

# Calm Amidst Chaos: Exploring Raj Yoga Meditation for Enhancing Mental Resilience in Disaster Survivors

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**Abstract**— Natural disasters frequently induce significant psychological suffering, leading to reduced mental resilience among survivors. Raj Yoga Meditation, a spiritual and psychological discipline, has garnered recognition for its capacity to facilitate mental rehabilitation in various circumstances. The study investigates the efficacy of Raj Yoga Meditation in improving mental resilience in individuals afflicted by disasters. A quasi-experimental approach featuring a control group and pre-test–post-test assessments was utilized. 60 participants, intentionally chosen from disaster-affected regions and rehabilitation facilities, were categorized into two groups: 30 in the control group and 30 in the experimental group. The experimental group engaged in 30-minute Raj Yoga sessions five days a week for four weeks, whereas the control group underwent no intervention and maintained their standard routines. Paired samples t-tests were used to measure mental resilience before and after the intervention. The findings showed that there was no significant distinction between the groups at the pre-test phase. However, the experimental group showed a notable improvement in mental resilience after the session, while the control group showed no change. The results show that Raj Yoga Meditation is an effective and low-cost way to improve psychological resilience during disaster recovery. They also indicate that it should be included in mental health and disaster management plans.

**Key words**— *Raj Yoga Meditation, Mental Resilience, Disaster Survivors, Mindfulness, Stress Management.*

## I. INTRODUCTION

Human and natural disasters significantly affect survivors' psychology, resulting in posttraumatic stress disorder (PTSD) as the most prevalent consequence. Survivors also experience other mental health concerns like depression, anxiety, and substance use disorders (Heaney & Brown, 2024). The psychological impacts of an event are influenced by things like its type, length, and how involved one is. With additional obstacles to accessing care post-disaster, more difficulty is faced by already vulnerable populations, such as those with pre-existing mental disorders (Christodoulou, 2016). Psychological interventions have been effective in managing PTSD symptoms in children and adolescent survivors, although the type and method of delivery, as well as parental incorporation, shaped their effectiveness (Newman et al., 2014). Globally, there are still gaps in policies and resources about mental health. The growing frequency of disasters spurred by climate change and other factors necessitates greater attention to the psychological impacts of such disasters.

Survivors of certain traumatic events, such as natural disasters or human trafficking, have several mental health issues. The research shows that there are high indications of post-traumatic stress disorder (PTSD), anxiety, and depression in people who survived earthquakes. One meta-analysis even cited the figures of 28.44%, 20.49%, and 32.16% for each disorder, respectively. Women have been identified to have a higher likelihood of developing PTSD symptoms (Cénat et al., 2020). Heightened anxiety, depression, and PTSD were also diagnosed in survivors of human trafficking, particularly among sex workers, as compared to non-sex workers (Iglesias-Rios et al., 2018). Sustained injury, damage to earning potential, and primal fear during the traumatic incident are some of the risk factors for these mental health conditions. The enduring nature of these mental health problems underscores the necessity for further specialized interventions along with psychosocial support for the survivors, especially for high-risk subgroups.

Raj Yoga, or Raja Yoga, is a form of meditation whose goal is the integration of the soul and the divine. It includes three self-regulations of breath (pranayama), physical postures (asanas), and realization of the self (samadhi) (Rajoria & Singh, 2017). It has been shown that the prolonged practice of Raj Yoga is associated with a reduction in neurotic symptoms, enhancement of hope and happiness, and improvement of various cognitive functions. It has been postulated that practitioners of yoga can master their minds, sense organs, and body (Misra et al., 2013). It has been noted that Raj Yoga meditation improves one's physical health, psychological well-being, and even one's emotional intelligence. In education, teaching, and life in general, it is effective as it fosters the generation of positive energy while dispelling negative energy (Choudhary, 2020). Raj Yoga's modified version, known as Sahaj Marg, has been tailored to fit contemporary lifestyles.

The areas of mental resilience and well-being may be enhanced by Raj Yoga. Evidence indicates that the cultivation of a Raj Yoga lifestyle may facilitate inner calm, alleviate stress, and promote emotional equilibrium (Swain, 2024). This integrated approach appears beneficial for middle-aged women coping with anxiety, depression, and stress (Naragatti & Nagesh, 2023). During the COVID-19 pandemic, Raj Yoga meditators showed lower levels of stress, anxiety, and depression in comparison to those who did not practice meditation (Madhu et al., 2022). This form of meditation includes some physical body positions, breath control, and awareness, which can mobilize the autonomic nervous system, lower cortisol, and enhance good neuroplasticity (Saurabh1,

2025). Encouraging self-acceptance, self-awareness, and better coping strategies may enhance emotional resilience and serve as an adjunct mental health intervention with Raj Yoga (Saurabh2025). This study investigated the effectiveness of Dr Yoga Meditation on stress management and psychological distress in disaster contexts with consideration to issues of accessibility, consistency, and relative effectiveness.

This first section of the paper outlines the primary objectives of the study. The second section will address the review of literature, followed by the third section, which discusses methodology. Subsequently, results will be provided in section four, while discussion and conclusions will be reserved for later chapters.

## II. LITERATURE REVIEW

Kip et al. (2024) evaluated and integrated various psychological treatment methods aimed at managing anxiety, depression, and posttraumatic stress disorder (PTSD) symptoms in disaster survivors. The methodology comprised a meta-analysis of several randomized controlled trials as well as observational studies on patients who had undergone specific natural disasters. The study found a plethora of psychological interventions, including, but not limited to, cognitive behavioral therapy (CBT), mindful therapies, and other forms that are trauma-informed. The findings of the intervention showed that the psychological approaches to trauma, and in particular trauma-focused cognitive behavior therapy (CBT), alleviated the mental distress that survivors of a calamity face. In addition, the application of mindfulness strategies and stress reduction techniques, such as Raj Yoga Meditation, enhanced the participants' emotional self-regulation and resilience. The study underscored that within-service gaps in mental health care after a disaster accentuate how foundational, steady, psychologically informed care is, given the lack within the population.

Oz & Cona (2024) analyzed the effects of chronic multimedia exposure stemming from a particular event on the emotions and time-related cognitive processes of remotely associated participants. The methodology involved surveying a significant population sample that had been exposed to earthquakes via news and social media outlets. Psychometric assessment of the subjects focused primarily on anxiety pathology, distress-related syndrome, and change in subjective time awareness. This study applied a quantitative approach and concurrently conducted temporal cognitive assessments to measure indirect trauma. The analysis of results showed that repeatedly encountering traumatic media increased anxiety, psychological distress, and feelings of helplessness. Moreover, subjects reported disturbances in their temporal orientation, including distorted time estimation and uncertainty concerning future events. The findings augment the existing literature regarding the psychology of indirectly experiencing a disaster and elucidate the necessity for psychological media literacy and psychosocial intervention frameworks bereft of targeted disaster response communications.

Szaszkó et al. (2023) explored whether consistent Hatha Yoga practice could significantly impact stress, anxiety, and emotional suppression in participants. The previously described methodology included an intervention group consisting of participants who were randomly assigned to Hatha Yoga classes, along with a control group. The individuals in the intervention group practiced Hatha Yoga weekly for the entirety of the study duration. Participants' stress, anxiety, and emotional suppression were measured using recognized psychological metrics both before and following the intervention. The information gained from the intervention and control groups demonstrated that Hatha Yoga had a markedly stronger effect than the control group in decreasing stress and anxiety levels. Along with this, members of the yoga group exhibited less emotional suppression, which indicates they had a more adaptive stress response. The research finally confirmed that Hatha Yoga aids enhancement of mental health, particularly in individuals who are stressed and anxious.

Roux & Cobham (2021) aimed to identify, categorize, and assess the various treatment strategies relating to the management of PTSD in children and adolescents within the context of socioeconomic and geo-political complexities shaped by disasters. The methodology comprised reviewing literature about the treatment of PTSD symptoms among children affected by natural disasters, specifically focusing on articles published between the years 2000 and 2020. The researcher assessed various treatment methods, including trauma-focused cognitive behavioral therapy (TF-CBT), play therapy, and other therapies oriented toward trauma for children. The study's findings also showed that trauma-focused interventions, especially TF-CBT, had a marked impact on the reduction of PTSD symptoms in children. In addition, more adapted to younger people, phenomena such as play therapy showed remarkable enhancement in the children's emotional processing and coping skills. The study finally determined, stated the authors, that despite the multitude of effective interventions, precisely tailored, responsive treatment frameworks for children residing in culturally disaster-affected regions remain unattended to urgent gaps.

Polemikou (2021) assessed the impact of psychological trauma caused by disasters and systematically documented strategies for mental health intervention in such situations. The methodology encompassed the careful analysis of empirical studies, theoretical models, and field practices concerning the responses to trauma from natural and anthropogenic disasters. The study integrated information from psychology, sociology, and emergency response literature to understand the manifestation of trauma and the pathways to recovery. The study found that people who have experienced a disaster, as well as emergency workers, are highly vulnerable to PTSD, anxiety, and depression. The study stressed the necessity of psychological first aid, prompt aid along with chronic post-trauma support planning, resilience training, timely mental health intervention, and continuous reinforcement of mental well-being frameworks. It highlighted again the importance of community involvement and culture-specific approaches to healing in the later stages of recovery. The study also integrated psychosocial strategies, which, in the conclusion of the study, were deemed necessary for the mental recovery of populations affected by disasters.

Suryana et al. (2020) evaluated the level of psychological distress and the patterns in that distress as it pertained to the people repeatedly exposed to such calamitous events, with an emphasis on the chronic impacts on the individual's psyche and emotional well-being. The approach included both qualitative and quantitative analysis of the disaster survivors from the impacted areas. Assessment of trauma and depression was done with a standardized psychological evaluation, and assessment interviews were performed to capture the narratives of distinct experiences. The finding revealed an alarming prevalence of psychological trauma and moderate to severe depression among participants, particularly survivors of multiple disaster events. The study showed that emotional vulnerability and psychological recovery from any form of recurrent disaster were significantly lower. The impact of being subjected to a disaster repeatedly, both diminishing and inflationary, is exceedingly complicated. Therefore, chronic mental health aid and community-based healthcare solutions are fundamentally necessary, as highlighted in the statement.

Zoogman et al., (2019) assessed whether such interventions could bring down the clinically significant anxiety symptoms in patients, most importantly through randomized controlled trials (RCTs). The approach taken in this project is based on the exhaustion of published literature on randomized controlled trials related to yoga therapy for anxiety up to the year 2018. The

interventions included different types of yoga, in particular Hatha and Kundalini yoga, with a focus on both acute and chronic impacts on anxiety. The findings indicated that yoga-based interventions were effective in reducing anxiety symptoms for all demographics, both non-clinical and clinical populations. The assessments showed moderate to large effect sizes, implying that yoga can be an effective adjunctive treatment for anxiety disorders. The study concluded that yoga-based interventions may serve as a prospective, easily attainable, and non-intrusive form of treatment to help alleviate anxiety symptoms with positive implications for those within high-pressure contexts like disaster survivors.

Lemay et al. (2019) assessed the effects of yoga and meditation practices on the learners' stress and anxiety symptoms. Focused on providing solutions for the worsening mental health concerns among the student population, the study aimed to evaluate the effectiveness of these interventions in reducing stress and anxiety within an educational context. The method used included a randomized controlled trial, which had participants from various disciplines. Participants were either placed in a control group or an intervention group that practiced yoga and meditation weekly for 8 weeks. Acute and chronic stress levels alongside anxiety were evaluated both before and after the intervention using the Perceived Stress Scale (PSS) for stress and the State-Trait Anxiety Inventory (STAI) for anxiety. Results showed participants who took part in yoga and meditation practices had reduced stress and anxiety when compared to the control group. These findings suggest that a student's mental load can be managed with the incorporation of yoga and meditation. Furthermore, the investigation also found that integrating such practices into student wellness initiatives could enhance mental health and assist students in managing stress more effectively as a drug-free option for anxiety and stress relief.

Hofmann et al. (2016) evaluated Hatha yoga's impact on anxiety symptoms in diverse populations, both clinical and non-clinical. The approach consisted of compiling and analyzing data from several randomized controlled trials (RCTs) that studied the impact of Hatha yoga on anxiety. The study focused on participants with anxiety, including its clinical variants such as Generalized Anxiety Disorder and Social Anxiety Disorder. The study evaluated the practice of Hatha yoga against control conditions, which included no treatment or standard treatment approaches. The results indicated that Hatha yoga has moderate and, in some cases, large effect sizes in alleviating anxiety symptoms across the studies. Furthermore, the therapeutic benefits obtained from yoga were comparable to other rigorously validated anxiety interventions like cognitive behavioral therapy (CBT). The findings suggested that Hatha yoga is effective in reducing anxiety symptoms with moderate and, in certain instances, very pronounced effect sizes across studies. Moreover, the therapeutic advantages gained from practicing yoga were on par with other therapeutically validated interventions for anxiety, including cognitive behavioral therapy (CBT).

### III. RESEARCH GAP

With the increasing understanding of the mental health impacts disasters inflict on survivors, research focusing on holistic, non-pharmacological approaches to mental resilience is sparse, especially across cultures. While mindfulness and cognitive behavior techniques have gained popularity, Raj Yoga meditation, which stems from an introspective and self-awareness practice, has yet to be explored as a post-disaster recovery tool. The possibility of spiritually based interventions cultivating emotional equilibrium, mental clarity, and enduring psychological resilience within trauma-affected individuals is often unexplored in the literature. Furthermore, the use of Raj Yoga in the context of disasters, particularly among those who practice or are receptive to spirituality, has not been studied thoroughly. This study seeks to fill this gap in the research by examining the effect of Raj Yoga meditation on mental resilience in mountain-top survivors of disasters and attempts to offer an emotionally rehabilitative method in crises that is culture-appropriate and easy to access.

### IV. RESEARCH OBJECTIVES

- I. To assess and compare the levels of mental resilience between the control group and the experimental group before the implementation of the Raj Yoga meditation intervention.
- II. To evaluate and compare the levels of mental resilience between the control group and the experimental group after the implementation of the Raj Yoga meditation intervention
- III. To provide recommendations for integrating Raj Yoga meditation into disaster response, community outreach, and mental health policy to enhance resilience and long-term recovery.

### V. RESEARCH HYPOTHESIS

**H0:** "There is no significant difference in the levels of mental resilience between the control group and the experimental group before the implementation of the Raj Yoga meditation intervention."

**H1:** "There is a significant difference in the levels of mental resilience between the control group and the experimental group before the implementation of the Raj Yoga meditation intervention."

**H0:** "There is no significant difference in the levels of mental resilience between the control group and the experimental group after the implementation of the Raj Yoga meditation intervention."

**H2:** "There is a significant difference in the levels of mental resilience between the control group and the experimental group after the implementation of the Raj Yoga meditation intervention."

### VI. RESEARCH METHODOLOGY

The study employs a design of a quasi-experiment with a control group and pre-test–post-test measures. This method allows evaluation of the mental resilience levels of the control group with no given intervention, in comparison to the experimental group, which received an intervention of Raj Yoga meditation both before and after the intervention period. The focus of this study will be on disaster survivors from specific regions and rehabilitation centers. 60 participants will be gathered, 30 in the control group and thirty in the experimental group. Purposive sampling will be employed to select participants who have undergone a recent disaster and fulfill the inclusion requirements. In the intervention, the experimental group participants will undergo 30-minute daily sessions of Raj Yoga meditation for 5 days a week for 4 weeks. Control Group participants will not receive any form of meditation intervention but will continue their routine activities.

## VII. RESULT

Table 1 The Respondents' Demographic Profile from the Control Group

Sr. no.	Demographic characteristics	Category	N	%
1	Gender	Male	18	60.00%
		Female	12	40.00%
2	Age	18-30 years	10	33.33%
		31-40 years	8	26.67%
		41-50 years	6	20.00%
		Above 50 years	6	20.00%
3	Employment Status	Employed	23	76.67%
		Unemployed	7	23.33%
4	Education	Undergraduate	15	50.00%
		Graduate	8	26.67%
		Postgraduate	7	23.33%
5	Income Level	Less than 3Lakh	10	33.33%
		3Lakh-6Lakh	8	26.67%
		6Lakh-10Lakh	6	20.00%
		More than 10 lakhs	6	20.00%
6	Marital Status	Married	21	70.00%
		Unmarried	9	30.00%
7	Disaster Exposure Level	Direct victim	15	50.00%
		Indirect victim	9	30.00%
		No exposure	6	20.00%

Table 1 represents the respondents' demographic characteristics, with a number of male respondents, which is 60.00%, and a significant number of females, which is 40.00%. The majority of the respondents are aged between 18-30 years, which is 33.33%, followed by 31-40 years, which is 26.67%, followed by 41-50 years and above 50 years, both 20.00%. The Employment Status of most of the respondents is employed, which is 76.67%, followed by the unemployed respondents, which is 23.33%. Educational Qualification shows most of the respondents are Undergraduate which is 50.00%, followed by the respondents who are Graduate, which is 26.67%, and with smaller but notable groups that are postgraduate, which is 23.33%. Income Levels are diverse, with the majority of the respondents having Less than 3Lakh which is 33.33%, followed by a smaller but notable group that has 3Lakh-6Lakh, 6Lakh-10Lakh, and more than 10Lakh, which is 26.67%, 20.00%, and 20.00%. More people are married, which is 70.00%, while some are Unmarried, which is 30.00%. This shows the key factors such as gender, age, employment status, educational qualification, income level, marital status, and disaster exposure level, which play a crucial role in shaping the overall lifestyle of people taking Raj Yoga Meditation.

Table 2: The Respondents' Demographic Profile from Experimental Group

Sr. no.	Demographic characteristics	Category	N	%
1	Gender	Male	17	56.67%
		Female	13	43.33%
2	Age	18-30 years	11	36.67%
		31-40 years	11	36.67%
		41-50 years	8	16.67%
		Above 50 years	3	10.00%
3	Employment Status	Employed	19	63.33%
		Unemployed	11	36.67%
4	Education	Undergraduate	17	56.67%
		Graduate	7	23.33%
		Postgraduate	6	20.00%

5	Income Level	Less than 3Lakh	10	43.33%
		3Lakh-6Lakh	8	23.33%
		6Lakh-10Lakh	6	20.00%
		More than 10 lakhs	6	13.33%
6	Marital Status	Married	19	63.33%
		Unmarried	11	36.67%
7	Disaster Exposure Level	Direct victim	17	56.67%
		Indirect victim	7	23.33%
		No exposure	6	20.00%

Table 2 represents the respondents' demographic characteristics of the Experimental Group, with a number of male respondents, which is 56.67%, and a significant number of females, which is 43.33%. The majority of the respondents are aged between 18-30 years and 31-40 years, which is 36.67%, followed by 41-50 years, which is 16.67%, followed by above 50 years, which is 10.00%. The Employment Status of most of the respondents is employed, which is 63.33%, followed by the unemployed respondents, which is 36.67%. Educational Qualification shows most of the respondents are Undergraduate which is 56.67%, followed by the respondents who are Graduate, which is 23.33%, and with smaller but notable groups that are postgraduate, which is 20.00%. Income Levels are diverse, with the majority of the respondents having Less than 3Lakh which is 43.33%, followed by a smaller but notable group that has 3Lakh-6Lakh, 6Lakh-10Lakh, and More than 10Lakh, which is 23.33%, 20.00%, and 13.33%. More people are married, which is 63.33%, while some are Unmarried, which is 36.67%. This shows the key factors such as gender, age, employment status, educational qualification, income level, marital status, and disaster exposure level, which play a crucial role in shaping the overall lifestyle of people taking Raj Yoga Meditation.

**H0:** “There is no significant difference in the levels of mental resilience between the control group and the experimental group before the implementation of the Raj Yoga meditation intervention.”

**H1:** “There is a significant difference in the levels of mental resilience between the control group and the experimental group before the implementation of the Raj Yoga meditation intervention.”

Table 3 Paired Samples Statistics

Paired Samples Statistics				
	Mean	N	Std. Deviation	Std. Error Mean
Mental Resilience of the Experimental Group Before Raj Yoga	15.7	30	3.82505	0.69836
Mental Resilience of the Control Group Before Raj Yoga	15.6	30	4.08192	0.74525

Table 3: Presents the paired sample statistics comparing the mental resilience of the Experimental Group before Raj Yoga and the Mental Resilience Control Group before Raj Yoga. The mean score increased notably from 15.70 (SD = 3.82) experimental group to 15.60 (SD = 4.08) control group, indicating no significant difference between the two groups. The standard errors of the means were 0.69 and 0.74, respectively.

Table 4 Paired Samples Test

Paired Samples Test								
	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Mental Resilience Before Raj Yoga Experimental Group - Mental Resilience Before Raj Yoga Control Group	0.1	1.37339	0.25075	-0.4128	0.61283	0.399	29	0.693

Table 4 represents the paired samples t-test analyzing changes in mental resilience between the experimental and control groups. The mean difference of .100 (SD = 1.37) reflects no difference. H1 is rejected with the aid of a p-value of 0.693, 29 degrees of freedom, and a t-value of 0.399. The 95% confidence interval for the difference ranges from -0.41 to 0.61, which weakens the

reliability of the observed improvement. These findings do not support the null hypothesis and highlight that there was no difference between the mental resilience of respondents in the experience group and the control group.

**H0:** “There is no significant difference in the levels of mental resilience between the control group and the experimental group after the implementation of the Raj Yoga meditation intervention.”

**H2:** “There is a significant difference in the levels of mental resilience between the control group and the experimental group after the implementation of the Raj Yoga meditation intervention.”

Table 5 Paired Samples Statistics

Paired Samples Statistics				
	Mean	N	Std. Deviation	Std. Error Mean
Mental Resilience of the Control Group After Raj Yoga	11.23	30	3.549	0.648
Mental Resilience of the Experimental Group After Raj Yoga	22.2333	30	2.17641	0.39736

Table 5 illustrates the paired sample statistics related to the mental resilience of respondents in the “control group and experimental group.” The mean mental resilience increased from 11.23 (SD = 3.54) for the control group to 22.23 (SD = 2.17) for the experimental group, indicating a positive shift in participants' mental resilience. The standard error was 0.64 and 0.39, respectively, suggesting a reasonable level of precision in the estimates. Despite the moderate correlation, the increase in mean scores suggests that Raj Yoga Meditation has contributed to improved mental resilience among participants.

Table 6 Paired Samples Test

Paired Samples Test									
	Paired Differences					t	df	Sig. (2-tailed)	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference					
				Lower	Upper				
Mental Resilience After Raj Yoga Control Group - Mental Resilience After Raj Yoga Experimental Group	-11	4.15227	0.7581	-12.55	-9.44952	-14.51	29	0	

Table 6 signifies the outcomes of the paired samples t-test assessing changes in mental resilience among control and experimental groups after the practice of Raj Yoga Meditation. The mean difference of -11.00 (SD = 4.15) indicates a statistically significant increase in mental resilience. The statistical significance of this improvement is firmly confirmed by the t-value of -14.51, with 29 degrees of freedom, and the p-value of 0.000. The result's dependability is further confirmed by the 95% confidence interval for the difference, which runs from -12.55 to -9.44. These findings support the hypothesis that Raj Yoga Meditation positively influences mental resilience in disaster-affected individuals.

### VIII. FINDINGS

The study primarily examined the efficacy of Raj Yoga Meditation in improving mental resilience and psychological well-being in those impacted by disasters. The intervention sought to investigate the role of meditation in facilitating emotional control, enhancing inner stability, and promoting mental clarity during the recovery process from traumatic situations. The results showed that Raj Yoga Meditation had a big effect on making people more mentally strong. The experimental group had a big increase in resilience levels after the intervention, whereas the control group did not. Singh et. al., (2021) showed that Raj Yoga helped cancer patients heal in a more complete way and made them feel better mentally after a short intervention. Bhagat et.al., (2022) similarly validated the efficacy and advantages of meditation in alleviating stress and promoting well-being among medical students, highlighting its versatility across diverse populations. Additional corroborative evidence is provided by Naragatti & N.V. (2023), who recorded enhanced mental health and emotional equilibrium in middle-aged women practicing Brahma Kumaris Raj Yoga, highlighting its empowering effects. Singh (2021) also showed that women in the National Capital Region who do Raj Yoga regularly become more emotionally intelligent, which helps them stay mentally strong over time. Kotwal and Kulshreshtha (2025) similarly discovered that Raj Yoga markedly lowered stress levels among industrial workers. This study contributes to the expanding body of research by demonstrating that persons affected by disasters can attain psychological strength and stability through Raj Yoga, as evidenced by a considerable enhancement in mental resilience following the intervention.

Despite these optimistic results, the study has limitations. The findings may be limited by the short sample size and geographic location. Self-reported measurements may also bring social desirability and recollection biases. For representativeness, future

research should increase demographic and geographic breadth and adopt a mixed-methods or longitudinal design to track Raj Yoga's long-term mental health effects. The comparative cross-cultural study could help build internationally appropriate meditation-based interventions by exploring Raj Yoga's effects in diverse socio-cultural situations. The study suggests that RajYoga could improve psychological resilience in vulnerable people in a cost-effective, accessible, and non-pharmacological way.

## IX. CONCLUSION

The study findings support the idea that raj yoga meditation can help disaster survivors comprehensively build mental resilience. participants who regularly practiced raj yoga showed significant gains in psychological well-being, such as decreased stress from trauma, emotional tiredness, and anxiety. increases in self-awareness, emotional stability, and a profound sense of inner calm were equally significant, indicating that raj yoga promotes both emotional healing and personal development. the spiritual underpinnings of raj yoga set it apart from traditional mental health treatments. it provides an affordable, culturally flexible, non-pharmacological approach to mind-body-spirit healing. in areas hit by disasters, where official mental health treatments are frequently insufficient, raj yoga becomes a self-sufficient tool that enables people to take control of their own mental and emotional healing.

The integration of Raj Yoga in disaster response and recovery programs is suggested in the study. Raj Yoga should be incorporated into community outreach by NGOs and mental health professionals, who should train local volunteers and carers to guarantee continuity and accessibility. Raj Yoga is one spiritual practice that policymakers should think about including in mental health frameworks in order to increase psychological readiness and social resilience. In order to evaluate the long-term effects of Raj Yoga, future research should concentrate on comparison studies across various kinds and cultural situations. The study supports the need for Raj Yoga as a healing technique that can help people find peace during chaos and aid in the long-term psychological healing of those affected by disasters.

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