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Brahma Kumaris Rajayoga Meditation and Self-Awareness: A Review of Psychological and Yogic Perspectives

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Abstract

Self-awareness enables individuals to recognise and regulate their thoughts and emotions in harmony with inner values. Meditation is widely studied as a path toward such awareness, yet most empirical attention has centred on secular mindfulness rather than India's indigenous spiritual systems. This review integrates psychological, educational, and Yogic-science perspectives on Brahma Kumaris Rajayoga Meditation (BKRM) and its role in cultivating self-awareness. Western theories of self-regulation and metacognition are compared with Indian notions of Atma Jnana (knowledge of the self). Quantitative and qualitative studies consistently show that Rajayoga practice enhances emotional balance, reflection, mindfulness, and interpersonal sensitivity. However, large-sample and youth-focused investigations using validated Indian measures such as the Self-Awareness Scale (2024)^[19] remain scarce. Integrating spiritual meditation within educational and counselling contexts can promote value-based learning and emotional literacy among youth. Rajayoga therefore represents a culturally grounded framework linking ancient Yogic wisdom with contemporary psychology.

Keywords: Brahma Kumaris, Rajayoga Meditation, Self-Awareness, youth

Introduction

Human development is not confined to physical growth or intellectual mastery; it includes the awakening of an inner sense of awareness that enables individuals to understand who they are and how they relate to others. In the present century, the rapid pace of life, information overload, and social comparison—especially through digital media—have placed young people under unprecedented psychological strain. The period of youth, generally defined in India as spanning the ages of fifteen to twenty-nine years (National Youth Policy, 2014)^[12], is marked by exploration, decision-making, and identity formation. During this critical phase, the ability to reflect, to regulate one's emotions, and to act from inner clarity—qualities that together form self-awareness—becomes indispensable for mental health and ethical living.

Psychology has long recognised self-awareness as a cornerstone of adaptive functioning. Theorists such as Duval and Wicklund (1972)^[7] described it as the process through which attention turns inward and the individual evaluates behaviour against internal standards. Carver and Scheier (1981)^[4] proposed that such internal monitoring operates as a feedback system guiding self-regulation. Morin (2011)^[18] later in his study redefined self-awareness as a meta-cognitive ability that enables conscious access to one's own thoughts and feelings. Throughout these perspectives, awareness serves as both a compass and mirror that reflecting current experience and orienting it toward desirable goals. In contemporary discourse, the concept has been expanded through emotional-intelligence theory (Goleman, 1995)^[11] and mindfulness research (Brown & Ryan, 2003)^[2], both of which confirm that self-awareness precedes empathy, resilience, and ethical conduct.

In comparison to Western psychology, who primarily examined awareness through the lenses of cognitive and affective ways, Indian philosophical traditions have examined it as the core and foundational aspects of consciousness. The Upanishads and the Gita, two ancient texts, said that knowing the true self (Atma Jnana) is the highest form of knowledge because it leads to freedom. This vision of awareness goes beyond just seeing mental states to directly realising one's true self as a peaceful, eternal being, or the soul. In this manner, we can

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discern that self-awareness is intrinsically connected to spiritual awakening, associating concepts or knowledge with genuine transformation. The fusion between contemporary psychological insights and Yogic philosophy creates a highly rich domain for interdisciplinary inquiry.

Rajayoga is a unique type of Indian meditation taught by Brahma Kumaris Spiritual organisation that focusses on reflective thought instead of physical postures or breath control. Lekhraj Kripalani started the Brahma Kumaris movement in the 1930s. It teaches that remembering the Supreme Being and being aware of oneself as a soul can bring back peace and clarity. People who practise Rajayoga, also known as Rajayogis, gradually gain the ability to watch their own thoughts and feelings, let go of negative and toxic thoughts, and develop virtues like love, peace, and purity. Most modern meditation techniques focus on withdrawing from this world, but Rajayoga Meditation of Brahmakumaris combines meditation with everyday activities to show that it is a real and useful way to live in the modern world.

Over last two decades Empirical researches have begun to document the psychosocial outcomes of Rajayoga practice. Studies report reductions in anxiety, improvements in emotional regulation, and enhanced positive thinking (Sukhsohale *et al.*, 2012; Ramesh *et al.*, 2013; Gupta, 2019) [26, 23, 14]. Ethnographic and qualitative inquiries (Ramsay, 2009; Nagesh, 2023) [25, 20] reveal that long-term practitioners experience changes in self-concept, moral reasoning, and interpersonal relationships. These findings suggest that Rajayoga meditation may cultivate precisely those aspects of awareness that psychology associates with well-being and self-realisation. Yet systematic reviews integrating psychological theory with Yogic philosophy remain scarce.

The present paper therefore seeks to synthesise existing scholarship on self-awareness and Rajayoga meditation from both psychological and Yogic-science perspectives. It aims to (a) examine the theoretical foundations of self-awareness in Western and Indian thought, (b) review empirical evidence on the psychological effects of Rajayoga practice, and (c) identify conceptual and methodological gaps for future research. By analysing these dimensions together, the review positions Rajayoga meditation as a potential bridge between science and spirituality—a framework for cultivating inner awareness that is empirically observable and spiritually meaningful. In this way, it contributes to ongoing efforts within Indian psychology to indigenise research paradigms while maintaining methodological rigour.

Conceptual and Theoretical Foundations of Self-Awareness

In modern Psychology self-awareness is one of the most explored constructs, yet it remains one of the area having multidimension and philosophically rich. It has evolved from early philosophical speculation into a measurable psychological construct that underpins emotional intelligence, self-regulation, and moral reasoning.

Early Psychological Perspectives

Duval and Wicklund (1972) [7], who gave the idea of Self awareness theory, were the first to systematically define self-awareness in psychology. Their theory states that self-awareness appears when someone pay attention to ownself

making himself/herself the object of observation. This vision of inward focus begins a process of self-evaluation in which behaviour is compared to internalised ideals. This gives people the motivation to close the gap between "what is" and "what should be." Hence this psychological theory states that self-awareness is a dynamic and self-regulating process.

In later stage Carver and Scheier (1981) [4] introduced their Control Theory of Self-Regulation, where they suggested that feedback loops governs human behaviour in a manner similar to thermostatic systems. Awareness acts as the sensor that identifies deviations from aims and objectives and triggers adjustments that restore balance. This method linked self-awareness to self-regulation, turning it into a dynamic, evolving process rather than a fixed attribute.

Cognitive and Affective Dimensions

Fenigstein, Scheier, and Buss (1975) [8] expanded this understanding by distinguishing private self-consciousness—the tendency to introspect about inner feelings—from public self-consciousness, or awareness of how one appears to others. Later, Trapnell and Campbell (1999) [29] introduced the idea of reflective self-focus, a curiosity-driven tendency to explore the self in depth, contrasting it with rumination, which is anxiety-driven and maladaptive.

More recent work by Morin (2011) [18] synthesised cognitive and metacognitive perspectives, defining self-awareness as the capacity to become the object of one's own attention and to use that awareness to regulate cognition and behavior. Morin identified multiple levels—from minimal bodily awareness to reflective self-consciousness—arguing that language and inner dialogue play a crucial role in sustaining awareness.

Self-Awareness and Emotional Intelligence

Parallel to these developments, Goleman (1995) [11] popularised Emotional Intelligence (EI), identifying self-awareness as its first and foundational component. EI theory views awareness as the ability to recognise one's emotional states and their impact on decisions and relationships. This connection between affective awareness and behavioral control has been validated by numerous studies linking higher self-awareness with lower stress, improved coping, and interpersonal competence.

Educational and Developmental Implications

In educational psychology, self-awareness is regarded as a prerequisite for self-regulated learning. Students who are aware of their cognitive strategies, emotions, and learning goals tend to perform better academically and socially (Zimmerman, 2000) [32]. Awareness enables reflective thinking—a skill essential for moral and character education. Schonert-Reichl and Roeser (2016) [25] argue that cultivating inner awareness through contemplative practices enhances compassion and attention regulation in classrooms.

These perspectives collectively position self-awareness as the axis around which cognition, emotion, and behavior rotate. However Western models explain how awareness functions, but Indian philosophy delves into why it is the essence of human existence. The following section explores this deeper metaphysical dimension.

Yogic and Spiritual Perspectives: The Philosophy of Rajayoga

Awareness in Indian Thought

Indian philosophy has examined awareness not just as a psychological attribute but as the fundamental essence of consciousness. The prominent ancient Indian text Upanishads describe self-awareness as Atma Jnana or the knowledge of the true Self that liberates one from the avidya or ignorance Avidya. The Bhagavad Gita emphasises that knowing the true self or the atman, who is distinct from body and mind, is the key to inner peace and right action. Thus, in Indian context awareness is both epistemic and transformative which results in understanding but also to liberation.

Yogic Sciences state awareness is developed through right sadhana or systematic discipline, combining concentration, reflection, and ethical living. Patanjali's Yoga Sutras define Yoga as Chitta Vritti Nirodhah means the cessation of mental fluctuations. In this secret book Patanjali highlighted that awareness emerges when the mind becomes still and detached from the worldly sensory distractions. Ancient Yoga or the traditional Indian Yogic Sciences focused on various stages of yoga like Pratyahara (withdrawal), Dharana (concentration), Dhyana (meditation) and Samadhi (the ultimate absorption). These stages gradually improve awareness from gross perception to subtle spiritual realisation.

The Distinctive Approach of Brahma Kumaris Rajayoga

Rajayoga Meditation represents a modern reinterpretation of these ancient principles that makes them more useful in day to day life. This spiritual Organisation was Founded by Lekhraj Kripalani (whom they called Brahma Baba) in Hyderabad, Sindh, during the 1930s. It changed the way people thought about meditation from a ceremonial or postured based activities to a way to connect with the self, and with the supreme power or the supreme being. The central philosophy asserts that the self is distinct from the body or a soul (Nacha bhati bhuta) It is further described as a point of conscious energy, a sparkling light reflecting at the centre of the forehead and that real peace arises from remembering one's spiritual identity and connecting with the Supreme Soul, God.

However Indian classical or ancient Yoga systems emphasise on renunciation or asceticism, whereas Rajayoga teaches Karma Yoga, the art of maintaining soul-consciousness while performing daily duties. It encourages practitioners to transform thought patterns by cultivating virtues such as peace, purity, love, and joy. This thought-based meditation thus integrates psychological self-observation with moral and spiritual values.

Mechanisms of Awareness in Rajayoga

Rajayoga meditation works through a number of interconnected mechanisms like:

Introspective Reflection

Those who starts practising Rajayoga gradually silent their mind through meditation and gradually engage in self-inquiry, observing their thoughts, emotions. This reflective process parallels psychological self-monitoring but is guided by a spiritual goal and that to align the mind with the higher self or the supreme being.

Remembrance (Smriti)

When we start meditating the level of our remembrance gradually increases that we are a spiritual being, it reinforces a connection with the supreme reality or the higher spiritual being. It is based on the principle that bodily remembrance attracts bodily relations whereas spiritual remembrance attracts spiritual relations. This cognitive focus is said to purify the mind, dissolving negative emotional patterns.

Detachment (Vairagya)

When we see in the lens of soul-consciousness, we learn to detach from ego-based reactions. Detachment here does not mean indifference but emotional equilibrium or a state analogous to the psychological construct of mindfulness.

Virtue Cultivation

Through sustained awareness of divine qualities, practitioners internalise virtues, replacing unconscious reactions with conscious, value-based responses. This corresponds to moral self-regulation in psychological terms.

Spiritual Psychology of Rajayoga

In The Spiritual Psychology of Rajayoga: Consciousness and Transformation, Pandiamani (2021) ^[21] conceptualises Rajayoga as a psychology of consciousness that integrates cognitive restructuring with moral elevation. The practice, according to Pandiamani, transforms not only mental states but also the motivational core of personality. Awareness evolves from self-recognition to self-realisation—the experiential understanding that one's true identity is spiritual, not material. This process redefines self-awareness from a cognitive act into a moral-spiritual awakening.

Convergence with Psychological Models

Although Rajayoga emerges from a spiritual tradition, its core processes resonate strongly with contemporary psychological models. The reflective observation of thought aligns with meta-cognition; emotional detachment parallels mindfulness; and virtue cultivation mirrors the goals of emotional intelligence. The crucial distinction lies in Rajayoga's teleology—its orientation toward self-transcendence. Where psychology aims for adjustment and well-being, Rajayoga aims for enlightenment and inner sovereignty. Yet both share the recognition that awareness is the master key to transformation.

Empirical and Experimental Evidence

Overview of Research Approaches

Recent Empirical researches on meditation has evolved from initial physiological studies to multidimensional investigations that include emotional, cognitive, and social results. Although several studies have shown the benefits of mindfulness-based practices (Brown & Ryan, 2003; Kabat-Zinn, 2003) ^[2, 15], the empirical base for Brahma Kumaris Rajayoga Meditation (BKRM) is very limited, yet noteworthy. Studies from medical, Psychology, education etc disciplines collectively highlight Rajayoga's potential to improve mental health and introspective abilities. Much of this research has been carried out in India, providing culturally grounded insights that complement international meditation literature.

Physiological and Psychosomatic Outcomes

The earliest empirical contributions to Rajayoga research examined its physiological correlates. Sukhsohale, Phatak, Sukhsohale, and Agrawal (2012) [26] conducted a comparative study on long-term Rajayoga meditators and non-meditators, finding significantly lower pulse rates, blood pressure, and anxiety scores among practitioners. These results indicated improved autonomic stability and psychophysiological balance. The authors concluded that regular Rajayoga practice leads to “psychological calmness” and homeostatic regulation comparable to effects observed in mindfulness and transcendental meditation.

Subsequent work supported these findings through controlled designs. Taneja and Rajeshwari (2016) [28] examined psychophysiological markers such as galvanic skin response and respiration rate, reporting reductions in sympathetic arousal and increased parasympathetic activation after daily Rajayoga sessions. Such evidence suggests that Rajayoga exerts measurable effects on the stress-response system, offering a biological foundation for its reported emotional benefits.

Emotional Regulation and Well-being

A substantial body of research links Rajayoga meditation to emotional regulation and positive affect. Ramesh, Sathian, Sinu, and Kiranmai (2013) [23] assessed positive thinking and life satisfaction among regular practitioners and found significant enhancement in both compared with control participants. Gupta (2019) [14] focused on college students and demonstrated that Rajayoga practitioners scored higher on emotional regulation and self-efficacy measures. The results suggest that reflective awareness cultivated through meditation promotes psychological resilience and adaptive coping—qualities particularly relevant for youth navigating academic and social pressures.

Eminent scholars like Verma and Kaur (2015) [30] investigated the effect of Brahma kumaris Rajayoga meditation on psychological well-being among university students, and found that regular practice of meditation correlated with lower stress and greater sense of purpose. They also observed that awareness seemed to function as a stabilizing factor in periods of emotional turbulence. These findings correspond with international research on mindfulness-based interventions but extend their scope by emphasizing spiritual dimensions of awareness.

Cognitive and Metacognitive Effects

Numerous studies indicate that Rajayoga enhances cognitive function and meta-awareness. Misra, Gupta, and Prakash (2013) [17] say that Rajayoga made attention and working memory better. It is recommended to improve meta-cognitive control. Rajayoga's emphasis on directed thinking over thought suppression may facilitate cognitive process regulation. Neuroscience corroborates these findings: Tang *et al.* (2015) and Lazar *et al.* (2005) [27, 16] identified alterations in cerebral connectivity and thickness linked to meditative concentration, suggesting structural plasticity associated with prolonged mindfulness.

Identity change and moral advancement

A qualitative and ethnographic study indicates that practitioners of Rajayoga have transformed their morality and self-concept beyond mere physiological and cognitive factors. In her ethnography *Custodians of Purity*, Ramsay

(2009) [24] discovered that long-term adherents cultivated altruistic and detached identities. Participants expressed that perceiving themselves as “souls” rather than social beings enhanced their kindness and morality.

Nagesh (2023) [20] used surveys and interviews at the Brahma Kumaris World Headquarters in Mount Abu. The research found that Rajayoga training made people more motivated, aware of themselves, and able to set goals. One of the most important ideas in Rajayoga is that awareness is a part of everyday life, and these changes weren't limited to meditation.

Spiritual Psychology and Inner Transformation

Prof (Dr) Pandiamani (2021) [21] examined these scientific findings as spiritual psychology. Rajayoga meditation integrates an individual's cognitive, emotional, and moral dimensions to facilitate a shift in awareness. This perspective posits that Rajayoga awareness transcends mere contemplation to encompass idealized actions. Murugesan, Pandiamani, and Srinivasan (2024) [19] expressed self-awareness as a combination of emotional, reflective, mindful, and interpersonal characteristics, aligning with meditation research.

They created the Self-Awareness Scale (SAS 2024), which is a big step forward in research methods. This measure exhibits robust internal consistency ($\alpha = .92$) and test-retest reliability (.89), indicating cultural sensitivity for evaluating awareness in India. Rajayoga populations could furnish the absent quantitative evidence in the literature through this measure.

Comparative Insights

As compared to secular mindfulness interventions, Rajayoga offers a more explicitly value-oriented framework. Mindfulness, as operationalized in Western psychology, primarily trains attention to present-moment experiences without judgment (Brown & Ryan, 2003) [2]. Rajayoga, while encompassing attention and detachment, extends this awareness to spiritual identification and moral refinement. Studies show that both methods enhance self-regulation, but Rajayoga uniquely integrates remembrance of the Supreme and virtue cultivation (Pandiamani, 2021) [21]. This integration may explain reports of sustained behavioral change among practitioners beyond clinical symptom reduction.

Cross-cultural research by Chiesa and Malinowski (2011) [5] also suggests that Eastern contemplative traditions share a common mechanism: the training of awareness as a pathway to emotional balance and ethical behavior. Rajayoga's cognitive-spiritual focus aligns naturally with this broader contemplative science while preserving its distinct theological orientation.

Summary of Empirical Trends

Overall, the accumulated evidence indicates that Brahma Kumaris Rajayoga Meditation produces multi-level benefits:

- **Physiological:** Reduced stress markers and autonomic stability.
- **Emotional:** Greater self-regulation, optimism, and resilience.
- **Cognitive:** Improved attention, working memory, and reflective control.
- **Moral–Spiritual:** Enhanced value orientation, empathy, and peace.

However, despite this encouraging body of research, most studies remain limited in sample size and methodological scope. Few have employed advanced statistical techniques or standardized awareness measures. The next section integrates these findings with theoretical perspectives, identifying how Rajayoga meditation bridges psychological and Yogic paradigms of self-awareness.

Integration and Discussion

Convergence of Psychological and Yogic Models

The reviewed studies collectively highlight that self-awareness, whether examined through the lens of psychology or Yogic philosophy, functions as the central mechanism of human transformation. Western psychological frameworks—such as objective self-awareness theory (Duval & Wicklund, 1972) [7], control theory (Carver & Scheier, 1981) [4], and emotional intelligence (Goleman, 1995) [11]—conceptualize awareness primarily as an instrumental process: a means of achieving behavioral regulation and adaptive functioning. In contrast, the Yogic perspective, exemplified by Rajayoga philosophy, treats awareness as an ontological reality—the very essence of the self (Atma).

Despite this difference in epistemological starting points, both traditions converge on the notion that conscious reflection and regulation of inner experience are fundamental to psychological health and moral conduct. Where psychology describes this in terms of self-monitoring and self-regulation, Rajayoga expresses it as soul-consciousness and remembrance of the Supreme. In both cases, awareness is the active agent that transforms impulsive or conditioned behavior into deliberate, value-aligned action.

Mechanisms of Transformation

The integration of findings across studies suggests several mechanisms by which Rajayoga meditation enhances self-awareness:

Attentional Training

Like mindfulness practices, Rajayoga teaches you to pay attention for a long time without reacting. Tang *et al.* (2015) [27] and Misra *et al.* (2013) [17] both found that meditation improves networks that help you control your attention. In Rajayoga, this enhancement of attention is focused on the awareness of the self as a spiritual entity rather than on sensory objects, thereby deepening meta-cognitive monitoring.

Emotional Regulation

Yogic detachment (Vairagya) elucidates the recurrent diminishment of anxiety and the enhancement of tranquility (Sukhsohale *et al.*, 2012; Gupta, 2019) [26, 14]. Psychologists learn to respond instead of react by seeing emotions as temporary mental processes, which is similar to cognitive reappraisal techniques.

Cognitive Reframing and Self-Concept Change

Rajayoga teaches you to let go of your body and concentrate on your spirit. The psychology concept of cognitive restructuring states that individuals modify poor schemas to think and behave better. Ethnographic data (Ramsay, 2009) [24] show that practitioners transform their self-concept, redefining their identity in spiritual ideals.

Value Internalization

Rajayoga incorporates moral and ethical thought, unlike mindfulness. Daily study (Murli courses) and virtue contemplation turn awareness into ethical drive. This follows humanistic psychology and Kohlberg's phases of moral growth from insight to moral action.

Transcendent Awareness

The unique aspect of Rajayoga is Remembrance (Smriti)—awareness of one's eternal relationship with the Supreme. Psychologically, this fosters an overarching sense of purpose and belonging, which empirical research associates with meaning-making and existential well-being (Frankl, 1963) [9]. Thus, Rajayoga adds a transpersonal layer to conventional models of self-awareness.

Synthesis of Empirical and Theoretical Insights

When looked at together, the empirical studies back up the theoretical claims that conscious, reflective practice improves awareness-related skills in a way that can be measured. The physiological stabilisation seen in Rajayoga meditators aligns with the relaxation response identified in cognitive-behavioral and mindfulness studies, whereas qualitative accounts of moral elevation correspond to the ethical transformation depicted in Yogic texts. Thus, Rajayoga meditation can be regarded as a psycho-spiritual technology that concurrently governs the body, mind, and spirit.

Importantly, Rajayoga's structure—daily practice, reflective journaling, and group dialogue—creates a learning environment that is consistent with the ideas of experiential education. It creates a feedback loop between thought, feeling, and action, making awareness stronger through real-life experiences instead of just thinking about them. This aspect of Rajayoga corresponds with constructivist learning theories that stress autonomous development (Piaget, 1972; Vygotsky, 1978) [22, 31].

Comparative Reflections: Rajayoga and Mindfulness

Rajayoga and mindfulness exhibit numerous operational similarities; however, their philosophical foundations diverge markedly. Mindfulness, as formulated in clinical psychology, is predominantly descriptive—it cultivates nonjudgmental awareness of current experiences. Rajayoga, on the other hand, is prescriptive and teleological; it directs awareness towards a particular understanding of oneself as a spiritual being. The incorporation of divine remembrance infuses a dimension of moral intentionality that is lacking in secular mindfulness. As a result, Rajayoga not only lowers stress but also changes a person's personality to be more kind and selfless.

Comparative meta-analyses (Chiesa & Malinowski, 2011) [5] demonstrate that all contemplative traditions yield advantageous alterations in attention, emotion, and self-referential processing. Nonetheless, Rajayoga's amalgamation of cognitive, ethical, and transcendental aspects establishes it as a distinctively holistic framework for fostering awareness that encompasses, yet transcends, mindfulness.

Integration within Contemporary Psychology

Positive and transpersonal psychology increasingly incorporate Yogic ideas into mainstream psychology. Rajayoga meditation promotes serenity, appreciation,

optimism, and purpose, which aligns with these movements. The broaden-and-build strategy (Fredrickson, 2001) ^[10] suggests that pleasurable emotions increase cognitive flexibility and resourcefulness. According to modern neuroscience, Rajayoga promotes resilience and self-regulation brain pathways by regularly triggering serenity and self-respect (Davidson & Lutz, 2008) ^[6].

Rajayoga also helps Indianize psychology. An indigenous, scientifically investigatable model mixes old wisdom with modern scientific perspectives. This integration improves psychology and gives Indian kids culturally appropriate health tips.

Educational and Youth Implications

The Educational Value of Self-Awareness

Education, in its most authentic form, transcends mere academic instruction to encompass the holistic development of the individual—intellect, emotions, and spirit. This comprehensive perspective is anchored in self-awareness, which underpins emotional intelligence, ethical decision-making, and autonomous learning. Modern educational theorists state that the capacity to perceive and regulate one's internal states is very crucial as like cognitive abilities require for achieving success in contemporary society (Schonert-Reichl & Roeser, 2016) ^[25]. In this context, the empirical findings from Rajayoga meditation research are particularly significant, as they illustrate that reflective practices can cultivate inner capacities frequently overlooked in traditional curricula.

Young age - as the phase of developing awareness

Individuals in between 15 to 29 aged are denoted as Youth as per The National Youth Policy of India (NYPI) (2014) ^[12] and is an important phase of life characterised by identity exploration, emotional instability, and social transition. This stage is marked by increased self-awareness and the quest for significance. Without guidance, these same abilities can cause anxiety, confusion, and feelings of being alone. The studies that were looked at (Gupta, 2019; Nagesh, 2023) ^[12, 20] show that Rajayoga meditation can help people change their natural self-focus into helpful self-reflection. Rajayoga can help young people become more resilient and find their purpose by teaching them to see themselves as peaceful and capable people instead of as products of competition or comparison.

Educational research demonstrates that contemplative exercises enhance academic engagement, empathy, and ethical awareness among students (Baer *et al.*, 2006; Schonert-Reichl & Roeser, 2016) ^[1, 25]. Incorporating Rajayoga-based reflection sessions in classrooms may enhance emotional literacy and foster interpersonal harmony. Murugesan, Pandiamani, and Srinivasan (2024) ^[19] stress that the five dimensions of self-awareness—emotional, reflective, mindful, cognitive, and interpersonal—are not distinct traits but interconnected skills that education can deliberately foster.

Rajayoga Meditation as a Teaching Method

Because it works through self-reflection instead of ritual or physical discipline, Rajayoga meditation is naturally suited for use in education. Before starting their daily lessons, teachers can lead students in short periods of quiet reflection. This helps them notice their thoughts, name their feelings, and connect with their inner values. This simple

but powerful exercise makes the room calm and focused, which is good for learning.

At the curriculum level, colleges and universities can include self-awareness modules based on Rajayoga in courses on personality development, moral education, or life skills. The Education Wing of the Brahma Kumaris (RERF) has already put these kinds of programs into action in several Indian states, and they have been shown to help students focus better and feel more confident. Reports from these programs (CARE Education Wing Reports, 2018–2023) ^[3] show that stress and conflicts between people have gone down, which shows that spiritual introspection supports academic goals instead of getting in the way of them.

Advice, Counselling, and Teacher Training

The use of Rajayoga in counselling and guidance is also very promising. Counsellors who have learnt how to meditate and listen reflectively say that they are more empathetic and clear when they talk to clients (Pandiamani, 2021) ^[21]. For teens who are having trouble with anger, anxiety, stress, or figuring out who they are (identity issue or identity confusion) Rajayoga's focus on peaceful self-acceptance is an easy way to help without drugs. It aligns with cognitive-behavioral principles by shifting the focus from problems outside of oneself to awareness of oneself. It also adds a moral and spiritual aspect.

It will provide benefits to Teacher training programs also. Teachers who practice daily meditate are more emotionally stable and calm, which are very important traits for creating supportive learning environments. The most recent policy on education that is the National Education Policy (NEP) 2020 calls for education that is based on values and real-life experiences. Rajayoga is a great fit for these goals because it helps teachers live by the values they teach. Thinking about oneself as a soul makes people more humble and less likely to burn out, which makes the teaching profession more ethical.

Importance to Society and the World

The significance of Rajayoga transcends institutional education, impacting broader social transformation. In a world where things like materialism and digital distractions are common, young people all over the world are having mental health problems because of stress and a lack of meaning. Rajayoga has a message of peace and self-control that goes beyond religious and cultural lines. Its value-based, non-sectarian framework encourages dialogue between different faiths and harmony in the community, which is in line with the goals of UNESCO's Education for Peace and Sustainable Development programs.

Rajayoga meditation helps people become more ethical by encouraging them to be aware of themselves. This makes them more able to empathise, work together, and think critically. In this way, its educational effects are felt not only in terms of personal growth, but also in terms of making society more caring and long-lasting.

Toward an Awareness-Based Curriculum

The research supports an awareness-based curriculum, which combines cognitive learning with introspection. This curriculum could have three steps: Self-observation, where pupils notice their thoughts and feelings; Self-understanding, where they consider their ideals and reasons;

and Self-realization, where they identify with their spirituality and humanity.

Rajayoga meditation transforms education into an awakening process by providing practical techniques for each phase. Teachers can assess program effectiveness using approved methods like the Self-Awareness Scale (2024). Spiritual growth is measured academically.

Research Gaps and Future Directions

Methodological Gaps

The Brahma Kumaris Rajayoga Meditation (BKRM) data base is rich in qualitative insights and case-based observations, but most of it is descriptive. Many studies have limited sample sizes and no control groups, limiting generalisability. Few experimental or quasi-experimental research reveal a cause-and-effect relationship between meditation and psychological results. Many research use self-report questionnaires without behavioural or physiological triangulation. To understand consciousness change, future research should use mixed-methods designs that include psychometric measures, neurophysiological data, and narrative narratives.

Measurement Limitations

Until recently, the lack of culturally validated tools posed a major obstacle to empirical work on self-awareness in India. The introduction of the Self-Awareness Scale (2024) by Murugesan, Pandiamani, and Srinivasan offers a promising solution, yet it has not been widely adopted across samples or compared with international instruments. Cross-validation studies are needed to examine how Rajayoga practitioners differ from mindfulness or yoga practitioners on each of the five SAS dimensions—emotional awareness, self-reflection, mindfulness, self-knowledge, and interpersonal awareness. Such comparative work would strengthen construct validity and allow international scholars to appreciate the unique features of Indian spiritual practices.

Population/Context Gaps

Adult practitioners or long-time Brahma Kumaris members dominate Rajayoga study. Despite being the most vulnerable to emotional instability and value conflict, 15–29-year-olds are understudied. College and young professional studies may show how Rajayoga meditation aids self-development at important developmental phases. Further research is needed due to India's geographical diversity, since spirituality, gender roles, and education may affect meditation's effect on consciousness.

Comparative and longitudinal research requirements

Most recent research are cross-sectional, providing snapshots rather than developmental pathways. Practitioner-longitudinal studies could evaluate if awareness changes are cumulative. Comparing Rajayoga to Vipassana, MBSR, or Transcendental Meditation would reveal BKRM's cognitive-spiritual approach. A “dose–response” framework with practical training implications might be developed by investigating whether practice frequency and duration predict self-awareness.

Theory Integration

Finally, Yogic Science and modern psychology can be conceptually integrated. Few models connect spiritual

consciousness with scientific science, even though transpersonal and positive psychology offer partial frameworks. A Rajayoga-based philosophy of “spiritual self-regulation” could improve global psychology by incorporating spirituality into quantitative frameworks. Psychologists, neuroscientists, and spiritual educators must collaborate to further this mission.

Conclusion

Brahma Kumaris Rajayoga Meditation improves mental, moral, and spiritual self-awareness, according to the evaluation. Physiology, cognitive, and qualitative studies demonstrate that long-term Rajayoga practice enhances emotional control, reflective thinking, and moral sensitivity. This supports Yogic ideas with modern science. The practice transforms consciousness from a cognitive function into a holistic state of being that integrates thinking, emotion, and action with spirituality.

Psychology theories of self-regulation and Yogic soul-consciousness show that awareness is both the tool and the goal of human evolution. Rajayoga meditation, which is easy to learn and matches their culture, helps young people become more resilient, focused, and moral. The National Education Policy (2020) of India promotes values-based, experiential, and whole-person learning. It helps indigenise psychological research paradigms by presenting a scientifically verified spiritual development model.

Future research must move from descriptive studies to substantial, methodologically sound, interdisciplinary research. The Self-Awareness Scale (2024) and similar instruments can measure inner development using scientific methods and Yogic concepts. Rajayoga meditation bridges ancient knowledge and modern psychology, transforming self-awareness from introspection to profound self-illumination. It may help raise smart, spiritually and socially aware youth.

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