxation for 4 min.; Pranayama for 5 min.; Omkar chanting for 30 min.; Prayer for 5 min. Results showed a significant effect on concentration, memory and level of fatigue.” Similarly, a study was done to see the effect of Omkar chanting and showed a significant effect on memory, concentration and level of fatigue (Khawale, 2011).

A SPECT scan study of a group of eight meditators was reviewed by Newberg et al. (2001). It was found in the research that perfusion in the left frontal lobe which is related to a cognitive attentional component was enhanced during the meditation sessions. They also found an increase in thalamic activity and pointed out that there was thalamic asymmetry in the baseline of the meditators. They also reported that the changes in the frontal and parietal cortices during the meditation session are found to be associated with the positive mental states.
Asanas, pranayama, Vedic chanting, and meditational practices can also be used in enhancing cognitive abilities like attention and concentration (Thompson-Schill, 2003).

Ghaligi, Nagendra and Bhatt (2006) compared the chanting group and non-chanting group. In chanting group only those subjects were included who had minimum two year experience of meditation and in non-chanting group only those were included who had no exposure of such practices. It was found in the results that chanting group showed higher on memory test than non-chanting group and it was also found that non-chanting group made more errors and took more time in cancellation test.

“Meditational practices help one to reach steadiness. This steadiness provides calm and peace to the stressed mind. When mind reaches steadiness the mental stress of a person gets reduced. In a research the effect of OM mantra chant signal on consciousness and steadiness of mind by utilizing signal processing techniques was studied. Results showed that during the OM chanting practice, one’s mind focuses on the repetition of OM chanting. Further, they also found that through OM chanting concentration and consciousness can also be improved.” (Gurjar and Ladhake, 2008)

There are a number of researches in the area of neuroscience, which shows the positive effect of meditational practices. Brain imaging researches in the area of mindfulness meditation showed that mindfulness meditation can change the structure and function of the brain and can produce a thickening in those areas, which are related to emotional integration and attention. Davidson and Lutz (2008) found that participants on eight week course showed increased gray-matter density in the areas
of the brain which are related to memory, learning, introspection, self-awareness, and reduced density in areas which are related to anxiety and stress.

Lutz et al. (2009) conducted a research and reported that the ability of an individual, to sustain attention can be improved by attention training, as flourished by meditation. Three months training of meditation reduced variability in attentional processing of target tones.

Parish and Annette (2010) investigated relationship between mindfulness practice and adult learning. In the results they found that participants were able to focus their attention and also were able to attain relaxation. In addition, they found that participants experienced less anxiety and stress.

In a study conducted by Zeidan, Johnson, Diamond, David and Goolkasian (2010) effectiveness of long-term mindfulness meditation practice was examined on executive functioning and the ability to sustain attention. It was found that working memory and executive functioning were improved as the effect of mindfulness training.

Shetty, Manjula and Varma (2012) investigated the effect of Trataka on attention and concentration of school going children. Results showed that there was a significant difference in the level of attention and concentration of the subjects who participated in Trataka for a period of 30 days. Kachanathu, Verma and Khanna (2012) found in their research that mindfulness meditation enhances the shooting performance of shooters.

Sandhu and Kaur (2012) analyzed the impact of verbal and non-verbal meditative stimulus on the vigilance of female college students. Results indicated a
significant difference between pre and post measures of vigilance (Total Cancellation, Correct Responses and Errors) of the subjects with Verbal and Non-Verbal meditative stimulus (p<0.01). Thus, they reported the impact of meditative stimulus on vigilance.

Joshi (2012) conducted a research to investigate the effect of Nadishodhan Pranayama and OM chanting on memory of college students. The time duration for Nadishodhana Pranayama was 20 min and for OM chanting 10 min. Result showed that Nadishodhana Pranayama and OM chanting causes a significant positive effect on memory of the students.

Kanakadurga and Vasanta (2013) examined the effect of meditation on academic performance, attention regulation and scientific thinking of secondary school students. Experimental group was given experimental treatment for 30 minutes per day, for 30 days. Results showed a significant improvement in attention regulation and academic performance.

Talwadkar, Jagannathan and Raghuram (2014) studied the effect of Trataka on cognitive functions of the elderly. Results showed a significant effect of one month Trataka practice on digit span scores and in six letter cancellation test scores when compared to the baseline scores.

**Studies related to Emotional Intelligence**

Manfredi and Pickett (1987) found in their research that among elderly, prayer was the most frequently used coping strategy. These results are also confirmed by Dunn and Horgas (2000) and they considered Prayer to be a form of ‘spiritual self-care’.
Emotional intelligence plays an important role in well-being. Prior researches show that emotional intelligence and social well-being are significantly related. Bar-On (2005) reported that increase in emotional intelligence can lead to an increase in human performance as well as one’s overall satisfaction with oneself and others.

Miners (2008) reported that adolescents who were mindful, either through training or through temperament, experienced greater well-being; and mindfulness correlates positively with positive emotion and negatively with negative emotion and anxiety.

Sidhaye and Anaspure (2008) conducted a research on B.Ed. students and studied the effect of Yoga and Meditation on emotional intelligence. Results indicated that emotional intelligence increased as an effect of Yoga and Meditation.

Jones and Taisha (2010) studied religious and non-religious coping profile in order to investigate individual differences in emotional intelligence, religious usage, life satisfaction and psychological symptoms. They reported that coping allow individuals to manage their personal resources and stressful situations. The findings of the study showed that religious coping optimizes life satisfaction, emotional intelligence and decreases psychological distress.

University of Wisconsin-Madison sociologist (2010) found in a survey that Americans who choose to pray, during hard times in life feels more comfort. The 75 percent of Americans pray weekly to manage negative situations and emotions like sadness, illness and anger.

Sharp (2010) conceptualized a hypothesis that how prayer helps one to manage one’s emotions. Sharp viewed prayer as an imaginary social support interaction, which
facilitates the expression of individual’s emotion management strategies. Thus, one is able to vent negative emotions and reduces situational threats. Bremner, Koole and Bushman (2011) recently confirmed Sharp’s hypothesis. They reported that prayer helped people to cope with anger that was aroused by frustrations.

Emotion regulation is the one’s capacity to control the way in which one attend, perceive, process and react to the emotional information. Practitioners of meditation develops a greater control on mental processes and this leads to the emotional balance and well-being.

In a study by Menezes, Pereira and Bizarro (2012) reviewed evidences from recent studies in the area of neurophysiology and cognitive psychology on emotion regulation. The critical review of studies showed that controlling attention and promoting a relaxation state are the main process for the interaction between emotion regulation and meditation. Finally, they conclude that meditation cab be conceived as a particular type of emotion regulation strategy.

Minda (2013) evaluated the benefits of meditation on fear of death, emotional intelligence and self-satisfaction. Subjects were categorized in two groups. Group I included those subjects who were practicing meditation from at least last one year and Group II had those subjects who never practiced this type of meditation. Results showed that those who never practiced meditation had higher level of fear of death, emotional intelligence and self-satisfaction then those who were practicing meditation.

Das and Anand (2013) conducted a research to study the effect of prayer on emotional intelligence and psychological well-being of university students. Sample consisted of 15 healthy female students in the age range of 18 to 20 years. Only those
subjects were included in the sample who were doing prayer daily from last three months. Results revealed that there is no significant effect of prayer on emotional intelligence and psychological well-being of students.

Mimrot (2014) quoted that high emotional intelligence leads to the high social acceptance and social adjustment. Individual’s emotional intelligence helps them to improve the quality of social and emotional relationship skills and also helps them to cope with the problems they face in life.

**Relationship of Emotional Intelligence with Psychological Well-being**


“In a cross-section study the effects of two different meditational styles on self-reported mindfulness skills and psychological well-being were reported. Study was conducted on two groups. Group I practiced mindfulness meditation, and Group II practiced transcendental meditation. Results showed that number of days per week spent on meditation was the only multivariable predictor of both higher mindfulness and lower perceived stress (Schoormans & Nyklicek, 2011).”

Deb (2014) found that low emotional intelligence, negative emotional states, interpersonal relationship problems are the main factors for poor psychological well-being.
Studies related to Psychological Well-being

An experiment was conducted by Carlson, Bacaseta, and Simanton (1988) on undergraduate students. 36 subjects were equally divided into three groups. Group I practiced a programme of progressive relaxation exercises, Group II participated in a programme of prayer and biblical meditation and third group was a control group. It was found in the results that subjects who participated in prayer and biblical meditation showed less anger and anxiety in comparison to the members of the other two groups.

Francis and Evans (1996) conducted their research on 1146 males. Among them 914 males were those who never attended church and 232 were those who attended church regularly. In the results it was found that those who attended church regularly, had greater sense of purpose. Similar results were also supported by Francis and Burton (1994).

In another study McCollough, Hoyt Larson, Koenig and Thoresen (2000) in their research studied the relationship among well-being, longevity, prayer, and meditation. Study was conducted on 4000 subjects who were around the age of 65 yrs. It was found in the results that 50 percent subjects who never or rarely participated in prayer and meditation showed high risk of dying. Reason may be that participation in prayer and meditation decreases level of stress and leads to health benefits.

Fry (2000) also found in his research that religion, spirituality and other related variables significantly predict well-being. Waaijman (2002) said that spirituality serves as the source of inspiration or orientation in life.
Neal (2003) found in his research that older adults who derive a sense of meaning in life from religion scored higher in level of optimism, self-esteem and life satisfaction.

Brown, Warren, Ryan & Richard (2003) conducted a research and reported that mindfulness makes one different from others and it leads to the enhancement of self-awareness.

Prior studies indicates that better psychological health is related with religiosity. “A research has been conducted with two purposes: (1) to verify a model in which locus of control mediated the relationship between religiosity and life satisfaction, and (2) to examine whether that model varied by age, gender and race. Results of the study confirmed that religiosity mediated by locus of control led to life satisfaction. He also proved that the relationship between religiosity and locus of control varies at different ages and is different for males and females (Fiori, Brown, Cortina & Antonucci, 2006).”

Elizabeth Rippentrop, Altmaier, Chen, Found and Keffala (2008) conducted their research on 120 patients who were suffering from chronic musculoskeletal pain and studied the association between religiosity, physical health and mental health. Results showed that activities which were religious in nature helped in coping with poor physical health as well as mental health.

Several studies have reported positive effects of mindfulness-based stress reduction (MBSR) intervention on psychological well-being. In a research conducted by Ivan and Karlijn (2008) effectiveness of MBSR was studied on perceived stress, positive affect and quality life. Data was collected on 60 subjects among them 40 were
female and 20 were male. Results revealed that in post intervention scores perceived stress was significantly decreased and positive feeling and quality of life was found to be increased significantly.

Mohandas (2008) in his research article that said that neuroimaging studies showed “meditation results in an activation of the thalamus, prefrontal cortex and the inhibitory thalamic reticular nucleus and a resultant functional deafferentation of the parietal lobe. The neurochemical change due to meditative practices involves all the major neurotransmitter systems. These neurotransmitter changes contribute to the amelioration of anxiety and depressive symptomatology. Thus, in his article he has highlighted the involvement of the neurophysiological, multiple neural structures and neurochemical alterations in meditative practices.”

Meditation is a mental practice to set the mind and body into a state of relaxation. Masud, Afshin, Javad and Abbas (2008) conducted a study in which subjects practiced meditation for 12 weeks. Results revealed that regular practice of meditation significantly reduces somatization and anxiety.

Lie (2010) reiterates research evidences and found “church attendance can affect well-being through social integration and support. Spiritual experiences provide a sense of purpose and meaning towards life and this promotes hope and positively influences depression and marriage satisfaction, reduces alcohol use and prevents from drug abuse.”

Huppert and Johnson (2010) investigated the effects of school-based mindfulness training on middle school students’ emotional and social well-being.
They found that the experimental group experienced marginally significant gains to psychological well-being in comparison to the control group.

Keune and Forintos (2010) examined the effects of regular practice of mindfulness meditation on emotional well-being. It was found in results that subjects who practice meditation regularly, for long duration showed higher emotional well-being in comparison to those who did not practice meditation.

Zaleski and Katrina (2010) conducted a qualitative research to study whether meditators were more compassionate, more satisfied with life and less stressed than non-meditators. The results revealed that meditators were significantly more compassionate, more satisfied with life than non-meditators; and significantly less stressed than non-meditators. In addition, a multivariate analysis of variance was done to determine if time spent on meditating increased satisfaction with life and compassion and decreased stress, but no significant effect were found.

Roh (2010) examined how spiritual practice, religious experience and social support were related to depression and life satisfaction among 200 Korean Immigrant Older Adults, ages 65 to 89 years. Results revealed that lower depression scores were predicted by higher level of spiritual and religious coping, good physical health, greater social support after controlling for demographic variables. Higher social support predicted higher life satisfaction, but no significant prediction of religiousness/spirituality was found for life satisfaction among Korean Immigrant Older Adults.

Wachholtz and Sambamoorthi (2011) analysed, “the use of prayers as a coping mechanism for health concerns. Participants included in the survey were distributed into three groups, first group included those who never prayed for health concerns,
second group included those who had prayed in the past 12 months and third group included those who did not pray in the past 12 months for health concerns. Results revealed that for a significant percentage of people, prayer is one coping method. Females (56%, 2007) were more likely than males (40%, 2007) to use prayer. In addition, contrary to expectations, those participants who were educated beyond high school were more likely to use prayer as a coping resource than those less-educated.”

Garg and Chitransh (2011) studied the effect of mantra chanting practice and age on psychological well-being. The research study was conducted on 120 housewives belonging to Meerut and Bagpat district. Mantra chanting practice varied in two groups: (1) mantra chanting practitioner group and (2) mantra chanting non-practitioner group. Findings revealed that mantra chanting practice significantly affected the psychological well-being of housewives.

Weare (2013) reviewed the recent researches in the field of mindfulness meditation and found that meditation improved well-being, self-esteem, calmness, relaxation as well as some aspects of cognitive functions and physical health; reduced anxiety, distress, worries and bad behavior. Mindfulness correlates positively with well-being, positive emotion and negatively with negative emotion and anxiety.

Levin (2013) reported results from a 2009 Israel Social Survey. Important finding of the survey indicated that greater Jewish religious observance was significantly associated with higher scores on indicators of self-rated health and life satisfaction.

Mathur and Sharma (2014) found that there exists a significant positive correlation of mindfulness and wisdom with well-being. Mindfulness refers to a
psychological state which is based on self-awareness that includes not just the mind, but also the emotions, creativity and spirit. Wisdom is the ability to control one’s emotional reactions, judgments and actions.

A link has been found in spirituality and well-being (Hussain, 2014). Spiritual practices have a consistent relationship with health and well-being (Iqbal, 2014). Positive aspects of spirituality such as prayer and meditational practices, provides a sense of meaning and purpose in life (Hasnain, 2014); helpful in promoting prosocial behavior among adolescents (Kin-Kit & Wai-Yin, 2014).

With the help of interventions like Prayer and Meditation Alpha EEG, GSR, attention regulation, emotional intelligence and psychological well-being can be enhanced. Considering this, in the present study researcher proposed a model which shows the physiological and psychological changes during prayer and meditation. It explains how prayer and meditation helps an individual for moving towards the path of well-being.
Figure 2.1: How the Intervention of Prayer and Meditation Works

This model shows that in stress and negative emotions people mostly used prayer and meditation as coping strategies. Through prayer and meditation an individual can cope with the stressful situations and also prayer and meditation vent negative emotions. Now mind feels relaxed and calm. Mind is open for inspiration, happiness and well-being. This leads an individual to the path of well-being and higher state of consciousness.

Thus, the literature survey depicts that Alpha EEG, GSR, attention regulation, emotional intelligence and psychological well-being plays a very important role for an individual. A perusal of related studies revealed that a number of researches have been done and are presently being done on Yoga and Meditation. However, to the
knowledge of the investigator, no research has been done so far to study the effect of Prayer along with Meditation (verbal chanting of ‘OM’) on Alpha EEG, GSR, attention regulation, emotional intelligence and psychological well-being of university students. During the exploration of related literature, an insight was developed in the researcher to conduct a research on these three variables with the view of individual and social benefit. So the present research has been designed to find the effect of Prayer and Meditation on these variables among university students. The quoted research studies were very helpful not only in generating the idea of the present research but also at the time of giving research support to findings.