

Study the Influence of Rajyoga Life Style on Happiness among the Head Quarters Residences: A Review

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Abstract: *This paper aims to explore the impact of Rajyoga meditation on the levels of happiness in individuals residing in a headquarters environment. Rajyoga, a form of meditation that emphasizes the connection between the self and the God Shiva The Supreme, is widely practiced for spiritual growth and emotional well-being. In particular, this paper focuses on how Rajyoga practices influence the happiness and overall well-being of people in residence at the headquarters of spiritual or organizational institutions. By synthesizing research, case studies, and practical insights, this paper aims to evaluate the positive contributions of Rajyoga meditation to emotional health and happiness in a structured organizational setting. Bhagavad Gita is the most influential classic scripture among all doctrines and philosophies. This paper aims to explore the nature of happiness in Bhagavad Gita and offer a deeper perspective on the recent field of this emerging research. In the Bhagavad Gita, Sri Krishna counsels the Arjuna surrounded in the mire of illusion through dialogue and discussion endowed with divine knowledge that contains a path of happiness, contentment, and inner peace. Happiness does not lie in the objects of enjoyment because happiness is a state of mind. Happiness is a pleasant emotion made out of contentment, love, joy, inner peace, and fulfilment. Bhagavad Geeta describes happiness in so many different ways Ananda, sukha, the path of Tri guans, etc.*

Keywords: Self-awareness: Understanding one's inner self and emotions, Detachment: Learning to detach from negative thoughts and external distractions, Positive thinking: Cultivating a mindset that focuses on spiritual and mental growth, Regular meditation: Engaging in daily meditation to maintain mental and emotional well-being, Happiness, Ananda, Sukha, Path of Tri guans

1. Introduction

The pursuit of happiness has been a fundamental aspect of human life across cultures and philosophies. Various psychological, physiological, and spiritual practices have been linked to enhancing happiness, among which Rajyoga meditation stands out for its emphasis on inner peace, self-awareness, and spiritual connection. Rajyoga, taught by the Brahma Kumaris and other spiritual organizations, is a process of mental discipline aimed at achieving self-mastery and a balanced state of mind. As an increasingly popular method of self-care and self-development, Rajyoga has shown promise in enhancing well-being in diverse settings, including workplaces, educational institutions, and residential communities.

The headquarters of spiritual or organizational institutions often house individuals who are dedicated to a common cause, whether for religious, humanitarian, or professional purposes. These environments can significantly influence personal happiness and mental health due to the high demands for emotional and mental resilience. The incorporation of Rajyoga practices within such settings is worth investigating for its potential to promote happiness, reduce stress, and foster a sense of community.

Bhagavad Gita is an unprecedented gift of Hindu mythology to the world. Bhagavad Gita does not need any intro of relevance because of its uniqueness. However, Indian mystics have been guided by a philosophy of this holy text since ancient times. There is an indispensable demand to revisit the great philosophy of Gita for a sound mind, expansion of inner power, being more resilient, and happiness. The plot of the BG is conducted amid a fratricide battle, where the mighty

warrior Arjuna is perplexed at the pesto situation of fighting his own relatives and preceptors. In this situation, he resorts to the instructions of Krishna, his relative and friend, who later was recognized by himself as the Supreme (Prabhupada, 1972).

2. Understanding Rajyoga Meditation

Rajyoga meditation can be defined as a practice that helps individuals connect with their higher consciousness i.e. God Shiva. Unlike other forms of meditation that might focus on mindfulness or breathing techniques, Rajyoga is about establishing a connection with the soul and the Supreme Soul which helps foster inner peace, emotional balance, and mental clarity. The practice of Rajyoga is not only about meditation but also involves principles such as self-reflection, self-realization, and maintaining a positive state of mind in everyday life.

Key components of Rajyoga include:

- **Self-awareness:** Understanding one's inner self and emotions.
- **Detachment:** Learning to detach from negative thoughts and external distractions.
- **Positive thinking:** Cultivating a mindset that focuses on spiritual and mental growth.
- **Regular meditation:** Engaging in daily meditation to maintain mental and emotional well-being.

Through regular practice, individuals report a decrease in stress levels, increased emotional stability, and a profound sense of inner peace.

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Happiness is often described as a state of well-being characterized by emotions of joy, satisfaction, and contentment. Psychological studies have shown that happiness is influenced by multiple factors, including genetics, external circumstances, and internal mental and emotional states. Research in the field of positive psychology, spearheaded by scholars such as Martin Seligman, has highlighted that practices that promote emotional regulation, mindfulness, and self-awareness contribute significantly to increased happiness.

In this context, Rajyoga's influence on happiness is best understood through its focus on self-awareness, positive thinking, and emotional control. By helping individuals cultivate inner peace, Rajyoga enables individuals to manage their emotions, develop healthy coping mechanisms, and experience greater satisfaction in their lives.

Impact of Rajyoga on Happiness in Head Quarters Residence

1) Stress Reduction

A key aspect of happiness is the ability to manage and reduce stress. Residents in headquarters settings, particularly those involved in high-pressure work environments or spiritual pursuits, often face significant stress. Rajyoga provides tools for emotional resilience, helping individuals detach from negative emotions and thoughts. Meditation helps individuals to cope with challenges, promoting a more relaxed and focused state of mind.

Several studies have demonstrated that meditation techniques, including Rajyoga, lower cortisol levels (the hormone associated with stress) and contribute to a more balanced physiological response to stress. For individuals residing in a headquarters, this can lead to an enhanced capacity to deal with both internal and external pressures, ultimately contributing to higher happiness levels.

2) Emotional Regulation

Rajyoga's emphasis on emotional regulation plays a significant role in enhancing happiness. In residential communities where individuals interact regularly with each other, managing emotions becomes crucial to sustaining healthy relationships. The practice of Rajyoga encourages people to detach from negative emotions such as anger, jealousy, and anxiety, thereby promoting healthier interpersonal interactions.

Moreover, Rajyoga emphasizes cultivating virtues such as patience, tolerance, and empathy, which contribute to better communication and more harmonious relationships in a residential environment. As individuals become more emotionally balanced, they experience a greater sense of well-being and satisfaction.

3) Cultivation of Positive Thinking

A cornerstone of Rajyoga meditation is the practice of maintaining positive thoughts. In high-demand environments like headquarters residences, individuals may face difficulties such as fatigue, competition, and frustration. Rajyoga helps practitioners reframe negative situations into opportunities for growth and learning.

By practicing positive thinking, residents can improve their overall outlook on life and create an environment conducive to collective well-being. Studies on positive psychology suggest that maintaining an optimistic perspective significantly enhances happiness, suggesting that Rajyoga's focus on cultivating a positive mindset is directly linked to improved happiness.

4) Spiritual Connection and Purpose

Rajyoga's spiritual component also plays a critical role in promoting happiness. A strong sense of purpose and connection to something greater than oneself has been consistently linked to increased happiness and fulfillment. In a headquarters environment, individuals often align their personal values with organizational or spiritual missions. Rajyoga meditation helps individuals reconnect with their spiritual core, allowing them to align their thoughts, actions, and intentions with a higher purpose.

This sense of purpose can lead to a deeper sense of fulfillment and happiness as individuals feel more aligned with their inner selves and the mission of the community they belong to.

For a better understanding of how the notion of happiness permeates the Bhagavad Gita (BG), the texts below are ordered in the following groupings: Arjuna's Questions; Happiness captured by the senses (outside); Happiness Experienced by the spirit (interior); Relation of happiness with the gunas, or archetypes of behavior. Notably, the word happiness was taken in the BG Through the original Sanskrit Sukha or related terms (Sukham, Sukhi etc.). In some texts it was not translated as happiness, but similar terminologies, such as pleasure, etc. We used the translation of the texts by Winthrop Sargeant (2009). Although we use a single term in Sanskrit (Sukha) This was not always translated by the word happiness, assuming other similar meanings, such as pleasure (Es), Beatitude, and pleasant.

What is the purpose of our life? What do we want to achieve? What is it that we crave for? It is happiness. But, are we aware of the true meaning of happiness? Sri Krishna enlightens us about this elusive concept through his conversation with Arjun in Bhagavad Gita. Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the sage who is unmoved despite the flow of desirable objects all around him attains peace, and not the person who strives to satisfy desires. The ocean is unique in its ability to maintain its undisturbed state, despite being inundated by the incessant flow of rivers into it. All the rivers of the world constantly empty themselves into the oceans, which neither overflow nor get depleted. Shree Krishna uses the word *āpūryamāṇam* (filled from all sides) to describe that even the rivers pouring all their water during the rainy season into the ocean cannot make it flow over. Similarly, the realized sage remains quiescent and unmoved in both conditions—while utilizing sense objects for bodily necessities, or being bereft of them. Only such a sage can attain *śhānti*, or true peace. Happiness by the senses. The pleasures that arise from contact with the sense objects, though appearing as enjoyable to worldly-minded people, are verily a source of misery. O son of Kunti, such pleasures have a beginning and an end, so the wise do not delight in them.

Human being senses create sensations of pleasure in contact with the sense objects. The mind, which is like the sixth sense, derives pleasure from honor, praise, circumstances, success, etc. All these pleasures of body and mind are known as *bhog* (material enjoyment). Pleasures are finite, and hence the feeling of deficiency remains inherent in them. One may feel happiness on becoming a millionaire, but the same millionaire becomes discontented on seeing a billionaire, and thinks, “If only I also had one billion, then I too would be happy.” In contrast, the bliss of God is infinite, and so it gives complete satisfaction. Worldly pleasures are temporary. Once they finish, they again leave one with the feeling of misery. For example, an alcoholic enjoys the pleasure of drinking alcohol at night, but the next morning, the hangover gives him a splitting headache. However, the bliss of God is eternal, and once attained, it remains forever Experienced by the Spirit (Internal happiness) In the Bhagavad-Gita, there is one verse in the 5th chapter, the 21st verse. Those who are not attached to external sense pleasures realize divine bliss in the self. Being united with God through Yoga, they experience unending happiness. A liberated person is not attracted to a material sense of pleasure but is always in a trance enjoying the pleasure within. In this way, the self-realized person enjoys unlimited happiness for he concentrates on the Supreme. In this verse, told that we need to direct the search for happiness inward rather than out to this world, the world in which being find ourselves. It has to become an internal quest where being are actually in touch with our true identity. Happiness with the Gunas In the Bhagavad Gita in chapter 18, Shri Krishna says to Arjuna about the three types of happiness. Now hear from Me, O Arjun, of the three kinds of happiness in which the embodied soul rejoices, and can even reach the end of all suffering. The ultimate motive behind people’s actions is the search for happiness. Everyone desires to be happy, and through their actions, they seek fulfillment, peace, and satisfaction. But since everyone’s actions differ in their constituent factors, the kind of happiness they derive out of their work is also different. Shree Krishna now goes on to explain the three categories of happiness.

3. Satvik or Pure Happiness

That which seems like poison at first, but tastes like nectar in the end, is said to be happiness in the mode of goodness. It is generated by the pure intellect that is situated in self-knowledge.

The Indian gooseberry (*āmlā*) is a super-food that is very beneficial for health. It has the Vitamin C of more than 10 oranges. But children dislike it since it has a bitter taste. Parents in North India encourage children to eat it, “The benefits of both these—eating of *āmlā* and the advice of the elders—are experienced in the future.” Interestingly, after eating the *āmlā*, in just a couple of minutes, the bitter taste disappears and sweetness is experienced. And the long-term benefits of consuming the natural Vitamin C are undoubtedly numerous. In the above verse, Shree Krishna says that happiness in the mode of goodness is of the same nature; it seems bitter in the short run, but it tastes like nectar in the end. It is the happiness that arises from the elevation of the soul. However, attaining this is not easy. One pursuing satvik or pure happiness has to practice a lot of discipline. That is why, it feels like poison in the beginning but nectar in the end.

4. Rajasik or Result-Oriented Happiness

Happiness is said to be in the mode of passion when it is derived from the contact of the senses with their objects. Such happiness is like nectar at first but poison at the end. Rājasic happiness is experienced as a thrill that arises from the contact between the senses and their objects, but the joy is as short-lived as the contact itself and leaves in its wake greed, anxiety, guilt, and a thickening of the material illusion. Even in the material realm, it is necessary to reject rājasic happiness for meaningful accomplishment. India’s first Prime Minister, Jawaharlal Nehru, used to keep these lines from the poem, *Stopping by Woods on a Snowy Evening*, on his desk: The woods are lovely, dark, and deep, But I have promises to keep, And miles to go before I sleep, And miles to go before I sleep. The path to lasting and divine bliss lies not in indulgence, but in renunciation, austerities, and discipline.

5. Tamasic or Slothful Happiness

Happiness which covers the nature of the self from beginning to end, and which is derived from sleep, indolence, and negligence, is said to be in the mode of ignorance. Tāmasic happiness is of the lowest kind and is foolishness from beginning to end. It throws the soul into the darkness of ignorance. And yet, since there is a tiny experience of pleasure in it, people get addicted to it. That is why cigarette smokers find it difficult to break their habit, even while knowing fully well it is harming them. They are unable to reject the happiness they get from the addiction. Shree Krishna states that such pleasures—derived from sleep, laziness, and negligence—are in the mode of ignorance.

6. Swami Vivekananda on Happiness

For most of Western society, the “pursuit of happiness” along with life and liberty (from the U.S. Declaration of Independence) is paramount. Folks are trying to be happy, although given the amount of airtime dedicated to medication for depression, it doesn’t seem like we’re too successful at it.

Yet it’s not just the abundance of people with clinical depression, however over-diagnosed that may be. A general melancholy and malaise often turns up in casual conversations, even in simple little complaints like “it’s always something” or “I can never catch a break.” We’re trying to be happy, with mediocre results, and even the best of times often seems fleeting.

That’s one of the pillars of Eastern thought, particularly in Buddhism and Vedantic Hinduism: life is suffering, and even good times eventually pass away and leave suffering in their wake. From the Eastern perspective, the pursuit of happiness is pretty much a fool’s errand.

Swami Vivekananda delivers this truth to Westerners with a little bit of spice. We’re going about it all wrong, he says. Rather than pursuing the ephemera of transient happiness, we should be focused on uncovering the truth, the foundation of reality itself. On the other side of that discovery we find not passing *happiness*, but eternal *bliss*.



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There's nothing new to this, of course. Spiritual teachers East and West have delivered some form of this message for millennia. It sounds simple enough, but I wonder how much we actually incorporate it into our worldviews — even those of us who consider ourselves to be 'on a spiritual path.' For myself, I can say that I value spiritual knowledge as the true goal of life, but I don't mind just a little bit more happiness when I can snag it.

To the extent that we can really make the shift from happiness to knowledge, some interesting vistas open up. Negative experiences (or I should say, those that we judge as negative) become learning experiences that teach us about our attachments and aversions. More difficult, but perhaps more valuable, those experiences that we find pleasurable at some level and which bring us happiness can also teach us about our attachments and aversions (like the aversion to losing the feeling of happiness).

But maybe the greatest advantage in making the shift from being happiness-centric to knowledge-focused is that it takes the pressure off. People that count themselves as unhappy don't need to feel like failures, because 'happiness' isn't the goal. There's no need to compare oneself to the images of happiness that are presented to us in the media and via social media.

Even in more secular, psychological, circles, it's been pointed out that happiness is not an end in itself so much as a by-product of meaningful work, healthy relationships, and service to a goal. If that goal is spiritual knowledge, so much the better.

7. Conclusion

The influence of Rajyoga on happiness in headquarters residences is significant and multifaceted. The practice of Rajyoga meditation helps individuals foster emotional regulation, reduce stress, cultivate positive thinking, and

reconnect with a deeper sense of purpose. These factors collectively contribute to enhanced happiness and well-being, especially in the high-pressure, high-stakes environments typically found in such settings.

As more research emerges in the field of meditation and well-being, it is clear that practices like Rajyoga hold transformative potential for individuals seeking to enhance their happiness and emotional resilience. Future studies should continue to explore the long-term effects of Rajyoga on happiness in diverse residential environments and expand on its potential applications in other organizational contexts.

In the Bhagavad Gita happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means. Happiness is a state of mind and has nothing to do with the external world. The intuitive discrimination is saturated in patience with the mind absorbed in the soul of the yogi, feeling his mind all thoughts will by slow degrees attain tranquility. The three modes of happiness explained in the BG satvik or pure happiness is the happiness that arises from the elevation of the soul. However, attaining this is not easy. Pure happiness has to practice a lot of disciplines which is why it feels like poisons in the beginning but nectar in the end. This kind of happiness arises from the serenity of one's mind. Rajasik or result-oriented happiness is the materialistic pleasure that is derived when the senses come in contact with external objects that create a feeling of gratification. However, this kind of happiness is temporary. Tamasic or slothful happiness is the lowest form of happiness and is derived from sleeping or being lazy. The soul is never nurtured through these practices yet since there is a tiny sense of pleasure associated with it people wrongly consider it to be a state of happiness. Bhagavad Gita explains that true happiness is within one's mind whatever we sense happiness from the external world it is temporary.

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