



Role of Brahma Kumaris Rajyoga Meditation in Reducing Stress, Anxiety, and Depression among Women: A Review

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Abstract

Women may experience psychological stress due to multiple personal, social, family, and occupational responsibilities, which may contribute to anxiety, depressive symptoms, and reduced psychological well-being. Brahma Kumaris Rajyoga Meditation is a contemplative practice that emphasizes meditation, self-awareness, positive thinking, and the development of a peaceful and stable state of mind. The present review examines the role of Brahma Kumaris Rajyoga Meditation in reducing stress, anxiety, and depression among women. Relevant empirical studies, review articles, and scholarly literature were examined to identify evidence concerning the psychological benefits of Rajyoga meditation. The reviewed literature suggests that regular Rajyoga practice may contribute to reduced perceived stress and anxiety and may support improved emotional balance and psychological well-being. Some studies also indicate potential benefits for depressive symptoms, although the available evidence is less consistent and varies according to study design, intervention duration, and participant characteristics. Rajyoga may influence these outcomes through relaxation, self-awareness, cognitive reframing, emotional regulation, and positive thought patterns. However, further well-designed randomized and longitudinal studies are needed to establish its long-term effectiveness among diverse groups of women. Overall, Brahma Kumaris Rajyoga Meditation appears to be a promising complementary approach for supporting women's psychological well-being and managing stress, anxiety, and depressive symptoms.

Keywords: Brahma Kumaris, Rajyoga Meditation, Stress, Anxiety, Depression, Women, Psychological Well-Being

1. Introduction

Mental health is an important component of overall health and well-being. It influences how individuals think, feel, manage everyday challenges, build relationships, and function in personal and professional life. The World Health Organization (2022) defines mental health as a state of well-being that enables individuals to cope with the normal stresses of life, realize their abilities, learn and work well, and contribute to their communities. Stress,

anxiety, and depression are among the psychological difficulties that can significantly affect quality of life and daily functioning (World Health Organization, 2022).

Women may experience psychological challenges associated with multiple and sometimes overlapping responsibilities. Family responsibilities, caregiving, occupational demands, social expectations, relationship-related pressures, and changing life circumstances may contribute to psychological strain. The World Health Organization (2023) has reported that women are disproportionately affected by several common mental health conditions, including anxiety and depressive disorders. These conditions may influence emotional functioning, relationships, productivity, and overall quality of life (World Health Organization, 2023).

Stress refers broadly to psychological and physiological responses that arise when individuals perceive that the demands placed upon them exceed their available resources. Persistent or poorly managed stress may affect emotional and physical functioning. Chronic stress has also been associated with changes in physiological systems involved in stress regulation, including the hypothalamic–pituitary–adrenal axis (McEwen, 2007). Therefore, approaches that help individuals develop healthier ways of responding to stress are important for maintaining psychological well-being (McEwen, 2007; Goyal et al., 2014).

Anxiety is characterized by excessive fear, worry, or apprehension that may interfere with everyday functioning. When anxiety becomes persistent or severe, it can negatively affect concentration, sleep, interpersonal relationships, and quality of life. Similarly, depression involves persistent disturbances in mood and interest and may be accompanied by cognitive, behavioral, and physical symptoms. The global burden of depressive and anxiety disorders highlights the importance of accessible approaches that can complement established mental-health services (World Health Organization, 2022).

In recent decades, meditation and other contemplative practices have received increasing attention as complementary approaches for psychological well-being. Meditation may involve attention regulation, relaxation, self-observation, cognitive awareness, and cultivation of positive mental states. Meta-analytic evidence has suggested that meditation programs may produce improvements in psychological stress and well-being, although effects vary across different meditation approaches and outcomes (Goyal et al., 2014; Sedlmeier et al., 2012). Such findings provide a broader scientific context for examining specific meditation traditions.

One such practice is Brahma Kumaris Rajyoga Meditation. Rajyoga, as taught by the Brahma Kumaris, emphasizes meditation, self-awareness, reflection on the self, positive thoughts, and a peaceful relationship with the Supreme Soul. The practice encourages individuals to observe and transform patterns of thinking and to cultivate qualities such as peace, stability, love, and inner strength. The spiritual philosophy underlying the Brahma Kumaris tradition is also associated with the teachings and spiritual ideals of Lekhraj Kripalani, particularly the emphasis on inner transformation, spiritual awareness, and renunciation (Bhattarai et al., 2026). The tradition also gives a distinctive place to women's spiritual empowerment and leadership, encouraging self-respect, self-esteem, and a positive sense of self-worth. These psychological resources may support women's emotional well-being and resilience and may potentially contribute to healthier coping with stress and anxiety and reduced depressive symptoms (Sukhsohale et al., 2012; Hölzel et al., 2011). Unlike approaches that focus primarily on physical postures, Rajyoga places particular emphasis on mental awareness, meditation, and positive consciousness (Kiran et al., 2017; Chalageri et al., 2021).

The potential relevance of Rajyoga to stress, anxiety, and depression may be understood through several psychological pathways. Regular meditation may encourage relaxation and greater awareness of thoughts and emotional responses. Increased self-awareness may help individuals recognize negative or stressful thought patterns and develop more constructive responses. Meditation-based practices have been associated with improvements in emotional regulation and psychological well-being in broader contemplative research (Sedlmeier et al., 2012; Hölzel et al., 2011). Rajyoga-specific research has also reported associations with psychological outcomes such as stress and anxiety, although findings vary according to study population and design (Kiran et al., 2017; Madhu et al., 2022; Chalageri et al., 2021).

Rajyoga may be particularly relevant to women because its emphasis on self-awareness, positive thinking, emotional stability, and inner resilience may provide a structured opportunity for psychological self-care. Women experiencing multiple social or occupational responsibilities may benefit from practices that can be performed without specialized physical equipment and incorporated into everyday routines. Importantly, recent randomized controlled research involving women undergoing modified radical mastectomy found that Rajayoga meditation was associated with lower postoperative anxiety and reduced serum cortisol and hemodynamic parameters, providing women-specific evidence for its potential psychological and physiological relevance (Sreelakshmi et al., 2026). Research involving women with breast cancer has also examined Raja Yoga meditation in relation to distress and anxiety (Araújo et al., 2021). However, the potential benefits of Rajyoga should be considered complementary to, rather than a replacement for, appropriate professional mental-health care.

Existing research on meditation has expanded considerably, but evidence specifically examining Brahma Kumaris Rajyoga Meditation among women remains comparatively less synthesized. Studies vary in participant characteristics, research designs, intervention duration, and outcome measures. Furthermore, stress, anxiety, and depression are sometimes examined separately, making it difficult to obtain an integrated understanding of the potential role of Rajyoga across these three psychological outcomes (Kiran et al., 2017; Araújo et al., 2021; Chalageri et al., 2021; Sreelakshmi et al., 2026).

Therefore, the present review focuses specifically on the role of Brahma Kumaris Rajyoga Meditation in reducing stress, anxiety, and depression among women, while examining its potential psychological mechanisms and identifying gaps requiring further empirical investigation.

2. Objectives

The present review aims to:

1. Examine the role of Brahma Kumaris Rajyoga Meditation in reducing stress among women.
2. Review the evidence regarding the effects of Brahma Kumaris Rajyoga Meditation on anxiety and depressive symptoms among women.
3. Identify the psychological mechanisms through which Rajyoga Meditation may support emotional regulation and psychological well-being, including relaxation, self-awareness, positive thinking, and coping.
4. Identify research gaps and future directions concerning the use of Brahma Kumaris Rajyoga Meditation for managing stress, anxiety, and depression among women.

3. Methodology

The present study adopted a narrative review approach to examine the role of Brahma Kumaris Rajyoga Meditation in reducing stress, anxiety, and depression among women. Relevant scholarly literature was reviewed to identify empirical and conceptual evidence concerning Rajyoga meditation and women's psychological well-being.

Research articles, review studies, and other relevant scholarly publications addressing Rajyoga meditation, stress, anxiety, depression, emotional regulation, self-awareness, and psychological well-being were considered. Particular attention was given to studies involving women, while closely related adult populations were considered where they provided relevant evidence.

The identified literature was examined thematically according to the major outcomes of the review: stress reduction, anxiety management, depressive symptoms, and psychological mechanisms associated with Rajyoga practice. Findings were critically synthesized to identify common patterns, reported benefits, limitations, and inconsistencies across studies.

As this was a narrative review, the findings were synthesized qualitatively rather than statistically combined through meta-analysis. The review also identified limitations in the existing evidence and highlighted directions for future research, particularly the need for well-designed experimental and longitudinal studies involving diverse groups of women.

4.1 Brahma Kumaris Rajyoga Meditation: Concept and Practice

Brahma Kumaris Rajyoga Meditation is a contemplative practice that emphasizes the development of awareness of the self, positive thinking, inner peace, and a stable state of consciousness. The practice is taught by the Brahma Kumaris World Spiritual University and is generally presented as a form of meditation that can be practiced while sitting comfortably and maintaining awareness of one's thoughts and inner state. Unlike yoga systems that primarily emphasize physical postures, Rajyoga places greater emphasis on mental awareness, reflection, and meditation (Bhattarai et al., 2026).

A central concept of Rajyoga is self-awareness. Practitioners are encouraged to develop awareness of themselves as conscious beings and to observe their thoughts, feelings, attitudes, and behavioral tendencies. This reflective orientation may help individuals recognize habitual negative thought patterns and consciously cultivate more constructive mental states. Self-awareness is also considered an important component of broader contemplative practices because awareness of internal experiences may support more deliberate emotional and behavioral responses (Brown & Ryan, 2003; Hölzel et al., 2011).

Another important feature of Rajyoga is the cultivation of positive thoughts and mental attitudes. The practice encourages individuals to focus on peaceful, constructive, and empowering thoughts rather than repeatedly engaging with negative or distressing mental patterns. Cognitive and emotional processes of this kind are relevant to psychological well-being because habitual patterns of thinking can influence emotional experiences and responses to stressful situations (Sedlmeier et al., 2012; Hölzel et al., 2011).

Rajyoga also emphasizes inner peace and emotional stability. Through regular meditation and reflective practice, individuals may learn to observe their thoughts without immediately reacting to them. This may create psychological space between an internal experience and a behavioral response. Broader meditation research has identified attention regulation, emotional regulation, and changes in perspective on the self as potential mechanisms through which meditation may influence psychological functioning (Hölzel et al., 2011; Sedlmeier et al., 2012).

The practice further involves developing a sense of detachment from negative thoughts and emotional reactions. In this context, detachment does not necessarily mean withdrawal from everyday responsibilities; rather, it refers to developing the capacity to observe experiences with greater stability and less automatic reactivity. Such an approach may be particularly relevant when individuals face repeated personal, family, or occupational pressures (Hölzel et al., 2011).

Rajyoga can also be understood within the broader scientific literature on meditation. A systematic review and meta-analysis by Goyal et al. (2014) found that meditation programs were associated with improvements in several psychological outcomes, including anxiety and stress-related measures, although effects varied across interventions and outcomes. Sedlmeier et al. (2012) similarly reported beneficial psychological effects across different forms of meditation. These broader findings provide a scientific context for investigating specific meditation traditions such as Brahma Kumaris Rajyoga.

For women, the potential relevance of Rajyoga may be associated with its emphasis on accessible mental practice, self-reflection, emotional stability, and positive mental states. Women may encounter multiple and overlapping personal, family, social, and occupational responsibilities, making accessible approaches to psychological self-care potentially valuable (World Health Organization, 2023). Nevertheless, the effectiveness of Rajyoga should be evaluated through empirical evidence rather than assumed from its theoretical principles.

Overall, Brahma Kumaris Rajyoga Meditation can be characterized by self-awareness, positive thinking, meditation, inner peace, emotional stability, and reflective awareness (Bhattarai et al., 2026; Hölzel et al., 2011; Sedlmeier et al., 2012). These features provide a theoretical basis for examining its possible role in managing stress, anxiety, and depression among women, which are considered in the following sections.

4.2 Rajyoga Meditation and Stress Management

Stress is a common psychological response to demanding or challenging circumstances and may become problematic when stressful experiences are frequent, intense, or prolonged (McEwen, 2007). Women may encounter multiple sources of stress associated with family responsibilities, caregiving, occupational demands, social expectations, financial concerns, and changing life circumstances (World Health Organization, 2023). Persistent stress may affect emotional stability, sleep, concentration, physical health, and overall quality of life (McEwen, 2007).

Brahma Kumaris Rajyoga Meditation may have potential relevance to stress management through its emphasis on mental awareness, positive thinking, meditation, and emotional stability (Bhattarai et al., 2026). Regular practice may encourage individuals to observe stressful thoughts and emotional reactions with greater awareness rather than responding automatically. This process may help create psychological distance from stressful experiences and support more adaptive coping (Hölzel et al., 2011; Sedlmeier et al., 2012).

One possible mechanism is relaxation and reduction of mental reactivity. Meditation practices generally involve directing attention toward a selected mental focus and reducing habitual engagement with distracting thoughts. Goyal et al. (2014), in a systematic review and meta-analysis of meditation programs, found moderate evidence that meditation programs can reduce psychological stress and anxiety-related symptoms. Although the review included different forms of meditation rather than Rajyoga alone, it provides broader evidence for the potential role of meditation in stress management.

Rajyoga's emphasis on positive thought patterns may provide another pathway. Persistent negative thinking can intensify perceptions of stressful situations. By encouraging practitioners to consciously cultivate peaceful, positive, and constructive thoughts, Rajyoga may help modify habitual cognitive responses to challenging circumstances (Bhattarai et al., 2026; Hölzel et al., 2011). Such cognitive changes may contribute to improved emotional stability and coping.

Self-awareness may also be important in managing stress. Individuals who recognize early signs of emotional or physical tension may be better able to respond before stress becomes overwhelming. Brown and Ryan (2003) found that mindfulness and present-moment awareness were associated with self-regulation and psychological well-being, providing relevant evidence for the broader relationship between awareness-based practices and adaptive functioning.

The potential physiological dimension of stress management should also be considered. Psychological stress involves interactions between the brain, autonomic nervous system, and endocrine systems. Chronic stress may contribute to prolonged activation of physiological stress pathways (McEwen, 2007). Meditation and relaxation practices may influence these processes by reducing psychological arousal and promoting a calmer state (Pascoe et al., 2017). However, evidence concerning specific physiological effects varies across meditation techniques and study designs.

Research on meditation more broadly also supports the possibility of improved emotional regulation. Sedlmeier et al. (2012) found that meditation was associated with several beneficial psychological outcomes, including improvements in emotional well-being. Hölzel et al. (2011) identified emotion regulation and attention regulation among potential mechanisms associated with mindfulness-based practices. These findings do not establish that the same effects necessarily occur with Brahma Kumaris Rajyoga, but they provide a theoretical framework for examining its potential stress-management effects.

For women, effective stress management may have particular importance because prolonged psychological stress can affect both personal well-being and functioning in family, social, and occupational roles (World Health Organization, 2023). Rajyoga may offer a relatively accessible practice that can be incorporated into daily routines without requiring specialized physical equipment. Nevertheless, meditation should be viewed as a complementary approach and not as a substitute for professional care when stress becomes severe or significantly interferes with functioning.

Overall, the available literature suggests that Rajyoga meditation may support stress management through relaxation, self-awareness, positive thinking, emotional regulation, and reduced psychological reactivity (Hölzel et al., 2011; Sedlmeier et al., 2012). However, direct empirical evidence specifically examining Brahma Kumaris Rajyoga among women remains comparatively limited. More controlled and longitudinal studies are required to determine the magnitude and durability of its effects on stress.

4.3 Rajyoga Meditation and Anxiety

Anxiety is characterized by excessive worry, fear, apprehension, and heightened psychological arousal that may interfere with everyday functioning. Occasional anxiety is a normal response to challenging situations, but persistent or excessive anxiety can negatively affect concentration, sleep, relationships, emotional stability, and quality of life. Women may experience anxiety in connection with family responsibilities, occupational demands, social expectations, financial concerns, and other life circumstances (World Health Organization, 2023).

Brahma Kumaris Rajyoga Meditation may have potential relevance to anxiety management because it emphasizes self-awareness, mental stability, positive thinking, and the development of a peaceful state of mind (Bhattarai et al., 2026; Sukhsohale et al., 2012). Regular meditation may help individuals become more aware of anxious thoughts and emotional reactions without becoming completely absorbed in them. This may reduce automatic cognitive and emotional responses and support a more balanced psychological perspective (Hölzel et al., 2011; Sedlmeier et al., 2012).

One possible mechanism is reduced cognitive reactivity. Anxiety is often accompanied by repetitive worry, anticipation of negative events, and excessive attention to perceived threats. Rajyoga encourages practitioners to consciously observe their thoughts and replace unhelpful patterns with more peaceful and constructive ways of thinking (Bhattarai et al., 2026). Such practices may potentially reduce the intensity of repetitive negative thinking and promote greater psychological calmness (Hölzel et al., 2011; Sedlmeier et al., 2012).

The broader meditation literature provides support for this possibility. Goyal et al. (2014), in a systematic review and meta-analysis, found that meditation programs were associated with improvements in anxiety symptoms, although the magnitude of benefit varied across interventions and study populations. Similarly, Hofmann et al. (2010) reported that mindfulness-based therapy was associated with improvements in anxiety and mood symptoms across clinical populations. These findings provide relevant evidence for meditation-based approaches, although they should not be interpreted as direct evidence for Brahma Kumaris Rajyoga specifically.

Self-awareness and emotional regulation may also contribute to anxiety management. Hölzel et al. (2011) identified attention regulation, emotion regulation, and changes in perspective on the self as possible mechanisms associated with mindfulness practice. A similar conceptual pathway may be relevant to Rajyoga, particularly because the practice encourages observation of one's thoughts, feelings, and mental states (Sukhsohale et al., 2012).

Rajyoga may also promote a sense of inner stability and calmness. Repeated meditation practice may provide individuals with an opportunity to step back from daily concerns and develop a more stable mental orientation (Sukhsohale et al., 2012). This may be particularly useful when anxiety is associated with excessive engagement with past experiences or future uncertainties. However, such benefits should be evaluated empirically rather than assumed from the philosophical principles of the practice.

Research on meditation has also suggested that improvements in psychological well-being may accompany reductions in anxiety. Sedlmeier et al. (2012) found beneficial effects of meditation across several psychological outcomes, including emotional and well-being-related measures. These findings suggest that anxiety reduction may be part of a broader process involving improved emotional balance and psychological functioning (Sukhsohale et al., 2012).

For women, the potential role of Rajyoga in anxiety management may be relevant because anxiety can affect multiple areas of daily life, including family relationships, occupational functioning, and social participation. A meditation practice that can be performed regularly within everyday routines may offer a practical complementary strategy for supporting emotional stability. Research involving women undergoing treatment for breast cancer has also reported reductions in distress and anxiety following Raja Yoga meditation, providing women-specific evidence relevant to this discussion (Araújo et al., 2021). Recent research has likewise examined Rajayoga meditation in women undergoing modified radical mastectomy, including anxiety and serum cortisol as outcomes (Sreelakshmi et al., 2026).

Nevertheless, important limitations should be recognized. Much of the scientific literature concerns mindfulness-based interventions or meditation in general rather than Brahma Kumaris Rajyoga specifically. Furthermore, studies differ in sample characteristics, intervention duration, anxiety measures, and methodological quality. Direct evidence involving women is still comparatively limited.

Overall, the available literature suggests that Rajyoga meditation may potentially support anxiety management through self-awareness, positive cognitive orientation, emotional regulation, reduced cognitive reactivity, and greater mental calmness (Kiran et al., 2017; Sukhsohale et al., 2012). However, stronger randomized and longitudinal studies specifically involving women are needed to establish the effectiveness of Brahma Kumaris Rajyoga for reducing anxiety.

4.4 Rajyoga Meditation and Depression

Depression is a common mental health condition characterized by persistent low mood, loss of interest or pleasure, negative thoughts, reduced motivation, and difficulties in everyday functioning. Depression can affect relationships, work performance, physical health, and overall quality of life. Women experience a substantial burden of depressive disorders, and the factors contributing to depression may include biological, psychological, social, family, and occupational circumstances (World Health Organization, 2022; World Health Organization, 2023)).

Brahma Kumaris Rajyoga Meditation may have potential relevance to depressive symptoms through its emphasis on self-awareness, positive thinking, inner stability, and constructive mental attitudes (Sukhsohale et al., 2012; Bhattarai et al., 2026). The practice encourages individuals to observe their thoughts and develop greater awareness of habitual patterns of thinking. This may be relevant because persistent negative thinking and unfavorable interpretations of life experiences can contribute to and maintain depressive states.

One possible pathway is the development of a more **positive cognitive orientation**. Rajyoga encourages practitioners to consciously cultivate peaceful and positive thoughts and to reflect on personal strengths and inner qualities (Bhattarai et al., 2026). Such practices may help reduce excessive engagement with negative thought patterns and promote a more balanced interpretation of difficult experiences (Hölzel et al., 2011; Sedlmeier et al., 2012). However, the extent to which these cognitive processes produce clinically meaningful reductions in depression requires direct empirical investigation.

Self-awareness and emotional regulation may provide another potential pathway. Meditation can encourage individuals to observe emotional experiences rather than responding automatically to them. Broader research on meditation has identified improvements in emotional well-being and psychological functioning as possible outcomes of regular practice (Sedlmeier et al., 2012; Hölzel et al. 2011) similarly identified emotion regulation and changes in perspective on the self as potential mechanisms associated with meditation-based practices.

Evidence from the wider meditation literature provides some support for the potential reduction of depressive symptoms. Goyal et al. (2014) found that meditation programs were associated with improvements in depressive symptoms, although the effects were generally modest and varied across interventions. Hofmann et al. (2010) also reported beneficial effects of mindfulness-based interventions on depression and anxiety symptoms. These findings are relevant to the present review as evidence for meditation more broadly, but they should not be interpreted as direct proof of the effectiveness of Brahma Kumaris Rajyoga.

Rajyoga may also potentially support self-esteem, hope, and psychological well-being, which are relevant to recovery from depressive states. A greater sense of self-awareness and inner stability may help individuals develop more constructive attitudes toward themselves and their circumstance (Sukhsohale et al., 2012; Hölzel et al., 2011). Positive psychological resources can be important in coping with adversity and maintaining adaptive functioning.

For women, the potential benefits of practices that support emotional stability may be particularly relevant in contexts involving multiple social, family, and occupational responsibilities. Rajyoga can be practiced without specialized physical equipment and may be incorporated into everyday routines (Sukhsohale et al., 2012). Nevertheless, meditation should be regarded as a complementary practice and should not replace appropriate psychological or medical treatment for clinically significant depression.

An important limitation of the existing literature is that relatively few studies have directly examined Brahma Kumaris Rajyoga Meditation and depression among women. Available studies may differ in their definitions of depression, assessment instruments, participant characteristics, intervention duration, and research design. Consequently, the evidence should be interpreted cautiously.

Overall, the literature suggests that Rajyoga meditation may potentially contribute to the management of depressive symptoms through positive cognitive orientation, self-awareness, emotional regulation, inner stability, and improved psychological well-being. However, stronger evidence from randomized controlled and longitudinal studies specifically involving women is required to determine whether these potential benefits result in sustained reductions in depression.

4.5 Rajyoga, Emotional Regulation and Psychological Well-Being

Emotional regulation and psychological well-being are important factors in maintaining mental health and may provide a common pathway through which meditation practices influence stress, anxiety, and depressive symptoms. Emotional regulation involves the ability to recognize, understand, and appropriately manage emotional experiences. Psychological well-being includes positive functioning, emotional balance, self-acceptance, meaningful relationships, and a sense of purpose (Ryff, 1989; Hölzel et al., 2011).

Brahma Kumaris Rajyoga Meditation places considerable emphasis on self-awareness and the observation of one's thoughts and emotional states (Sukhsohale et al., 2012; Bhattarai et al., 2026). Through regular meditation, practitioners are encouraged to become aware of habitual patterns of thinking and to consciously develop more peaceful and constructive mental states. Greater awareness may allow individuals to recognize emotional reactions before responding automatically, thereby supporting more adaptive emotional regulation (Sedlmeier et al., 2012; Hölzel et al., 2011).

Positive thinking is another important feature of Rajyoga practice. The cultivation of peaceful, hopeful, and constructive thoughts may help individuals shift attention away from persistent negative mental patterns (Bhattarai et al., 2026). This does not mean ignoring difficult experiences; rather, it may encourage individuals to approach challenges with greater psychological stability and a more constructive perspective. Such cognitive processes may be relevant to both emotional balance and general psychological well-being.

Rajyoga also emphasizes inner peace and mental stability. Regular meditation may provide individuals with a structured period for reflection and mental withdrawal from everyday pressures. Broader meditation research has

suggested that regular meditation may be associated with improvements in emotional and psychological well-being (Sedlmeier et al., 2012). Goyal et al. (2014) similarly reported evidence that meditation programs may improve psychological stress and well-being-related outcomes, although effects varied across different meditation approaches.

Another potential mechanism is self-regulation. Brown and Ryan (2003) found that present-moment awareness was associated with self-regulation and psychological well-being. Although their research examined mindfulness rather than Brahma Kumaris Rajyoga specifically, the findings provide a relevant theoretical basis for understanding how awareness-oriented meditation practices may support emotional and behavioral regulation (Brown & Ryan, 2003; Hölzel et al., 2011).

The relationship between emotional regulation and psychological well-being is particularly important for women who may face multiple and overlapping personal, family, and occupational responsibilities. Greater emotional awareness and self-regulation may help individuals cope more effectively with challenging experiences while maintaining positive relationships and daily functioning (World Health Organization, 2023; Ryff, 1989). Rajyoga may therefore serve as one possible complementary practice for strengthening psychological resources.

However, psychological well-being is influenced by many factors beyond individual meditation practice. Social support, family relationships, employment conditions, financial circumstances, physical health, and access to mental-health services can all influence women's well-being (World Health Organization, 2022; World Health Organization, 2023). Consequently, Rajyoga should not be viewed as a standalone explanation for changes in mental health.

The available evidence also has important methodological limitations. Much of the scientific literature concerns mindfulness-based interventions or meditation in general, whereas specific evidence on Brahma Kumaris Rajyoga is comparatively limited (Goyal et al., 2014; Sedlmeier et al., 2012). Differences in intervention protocols, sample characteristics, study designs, and outcome measures further restrict direct comparison between studies.

Overall, Rajyoga meditation may support psychological well-being through interconnected processes involving self-awareness, positive thinking, emotional regulation, self-regulation, inner peace, and constructive coping (Sukhsohale et al., 2012; Hölzel et al., 2011; Sedlmeier et al., 2012). These mechanisms provide a possible common pathway through which Rajyoga may contribute to reductions in stress, anxiety, and depressive symptoms. Nevertheless, further rigorous research involving women is needed to establish the strength, duration, and clinical relevance of these effects.

5. Findings and Discussion

The reviewed literature suggests that Brahma Kumaris Rajyoga Meditation has promising potential as a complementary approach for supporting women's psychological well-being and managing stress, anxiety, and depressive symptoms (Sukhsohale et al., 2012; Kiran et al., 2017). The evidence, however, is stronger for meditation-based approaches in general than for Brahma Kumaris Rajyoga specifically. Therefore, the findings should be interpreted with appropriate caution.

5.1 Rajyoga and Stress

Stress management appears to be one of the most relevant areas in which meditation may benefit psychological well-being. The reviewed literature indicates that meditation can promote relaxation, self-awareness, emotional regulation, and adaptive coping. Goyal et al. (2014) reported that meditation programs were associated with improvements in psychological stress, while Sedlmeier et al. (2012) found beneficial psychological effects across different forms of meditation.

For women, these potential effects may be particularly relevant because stress may arise from overlapping family, social, caregiving, and occupational responsibilities (World Health Organization, 2023). Rajyoga's emphasis on inner peace, positive thinking, and self-awareness may provide a structured way of responding to stressful experiences (Sukhsohale et al., 2012; Bhattarai et al., 2026). However, direct evidence specifically measuring stress reduction following Brahma Kumaris Rajyoga remains limited.

5.2 Rajyoga and Anxiety

The literature also provides a theoretical and empirical basis for considering meditation as a supportive approach to anxiety management. Meditation may help reduce repetitive negative thinking and emotional reactivity by encouraging greater awareness of thoughts and feelings (Hölzel et al., 2011; Sedlmeier et al., 2012). Hofmann et al. (2010) reported beneficial effects of mindfulness-based interventions on anxiety and mood symptoms, while Goyal et al. (2014) found evidence for improvements in anxiety-related outcomes following meditation programs.

Rajyoga may potentially produce similar benefits through self-awareness, positive cognitive orientation, and mental calmness (Sukhsohale et al., 2012; Kiran et al., 2017). Nevertheless, evidence from mindfulness-based interventions cannot automatically be generalized to Brahma Kumaris Rajyoga. Specific Rajyoga research involving women is therefore necessary (Araújo et al., 2021; Sreelakshmi et al., 2026).

5.3 Rajyoga and Depression

The evidence concerning depression is encouraging but comparatively less conclusive. Meditation-based interventions have shown potential for reducing depressive symptoms, with Goyal et al. (2014) reporting modest improvements across meditation programs. Possible mechanisms include improved emotional regulation, reduced negative cognitive patterns, greater self-awareness, and enhanced psychological well-being (Hölzel et al., 2011; Sedlmeier et al., 2012).

Rajyoga's emphasis on positive thinking and inner stability may provide additional theoretical relevance to depressive symptoms. However, clinically significant depression is a complex condition influenced by biological, psychological, and social factors (World Health Organization, 2022). Meditation should therefore be considered complementary to evidence-based professional treatment rather than an alternative to it.

5.4 Integrated Psychological Effects

A major finding from the reviewed literature is that stress, anxiety, and depression are not completely independent outcomes. They can interact with emotional regulation, negative thinking, coping ability, and psychological well-being (Hölzel et al., 2011; Sedlmeier et al., 2012). Rajyoga may potentially influence several of these interconnected processes simultaneously (Sukhsohale et al., 2012).

The proposed pathway can be summarized as:

Rajyoga Meditation → Self-Awareness and Positive Thinking → Emotional Regulation and Inner Stability → Reduced Psychological Distress → Improved Well-Being.

This represents a conceptual synthesis of the literature rather than a confirmed causal model. More direct experimental research is required to test this pathway.

5.5 Overall Discussion

Overall, the reviewed evidence indicates that Brahma Kumaris Rajyoga Meditation is a promising complementary practice for women's psychological well-being. Its potential benefits appear to be associated with

self-awareness, relaxation, emotional regulation, positive thinking, and adaptive coping (Sukhsohale et al., 2012; Hölzel et al., 2011; Sedlmeier et al., 2012).

At the same time, the literature contains important limitations. Many available studies examine meditation generally rather than Brahma Kumaris Rajyoga specifically, and relatively few focus exclusively on women. Differences in intervention duration, measurement instruments, sample characteristics, and research methodology further limit the comparability of finding (Goyal et al., 2014; Hofmann et al., 2010; Araújo et al., 2021).

Thus, the current evidence supports **potential effectiveness**, but it does not yet justify definitive claims that Rajyoga independently reduces stress, anxiety, or depression among all women. Stronger empirical evidence is needed.

6. Research Gaps and Future Directions

Several important research gaps can be identified from the reviewed literature.

First, there is a shortage of studies specifically examining **Brahma Kumaris Rajyoga Meditation among women**. Much of the available evidence concerns mindfulness or meditation more broadly. Future research should clearly distinguish Rajyoga from other meditation approaches and describe its specific components.

Second, many studies have relatively **small samples and short intervention periods**. Larger randomized controlled trials with adequate control groups are required to establish the effectiveness of Rajyoga more confidently.

Third, there is limited evidence concerning the **long-term sustainability** of psychological benefits. Longitudinal studies with follow-up assessments are needed to determine whether improvements in stress, anxiety, and depression continue after the intervention ends.

Fourth, studies vary considerably in the **measurement of stress, anxiety, and depression**. Future research should use validated and standardized psychological instruments and clearly define primary and secondary outcomes.

Fifth, more research should examine **potential mechanisms of action**, including self-awareness, emotional regulation, positive thinking, coping, self-esteem, and perceived social support. Mediation analyses may help determine whether these factors explain changes in psychological outcomes.

Sixth, research should include women from **different age groups, occupational backgrounds, socioeconomic conditions, and cultural settings**. Evidence from South Asian contexts, including Nepal and India, may be particularly valuable because Rajyoga has cultural and historical connections with the region.

Seventh, future studies should compare Rajyoga with **active control conditions and other established interventions**, rather than relying only on wait-list or no-treatment controls. Such comparisons would help determine whether observed effects are specific to Rajyoga or reflect general benefits of relaxation, social participation, or expectancy.

Finally, future research should combine self-report questionnaires with **behavioral, physiological, and clinical indicators** where appropriate. This would provide a more comprehensive assessment of the potential effects of Rajyoga on women's psychological health.

Overall, future research should prioritize rigorous randomized designs, larger and diverse samples, standardized Rajyoga protocols, validated outcome measures, long-term follow-up, and direct comparison with other psychological and meditation-based interventions.

7. Practical Implications

The reviewed evidence suggests that Brahma Kumaris Rajyoga Meditation may have practical value as a complementary approach for supporting women's psychological well-being. Its emphasis on meditation, self-awareness, positive thinking, emotional stability, and inner peace may make it suitable for women seeking accessible strategies for managing everyday psychological pressures.

Rajyoga programs may be incorporated into community settings, educational institutions, workplaces, women's organizations, and wellness initiatives. Short and regular meditation sessions may provide opportunities for relaxation and mental self-reflection. However, programs should be voluntary, appropriately guided, and adapted to the needs and circumstances of participants.

Mental-health professionals and wellness practitioners may consider Rajyoga as a complementary practice, particularly for promoting relaxation, emotional regulation, and psychological well-being. It should not replace professional assessment or evidence-based treatment for severe anxiety, depression, or other mental-health conditions.

Organizations supporting women's well-being may also combine meditation programs with broader measures such as social support, healthy working conditions, counseling services, physical activity, and work-life balance initiatives. Such an integrated approach is more appropriate than relying on meditation as a single solution.

8. Limitations

This review has several limitations. First, relatively few studies have specifically examined Brahma Kumaris Rajyoga Meditation among women, and much of the available evidence concerns meditation or mindfulness more generally. Second, the reviewed studies may differ in sample characteristics, intervention duration, research design, and psychological measures, limiting direct comparison of findings. Third, the review used a narrative approach and did not statistically combine effect sizes through a meta-analysis. Finally, publication and methodological differences among available studies may influence the overall interpretation of the evidence.

9. Conclusion

The present review examined the role of Brahma Kumaris Rajyoga Meditation in reducing stress, anxiety, and depression among women. The reviewed literature indicates that Rajyoga may have potential as a complementary approach for supporting psychological well-being through self-awareness, positive thinking, emotional regulation, relaxation, inner stability, and constructive coping.

The broader meditation literature provides encouraging evidence for reductions in psychological stress, anxiety, and depressive symptoms (Goyal et al., 2014; Hofmann et al., 2010; Sedlmeier et al., 2012). These findings provide a useful theoretical and empirical context for examining Brahma Kumaris Rajyoga. However, evidence specifically focused on Rajyoga and women remains comparatively limited. The available Rajyoga-specific studies provide useful indications of potential psychological benefits, but differences in study populations, intervention methods, and outcome measures limit direct comparison across studies.

Therefore, the available evidence supports Rajyoga as a promising complementary practice, but definitive conclusions about its effectiveness for reducing stress, anxiety, and depression among women cannot yet be made. Future research should employ larger samples, randomized controlled designs, standardized Rajyoga interventions, validated psychological measures, and longer follow-up periods. Greater attention should also be given to women from diverse age groups, occupational backgrounds, and cultural settings.

In conclusion, Brahma Kumaris Rajyoga Meditation may offer a practical and accessible means of supporting women's emotional and psychological well-being. Its potential contribution to stress, anxiety, and depression

management deserves further rigorous empirical investigation, particularly through well-designed studies that directly examine women-specific outcomes and the mechanisms through which Rajyoga may influence psychological health.

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