



Cultivating Emotional Competence: The Role of Raja Yoga Meditation in Enhancing Emotional Intelligence Among Adolescents

Mousumi Mallick^{1*}, Dr. Rajesh Arora^{2*}

¹Counselling Psychologist, Research Scholar, Manipur International University and CARE, Abu Road, India.

²Research Supervisor, Senior Professor, Value Education Department, Manipur International University and CARE, Abu Road, India.

*Corresponding author(s):

DoI: <https://doi.org/10.5281/zenodo.21902910>

Mousumi Mallick, Counselling Psychologist, Research Scholar, Manipur International University and CARE, Abu Road, India.

Dr. Rajesh Arora, Research Supervisor, Senior Professor, Value Education Department, Manipur International University and CARE, Abu Road, India.

Email: mallickmousumi17@gmail.com

Citation:

Mousumi Mallick, Dr. Rajesh Arora (2026). Cultivating Emotional Competence: The Role of Raja Yoga Meditation in Enhancing Emotional Intelligence Among Adolescents. International Journal of Multidisciplinary Research Transactions, 8(8), 34–58. <https://doi.org/10.5281/zenodo.21902910>

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

Accepted: 10 August 2026

Available online: 12 August 2026

Abstract

Purpose: Adolescence is a period of significant emotional volatility, comprehensive physical, mental, and psychological development, and massive neurobiological remodelling. This study systematically investigates The Role of Raja Yoga Meditation in Enhancing Emotional Intelligence Among Adolescents, exploring its efficacy as a Holistic Intervention for Emotional Competence. Furthermore, it highlights the remarkable benefits of Raja Yoga Meditation among Adolescents, such as improved mental health, optimized brain function, enriched social lives, and enhanced psychological, physical, and emotional well-being. Furthermore, the study focuses on how this practice nurtures Self-Awareness, Empathy, Motivation, Self-Regulation, Character Building, Academic Performance, and Cognitive thinking, ultimately Cultivating Emotional Competence that benefits the wider world.

Significance: The study is significant because it offers substantial contributions to several key areas: developmental psychology, mental health interventions, educational practices, and academic research. This study is of critical importance due to the following compelling reasons:

1. The Critical Developmental Period of Adolescence, 2. The Growing Mental Health Crisis Among Adolescents, 3. The Potential of Raja Yoga Meditation as a Holistic Intervention, 4. The Existing Research Gaps.

Methodology: Utilizing a systematic secondary-data methodology, this review aggregates and analyses existing scholarly literature, empirical studies, and institutional reports sourced from databases including Google Scholar, ResearchGate, and Shodhganga. Strict ethical protocols were maintained, relying exclusively on published secondary literature without direct human subject intervention.

Keywords: Raja Yoga Meditation, Emotional Intelligence, Adolescents.

1. Introduction

In today's world, where life has become a very complicated affair. Man's daily dealings with others often cause him mental tension, nervous strain, emotional disturbances, sleeplessness and absence of peace. Adolescents especially face unique and intensified challenges compared to previous generations, largely due to a fast-paced, highly interconnected and competitive environment. Thus, many people are adopting meditation (Raja Yoga Meditation) - the real peace and enlightenment. The specific term "Raja Yoga Meditation" (highest form of yoga) appears in several key scriptures across different eras of Indian philosophy.

Sage Patanjali's Yoga Sutra: He called his system Ashtanga Yoga (Eight-Limbed Yoga). However, because his system is considered the "King of Yogas" and focuses on the mind (the king of the senses), it became synonymous with Raja Yoga in later centuries.

Swami Vivekananda (1896): He popularized the term globally through his book Raja Yoga, presenting it as the real path of mental discipline and concentration for the modern world.

Brahma Kumaris (1936): In this tradition, Raja Yoga Meditation is an awareness of the incorporeal Self and metaphysical absorption of one's mind in the loving and purposeful consciousness of God and His Supreme attributes. The term "Raja Yoga Meditation" itself is derived from 'Raja' meaning 'King', and 'Yoga' meaning 'Union'. It is often described as the "Royal Path" of realizing one's own Self. A practice closely associated with the Brahma Kumaris World Spiritual University, it is a form of Meditation that focuses on the Spiritual Self

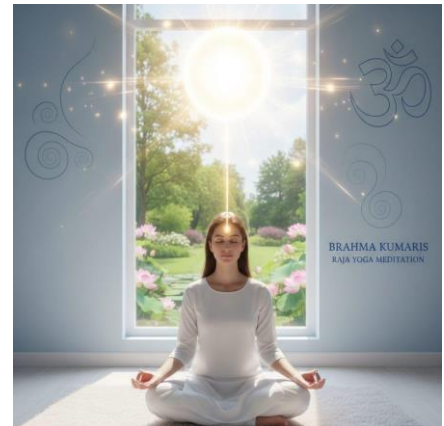
and its connection to the Supreme Soul. My aim is to investigate The Role of Raja Yoga Meditation in Enhancing Emotional Intelligence Among Adolescents.

Furthermore, Raja Yoga Meditation (RM) and Emotional Intelligence (EI) are deeply interconnected, with meditative practice serving as a practical tool to develop the key competencies of EI like: Self-Awareness, Self-Regulation, Empathy and Social skills. While modern psychology often treats Emotional Intelligence as a behavioral set of skills to manage the "ego", Raja Yoga Meditation approaches it from the perspective of Spiritual

Intelligence - that is strengthening the soul to naturally govern the emotional states. Adolescents with high Emotional Intelligence are uniquely positioned to be the "architects" of a better future, allowing them to perform better for their Nations and the World. Ultimately, Cultivating EI produces the leaders, diplomats, and social innovators capable of guiding a society forward.

An Adolescent is a seed, and Raja Yoga Meditation is the nourishment. Through this nourishment, the seed can grow to become Emotionally Intelligent.

The origin of Raja Yoga Meditation: The Brahma Kumaris believe that Raja Yoga Meditation is the original, ancient spiritual knowledge transmitted by God (the Supreme Soul, whom they call Shiva) to humanity at the end of every 5,000-year cycle. The movement was founded in 1936 in Hyderabad, Sindh (then British India, now Pakistan). Its founder Sri Lekhraj Khubchand Kripalani (1876–1969) was a successful and wealthy diamond merchant. People called Him Dada Lekhraj ji. In 1936, Dada Lekhraj ji experienced a series of spiritual visions. When He was engrossed in meditation, He had a vision. He saw that the world was being destroyed. Nature was wreaking havoc all around. People were dying everywhere. After seeing such scenes, Dada became very sad and tears came to His eyes. Dada said to God, O God do not show me such a scene. While He was like this, Dada had another vision. He saw the supreme light, and He also saw all the souls leaving their bodies and going back to their home Supreme Abode. Dada was watching this scene and in the next moment He had a vision of the New World. He saw Divine Souls incarnating in the form of Deity in the New World. Dada was delighted by this sight, but a thousand questions arose in His mind. So, He immersed Himself in meditation and remained in solitude for a while. During that time, He wrote a letter to His business partner stating that He wanted to close His business. Dada ran a business in Kolkata.



After a few days He went to Kolkata, closed all His business and then returned back to another home in Hyderabad Sindh. Once again Dada had a divine vision of God, and was instructed to create a new pure Divine World. Dada dedicated His wealth and life to spiritual service. Subsequently Dada established an organization named 'OM Mandali', which later became renowned as Brahma Kumaris Godly University for Better World. The Supreme Soul Himself using Dada as an instrument, imparted the teaching of Raja Yoga Meditation. After this Dada is known by the spiritual name Prajapita Brahma (lovingly called Brahma Baba). The Supreme Soul designated this period as the Confluence age (the transition period) -a time when one must renounce all the impurity, negative impression and one must imbibe purity, divine impression. The objective is to transform the world through the transformation of one's own impression. This is precisely what the Supreme Soul taught His children (human souls) through the teaching of Raja Yoga Meditation.

2. Review of literature

2.1. The Core Objectives of Raja Yoga Meditation

Self-Mastery

The central aim is to become a King or master of one's own sense organs, mind, and intellect. Instead of being driven by impulses, habits (impression) or external influences, the practitioner learns to govern their internal world.

Soul Consciousness

The purpose is to shift one's identity from the physical body (name, gender, occupation) to the soul. Raja Yoga Meditation teaches that the soul is a tiny point of light situated in the centre of the forehead. By realizing that I am a peaceful, pure and happy soul, a person can detach from the vices of the body, such as lust, anger, greed, attachment and ego and imbibe divine attributes. The faculties of soul are mind, intellect and impression, through this soul operates the body.

Union with the Supreme

The ultimate goal is the Yoga (union) between the human soul and the Supreme Soul. This connection is compared to a battery charging from a power source. By remembering God as the

Ocean of Peace, Purity and Love, the soul "washes away" its past karmic debts and restores its original virtues.

World Transformation

A core tenet of Raja Yoga Meditation is that Self-Transformation leads to World-Transformation. The purpose of individual practice is to create a collective vibration of peace. As souls can attain purity through Raja Yoga Meditation, the world itself will undergo a transition into a peaceful Golden Age.

Page | 38

Practical Daily Benefits

- Maintain inner peace amidst chaos.
- Improve clarity of thought and decision-making.
- Foster harmonious relationships by seeing others as souls.

2.2. Core Teaching of Raja Yoga Meditation

It involves no physical postures, mantras or breathing exercises. It is purely a mental and spiritual discipline.

The Soul

Practitioners recognize that they are not the physical body, but a tiny point of light (energy).

The Supreme Soul

God is also seen as a point of light, eternal and incorporeal, known as Shiva (the Benefactor). He is considered the Supreme Father, Mother, Teacher, Guide and Judge.

The World Cycle

The movement teaches that time is cyclic, repeating every 5,000 years. This cycle is divided into four ages (Yugas) of 1,250 years.

- **Golden Age:** A time of perfect harmony and purity.
- **Silver Age:** A slight decline but still a paradise.
- **Copper Age:** The beginning of "body consciousness" and religious seeking.

- **Iron Age:** The current age of darkness, sorrow and spiritual decay.
- **The Confluence Age:** This is the short "leap period" at the end of the Iron Age where God descends to give knowledge of Raja Yoga Meditation and transform the world back into the Golden Age.

2.3. The Core Principles of Raja Yoga Meditation comprise the Four Pillars of Practice

Knowledge:

Understanding the true nature of the Soul, the Supreme Soul (God), and the Laws of Karma. The Murli (Godly version) is the "daily nourishment" for a Raja Yogi. Practitioners pick one "point" from the Murli to practice throughout the day (e.g., "I am a Master of my Senses").

Meditation Techniques:

Raja Yoga Meditation is unique because it is practiced with open eyes. The goal is to remain in a "meditative state" while living a normal life.

- **Self-Realization (Soul Consciousness):** The practice begins with withdrawing our attention from the physical world and visualizing ourselves as a tiny, radiant star of conscious energy situated in the centre of the forehead.
- **God-Realization (Remembrance):** Once stable in Soul-Consciousness, the practitioner mentally connects own-self with the Supreme Soul (the ocean of love, peace and purity) and visualizing Him as a Point of Light.
- **Guided Commentaries:** Beginners often use "meditation commentaries".
- **Different practices:** Positive thoughts creation, Mental and Emotional Harmony, Experiencing and spreading peace to the world, Service through mind in Angelic form, Practicing Forgive and Forget, Practicing Thankfulness, Practicing Affirmations, practicing as a Detached Observer (no need to judge the observation), Introspection (check and change), Practicing Self-Respect, Action in Meditation, Self-Audit.

- **Traffic Control" for the Mind:** This is a distinctive Raja Yoga Meditation practice where the day is punctuated by short "peace breaks."

The Routine: At specific time practitioners pause their work for 2–3 minutes.

The Goal: Just as traffic lights regulate the flow of vehicles, these breaks regulate the flow of thoughts. It prevents the "burnout" of negative or waste thoughts and resets the mind to a state of peace.

- **Amrit Vela: Morning Meditation (3:30 am - 4:30 am)**

Amrit Vela meditation is called the foundation of meditation practice. Whatever direction we give to the mind early in the morning, it moves in that direction with immense power. Across the world, this time is considered the best suited for meditation because it is completely free from distractions. Nature is peaceful, and the mind is calm and untroubled. This is precisely why it is the most important time for meditation.

Virtues:

Actively imbibing divine qualities like patience, purity and sweetness in one's character.

Celibacy (Brahmacharya): In Raja Yoga Meditation celibacy is described as a power. Raja Yoga Meditation teaches us to accumulate this power within ourselves and use it for the welfare of the world.

Pure food (Sattvic diet): Raja Yoga Meditation emphasized the importance of consuming pure and sattvic foods like fruits, vegetables, grains, nuts. Raja Yoga meditation teaches that food must first be offered to God with gratitude, expressing thanks to God for providing it. Then, we express our gratitude to the farmers who cultivated the food, those who purchased it, and those who cooked it. Finally, we consume the meal after offering it for the well-being of the whole world.

Service:

Serving others through peaceful thoughts, actions, and behaviour, as well as sharing spiritual knowledge and divine qualities - along with helping those in need whenever required - for the benefit of humanity, is the true meaning of service.

Table. 1. A Raja Yoga Practice: The Three Stages of Consciousness

Meditation in Action	Maintaining spiritual awareness while performing daily chores like—cooking, walking, or working.
The Angelic Stage	A subtle state of being where one feels "light" and detached from the physical world, acting as a "messenger of peace" to others.
The Seed Stage	The highest stage of meditation, where the mind becomes completely still and concentrated, like a seed, experiencing a deep silent union with the divine.

Table. 2. A Raja Yoga Practice: The Eight Powers of the Soul

Power to Withdraw:	Stepping back from a situation to remain calm.
Power to Pack Up:	The ability to let go of wasteful thoughts and stay focused.
Power to Tolerate:	Remaining unaffected by external criticism or difficult circumstances.
Power to Accommodate:	Accepting others' viewpoints and personalities without conflict.
Power to Discern:	Distinguishing between truth and falsehood, or "right" and "wrong."
Power to Judge:	Making clear, objective decisions based on spiritual wisdom.
Power to Face:	Having the courage to confront internal weaknesses and external obstacles.
Power to Co-operate:	Working selflessly with others for a common goal.

3. Emotional Intelligence

Emotional Intelligence is a set of skills that let us understand and manage our own emotions and those of others. It involves being aware of our feelings, knowing what they mean and using that information to guide our thoughts and actions. Unlike IQ, which is about cognitive abilities, Emotional Intelligence is a measure of our emotional and social skills. The term Emotional Intelligence was scientifically introduced in 1990 by psychologists John Mayer and Peter Salovey. It gained global mainstream popularity in 1995 through Daniel Goleman's bestselling book, *Emotional Intelligence: Why It Can Matter More Than IQ*. Clarifying the distinction and dynamic relationship between emotional intelligence and practical competence, Goleman

(1998) stated: "Our emotional intelligence determines our potential for learning the practical skills that are based on its five elements... Our emotional competence shows how much of that potential we have translated into capabilities." This indicates that while Emotional Intelligence (EI) serves as the underlying psychological potential, Emotional Competence represents the practical mastery and behavioural execution of these skills in daily life. Thus, in the present study, enhancing Emotional Intelligence through Raja Yoga Meditation naturally fosters practical emotional competence among adolescents. In 1997, Reuven Bar-On introduced His Emotional-Social Intelligence model, focusing on Emotional and Social Competence, completing the foundation of modern Emotional Intelligence theory.

3.1 Mayer & Salovey's Ability Model of Emotional intelligence (1990)

- Perceiving Emotions: Identifying emotions accurately in oneself and others.
- Facilitating Emotions: Ability to use emotions to improve cognitive processes.
- Understanding Emotions: Comprehending complex emotional language.
- Managing Emotions: Regulating emotions in oneself and others.

3.2. Daniel Goleman's Mixed Model of Emotional intelligence (1995)

- Self-Awareness: Recognizing personal emotions.
- Self-Regulation: Controlling disruptive impulses.
- Internal Motivation: Driving toward goals beyond rewards.
- Empathy: Understanding others' feelings.
- Social Skills: Managing interpersonal relationships.

3.3. Reuven Bar-On's Emotional-Social Intelligence Model (1997)

- Intrapersonal: Understanding inner self.
- Interpersonal: Building strong relationships.
- Stress Management: Handling pressure effectively.
- Adaptability: Adjusting to change.
- General Mood: Maintaining optimism and happiness.

4. Core Inter connections Between Raja Yoga Meditation (RM) and Emotional Intelligence (EI)

4.1. Self-Awareness: The "Soul-Conscious" Observer

The foundation of Raja Yoga Meditation is Soul(self)Consciousness, which is the highest form of self-awareness. By sitting in the Raja Yoga Meditation, one experiences the self as a divine light and might be located in the centre of the forehead. The soul has no gender. It is a tiny, metaphysical conscious point of spiritual light. I feel that as a soul I am a light of consciousness, power and virtues. I, the soul, am unique and eternal. I am the controller of this body. This body is my instrument, through which I perform all the actions. In this practice, the practitioner develops a detached observer's perspective to gain insight and understanding of his/her strength, qualities, weakness, defects, ideas, thoughts, beliefs, responses, reactions, attitude, emotions, feeling, motivation. This detachment allows the practitioner to monitor his/her thoughts and feelings as they arise, rather than ignore them. In Emotional Intelligence terms, this is the ability to recognize an emotion before it triggers a reaction.

4.2. Self-Management: Mastery over "Impression"

In Raja Yoga Meditation, the personality traits and habits are called Impression. Generally, in this practice we learn the ability to delay reaction, control impulses in the face of frustration, avoid suppression, and build adaptability. Along with this, when practicing Raja Yoga Meditation instead of just managing emotions, a practitioner connects with the Supreme Soul through meditation to renounce all the negative impressions like anger, ego, jealousy and imbibes the original virtues of soul like peace, love, purity, happiness. This is the ultimate form of self-management. Instead of just "managing" emotions, Raja Yoga Meditation aims to transform the underlying impression, leading to natural emotional stability.

4.3. Empathy: Spiritual Vision

Emotional Intelligence relies heavily on empathy - the ability to understand others' feelings and see them as souls. In this practice we try to understand another person's emotions. Instead of trying to control them, we help them improve the situation. We try to understand why someone is upset and we help them to calm down. If there is a dispute, we try to resolve it instead of escalating it. We solve the problem constructively rather than through criticism. We inspire others so that their confidence increases and they feel encouraged to do good work. Along with

this, when we practice Raja Yoga Meditation, we see every individual as a brother soul. This "spiritual vision" helps to avoid judgment and bias because every soul is unique and special. Their thoughts, feelings, emotions, reaction, responses, behaviour, attitude, belief, strength, weakness are different, but as a soul our divine nature is the same. By seeing the "original purity, peace, love" in others, a practitioner can respond with compassion and empathy even in conflict, which is a core social skill in Emotional Intelligence.

4.4. Relationship Management: Art of living (vasudhaiva kutumbakam)- One GOD, One world, One family

We are all social beings. Our relationship with ourselves and our relationship with others are very important to live a good life. Relationship Management is the ability to maintain a good relationship with oneself and others. If there is any kind of conflict with others, resolve it efficiently. This must be remembered: a person and our relation with that person are more important than anything else. We practice in Raja Yoga Meditation - that the Supreme Soul is our Supreme Father and as souls, all are children of GOD. All souls are eternally connected with each other. Because of this, it is necessary to maintain a divine relationship with everyone with sweetness, love and humility. "In this way, we realize the eternal truth of one God as the Supreme Father, one world as Mother Earth, and humanity as one family of sibling souls."

5. A Raja Yoga Practice: "Stop-Check-Change" exercise to foster real-time Emotional Competence in the Moment

The "Stop-Check-Change" technique is a cornerstone of Raja Yoga Meditation for enhancing Emotional Competence. It acts as an internal filter that prevents negative emotions from turning into destructive actions.

This exercise is designed to be done within 30 to 90 seconds, several times a day or whenever we feel a negative emotion (like irritation or anxiety) starting to rise.

STOP

Withdraw our attention from the external situation or the person we are interacting with and mentally hit the "pause" button.

The Thought: "I am a soul, the master of this body. I am stepping back for a moment."

CHECK

Observe the quality of our thoughts and feelings without judging ourselves.

Ask ourselves:

What am I feeling right now? (e.g., "I feel disrespected.")

Is this thought helping me or harming me?

Is this thought based on 'body consciousness' (ego) or 'soul consciousness' (peace)?

CHANGE

Deliberately replace the negative or waste thought with a powerful, positive one.

The Shift: If we feel anger, consciously choose the thought: "I am a peaceful soul. Peace is my original nature. This situation is external; my peace is internal."

The Power: By doing this, we reclaim our power from the situation and choose our response rather than reacting.

- **The "Stop-Check-Change" exercise: A Practical Application of the Eight Powers of the Soul**

Raja Yoga Meditation provides spiritual tools to help with the "Change" part of the exercise. Depending on what we "Check" and find, we apply one of the eight Powers.

If someone is criticizing me: Use the **Power to Tolerate** (seeing the other person's internal pain rather than their harsh words).

If we have too many things to do: Use the **Power to Pack Up** (focusing only on the present task and letting go of the past and future).

If we are facing a difficult choice: Use the **Power to Discern** (distinguishing between the voice of the ego and the voice of the soul).

- **Why The "Stop-Check-Change" exercise works for Emotional Intelligence**

In psychology, there is a concept called the "**Emotional Gap**"- the space between a stimulus (something happening to me) and our response.

Without Raja Yoga Meditation: Stimulus is - Immediate Reaction (Anger/Stress).

With Raja Yoga Meditation: Stimulus is - **Stop-Check-Change**—Conscious Response.

By repeatedly practicing this, we rewrite our "Impression" (habitual patterns), making emotional stability our natural state rather than something we have to "fight" for.

6. Adolescent Development and Neurobiology

According to the World Health Organization (WHO), an adolescent is any person between the age from 13 to 19.

6.1. Biological & Physical

- **Puberty:** This most visible characteristic involves the development of secondary sexual characteristics (e.g., voice deepening, breast development, and body hair growth).
- **Growth Spurt:** A sudden and intense increase in height and weight, often making adolescents feel clumsy as their limbs grow faster than their coordination can adapt.

6.2. Cognitive (Thinking Skills)

- **Abstract Reasoning:** Moving away from simple, black-and-white thinking to understanding complex concepts like justice, politics, and what-if scenarios.
- **The Imaginary Audience:** Adolescents often feel they are being watched and judged by everyone, leading to high levels of self-consciousness.
- **Invincibility Fable:** The feeling that “nothing bad can happen to me”, which often leads to increased risk-taking behaviour.

6.3. Emotional & Psychological

- **Identity Formation:** The core struggle of this age is “Identity vs. Role Confusion”. Teens experiment with different styles, friends and beliefs to find their true selves.

- **Emotional Volatility:** Frequent mood swings are common due to hormonal shifts and the remodelling of the brain's emotional centre. Scientific analysis of adolescent emotional development describes this period as an emotional revolution. It is not just about mood swings; it is a sophisticated recalibration of how the human brain processes value, social connection, and self-identity.

6.4. Social Characteristics

- **Peer Orientation:** A distinct shift in focus from the family unit to the peer group. Making acceptance from friends becomes a top priority.
- **Quest for Autonomy:** A natural drive to become independent from parents, which frequently results in testing boundaries and increased arguments at home.
- **Romantic Interests:** Interest in romantic and sexual relationships typically emerges during this phase, often accompanied by the exploration of sexual orientation and gender identity.

6.5. Neurobiological Development: The Brain Under Construction

The most significant scientific finding in adolescent neurobiology is that different parts of the brain mature at different rates. Scientific analysis reveals that the adolescent brain is not a "finished" brain. The brain undergoes a massive "remodelling" process. The limbic system (the emotional centre) matures early, while the prefrontal cortex (responsible for impulse control and decision-making) is not fully developed until the mid-20s. This gap explains why many adolescents are prone to risk-taking and tend to process situations through emotions. The most critical aspect of this development is the asynchronous maturation of two key systems: the "gas pedal" (emotional/reward system) and the "brakes" (logical/control system).

- **The Limbic System (The "Gas Pedal")**-Situated deep in the centre of the brain, this system includes two critical structures (including the Amygdala and Nucleus Accumbens).
- **Amygdala** – Located deep within the temporal lobes and associated with a number of emotional processes.
- **Nucleus Accumbens:** Involved in reward, pleasure and addiction.

Adolescent Status: When processing emotions, adolescents rely more heavily on the amygdala (the reactive, fear-based centre) than the prefrontal cortex (the logical centre).

This is highly active early in puberty. It is hyper-responsive to dopamine (the chemical associated with pleasure and reward). Which creates a strong desire for novelty seeking and peer approval. Level of Serotonin (the chemical helps stabilize mood) can fluctuate during adolescence, contributing directly to observed emotional volatility or moodiness. Because the emotional limbic system is fully online while the logical prefrontal cortex remains under construction, adolescents are biologically prone to making decisions based on immediate rewards and gut feelings rather than long-term consequences.

6.6. Structural Changes: Pruning, Wiring, Neuroplasticity and Rewiring

- **Synaptic Pruning:** The brain systematically removes weak or unused neural connections following a "use it or lose it" rule. Pathways that are used often grow stronger and permanent.
- **Neural Wiring:** The ongoing process of building the brain's communication network by creating robust connections between brain cells, allowing them to transmit electrical and chemical signals efficiently.
- **Neuroplasticity and Rewiring:** Neuroplasticity and Rewiring are the extraordinary ability of the brain to change its structure and function, reorganizing itself in response to new experiences, learning, environmental changes, or recovery from injury. Neuroplasticity is the "plasticity" of the brain, and rewiring is the process of using that flexibility to "rewire" the brain. The adolescent years are a period of high stakes and high rewards. The teen brain is highly "plastic", meaning teens can learn and adopt anything very quickly. While this is great for academic learning, it is dangerous for addiction. Because the brain is so plastic, the habits formed now - whether they are habits of distraction or habits of mindfulness - play a massive role in building the physical architecture of the adult brain.

6.7. Environmental Impacts on the Adolescent Brain

- **The Impact of Stress**

Cortisol Overload: Chronic stress triggers the release of the stress hormone cortisol.

Amygdala Enlargement: Stress can cause the amygdala (fear centre) to become hyper-responsive. This can potentially "lock" the developing brain into a state of heightened anxiety or defensiveness that persists well into adulthood.

- **The Impact of social media**

Dopamine Loops: Every "like" or "notification" triggers a quick dopamine hit in the brain's reward centre. Because the adolescent limbic system is already hyper-sensitive, these platforms can be more "addictive" for teens.

7. The Role of Raja Yoga Meditation in Enhancing Emotional Intelligence Among Adolescents

Emotional Intelligence is crucial for adolescents because it helps them navigate the significant physical, psychological and social changes of this developmental stage. It is the ability to understand and manage their own emotion while also recognizing and influencing the emotions of others.

Adolescent age is the age of development. Just as a seed needs water, sunlight and food to grow into a tree, similarly, adolescents need proper education, ethical and moral guidance, care, love, respect, social and family support, health, food, home, environment, playground, good friends, motivation and scope. Due to their lack of experience, they frequently struggle to make objective decisions, processing situations entirely through their emotions. As a result, they can be distressed by their own feelings and behaviours. Adolescents frequently struggle with identity confusion and the challenge of defining their purpose or goal in life. At such times, Raja Yoga Meditation helps adolescents to find direction in life. Through this practice, adolescents cultivate soul-consciousness and God-consciousness. This helps them achieve self-mastery, leading to effective governance over their emotions. Ultimately, Raja Yoga Meditation fosters self-awareness in adolescents, which is the foundational component of emotional intelligence. Raja Yoga Meditation offers a unique perspective for awakening the inner self. It helps adolescents understand that they are not merely physical bodies, but rather conscious points of light and energy - and that all other individuals share this same spiritual essence. In fact, the foundational impressions, qualities, and powers of all souls are inherently the same. Recognizing this spiritual equality teaches adolescents to foster love, respect, and empathy toward both themselves and others. Soul-consciousness shatters body-consciousness, removing barriers like caste, colour, and creed, as well as vices like ego, anger, jealousy, and fear. It teaches adolescents to stay in their original peaceful state of mind. Through Raja Yoga Meditation, they learn that they are safe under the protection of God's blessings. By remembering God and connecting themselves with divine power, they become more powerful,

peaceful, and pure. Raja Yoga Meditation emphasizes the self, because its ultimate goal is world transformation through self-transformation. According to the Law of Karma, our actions dictate our returns. Raja Yoga Meditation teaches adolescents that their thoughts, emotions, and actions are forms of energy and vibration that they constantly radiate into the universe. Consequently, if they wish to experience happiness, peace, and love, they must operate from their innate divine state of mind. When adolescents internalize the spiritual truth that they are children of God, they naturally embody the identity of being Master Benefactors of the world, realizing their responsibility to uplift society.

Understanding the World Cycle and Emotional Dynamics: According to Raja Yoga philosophy, time moves in a 5,000-year cycle divided into four ages: Golden Age, Silver Age, Copper Age, and Iron Age. Understanding this World Cycle is essential for adolescents because it provides a macro-perspective on their emotional experiences. The present era - the Iron Age - is characterized by prevalent body-consciousness, environmental stress, and emotional volatility. Recognizing this helps adolescents realize that the negative or disturbing thoughts they experience are often a byproduct of the current Iron Age atmosphere, rather than their true, inherent self.

Observer Consciousness: Through Raja Yoga Meditation, adolescents cultivate Soul-Consciousness - the realization that they are conscious points of light whose core, original nature is peace, purity, love, and emotional stability. When emotional disturbances arise, this spiritual understanding enables them to activate Observer Consciousness (Witnessing State). Instead of identifying with or reacting to negative emotions, adolescents learn to step back and observe: "This disturbing thought is merely arising due to external Iron Age influences, but it is not my original nature".

Metacognitive Awareness ("thinking about thinking"): By practicing Raja Yoga Meditation Adolescents become capable of objectively monitoring and evaluating their internal thoughts. By combining Soul-Consciousness with practices like 'Stop, Check, and Change', they actively interrupt automatic emotional reactions and intentionally realign their thoughts with their original peaceful state.

Ultimately, recognizing their original soul-nature and spiritual equality teaches adolescents to foster self-mastery, global empathy. By connecting with divine energy and living from their

innate state of mind, adolescents transform from emotionally distressed individuals into Master Benefactors capable of self-transformation and positive societal contribution.

8. The Neurobiological and Psychological Impact of Raja Yoga Meditation

Page | 51

Raja Yoga Meditation begins with the fundamental realization that one is a conscious soul - a point of light - rather than just a physical body. This core understanding immediately brings deep self-awareness, automatically shutting down the anxieties tied to body-consciousness and calming the restless mind. When adolescents connect their mind and intellect with the Supreme Soul, realizing Him as their Supreme Father, they experience unconditional love, purity, and psychological safety. This divine relationship dissolves identity confusion and existential fear, filling them with inner power, peace, and stability from the ultimate source.

Furthermore, recognizing that all human beings are children of the Supreme Father naturally fosters a sense of spiritual brotherhood, cultivating universal empathy and healthy relationship management. Combined with the understanding of the Law of Karma, adolescents realize that every action brings an equal return, inspiring them to make conscious and responsible choices. Crucially, understanding the concept of the World Cycle and viewing life as a constantly changing drama teaches them that no two seconds are identical and nothing in this material world is permanent. This deep awareness fosters cognitive flexibility, allowing adolescents to swiftly disengage from distressing thoughts or negative situations without getting mentally stuck, thereby greatly reducing anxiety.

On a neurobiological level, focusing the mind on a single point of light calms the brain's Default Mode Network (DMN), significantly reducing overthinking and mind-wandering while strengthening attentional focus. When adolescents actively practice 'Stop, Check, and Change', it strengthens their Observer Consciousness and Metacognitive Awareness. Neurobiologically, this process directly activates the Prefrontal Cortex, which sends signals to cool down the hyperactive Amygdala, shifting the brain from a reactive emotional response to a calm, self-regulated state, laying the foundation for high Emotional Intelligence (Self-Awareness and Self-Regulation). Through neuroplasticity, this regular practice rewires their neural pathways, turning moments of peace into lasting personality traits. Ultimately, Raja Yoga Meditation transforms the challenging adolescent transition into a balanced, peaceful, and enriching journey, shaping them into Emotionally Intelligent and Resilient Human Beings.

9. Some key points that show how Emotional Intelligence improves Adolescents' lives better

9.1. Emotional Intelligence improves Adolescents' social life

Quality Over Quantity in Friendships (empathy, trust): Teens with high EI don't just have "more" friends; they have **better** friends. Empathy allows them to truly understand others, while trust forms the foundation for deep, lasting connections. Page | 52

Mastery of Conflict Resolution (self-management): Adolescent social life is full of drama. A teen with high EI handles this as a problem-solver rather than a combatant.

Resilience Against Peer Pressure (self-confidence, assertiveness): Peer pressure is most dangerous to teens who are afraid of social rejection. Self-confidence and assertiveness (the ability to say 'no' to the wrong thing). Two qualities are necessary for this.

Reduced Social Anxiety (self-awareness): High EI acts as a shield against the "spotlight effect" (the feeling that everyone is watching and judging you).

9.2. Emotional Intelligence improves Adolescents' mental health

In the contemporary world, adolescents face unprecedented levels of stress and anxiety from various sources, including academic pressure, social media, and family conflicts. The ongoing global mental health crisis has highlighted the urgent need for effective, accessible, and non-pharmacological interventions to promote mental and emotional well-being among young people. Traditional counselling and therapeutic approaches may not always be appealing or culturally congruent for all adolescents. Therefore, exploring alternative, self-sustaining practice like Raja Yoga Meditation is a timely and vital endeavour. It helps to foster emotional intelligence (self-awareness, self-regulation) among adolescents to improve their mental health.

Self-awareness: Reduces confusion and identity crises, promotes self-confidence.

Self-management: Decreases emotional outbursts, chronic anxiety, volatility.

Social-awareness: Reduce loneliness and increase the sense of belonging within a community.

Relationship-management: Reduces the stress associated with family and peer conflict.

9.3. Emotional Intelligence improves Adolescents' academic performance

Page | 53

While IQ represents a student's ability to learn, Emotional Intelligence (EI) determines their capacity to perform. High EI removes the emotional obstacles - like anxiety, frustration, and boredom - that often prevent even the smartest students from succeeding. According to Daniel Goleman's model, the core components of Emotional Intelligence support academic performance in the following ways:

Self-Awareness: Helps students recognize their academic strengths and weaknesses, enabling realistic goal-setting and effective time management.

Self-Regulation: Enhances focus and discipline, helping students manage exam stress and resist distractions during study hours.

Motivation: Drives intrinsic goal orientation, helping students remain resilient against academic setbacks and sustain long-term focus.

Empathy: Fosters cooperative learning, allowing adolescents to work effectively in group projects and value diverse peer perspectives.

Social Skills: Improves communication with teachers and peers, encouraging students to seek help confidently and participate actively in class.

9.4. Emotional Intelligence helps to develop Adolescents' character building

Character building is the process of developing a set of core values, virtues, and ethical traits that define who a person is. Psychologists often describe EI as the "**operational system**" for character. We can have the best values in the world, but without EI, we may lack the self-control or social skill to actually act on them.

Turning "Values" into "Action"

Character traits like honesty, courage, and integrity are often tested during moments of high emotion.

Empathy: The Root of Compassion

Character involves how we treat others. We cannot be a person of "good character" without a sense of social responsibility.

Resilience: The "Grit" of Character

A key part of character is perseverance (often called "Grit").

Integrity and Social Pressure

Character is often defined by what we do when no one (or everyone) is watching.

Table. 3. How Individual (adolescent) Emotional Intelligence skills scale up to benefit the Entire World

Individual Emotional Intelligence Skill	Scaling to the Community	Result for the Nation/World
Self-Regulation	Reduces local crime, violence	A safer, more stable society
Empathy	Drives local volunteering	A culture of philanthropy and altruism
Social Skills	Facilitates team collaboration	High-speed innovation and scientific progress
Motivation	Inspires others to good act	Rapid progress toward Global Goals.
Self-Awareness	Foster emotional accountability and unbiased decision-making	Reduces ideological polarization, corruption, and systemic injustice.

10. Future Research Directions

While a growing body of literature highlights the positive effects of meditation on emotional intelligence and psychological well-being, several gaps and inconsistencies remain, particularly regarding Raja Yoga Meditation in adolescents. These future research directions aim to develop our understanding of the Impact of Raja Yoga Meditation and its applicability among various age groups, cultures, religions and regions.

-
- **Lack of specificity:** Very few studies investigate Raja Yoga Meditation. There is a need for more focused research on the unique principles and techniques of Raja Yoga Meditation (such as soul-consciousness and metacognitive thought monitoring) and how they specifically relate to Emotional Intelligence. Page | 55
 - **Methodological inconsistencies:** The duration, frequency, and intensity of meditation intervention vary widely across studies. Some research uses short term intervention (8 to 12 weeks), while others are long term. This makes it difficult to compare findings and determine the optimal dose-response relationship between Raja Yoga Meditation and improvement of EI.
 - **Limited longitudinal studies:** There is a crucial need for more longitudinal research to track the long-term impact of Raja Yoga Meditation on EI as adolescents mature to early adulthood.
 - **Specific scientific gap:** While the neuroscience behind meditation (Raja Yoga Meditation) is a growing field with research showing its positive effects on brain function and overall health. More empirical research is needed regarding the science behind meditation and its relation with mind, body and soul. These gaps highlight areas where the existing literature is either insufficient, contradictory or lacks a robust scientific foundation.
 - **Raja Yoga Meditation vs others meditation Form:** This research is very necessary to understand what is the difference between Raja Yoga Meditation (unique mechanisms) and others meditation forms.
 - **Moderating variables:** Research has yet to fully explore how individual differences, such as personality traits (Conscientiousness, openness to experience), family environment and prior exposure to spiritual or introspective practices, might moderate the effect of Raja Yoga Meditation on Emotional Intelligence. Investigating these variables would provide a more complete picture of who benefits most from the practice and why.

11. Conclusion

This review paper brings together the core concepts of Raja Yoga Meditation and Adolescent Emotional growth, showing how traditional contemplative practices align with modern psychological and neurobiological understanding. Adolescence is a crucial stage of brain development and Emotional learning, making it the ideal time to build Emotional Intelligence (EI) - including self-awareness, self-management, empathy, and relationship skills. Raja Yoga Meditation offers practical tools like soul-consciousness, the detached observer perspective, and the 'stop, check, and change' technique. These practices help adolescents pause, reflect, and transform automatic emotional reactions into thoughtful, balanced responses. The core practice of Raja Yoga Meditation is connecting the self with the Supreme Soul (God) as a point of light and the ultimate Father, which provides adolescents with a profound sense of inner psychological security and stability. Mentally focusing on the Supreme as a Point of Light enhances focused attention and cognitive control. Furthermore, understanding the time and recognizing that world transformation begins with self-transformation - that changing oneself is the key to improving outer conditions - empowers youth to take proactive responsibility for their growth. Repeatedly focusing on spiritual identity, divine virtues, and these high-vibrational thoughts leverages neuroplasticity to rewire brain pathways, strengthening emotional stability and positive behaviour. Beyond mere stress reduction, Raja Yoga Meditation improves metacognitive awareness and supports healthy brain development, it enhances mental health, academic concentration, social behaviour, and overall character. The shift toward a 'soul-to-soul' perspective encourages empathy and deeper mutual understanding, moving from individual self-mastery to positive social connections and broader societal well-being. In conclusion, Raja Yoga Meditation provides a simple, holistic, and effective way to empower young people during a critical period of growth. Integrating these simple mind-body techniques into schools and youth programs can help raise emotionally stable, resilient, and compassionate individuals. Moving forward, well-designed empirical research and long-term studies will be valuable to further understand these positive outcomes and create standardized programs for young people.

Acknowledgement

The authors have no acknowledgements to declare.

Funding

This study has not received any funding from any institution/agency.

Conflict of Interest/Competing Interests

No conflict of interest.

Data Availability

The raw data supporting the findings of this research paper will be made available by the authors upon a reasonable request.

REFERENCES

- [1]. American Psychological Association. (2019). Mindfulness meditation: A research-proven way to reduce stress. <https://www.apa.org/topics/mindfulness/meditation>
- [2]. Christie, D., & Viner, R. (2005). Adolescent development. *Bmj*, 330(7486), 301-304.
- [3]. Swami Vivekananda (1959), *Raja-Yoga*, Calcutta: Advaita Ashrama
- [4]. Bar-On, R. (1997). Emotional quotient-inventory.
- [5]. Bar-On, R. (2006). The Bar-On model of emotional-social intelligence (ESI) 1. *Psicothema*, 13-25.
- [6]. Bar-On, R. (2004). The Bar-On Emotional Quotient Inventory (EQ-i): Rationale, description and summary of psychometric properties.
- [7]. Bar-On, R. (2000). Emotional and social intelligence: Insights from the Emotional Quotient Inventory
- [8]. Gardner, G. (2007). H. 1983. *Frames of Mind. The theory of multiple intelligences*.
- [9]. Gardner, H. (2005, May). Multiple lenses on the mind. In *ExpoGestion Conference*, Bogota Colombia (Vol. 252).
- [10]. Goleman, D., & Intelligence, E. (1995). Why it can matter more than IQ. *Emotional intelligence*.
- [11]. Goleman, D. (1998). The emotional intelligence of leaders. *Leader to leader*, 1998(10), 20-26.
- [12]. Goleman, D. (2006). The socially intelligent. *Educational leadership*, 64(1), 76-81.
- [13]. Goleman, D. (Ed.). (2003). *Healing emotions: Conversations with the Dalai Lama on mindfulness, emotions, and health*. Shambhala publications.
- [14]. Salovey, P., & Mayer, J. D. (1990). Emotional intelligence. *Imagination, cognition and personality*, 9(3), 185-211.
- [15]. Mayer, J. D., & Salovey, P. (2007). *Mayer-Salovey-Caruso emotional intelligence test* (p. 2007). Toronto: Multi-Health Systems Incorporated.
- [16]. Pandya, S. P. (2019). Meditation for meaning in life and happiness of older adults: A multi-city experiment of the Brahma Kumaris' Raja Yoga Meditation practice. *Journal of Religion, Spirituality & Aging*, 31(3), 282-304.
- [17]. Kaur, G. (2021). Effectiveness of "Raja Yoga Meditation": A Quasi-experimental study for holistic healing in cancer patients Singh A., Sharma SB, Rana, A., Amandeep, Kaur, A., Kaur, A., Rani, B. *Environment Conservation Journal*, 22(1&2), 35-40.
- [18]. Shaha, R., & Gupta, S. (2018). Role of Raja Yoga Meditation as a psychotherapy in various physical and mental illnesses and well-being. *Indian Journal of Positive Psychology*, 9(1).
- [19]. Nagesh N.V. (2023): The Transformative Power of Brahma Kumaris Raja Yoga Meditation: Emerging Trends and Future Perspectives *International Journal of Innovative Science and Research Technology*, 8 (5), 554–563. <https://doi.org/10.5281/zenodo.7950806>
- [20]. Nagesh, N. V. (July 2023) Revitalising Modern Minds: Embracing Brahma Kamari's Raja Yoga Meditation for Modern Challenges *International Journal of Emerging Technologies and Innovative Research*, 10(7), pp. 714–e736. Retrieved from <http://www.jetir.org/papers/JETIR2307477.pdf>
- [21]. Nagesh, N.V. (2023), Discovering the Hidden Motivations of Raja Yoga Meditation at Brahma Kumaris World Headquarters, Mount Abu *International Journal for Innovative Research in Multidisciplinary Fields*, 9(5), 206–217 Retrieved from www.ijrmf.com
- [22]. Sukhsohale, N. D., Phatak, M. S., Sukhsohale, S. D., & Agrawal, S. B. (2012). Does Raja Yoga Meditation bringi out physiological and psychological generali well-being among

- practitioners of it? International Journal of Collaborative Research on Internal Medicine & Public Health, 4(12), 2000-2012. JETIR2309628 Journal of Emerging Technologies and Innovative Research (JETIR) www.jetir.org g92 © 2023 JETIR September 2023, Volume 10, Issue 9 www.jetir.org/ISSN-2349-5162
- [23]. Kriplani, V., & Shukla, J. (2015). Emotional intelligence and mental health among Raja Yoga Meditation Practitioners Indian Journal of Community Psychology, 11(2),