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A Study of the Four Subjects of Brahma Kumaris' Spiritual Education: *Gyan, Yoga, Dharana, and Sewa*

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Abstract

Brahma Kumaris' spiritual education presents an integrated framework for personal and social transformation through four subjects: *Gyan* (spiritual knowledge), *Yoga* (Rajyoga meditation), *Dharana* (application of spiritual values), and Sewa (selfless service). This article examines these subjects as interconnected dimensions of spiritual education and their potential contributions to personal development, character formation, inner well-being, and social transformation. *Gyan* provides knowledge about the self as a soul, the Supreme Soul Shiva, karma, and divine virtues. *Yoga* develops soul consciousness and a connection with the Supreme Soul, fostering peace, purity, and inner stability. *Dharana* emphasizes the practical application of spiritual values through self-discipline and the cultivation of virtues. *Sewa* extends personal transformation into service to humanity. Adopting a conceptual and literature-based approach, the article explores the philosophical, psychological, ethical, and practical dimensions of this framework. It highlights that *Gyan* provides direction, Yoga develops inner awareness, *Dharana* translates knowledge into conduct, and *Sewa* transforms personal development into social contribution. The article concludes that these four subjects together offer a distinctive model of spiritual education in which self-transformation serves as the foundation for world transformation.

Keywords: Brahma Kumaris, Spiritual Education, *Gyan*, Rajyoga Meditation, *Dharana*, *Seva.*

1.Introduction

Spiritual education is an important dimension of holistic human development. Education is not limited to academic knowledge and professional competencies; it also contributes to the development of values, character, self-awareness, responsible conduct, and social well-being. UNESCO (2015) similarly emphasizes a humanistic approach to education based on human dignity, well-being, social responsibility, and respect for others.

The Brahma Kumaris is a spiritual and educational movement that emphasizes self-transformation, spiritual knowledge, Rajyoga meditation, purity, and the cultivation of divine virtues. It emerged in Hyderabad, Sindh, during the 1930s under the guidance of Lekhraj Kripalani, known as Brahma Baba. Initially associated with Om Mandali, the community moved to Mount Abu, Rajasthan, in 1950. Its historical development and spiritual practices have also been examined by independent scholars (Ramsay, 2017; Karapanagiotis, 2024).

A distinctive feature of Brahma Kumaris spiritual education is its emphasis on inner transformation through knowledge, meditation, and the practical application of spiritual values. Its educational framework comprises four interconnected subjects: Gyan (spiritual knowledge), Yoga (Rajyoga meditation), Dharana (assimilation of spiritual virtues), and Sewa (selfless service). An Avyakt Murli dated July 21, 1973, explicitly identifies these four subjects as Gyan, Yoga, Dharana of divine virtues, and Godly service (Brahma Kumaris, 1973).

Gyan provides the foundation of spiritual understanding through teachings about the self or soul, the Supreme Soul Shiva, the law of karma, the cycle of time, Sangamyug, and divine virtues. Yoga, particularly Rajyoga meditation, emphasizes the conscious connection of the soul with the Supreme Soul and the development of soul consciousness, peace, purity, love, and inner stability. These teachings are intended to guide individuals towards spiritual awareness and positive transformation (Brahma Kumaris, 1993).

Dharana refers to the practical application and internalization of spiritual knowledge in everyday life. It involves cultivating qualities such as peace, love, purity, humility, patience, tolerance, and honesty while overcoming the five traditionally identified vices: lust, anger, greed, attachment, and ego. Sewa represents the expression of spiritual development through sharing knowledge, supporting others, and participating in humanitarian and social activities.

External research has also examined the potential relationship between Brahma Kumaris Rajyoga meditation and well-being. Ramesh et al. (2013), in a small cross-sectional comparison involving 50 participants, reported higher self-reported happiness and self-satisfaction among Rajyoga meditators than non-meditators. Similarly, Nair et al. (2018) examined Rajyoga practice proficiency and well-being among practitioners and reported associations between practice proficiency and several well-being measures. However, these findings should be interpreted cautiously because observational and cross-sectional studies do not independently establish causal effects.

The four subjects together represent an integrated educational process in which Gyan provides understanding, Yoga develops inner awareness, Dharana translates spiritual knowledge into everyday conduct, and Sewa extends personal development into service to humanity. This approach is associated with the Brahma Kumaris principle of self-transformation as a foundation for world transformation.

Accordingly, this conceptual and literature-based article examines Gyan, Yoga, Dharana, and Sewa as interconnected components of Brahma Kumaris spiritual education. It explores their philosophical foundations, practical applications, and potential relevance to personal development, character formation, inner well-being, ethical conduct, and social responsibility. It also distinguishes the movement's spiritual and theological teachings from psychological and educational outcomes that require further empirical investigation.

2.Background and Historical Development of Brahma Kumaris Spiritual Education

The development of Brahma Kumaris spiritual education is closely associated with Lekhraj Kripalani, later known as Brahma Baba. A successful diamond merchant in Hyderabad, Sindh, he underwent a significant spiritual transformation during the 1930s. According to Brahma Kumaris tradition, his spiritual experiences and visions were understood as revelations associated with the Supreme Soul, Shiva. These experiences inspired him to devote his life to spiritual study, meditation, purity, and the sharing of spiritual knowledge (Brahma Kumaris, n.d.-a; Ramsay, 2017).

The early gatherings around Lekhraj developed into a spiritual community known as Om Mandali. Beginning in the early 1930s, the community brought together women, men, and children for spiritual study, meditation, and the cultivation of a disciplined way of life. By 1936–1937, the movement had taken a more organized institutional form, including a managing trust administered by eight young women, with Om Radhe, later known as Mamma, playing a leading role (Ramsay, 2009, 2017; Brahma Kumaris, n.d.-b).

The community's emphasis on purity, celibacy, and women's participation challenged prevailing social expectations and generated considerable opposition. Historical accounts describe protests, social restrictions, and legal proceedings against Om Mandali. These events became significant features of the movement's early history and illustrate the social environment in which its spiritual and educational practices developed (Bhattarai et al.,2026: Ramsay, 2009; Hodgkinson, n.d.).

In 1938, following continuing opposition in Hyderabad, the community relocated to Karachi. During the following years, its members devoted themselves to spiritual study, meditation, and self-transformation. An early educational initiative, identified in institutional historical records as Om High School, also reflected the community's interest in combining education with spiritual values. In 1950, following the Partition of India, the community moved to Mount Abu, Rajasthan, which subsequently became its spiritual headquarters (Brahma Kumaris, n.d.-a; Ramsay, 2017).

Women's leadership remained a distinctive feature of the institution's development. Om Radhe (Mamma) and other senior sisters contributed to administration, spiritual teaching, and the dissemination of knowledge. After the relocation to Mount Abu, the movement gradually expanded through new centres in India and subsequently internationally. Its international development, including the establishment of overseas centres, has also been examined in scholarly research (Smith & Ramsay, 2019).

Overall, the historical development of Brahma Kumaris spiritual education represents a progression from early spiritual gatherings to an organized educational and service-oriented institution. Its emphasis on spiritual knowledge, meditation, purity, the practical cultivation of virtues, and service provides the historical background for understanding the four subjects examined in this article: Gyan, Yoga, Dharana, and Sewa.

3. Conceptual Foundation of Brahma Kumaris Spiritual Education

Brahma Kumaris spiritual education is based on a distinctive understanding of the self, the Supreme Soul, karma, the world cycle, and personal transformation. It is not limited to theoretical learning but emphasizes understanding spiritual knowledge, experiencing it through meditation, applying it in everyday life, and expressing it through service. This approach connects spiritual awareness with personal development and responsible conduct (Ramsay, 2009, 2017).

A central principle of Brahma Kumaris philosophy is that the human being is fundamentally a soul rather than merely a physical body. The soul is understood as a conscious spiritual being that expresses itself through the body. This awareness, known as soul consciousness, encourages individuals to look beyond temporary physical identities, social roles, and material possessions. Closely connected with this principle is the understanding of God as the Supreme Soul, Shiva, who is regarded as incorporeal and distinct from individual human souls. The relationship between the soul and the Supreme Soul forms the philosophical basis of Rajyoga meditation, which emphasizes remembrance, spiritual connection, and inner awareness (Brahma Kumaris Research, n.d.-a, n.d.-b).

Another important foundation is the law of karma. According to Brahma Kumaris teachings, thoughts, intentions, and actions have corresponding consequences, and individuals are responsible for their choices and behavior. Repeated actions also contribute to the formation of sanskars, understood as deep-rooted tendencies and behavioral patterns. Spiritual education therefore encourages individuals to examine their thoughts and actions and gradually replace negative tendencies with divine virtues (Ramsay, 2009; Brahma Kumaris Research, n.d.-a).

The Brahma Kumaris understanding of the world cycle provides another distinctive element of its spiritual philosophy. According to this teaching, human history follows a repeating cycle of approximately 5,000 years, comprising four ages: Satyug, Tretayug, Dwapuryug, and Kaliyug. The present transitional period is known as Sangamyug, or the Confluence Age, which is understood as the transition between Kaliyug and the beginning of a new Satyug. Within this spiritual framework, Sangamyug is considered especially significant for spiritual learning, self-transformation, and the development of divine virtues (Brahma Kumaris Research, n.d.-a; Ramsay, 2017).

Rajyoga meditation provides the practical dimension of this philosophy. It emphasizes awareness of the self as a soul and the conscious connection of the soul with the Supreme Soul. Unlike practices primarily centered on physical postures, Brahma Kumaris Rajyoga emphasizes mental awareness, remembrance, concentration, and soul consciousness. Scientific research has also examined the practice among Rajyoga meditators, including its association with brain structure and self-reported happiness, although such findings do not establish the theological claims of the tradition (Brahma Kumaris Research, n.d.-b; Babu et al., 2020).

The philosophy also emphasizes inner renunciation rather than complete withdrawal from worldly responsibilities. Individuals are encouraged to maintain purity, self-discipline, soul consciousness, and remembrance of Shiva while remaining engaged in family, professional, and social life. This approach connects personal spiritual development with ethical relationships and service to others (Ramsay, 2009; Brahma Kumaris, n.d.).

An overarching principle of this educational framework is self-transformation as the foundation for world transformation. It emphasizes that changes in individual consciousness, attitudes, values, and behavior may contribute to more peaceful relationships and responsible social participation. Thus, personal development and social responsibility are understood as interconnected aspects of spiritual growth.

Overall, the conceptual foundation of Brahma Kumaris spiritual education rests on soul consciousness, the Supreme Soul Shiva, karma, the world cycle, Sangamyug, transformation of sanskars, and the cultivation of divine virtues. These principles provide the philosophical basis for its four interconnected subjects: Gyan (spiritual knowledge), Yoga (Rajyoga meditation), Dharana (application of spiritual values), and Sewa (selfless service), which are examined in the following section.

3.1 Gyan (Spiritual Knowledge)

Gyan, or spiritual knowledge, is the foundational subject of Brahma Kumaris spiritual education. It refers not merely to intellectual learning but to an understanding of the self, the Supreme Soul, karma, the world cycle, and the purpose of human life. This knowledge provides the conceptual foundation for Yoga, Dharana, and Sewa and is intended to guide individuals towards spiritual awareness and value-based living (Brahma Kumaris, n.d.-a; Brahma Kumaris, 1973).

A central teaching of Gyan is that the human being is fundamentally a soul rather than merely a physical body. The soul is understood as a conscious spiritual being that expresses itself through the body and is associated with original qualities such as peace, purity, love, and happiness. Brahma Kumaris teachings also describe God as the incorporeal Supreme Soul, Shiva, who is distinct from individual souls. Understanding this relationship provides the philosophical basis for developing soul consciousness and practising Rajyoga meditation (Brahma Kumaris, n.d.-a; Ramsay, 2009).

Another important component of Gyan is the law of karma. According to this teaching, thoughts, intentions, words, and actions have corresponding consequences, making individuals responsible for their conduct. Repeated actions also contribute to the formation of sanskars, or deep-rooted tendencies and patterns of behavior. Spiritual knowledge therefore encourages individuals to examine their thoughts and actions and replace negative tendencies with positive values (Brahma Kumaris Research, n.d.; Brahma Kumaris, n.d.-a).

Gyan also includes the knowledge of the world cycle. According to the Brahma Kumaris understanding, human history follows a repeating cycle of approximately 5,000 years, comprising four ages: Satyug, Tretayug, Dwaparyug, and Kaliyug. The present transitional period is known as Sangamyug, or the Confluence Age, which is understood as the transition between Kaliyug and the beginning of a new Satyug. Within this spiritual framework, Sangamyug is considered a significant period for receiving spiritual knowledge and undertaking self-transformation (Brahma Kumaris Research, n.d.; Ramsay, 2017).

Gyan further emphasizes overcoming the five vices—lust, anger, greed, attachment, and ego—which are considered obstacles to the expression of original spiritual qualities. Through self-awareness and spiritual understanding, individuals are encouraged to cultivate peace, purity, love, compassion, humility, tolerance, cooperation, and respect. The teaching that all souls share a spiritual identity also provides a foundation for universal brotherhood, equality, non-violence, and mutual respect (Brahma Kumaris, n.d.-a).

Thus, Gyan connects spiritual understanding with character development and everyday responsibilities. Its broader purpose is to encourage individuals to transform their consciousness, attitudes, habits, and relationships. This reflects the Brahma Kumaris principle of self-transformation as a foundation for world transformation (Ramsay, 2009; Brahma Kumaris, 1973).

The Role of Murli in Spiritual Education

An important feature of Brahma Kumaris spiritual education is the daily study and listening of the Murli. Within the tradition, Murli is understood by practitioners as spiritual knowledge and guidance given by the Supreme Soul through Brahma Baba. It serves as a regular source of learning, reflection, and guidance for daily conduct. Through Murli study, practitioners reflect on the soul, the Supreme Soul, karma, the world cycle, spiritual virtues, and their practical application in everyday life. Therefore, Murli functions as a continuing educational resource for spiritual understanding and self-transformation (Brahma Kumaris, n.d.-a; Ramsay, 2009).

3.2 Yoga (Rajyoga Meditation)

Yoga, particularly Rajyoga meditation, represents the practical and experiential dimension of Brahma Kumaris spiritual education. While Gyan provides an understanding of the self and the Supreme Soul, Rajyoga is intended to help individuals experience this knowledge through conscious remembrance and meditation. Unlike practices primarily based on physical postures or breathing exercises, Brahma Kumaris Rajyoga emphasizes the mental connection between the soul and the Supreme Soul (Brahma Kumaris, n.d.; Brahma Kumaris Research, n.d.).

A central principle of Rajyoga is soul-consciousness, through which practitioners are encouraged to recognize themselves as spiritual beings rather than identifying exclusively with the physical body, social roles, and external circumstances. This awareness is followed by remembrance of the Supreme Soul, Shiva Baba, as the incorporeal Supreme Being. The practice emphasizes developing a conscious spiritual relationship through remembrance, love, and elevated thoughts (Brahma Kumaris, n.d.).

Rajyoga is generally presented as an open-eyed and thought-based meditation practice. Rather than attempting to eliminate all thoughts, practitioners are encouraged to observe their thinking and consciously develop positive thoughts concerning peace, purity, love, happiness, and inner strength. This practice may also be integrated into everyday activities, allowing spiritual awareness to continue while performing personal, professional, and social responsibilities (Brahma Kumaris, n.d.; Brahma Kumaris Research, n.d.).

Within the Brahma Kumaris framework, meditation is also connected with self-discipline and character development. Practitioners are encouraged to become aware of negative tendencies, particularly the five vices—lust, anger, greed, attachment, and ego—and gradually cultivate virtues such as patience, humility, compassion, tolerance, and respect. Rajyoga is therefore presented not simply as a meditation technique but as a means of connecting inner awareness with everyday attitudes and conduct.

From an empirical perspective, research has examined the relationship between Brahma Kumaris Rajyoga practice and well-being. Nair et al. (2018), in two studies involving 1,009 and 86 practitioners respectively, reported associations between meditation practice proficiency and self-reported well-being. However, these findings should be interpreted cautiously because they do not independently establish that Rajyoga practice causes improvements in well-being.

From an educational perspective, Rajyoga represents experiential learning through which spiritual knowledge can be reflected upon and internalized. Gyan provides conceptual understanding, Yoga develops inner awareness and spiritual connection, Dharana applies these values in daily conduct, and Sewa expresses them through service to others. Thus, Rajyoga serves as an important link between spiritual understanding and practical self-transformation.

Overall, Rajyoga is the meditative dimension of Brahma Kumaris spiritual education. Its central elements include soul-consciousness, remembrance of the Supreme Soul, positive thinking, self-discipline, and the integration of meditation into daily life. Within this framework, Yoga is intended to transform spiritual knowled

3.3 Dharana (Application and Practice of Spiritual Values)

Dharana represents the practical application of spiritual knowledge and meditative awareness in everyday life. Within the Brahma Kumaris framework, Gyan provides understanding and Rajyoga develops spiritual awareness, while Dharana involves incorporating these teachings into thoughts, attitudes, relationships, and actions. It is therefore understood as the process of transforming spiritual knowledge into practical conduct (Brahma Kumaris, n.d.; Brahma Kumaris Research, 2015).

A central feature of Dharana is the cultivation of divine virtues such as peace, purity, love, compassion, patience, humility, tolerance, honesty, and respect. These qualities are not treated merely as abstract ideals but are intended to be practised in everyday situations. For example, responding to disagreement with patience, communicating respectfully, and maintaining honesty in difficult circumstances are practical expressions of spiritual values.

Dharana also involves recognizing and gradually overcoming the five vices—lust, anger, greed, attachment, and ego—which are considered obstacles to the expression of original spiritual qualities. Practitioners are encouraged to replace these tendencies with positive responses such as peace, contentment, generosity, humility, and compassion. Self-observation and self-correction are important in this process, helping individuals examine their thoughts, motives, and actions and make conscious efforts towards improvement (Brahma Kumaris Research, 2015).

Another important dimension of Dharana is self-discipline and responsible conduct. Spiritual values are expected to influence daily decisions concerning education, work, communication, relationships, and social responsibilities. For students and young adults, this may involve academic honesty, respect for teachers and peers, responsible decision-making, cooperation, and constructive responses to criticism and conflict. In this way, Dharana connects spiritual learning with character development and everyday life (Brahma Kumaris (1987a).

The practical emphasis of Dharana has a broader connection with character education. Lamb et al. (2021) identify repeated practice, reflection on personal experience, and mutual accountability as strategies for cultivating virtues. Similarly, McGrath (2022) highlights moral and self-regulatory virtues as important dimensions of character education. These perspectives provide a relevant academic context for understanding the importance of translating values into consistent behavior, although they do not independently establish the effectiveness of Brahma Kumaris Dharana practices.

Dharana is closely associated with the principle of self-transformation through which individuals are encouraged to improve their own consciousness, attitudes, and conduct rather than focusing exclusively on changing others. Its educational significance therefore extends beyond individual development to include respectful relationships, ethical behavior, and responsible participation in family, educational, and social life.

Overall, Dharana is the practice-oriented dimension of Brahma Kumaris spiritual education. It involves applying spiritual knowledge and Rajyoga awareness through the cultivation of divine virtues, overcoming negative tendencies, self-discipline, and continuous self-correction. In the integrated framework, Gyan provides understanding, Yoga develops inner experience, Dharana translates spiritual values into conduct, and Sewa expresses these values through service to others.

3.4 Seva (Selfless Spiritual and Social Service)

Sewa, or selfless service, represents the outward expression of spiritual knowledge, meditation, and value-based practice within Brahma Kumaris spiritual education. It involves contributing to the well-being and spiritual development of others without seeking personal recognition, material benefit, or reward. Within this framework, service is considered both an expression of spiritual development and a means of contributing to the welfare of humanity (Brahma Kumaris Research, n.d.).

A central principle of Sewa is service performed with humility, pure intentions, goodwill, and a genuine desire to benefit others. The Brahma Kumaris perspective emphasizes that service begins with transforming oneself and maintaining a peaceful and benevolent consciousness. Thus, service is understood not only through external activities but also through the quality of thoughts, intentions, and attitudes expressed in relationships (Brahma Kumaris, n.d.; Brahma Kumaris Research, n.d.).

Sewa may be expressed through thoughts, words, and physical actions. Mental service involves maintaining peaceful and benevolent thoughts towards others. Service through words includes respectful communication, encouragement, listening, and sharing useful knowledge. Physical service involves providing practical assistance, contributing time and skills, and participating in educational, community, humanitarian, and environmental activities. Sharing spiritual knowledge and organizing meditation programmes are also regarded as important forms of service within the Brahma Kumaris framework (Brahma Kumaris Research, n.d.).

The quality of Sewa depends significantly on the consciousness and intention with which it is performed. Service influenced by ego, competition, attachment to recognition, or expectations of reward may weaken its selfless character. In contrast, humility, cooperation, compassion, love, and non-attachment are considered important qualities of meaningful service. Such an approach also reflects the Brahma Kumaris principle of serving the world through first improving one's own consciousness and conduct (Brahma Kumaris, n.d.).

Sewa is also connected with the development of social responsibility and prosocial behavior. Through helping others, sharing knowledge, and participating in collective activities, individuals may have opportunities to practise empathy, cooperation, discipline, responsibility, and mutual respect. For college students and young adults, volunteering, peer support, community engagement, environmental activities, and educational assistance may provide practical opportunities to apply spiritual values in everyday situations.

External research has examined spiritual service among Brahma Kumaris members. Woeckl and Chaiyesh (2014) conducted a cross-sectional study involving 159 Brahma Kumaris members in the Asia-Pacific region. Their findings indicated that religiosity, personality traits, volunteering motivation, and paid-work hours together explained 54% of the variation in participation in spiritual service. Although the study provides direct evidence about volunteering within the movement, its cross-sectional design does not establish causal relationships.

The relationship between Sewa and the other three subjects is therefore complementary. Gyan provides spiritual understanding, Yoga develops inner awareness and connection with the Supreme Soul, Dharana translates spiritual values into everyday conduct, and Sewa expresses these values through service to others. In this integrated framework, personal transformation becomes connected with social contribution and collective well-being.

Overall, Sewa represents the service-oriented dimension of Brahma Kumaris spiritual education. It encompasses sharing spiritual knowledge, maintaining benevolent consciousness, communicating respectfully, providing

practical assistance, and contributing to the welfare of society. Guided by Gyan, strengthened through Yoga, and expressed through Dharana, Sewa completes the movement from spiritual understanding to selfless action and reflects the broader principle of self-transformation as a foundation for world transformation.

4. Integration of Gyan, Yoga, Dharana, and Seva

The four subjects of Brahma Kumaris spiritual education—Gyan (spiritual knowledge), Yoga (Rajyoga meditation), Dharana (application of spiritual values), and Seva (selfless service)—represent four interconnected dimensions of spiritual learning and transformation. Each has a distinct role, but together they connect spiritual understanding with personal experience, practical conduct, and social contribution (Brahma Kumaris, 1973; Ramsay, 2009).

Gyan provides the foundation of understanding through knowledge of the soul, the Supreme Soul, karma, the world cycle, and spiritual values. Yoga develops experiential awareness through Rajyoga meditation and conscious remembrance of the Supreme Soul. Dharana translates knowledge and experience into everyday conduct through the practice of virtues such as peace, purity, love, humility, honesty, and tolerance. Seva extends personal transformation into service through sharing knowledge, helping others, and contributing to social well-being.

The relationship among the four subjects can be represented as follows:

Gyan → Yoga → Dharana → Seva

This sequence represents a connected learning process rather than a rigid or exclusively linear progression. Knowledge inspires meditation, meditation strengthens understanding, practical application encourages further self-reflection, and service provides opportunities to practise and develop spiritual values.

The integration may also be understood through four related questions:

Subject	Central question
Gyan	What is spiritual understanding?
Yoga	How can this understanding be experienced?
Dharana	How can it be applied in daily life?
Seva	How can it benefit others and society?

Importantly, the relationship is reciprocal. Service provides opportunities to practise humility, cooperation, compassion, and responsibility, while everyday experiences may encourage further reflection, meditation, and learning. Thus, the four subjects form a continuous cycle:

Gyan → Yoga → Dharana → Seva → Reflection and Learning → Deeper Understanding and Practice

This integrated approach may have relevance for individuals across different age groups, educational leves, professions, and social backgrounds. Gyan encourages reflection on identity, values, and purpose; Yoga develops inner awareness and stability; Dharana promotes honesty, discipline, respect, and responsible conduct; and Seva provides opportunities for cooperation, selfless service, and social contribution. Together, these four dimensions connect personal development with ethical living and social responsibility.

The integration also reflects the Brahma Kumaris principle of self-transformation as a foundation for world transformation. In this perspective, changes in individual consciousness, values, and behavior are expected to contribute positively to relationships, families, institutions, and society. However, this represents the spiritual and educational philosophy of the movement rather than an established causal model. Its effects on psychological well-being, character, prosocial behavior, and social responsibility require independent empirical investigation.

Overall, Gyan, Yoga, Dharana, and Seva form a mutually reinforcing framework in which Gyan provides knowledge, Yoga develops experience, Dharana translates values into conduct, and Seva expresses those values through service. Their integration represents a pathway from knowing to experiencing, from experiencing to practising, and from practising to serving others.

5. Spiritual and Ethical Perspective

Self-transformation as a foundation for world transformation is a central principle of Brahma Kumaris spiritual education. According to this perspective, positive social change begins with changes in individual consciousness, values, attitudes, and behavior. The emphasis is on moving from body-consciousness towards soul-consciousness and developing qualities such as peace, purity, love, humility, compassion, and respect (Brahma Kumaris,1973; Ramsay, 2009).

Within this framework, spiritual knowledge and Rajyoga meditation encourage self-awareness, while Dharana supports the practical development of divine virtues. Seva extends these values into relationships, community participation, and service to humanity. Thus, personal transformation is understood as a basis for more peaceful and responsible social interaction.

The Brahma Kumaris vision of Satyug, Sangamyug, and a peaceful world belongs to its specific spiritual and philosophical teachings. These concepts should be examined as part of the movement's worldview rather than as empirically established predictions. Overall, the principle connects inner development with ethical conduct, harmonious relationships, and social contribution (Brahma Kumaris,2010).

6. Spiritual Values in Everyday Life

Within the Brahma Kumaris approach, spirituality becomes meaningful when it is reflected in everyday thoughts, decisions, relationships, and actions. Qualities such as peace, purity, love, honesty, tolerance, non-violence, self-discipline, and cooperation are intended to guide personal and social conduct (Brahma Kumaris,1987b; Brahma kumaris,2010).

These values may be expressed through respectful communication, responsible decision-making, honesty in work and study, peaceful responses to disagreement, and concern for others. Dharana emphasizes that spiritual values should not remain theoretical ideas but should be practised consistently in daily life. However, spiritual beliefs do not automatically produce corresponding behavior; personal, cultural, and social circumstances also influence how individuals act (Ramsay, 2009).

7. Educational and Social Implications

The Brahma Kumaris framework offers a value-oriented perspective that may be relevant to educational institutions, workplaces, families, and wider community settings. Its emphasis on inner development and responsible living encourages individuals to contribute positively to their surroundings while maintaining awareness of their personal and social responsibilities.

Their potential educational significance lies in connecting personal development with emotional awareness, ethical decision-making, character formation, harmonious relationships, and social responsibility. These principles may complement formal education and professional development by emphasizing not only what individuals know but also how they conduct themselves and contribute to others.

The approach should remain complementary to academic education and professional or psychological support. Its application should also respect individual beliefs, cultural diversity, and freedom of choice. The extent to which these practices produce measurable developmental outcomes requires further research (UNESCO, 2015).

8. Discussion

This review examined the four interconnected subjects of Brahma Kumaris spiritual education: Gyan, Yoga, Dharana, and Seva. The discussion suggests that they form an integrated framework linking spiritual understanding with meditation, practical values, and selfless service. Their significance lies in their combined emphasis on personal transformation and social responsibility (Brahma Kumaris, 1973; Ramsay, 2009).

External research on meditation and contemplative practices provides relevant evidence concerning some psychological processes associated with this framework. Tang et al. (2007) and Hölzel et al. (2011) discussed attention, self-awareness, and emotional regulation, while Condon et al. (2013) and Weng et al. (2013) examined helping behavior, compassion, and related processes. Donald et al. (2019) also reported associations between mindfulness and prosocial behavior. However, these studies do not directly test the complete Brahma Kumaris four-subject framework, and their findings should not be treated as direct evidence of its overall effectiveness.

The review therefore suggests a plausible developmental relationship: Gyan provides understanding, Yoga supports inner awareness, Dharana encourages the practical application of values, and Seva provides opportunities for social contribution. Together, these dimensions may support character-related development, but spiritual knowledge or meditation alone should not be assumed to produce moral behavior automatically.

An important limitation is that much of the available empirical research examines meditation, well-being, or prosocial behavior separately rather than evaluating all four subjects as one educational system. Further independent research is needed to examine their combined relationship with moral values, character, self-discipline, empathy, and social responsibility. Longitudinal and experimental studies using appropriate measures would help establish the nature and extent of these outcomes.

Overall, Brahma Kumaris spiritual education presents a distinctive value-oriented framework that integrates knowledge, meditation, practical application, and service. Its central contribution is the connection it makes between self-transformation and responsible participation in society, while its long-term educational and psychological outcomes remain open to empirical investigation.

9. Conclusion

Brahma Kumaris spiritual education presents an integrated framework for personal, moral, and spiritual development through four interconnected subjects: *Gyan*, *Yoga*, *Dharan*a, and *Seva*. *Gyan* provides spiritual understanding, *Yoga* develops experiential connection through Rajyoga meditation, *Dharana* applies spiritual knowledge and values in everyday life, and *Seva* expresses these values through selfless service. Together, these subjects connect spiritual learning with personal conduct and social responsibility.

The central significance of this framework lies in its emphasis on practical spirituality and self-transformation. It encourages individuals to develop self-awareness, inner stability, ethical values, self-discipline, harmonious relationships, and concern for the well-being of others. Its principle of self-transformation as a foundation for world transformation connects individual development with the broader aspiration for a peaceful and cooperative society.

As a conceptual and literature-based review, this article presents the four subjects as complementary dimensions of Brahma Kumaris spiritual education. Their potential contributions to psychological well-being, character development, interpersonal behavior, and social responsibility require further systematic empirical investigation. The integrated *Gyan–Yoga–Dharana–Seva* framework therefore offers a distinctive perspective on spiritual education and its possible relevance to holistic human development.

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