**Brahma Kumaris
Spiritual university**

**SpARC – Spiritual Applications
Research Center**

Abstract Proceedings of National SIR Conference on "Spirituality for Human Existence- Innovating Newer Avenues" (19th SIR – 2025) 28th August – 1st September, 2025

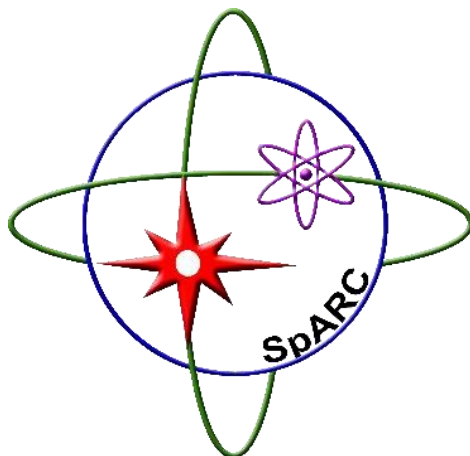## Spiritual Application Research Center (SpARC) wing of Rajyoga Education & Research Foundation (RE&RF

Message from the Administrative Head

It fills my heart with deep joy to extend my warmest greetings to all of you at the 19th National Conference on Spirituality in Research (SIR) — a revered platform where the realms of science and spirituality unite in honor of a higher purpose.

Over these six decades of service, I have witnessed how true transformation emerges not from external achievements alone, but from the alchemy of inner change—where serenity, virtue and elevated consciousness become the foundation for every innovation, discovery, and act of service.

The launch of this year's conference proceedings marks an inspiring milestone. It ensures that the sparks of insight, contemplation, and spiritual understanding kindled here will travel far beyond this gathering—illuminating the minds and hearts of scholars, professionals, and seekers throughout the world.

As you immerse yourselves in thoughtful presentations and meaningful dialogue, I invite you to look inward as well as outward—to connect theory with experience, knowledge with values, and insight with action. May this conference deepen the synergy between consciousness and creativity, furthering humanity's collective journey toward peace, harmony, and upliftment.

May your contributions here echo with beauty, clarity, and timeless wisdom.

In spiritual remembrance,
BK Mohini Didi
Administrative Head, Brahma Kumaris

Message from the Additional Administrative Head

It is with profound joy and heartfelt anticipation that I extend my warmest welcome to each one of you to the 19th National Conference on Spirituality in Research (SIR)**.** This annual gathering has blossomed into a unique confluence where science and spirituality not only converge—but co-create—in honor of a higher human purpose.

In today's fast-paced world, true progress transcends mere technological or intellectual milestones. It is deeply rooted in the quiet yet powerful alchemy of inner transformation—where values become practices, and consciousness becomes action.

The introduction of the conference proceedings this year marks a momentous step. It ensures that the wisdom, insight, and inspired research that emerge from these sessions will journey beyond these walls—touching hearts, guiding minds, and uplifting communities across India and around the globe.

As you immerse yourselves in the sessions that await, may you look inward as much as you look outward. May each presentation reinforce the bridge between spiritual knowing and practical application—helping to chart a harmonious path for humanity's collective awakening. May this gathering shine forth as a beacon—igniting renewed dedication to inner depth, compassionate leadership, and shared peace.

In peace and divine remembrance,
BK Jayanti
Additional Administrative Head, Brahma Kumaris

Message from the additional secretary of Brahma Kumaris

It gives me immense joy to welcome you all to the 19th National Conference on Spirituality in Research (SIR). Over the years, this conference has grown into a platform where science and spirituality meet, reminding us that true progress is not just measured in technology and knowledge, but also in inner transformation and values.

The initiative to now bring out conference proceedings is a historic step. It ensures that the inspiration, insights, and innovative research shared here will not only stay within these walls, but reach far beyond — guiding scholars, professionals, and seekers across India and the world.

As you take part in these sessions, I encourage you to look within as well as beyond. May your contributions here strengthen the bridge between wisdom and practice, and may this gathering become a milestone for humanity's collective journey towards peace and harmony.

BK Mruthyunjaya
Additional Secretary General Brahma Kumaris

Message from the Chairperson

It is my privilege to welcome you to the 19th National SIR Conference, a gathering that continues to reaffirm the timeless relevance of spirituality in all domains of life. The SpARC Wing has always strived to provide a meaningful space for dialogue, reflection, and collaboration between spiritual wisdom and contemporary research.

This year marks a new chapter with the release of conference proceedings, which will serve as a permanent record of the thoughts and efforts shared here. This step will ensure that the spirit of the conference continues to inspire even after the sessions conclude.

May this conference deepen our collective resolve to bring values-based leadership, spiritual & sustainable practices, and compassionate vision into every sphere of society.

BK Ambika
Chairperson, SpARC Wing

Message from the National Coordinator

On behalf of the SpARC Wing, I extend heartfelt greetings to each one of you at the 19th National SIR Conference. For nearly two decades, this platform has offered a unique opportunity to bring together thinkers, researchers, and spiritual practitioners to explore how inner wisdom can address the challenges of modern life.

I am delighted that, for the first time, our learnings will be compiled and shared through the conference proceedings. This will not only give recognition to the efforts of all contributors but also allow their insights to reach a much wider audience — in universities, institutions, and communities.

I sincerely thank all participants, volunteers, and organizers whose tireless dedication makes this conference possible. May this year's deliberations become seeds of new ideas and lasting impact.

BK Shrikant
National coordinator, SpARC wing

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Depression and Anxiety Detection using EEG, Audio and Facial Data based AI Modelling

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Abstract

Background and Aims: Depression is a mental health disorder characterized by persistent feelings of sadness, loss of interest or pleasure, low energy levels, changes in sleep and appetite, feelings of guilt or worthlessness, difficulty concentrating, and sometimes thoughts of self-harm or suicide. It affects people of all ages, genders, and backgrounds, and can have a profound impact on individuals and their quality of life. The World Health Organization (WHO) has been actively involved in researching and addressing the severity of depression worldwide. WHO recognizes depression as a leading cause of disability globally, affecting more than 264 million people of all ages. It is a significant contributor to the overall global burden of disease, and its impact extends beyond the individual, affecting families, communities, and societies at large. In their reports, the WHO highlights the severity of depression based on several factors. One crucial aspect is its prevalence. Depression is a highly prevalent mental health condition, affecting people in every country and across all socioeconomic groups [1]. It can occur at any stage of life, from childhood to old age. The WHO reports emphasize the need to understand the global distribution of depression and its associated risk factors to develop effective strategies for prevention and treatment. The impact of depression on individuals' health and well-being is substantial. Depression can lead to a range of physical and psychological symptoms that interfere with daily functioning and diminish the overall quality of life. The WHO highlights the significant burden depression places on affected individuals, including reduced productivity, impaired social functioning, increased healthcare costs, and a higher risk of other health conditions Furthermore, the WHO emphasizes the potential consequences of untreated depression. It can exacerbate existing medical conditions, such as cardiovascular diseases, diabetes, and substance abuse. Untreated depression also increases the risk of suicide, which is a major concern. The WHO estimates that over 800,000 people die by suicide each year, with depression being a common underlying factor. Identification of depression is vital to avoid this situation. In most of the cases the patient doesn't understand that he/she needs medical attention and they try to look normal to people around. There's a sense of hesitation also plays a major role in many cases, why patients avoid visiting psychiatrist publicly. After cardiac arrests, depression has become the second most deadly illness. The number of people experiencing severe depression and anxiety has reached an all-time high as a result of recent lockdowns during COVID, wars, such as the one between the [2] Ukraine and Russia, and war-

like scenarios like Taiwan and China, among other things. An Artificial Intelligence (AI) based Automatic Depression Detection (ADD) system might be proven quite helpful in such scenario. Anyone who is observing any symptom/s of depression may test their depression levels and decide when they should visit a psychiatrist. Checking the severity of depression through such an automated tool doesn't require any expertise or help of other person/s. This makes these systems very handy to use and may save a lot of lives. The present work is based on Multi Modal Automatic Depression Detection (ADD).

Material and Methods: Facial expressions can vary from person to person and are highly personal. Everything that we see, smell, taste, or feel using any of our senses is reflected on our faces. However, many facial muscles demonstrate some universal characteristics for specific human expressions across cultures and facial types. Convolution Neural Networks have demonstrated outstanding performance in the challenge of recognizing facial expressions. Numerous models with manageable sizes have recently been developed by numerous academics to solve the problem of facial expression recognition. In the current work, authors have separated certain unique muscle movements that are specific to emotion detection from shape, complexion, and other identity-related information. An innovative Emotion-Generative Adversarial Network does this. This streamlines the Facial Expression Recognition process and saves a lot of time. Then, for pre-processing and facial picture extraction from background, viola jones faces extraction method and Scale Invariant Feature Transformation (SIFT)[3] has been used. This allowed to train the model accurately while using very few training examples regardless of scale, orientation, illumination, etc. This image is then fed into an attention-based convolutional neural network which makes sure that the crucial regions for facial expression identification are given more attention. Finally, authors classified the input image into a specific emotion class using a local binary pattern. This model has been tested on CK+, OULU-Casia, and FER-2013 datasets, and performance is on par with all other significant state-of-the-art models.

In the second phase a Facial Expression Recognition (FER)-based Automatic Depression Detection (ADD) system. Authors put forth a methodology to improve the FER system's comprehension of the seven fundamental emotions (happiness, sadness, fear, anger, surprise, disgust, and neutral) and utilized it to identify the subject's level of depression. The suggested model determines whether a person is depressed and, if so, to what degree. A Deep Convolution Neural Network (DCNN) is being used as the foundation for this model.

After this, Initial two models combined Facial Video data with Electroencephalography (EEG) signals, The authors combined two CNN networks, one of which uses Long-Short-Term Memory (LSTM) to process face video data and the other of which uses EEG signals to interpret these signals. The subject is categorized by both networks into one of three categories: depressed, somewhat depressed, or not depressed. The frontal lobe of the brain is where EEG-Alpha waves are mostly generated. Authors observed the amount of the alpha component in the EEG signal may be utilized as a biomarker for classifying depression. On the other hand, face video is subjected to frame-by-frame analysis. Each video frame would be processed by an attention-based CNN, and a linear binary pattern (LBP) classifier based on the facial action coding system (FACS), which could be used to categorize depression. Additionally, a late fusion

network receives the output of these two networks. This final classifier determines the final depression classification.

Results: The results of the suggested model have been fairly positive. The EEG network was trained using MODMA, the 3-channel EEG dataset, and the Video A-CNN network using the AVEC (Audio/Visual Emotion Challenge) 2018 dataset. The entire model was tested using the DEAP (Database for Emotion Analysis Using Physiological Signals) dataset, and it performed better than nearly all other state-of-the-art models.

Conclusion: In the current work, authors have proposed one single and one multi modal depression detection architecture. In the process of developing these models, a Facial Expression Recognition (FER) model has also been developed. The proposed FER model may also be used for various other applications. Various automated interaction systems, including robot to human communication, automated customer service systems, etc., may use the proposed approach. The suggested work might also be highly helpful for automatically observing viewers' responses to a certain commercial or article and using this information for things like user interest, product feedback, etc.

OP-02

Evaluating the Effectiveness of Deep Breathing, Range of Motion Exercises and Rajyoga Meditation versus Range of motion exercises alone in reducing Neck Pain & Academic Stress In University Students

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Abstract

Background and Aims: Neck pain is a common issue among university students, often linked to stress and poor posture. Neck pain alleviated due to stress among university students can be reduced by relieving physiological and psychological stress and re-establishes mental harmony when practiced regularly and promoting physical, mental, social and spiritual health along with Deep breathing exercises and Range of motion exercises.

Material and Methods: 32 university students having neck pain were randomly divided into experimental group (n=16, Deep breathing, Range of motion exercise Rajyoga meditation) and control group (n=16, Range of motion exercise only). Numerical Pain Rating Scale (NPRS) assessed pain, Neck disability index assessed difficulty in doing ADLs and perceived stress scale assessed the stress level among students before and after 1 week of intervention.

Results: IBM SPSS Statistics 22.0 was used for analysis with $p<0.05$ statistically significant. Pre-test post-test comparison in experimental group for NPRS ($p \leq 0.00001$), PSS ($p \leq 0.00001$), NDI ($p \leq 0.00001$) shown significant improvement at $p<0.05$. Pre-test post-test comparison in control group for NPRS ($p \leq 0.00001$), PSS ($p \leq 0.00001$), NDI ($p \leq 0.00001$) shown significant improvement at $p<0.05$. It indicated that deep breathing exercises along with Range of motion exercises and Rajyoga meditation were helpful in reducing neck pain and stress.

Conclusions: Deep breathing exercises, range of motion exercises and Rajyoga meditation are beneficial in reducing stress and improving neck mobility in activities of daily life as compared to range of motion exercises alone. However, it did not reduce neck pain significantly.

OP-03

Electrophysiological Correlates of Nadamay Meditation Compared to Mind Wandering

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Abstract

Background and Aims: Meditation fosters attention and emotional regulation, often marked by increased EEG alpha and theta power, reflecting relaxed focus. Sound-based practices, rooted in ancient traditions like the Nāda Bindu Upanishad, leverage auditory stimuli such as AUM recitation to deepen internal awareness, yet their neural dynamics are underexplored. This study explored the brain activity and subjective experience of Nadamay Meditation, a 26-minute auditory-guided practice inspired by the Nāda Bindu Upanishad, compared to a mind-wandering condition. The study aimed to uncover distinct EEG spectral patterns and changes in alertness during this unique meditation technique.

Methods: Fifteen healthy adults (average age 24.8 ± 3.6 years, 9 female, 6 male) completed two 26-minute sessions (Nadamay Meditation and mind wandering) in a randomized, counterbalanced setup. EEG data were recorded with a 64-channel actiCHamp system and power spectral density was calculated across delta, theta, alpha, beta, and gamma bands. Subjective alertness was assessed before and after sessions using the Stanford Sleepiness Scale (SSS). Yuen's paired t-test with FDR correction was used for statistical comparisons.

Results: Nadamay Meditation significantly lowered EEG power across all frequency bands, especially in prefrontal and frontocentral areas, compared to mind wandering ($p\leq0.05$, FDR-corrected). Reduced delta, theta, and alpha power attributed to decreased cortical idling and improved attentional focus, while decreased beta and gamma power suggested decreased cognitive effort. Participants reported feeling more alert after Nadamay Meditation (93.3% alert) compared to less alert after mind wandering (73.3% alert).

Conclusions: Nadamay Meditation produces distinct brain activity changes, marked by widespread EEG power reduction and increased alertness, likely reflecting suppressed default mode network activity. These results highlight its potential as an effective, sound-based practice for boosting attention and mental clarity, adding valuable insights to the neuroscience of meditation.

OP- 04

Ensuring Adolescent Mental Well-Being in a Changing World With Rajayoga meditation

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Abstract

Background and Aims: Adolescence is a critical developmental phase marked by rapid brain maturation, identity formation, and heightened vulnerability to mental health challenges. Globally, one in seven adolescents (10–19 years) experience a mental disorder, with suicide ranking as the third leading cause of death among 15–29-year-olds. This study addresses the urgent need for culturally sensitive and evidence-based strategies to promote adolescent mental well-being in India, where stigma, limited mental health resources, and systemic gaps pose unique challenges. Our research adopts a three-pronged approach integrating comprehensive assessment, targeted interventions, and causal impact analysis.

Material and Methods: Using the Pre-assessment (eg. Panorama) SEL Survey, baseline indicators of social-emotional competencies were established. Interventions combined Rajayoga meditation, Emotion-Focused Therapy, and SEL-based programs to enhance self-awareness, emotion regulation, empathy, and resilience.

Results: Post-intervention assessments revealed improved emotional coping mechanisms, reduced anxiety and depression symptoms, and enhanced peer relationships and academic engagement. The findings underscore the potential of integrating mindfulness-based practices like Rajayoga with structured SEL frameworks to build psychological resilience.

Conclusion: This study highlights the need for a whole-of-society approach, involving families, schools, communities, and policymakers, to foster sustainable adolescent mental well-being in a rapidly changing world.

Concept of Manas Tatva in the Śiva Saṅkalpa Sūktam and Its Potential Role in Psycho-somatic Well-Being

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Abstract

Background and Aims: The Śiva Saṅkalpa Sūktam is a six-verse hymn from the 34th chapter of the Vajasaneyi Samhita in the Śukla Yajur Veda. It is widely popular among scholars for its deep insights into the nature of the mind (manas). This paper explores the Vedic notion of manas (mind) as presented in the Śiva Saṅkalpa Sūktam along with its potential role in the management of psycho-somatic problems. Śiva Saṅkalpa Sūktam defines the manas as something that travels far and perceives the world, and as the source of positive, purposeful thoughts (sankalpa). According to the Vedic philosophy, the manas acts as a bridge between our senses and higher mental functions such as buddhi and chitta.

Material and Methods: This study uses Ayurveda's concept of mental health to explain how the mind is influenced by three natural qualities: sattva, rajas, and tamas.

Results: As per Ayurveda, when rajas and tamas dominate the mind, it creates mental imbalance and even affects physical health. On the other hand, sattva supports mental peace and overall well-being. Classical Ayurvedic texts also recognize that the mind plays a key role in controlling both emotions and physical reactions through the mind-body connection.

Conclusion: This paper suggests that chanting the Śiva Saṅkalpa Sūktam, which focuses the mind on sacred and positive intentions, could help strengthen sattva, improve attention, and even calm the nervous system. By combining Vedic philosophy, Ayurvedic psychology, and modern psychology, the paper offers a framework for understanding how ancient mantra practices could contribute to a healthier and more balanced mind and body.

OP-06

Role of Transformative Power of the State of the Mind in an Individual's Life

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Abstract

Background and Aims: The state of mind is a powerful physiological, social, psychological, and cultural force that can inspire individuals, empower or disempower communities, and shape entire civilizations in its most profound sense. It is the sum of our experience felt because of millions of neurological processes happening inside us. It is a cornerstone of one's public and private life. It can be resourceful or an unresourceful state. The states of mind, the subconscious forces, have played a pivotal role in guiding one's ethical frameworks and identity formation. However, the transformative power of the state of mind and the belief system is double-edged. It is inherently dual. It can foster success, peace, health, prosperity, solidarity, and hope on one end, and at the same time, it can also provoke the development of diseases in one's body, violence, and exclusion.

Material and Methods: This paper explores the ambivalent nature of the state of mind (the power of subconscious forces), with examples from the research in their capacity to create healthy, productive, and resilient individuals on one hand and to cause psycho-biological pathologies, social challenges on the other hand.

Results: Understanding constructive and destructive potentials of the state of mind- the subconscious forces is essential for building a more equitable and peaceful global citizen and society.

Conclusion: The paper also discusses the genesis of the transformative power of a positive state of mind, and the role of the positive state of mind can enable an individual to take immediate control of their mental, emotional, physical, and financial destiny.

OP-07

Investigating the Intermediary Role of Organizational Spirituality: Analysing the Link Between Self-Elevation, Spiritual Upliftment, and Creative Work Practices

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Background and Aims: This research probes how self-elevation and spiritual upliftment translate into creative work practices through the intermediary influence of organizational spirituality.

Material and Methods: Using structural equation modelling, it maps the relationships among these constructs and applies mediation tests to gauge the depth of organizational spirituality's impact.

Results: Results show that both self-elevation and spiritual upliftment are positively tied to organizational spirituality and, in turn, to employees' creative practices. Moreover, organizational spirituality partially bridges the path from self-elevation to creative work, while it completely bridges the link between spiritual upliftment and creative performance. These insights highlight the crucial role that a spiritually supportive organizational climate plays in stimulating creativity at work.

Conclusion: Practically, the study encourages leaders to nurture organizational spirituality as a strategic lever for sparking employee innovation, thereby enriching our understanding of how spiritual dimensions drive creative behaviours in the workplace.

Role of Religion in Air Quality Management: Dayalbagh, A Case Study

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Abstract

Background and Aims: Air quality degradation remains a pressing environmental and public health concern globally. While scientific and policy-driven approaches dominate conventional air quality management strategies, the role of religion and spirituality remains underexplored. This case study focuses on Dayalbagh, a socio-spiritual eco-village in Agra, India, which embodies the integration of religious principles with sustainable environmental practices.

Material and Methods: Ground-based measurements of air pollutants including black carbon (BC), PM_{25}, NO_2, and O_3 were conducted over multiple seasons, revealing consistently lower pollution levels compared to surrounding urban zones. This anomaly prompted a deeper inquiry into the socio-religious framework of the region. Dayalbagh, guided by the Radhasoami faith, emphasizes principles of simplicity, vegetarianism, non-violence, nature preservation, community service, and technological self-reliance. These values translate into tangible practices such as no firecracker celebrations during festivals, afforestation drives, use of electric rickshaws, organic farming, and the avoidance of fossil fuel-dependent rituals.

Results: The spiritual leadership's emphasis on inner cleanliness paralleling outer environmental purity fosters collective behavioural change towards air-friendly habits. This study not only quantifies the impact of spiritual values on atmospheric quality but also highlights the potential of religion as a soft tool for behavioral transformation in environmental governance. By drawing parallels with other religious teachings—such as Islam's concept of *khalifa* (stewardship), Buddhism's *ahimsa*, Christianity's call for *creation care*, and Hinduism's *prithvi sukta* (earth hymns)—the study emphasizes a universal spiritual ethos supporting environmental sustainability.

Conclusion: In an era dominated by technological solutions, this research advocates for synergizing spiritual traditions with science-based strategies to create holistic models of environmental stewardship. The Dayalbagh model demonstrates how faith-driven communities can lead by example in creating low-emission, high-consciousness societies, offering replicable pathways for global air quality improvement.

OP-09

Developing Scientific Temper And Evolutionary Vision In Gen Z (Using Addie And Bloom's Taxonomy)

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Abstract

Background and Aims: Generation Z, as the first fully digital-native cohort, brings agility, creativity, and entrepreneurial spirit to education and workplaces. However, research shows gaps in critical thinking, scientific temper, and long-term vision—skills essential for leadership in the 21stcentury. This study addresses the urgent need for structured, evidence-based educational frameworks to foster clarity, confidence, curiosity, and compassion among young learners.

Material and Methods: Our research adopts a mixed-method approach integrating quantitative pre- and post-assessments with qualitative reflections. A 12-week pilot program will be implemented, structured through the ADDIE instructional design model and mapped to Bloom's Taxonomy. Interventions include activity-based workshops, storytelling, gamification, and AI-enabled tools to enhance engagement and cognitive growth. Baseline surveys will capture indicators of critical thinking and visionary orientation, while post-intervention analysis will measure changes in curiosity, reasoning, and leadership qualities.

Expected Outcome: Expected outcomes include enhanced scientific inquiry, improved problem solving, and strengthened visionary capacities among participants.

Conclusion: The findings will contribute both to academic literature—by extending instructional and cognitive models to youth development—and to practice, by offering universities and organisations a replicable training framework aligned with the National Education Policy (NEP 2020). This project positions Gen Z learners to thrive as responsible innovators and visionary leaders in a rapidly evolving world.

OP-10

Preventing Spinal Fatigue during Meditation using Biomechanical and Alignment Principles

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Background & Aims: Dhyāna or Meditation is an ancient Indian practice for inner peace, self-awareness, and spiritual growth. As defined by Maharishi Patanjali, Dhyāna is the uninterrupted flow of meditation. the mind towards a single point (tatra pratyayaikatanatā dhyānam). However, prolonged sitting often causes spinal discomfort and fatigue. From both yogic and biomechanical perspectives, proper posture is essential for stability, endurance, and uninterrupted focus. This study aims to examine the biomechanical factors contributing to spinal fatigue, identify postural deviations (pelvic tilt, thoracic collapse, forward head posture), and integrate yogic principles to develop sustainable strategies for spinal health during

Materials & Methods: This study reviews modern biomechanical research on spinal load, muscle activation, and alignment, along with classical yogic texts (Yoga Sūtras, Haṭha Yoga Pradīpikā, Gheraṇḍa Saṃhitā, Bhagavad Gītā) for traditional views on posture. Interventions analyzed include the use of yoga props (cushions, chairs), preparatory yoga practices (sukṣma vyāyāma, core strengthening, stretching), and somatic techniques (body scanning, breath– posture integration).

Results: Sitting for long periods alters the natural curves of the spine. This puts extra pressure on the discs and stresses the spinal tissues. Postural deviations such as posterior pelvic tilt, thoracic collapse, and forward head posture (FHP) further contribute to muscular fatigue. Proper alignment of the spine, maintaining its neutral curves along with a balanced head–neck– shoulder position, has been shown to reduce paraspinal muscle activity by up to 24% and decrease ischial pressure by more than 40%. The use of supportive props helps redistribute spinal load, thereby reducing fatigue. In addition, yoga therapy practices and somatic awareness techniques enhance endurance, improve proprioception, and promote posture stability. Yogic alignment principles also emphasize the spine as the central energy axis, enabling smooth prāṇic flow and supporting deeper meditative states.

Conclusion: Maintaining spinal integrity during meditation is vital for both physical comfort and spiritual advancement. An integrative approach combining biomechanics, yoga therapy, props, and somatic awareness allows meditators to sustain upright, stable postures for longer durations. Yogic insights complement biomechanical findings, showing that balanced spinal alignment not only prevents fatigue but also supports energetic transformation and meditative depth.

OP- 11

Working women and spirituality: An analytical study

Mrs. Manisha B.Patil
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Background and Aims: Women's lives are often shaped by complex societal expectations, gender roles, and multiple responsibilities, making their "world" more complicated than men's. Spirituality may serve as a coping mechanism and source of meaning in navigating these challenges. This study aims to understand how spirituality supports working women in coping with work–life demands, how it is influenced by religious, caste, and economic backgrounds, and how it relates to overall well-being.

Methods: A qualitative case study approach was employed to gain in-depth insights into the spiritual experiences of working women. Five detailed case studies were conducted, focusing on how women integrate spiritual practices into their daily lives and how these influence resilience, relationships, and well-being.

Results: The findings revealed that spirituality helped women manage adversity, find purpose, and build resilience (Savita, Satvsheela). It also enhanced interpersonal relationships and communication, even among non-believers (Vasudha). Practices such as prayer, meditation, and mindfulness reduced stress and improved mental clarity (Tabbsum, Prashika). Overall, spirituality promoted emotional regulation, psychological well-being, and life satisfaction.

Conclusion: Spirituality plays a significant role in the lives of working women by fostering resilience, improving relationships, and supporting mental health. The study underscores the importance of recognizing spirituality as a resource for coping with societal pressures and work–life challenges. Differences in religious, caste, and economic backgrounds shape these experiences, highlighting the need for inclusive approaches in understanding women's spirituality and well-being.

Ensuring ESP BRAIN YOGA brings Wellness & Happiness to the World

Dr. Shrikant Jagannath Yadav
Innovator of ESP Brain Yoga, ESP Meditation & ESP Pranayama

Background and Aims: ESP (Extra Sensory Perception) Child Brain Development Skill Educational Program. This ESP BRAIN YOGA brings out the Genius Capabilities of the Child. This training will help students for improving in their academic performance and also helps them Towards Their All-Round Development.

Material and Methods: No material require, It is practical session, Unique Power Transfer Process for ESP Activation (Sixth sense), This is self-development program. ESP BRAIN YOGA: This physical activities are related to synchronize left and right hemisphere of brain, ESP MEDITATION: Start with Omkar & Gayatri Mantra Chanting followed by Eyeball exercises. ESP PRANAYAMA: Silent seating for few minutes and keep focus on breath in and breath out.

Results: The studies indicated a definite role of self-awareness meditation by activating sixth sense of child, detoxification of brain and re-generation of new neurons. Balances Left and Right hemisphere of brain. We found improvement in student's concentration, focus and creativity, ESP BRAIN YOGA Practitioner become good decision maker, they are able to take right time right decision, achieved good health and good relation and good bounding with parents, Practitioner become happy with their mental, emotional, physical and social levels so they made others also happy. Especially we found ESP BRAIN YOGA helps to school children for their Academic Excellence in Higher Education and Sports Activities.

Conclusion: Children are the coming Generation of our Nation and these all are the pillars of our society, if we provide them ESP BRAIN YOGA Training at right age, then it's becomes fruitful for themself, Society and Nation.

A Value-Integrated Framework for Analyzing Urban Transformation: The Case of Barcelona's 'Superblocks

Ritu Pradhan
Independent researcher, Masters Student Renaissance University, Indore

Background and Aims: Sustainability policy frameworks advocate for integrating societal values, but there is a gap in how to systematically analyze the resulting trade-offs. This paper aims to address this gap by proposing the Value-Integrated Policy Cycle (VIP-C), a conceptual framework for embedding and evaluating normative values like equity and well-being throughout the policy process. To demonstrate its utility, the framework is applied to the case of Barcelona's Superblock program.

Methods: The study applies the VIP-C framework to the Barcelona Superblock program through a thematic analysis of existing scholarly literature. This method involves synthesizing the documented socio-ecological outcomes from previous research on the Superblocks.

Results: The literature review confirms that the Superblocks have significant positive effects, such as improved air quality and increased social interaction. However, the analysis also reveals critical negative outcomes, most notably "eco-gentrification" and economic disruption in the affected areas.

Conclusion: The study concludes that value-driven policies are powerful tools for urban transformation, but their success depends on proactively anticipating and addressing the equity paradoxes they can create. The paper contributes the VIP-C as a novel analytical tool and argues for the necessity of embedding equity considerations at the very beginning of policy design to achieve just and sustainable outcomes.

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PP - 01

Indian Knowledge Systems- Importance of Traditional, Spiritual and Integrated Human Values in Education.

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Abstract

Background and Aims: This paper attempts to highlight the importance of value based education from a traditional approach drawn from India's priceless heritage. The global society finds itself at the threshold of a massive transformation. The search for peace is assuming greater and greater importance than ever before- both peace within and peace without. In its quest for peace, the world has approached India, often acclaimed as the Guru of the world, given its vast and hidden treasures of knowledge. Seers since time immemorial, with the grace of Lord Shiva who manifested Himself as Guru Dakshinaamoorty, acquired supreme knowledge which was subsequently passed on to the world, generation after generation. Much of the ancient traditional knowledge was transmitted through a direct contact between the teacher and his or her student. The Indian knowledge systems that came into existence thousands of years ago, are deeply rooted in traditional, spiritual and integrated human values that promote a harmonious growth of the head and the heart, and pave the way for sustainable development. These timeless teachings in fact, contribute significantly to world peace, and also serve as beacon lights for humanity at large. This paper argues that reviving Indian Knowledge Systems (IKS) within contemporary curricula—anchored in Integral Human Values (IHV) and spiritual life—can help address value erosion, social fragmentation, and sustainability challenges.

Methods: We synthesize Vedic–Upanishadic insights, the Gurukula's value culture, Rāja Yoga and meditation, and teachings of Adi Shankaracharya (including Dakṣiṇāmūrti Stotram and Bhaja Govindam), alongside modern reformers like Swami Vivekananda, Sri Aurobindo, and Rabindranath Tagore. We locate this synthesis within the AICTE Universal Human Values movement and NEP-2020 reforms, and propose practical transformations for teacher education, assessment, and institutional culture across government and private schools.

Results: Evidence from recent reviews on school-based yoga/mindfulness and policy documents supports these recommendations.

Conclusion: In brief, IKS + IHV can realign education toward light, love, and peace—cultivating competent, compassionate graduates for a sustainable future.

Role of Spirituality in the pursuit of Science

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Background and Aims: Science is often viewed as the search for objective knowledge, while spirituality deals with inner wisdom, meaning, and interconnectedness. When researchers combine both, they don't abandon rigor—rather, they add values, compassion, and responsibility to their scientific work. In this work we highlight the five-fold way in which Spirituality augments scientific research.

Material and Methods: The subject who can be part of this process has to be a subject who is deeply invested in the dual practice of both Spirituality and Science. The common methods that are used in the pursuit of both Science and Spirituality are repeated practice of the techniques and repeatability. In the Guru -Shishya Parampara, the Guru emphasizes on repeated practice by the Shishya till both have reached common ground at some level of perceptive or cognitive experience. The apparent difference between Science and Spirituality is that while Modern Science pays heed to only the sensory perceptions, the spiritual seeker often seeks no such external sensory validation for proof of his spiritual practices and spiritual level. However, a deeper analysis reveals that much of cutting-edge detectors and sensors operate in the Quantum regime, where the interpretation of the data itself is heavily dependent on the model used. Once the scientist understands this truth the emotive and spiritual state of the practitioner becomes important in deciding the outcome and quality of the research.

Gödel through his incompleteness theorems proved the limits of provability in formal axiomatic theories, whereby any formal system of arithmetic will inevitably be incomplete, containing true statements that are unprovable within the system. Max Planck has emphasized the need for spirituality with the words "Over the entrance to the gates of the temple of science are written the words: "You must have faith. In the last analysis we ourselves (scientists) are part of nature and therefore part of the mystery that we are trying to solve". This creates a basis for the scientist and the spiritual practitioner to come together and work symbiotically, whereby the scientist becomes humble and the spiritual practitioner uses the empirical methods of science to study and understand the process of spiritual transformation.

Discussion and Conclusion: 1) Healing Science practitoners from within, cultivates humility, empathy, and non-egoistic pursuit of truth. Provides ethical compass, 2) inculcates a Holistic Worldview. Nature is seen not just as a "resource" but an interconnected web, leading to the protection of biodiversity and climate. 3) Fosters sense of Shared Humanity: Spirituality

emphasizes compassion, reducing the sense of separation between "us" and "them." Science guided by this mindset can prioritize healthcare, poverty alleviation, and conflict resolution. 4) Healing Through Scientific Innovation with Spiritual Responsibility. It leads to Technology with Conscience. 5) Concrete Pathways for Researchers by balancing intellect with inner clarity. Thus the practice of Spirituality is essential for the good practice of Science.

PP - 03

Murli as a Resource for Healthy Lifestyle Education: A Modern Medicine Approach Aligned with the Biological Clock for Prevention and Regression of Lifestyle Diseases

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Abstract

Background and Aims: This paper explores the intersection between Howard Gardner's theory of Multiple Intelligences and the eight distinct types of Rajyoga meditations as taught by the Brahma Kumaris Spiritual University.

Material and Methods: Drawing on the Murli literature — the foundational spiritual teachings of the Brahma Kumaris — this study identifies and aligns specific meditative practices with the cognitive, emotional, and spiritual faculties outlined in Gardner's model. Through this synthesis, the paper proposes an integrative spiritual-educational framework that honors the diversity of human consciousness while reaffirming the universal accessibility of inner transformation.

Results and Conclusion: The analysis reveals that Murli-based Rajyoga meditation, when personalized to individual intelligence profiles, significantly enhances the internalization of spiritual knowledge, moral reasoning, emotional balance, and social harmony.

Transforming the Self: How Rajyoga Meditation Improves Mind and Moral Values

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Abstract

Background and Aims: In the search for inner peace and moral clarity, meditation has emerged not merely as a technique, but as a profound philosophical journey. Among the various meditative traditions, Rajyoga meditation, as practiced within the Brahma Kumaris spiritual framework, offers a distinctive path grounded in soul-consciousness, self-inquiry, and divine connection. It calls for a return to the awareness of the self as a spiritual being—beyond the physical form and mental fluctuations—and encourages alignment with the higher truth of the Supreme.

This philosophical exploration contemplates the transformative potential of Rajyoga meditation as a means of reorienting human consciousness. It considers how the consistent practice of inward reflection cultivates detachment from the ego, sharpens inner discernment, and gradually replaces reactive tendencies with calm awareness. Rajyoga proposes that the mind is not merely to be stilled, but purified—guided by the light of spiritual knowledge.

Ethical Dimension: On the ethical plane, Rajyoga promotes a natural flowering of virtues such as compassion, humility, nonviolence, and integrity. These are not moral codes enforced from outside, but spontaneous expressions of a consciousness rooted in purity and peace. The meditator becomes a witness to their own inner reformation, where the soul's original nature is revealed through silence and spiritual connection.

Conclusion: Ultimately, Rajyoga meditation can be seen as a philosophical system of self-transformation, one that invites the practitioner to transcend the limitations of the body and intellect, and to dwell in the higher awareness of divine identity. It bridges metaphysics and morality, offering a holistic vision of the human journey—from fragmentation to wholeness, from ignorance to enlightened living.

PP- 05

Mathematics Meets Mindfulness: Storytelling as a Tool for Graph Comprehension and Self-Reflection

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Abstract

Background: This study aligns with the 19ᵗʰ National SIR Conference theme *"Spirituality for Human Existence – Innovating Newer Avenues"* by demonstrating how narrative-based graph instruction can unite intellectual skill with inner awareness.

Material and Methods: Conducted with Grade 8 students in Delhi, the intervention used motion-based storytelling to generate distance–time line graphs. While fostering graph comprehension, the approach surfaced common misconceptions—unrealistic data, scale errors, and mismatched representations—prompting learners to observe, reflect, and refine their work. This mirrored the Brahma Kumaris' vision of *self-transformation through knowledge*, as students engaged in non-judgmental self-assessment, empathetic peer dialogue, and mindful correction.

Results: The process transformed a technical exercise into a reflective journey, strengthening both precision of thought and purity of mind.

Conclusion: Findings suggest that contextual storytelling is a powerful pedagogical avenue for developing mathematically skilled, self-aware, and values-driven learners.

आध्यात्मिक प्रज्ञा द्वारा मानव सभ्यता में पर्यावरण विकास

श्री रामकृष्ण नानागिर बावा, शोधक छात्र कवयित्री बहिणाबाई चौधरी उत्तर महाराष्ट्र विश्वविद्यालय, जलगाँव, (महाराष्ट्र)

सारांश (Abstract)

पर्यावरण के प्रति आध्यात्मिक प्रज्ञा के भाव से देखना इसका अर्थ है प्रकृति के साथ एकत्व का भाव। जब मानव आध्यात्मिक दृष्टि से जागरूक होता है, तो वह केवल अपने हित के बारे में नहीं सोचता, बल्कि समग्र सृष्टि के कल्याण की भावना रखता है। यह भावना पर्यावरण के संरक्षण और संतुलन में महत्वपूर्ण भूमिका निभाती है। आध्यात्मिक दृष्टिकोण से प्रकृति को माँ, देवता या जीवंत तत्व के रूप में देखा जाता है। जैसे भारतीय संस्कृति में वृक्षों, नदियों, पर्वतों आदि की पूजा की जाती है, यह दर्शाता है कि हमारे पूर्वजों में पर्यावरण के प्रति श्रद्धा और संवेदनशीलता थी। इस श्रद्धा से प्रेरित होकर व्यक्ति पर्यावरण का शोषण नहीं करता, बल्कि उसका संरक्षण करता है। आध्यात्मिक प्रज्ञा व्यक्ति में करुणा, सह-अस्तित्व और संतुलन का विकास करती है, जिससे वह भोगवाद से हटकर संतुलित जीवन शैली अपनाता है। यह जीवन शैली संसाधनों का विवेकपूर्ण उपयोग, जैव विविधता की रक्षा और प्रदूषण नियंत्रण को बढ़ावा देती है। आध्यात्मिक प्रज्ञा न केवल व्यक्ति के भीतर आत्मिक शांति लाती है, बल्कि समाज और संपूर्ण मानव सभ्यता को पर्यावरण के साथ समरसता और संतुलन की ओर प्रेरित करती है। यही सच्चे अर्थों में सतत विकास का मार्ग है।

उद्देश्य (Aims):

1. आध्यात्मिक प्रज्ञा द्वारा पर्यावरण संरक्षण के सिद्धांतों का अध्ययन करना।

2. यह विश्लेषण करना कि कैसे ये सिद्धांत आधुनिक जीवन शैली में लागू हो सकते हैं।

3. आध्यात्मिक मूल्यों को पर्यावरणीय नीतियों के साथ एकीकृत करना।

संशोधन पद्धति (Methods):

वर्णनात्मक संशोधन पद्धति, प्राथमिक और द्वितीयक धार्मिक एवं दार्शनिक ग्रंथ आध्यात्मिक प्रज्ञा और पर्यावरण विकास: चेतना का विकास: आध्यात्मिक अभ्यास व्यक्ति को आध्यात्मिक बुद्धिमत्ता प्रदान करता है जिसका उपयोग मानव हितकारी निर्णय लेने में करता है। और प्रकृति और पर्यावरण विकास में आध्यात्मिक प्रज्ञा द्वारा उपयोजन करता है।

1. प्रकृति संरक्षण: वृक्षारोपण, जल संरक्षण, जीव-जंतुओं की रक्षा।

2. सतत विकास (Sustainable Development): सीमित संसाधनों का उपयोग, भविष्य की पीढ़ियों के लिए संसाधन बचाना।

3. वर्तमान परिप्रेक्ष्य: आज प्रदूषण, वनों की कटाई, जलवायु परिवर्तन जैसी समस्याएँ बढ़ रही हैं। इसका समाधान केवल तकनीक से संभव नहीं, बल्कि मनुष्य की सोच और चेतना में बदलाव से संभव है। आध्यात्मिक प्रज्ञा मनुष्य को यह समझने में मदद करती है कि "प्रकृति का शोषण नहीं, संरक्षण ही मानव सभ्यता का वास्तविक विकास है।"

निष्कर्ष (Conclusion):

आध्यात्मिक ज्ञान, पर्यावरण विकास के लिए एक शक्तिशाली उपकरण हो सकता है। जब हम आध्यात्मिक रूप से जागरूक होते हैं, तो हम पर्यावरण के साथ अपने संबंधों को अधिक ज़िम्मेदारी से और सम्मान के साथ निभाते हैं। यह हमें एक स्थायी और स्वस्थ भविष्य की ओर ले जाता है।

Effect of Isometric Exercises and Trataka Training on Physical and Psychological Variables of Cricket Players

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Abstract

Background and Aims: Cricket demands a combination of physical strength and psychological resilience. Integrative training methods such as isometric exercises and Trataka (a yogic visual concentration technique) have shown potential in enhancing both domains. However, limited research exists on their combined effect in cricketers. To examine the impact of a six-week Isometric Exercise and Trataka Training (IETT) program on selected physical (muscular endurance, shoulder strength, static balance) and psychological (concentration, cognitive ability) variables in male cricket players.

Methods: Twenty male cricket players (aged 19–23) from LNIPE NERC, Guwahati, were randomly assigned to experimental (n=10) and control (n=10) groups. The experimental group underwent IETT thrice weekly for six weeks. Physical parameters were measured using sit-ups, pull-ups, and static balance tests. Psychological variables were assessed using the Dharansheelta Concentration Scale and the Stroop Color-Word Test. Data were analyzed using ANCOVA at a significance level of $p < 0.05$.

Results: The experimental group showed significant improvements in muscular endurance ($p<0.01$), shoulder strength ($p<0.01$), and concentration ($p<0.01$). A significant reduction in Stroop Total Errors ($p<0.01$) was also observed, indicating improved inhibitory control. No significant changes were found in static balance or Stroop response times and accuracy.

Conclusion: IETT is an effective intervention for improving physical strength and cognitive control in cricketers. This dual-modality approach holds promise for comprehensive athletic development, especially in sports requiring sustained focus and physical endurance.

मानव व्यक्तित्व क्तवकास में आध्यात्मक प्रज्ञा का महत्व

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सारांश (Abstract)

मानव व्यक्तित्व का समग्र क्तवकास के वल भौयतक, मानयसक और बौक्तिक क्षमताओं तक सीयमत नहीं होता, बल्कक उसमें आध्यात्मक प्रज्ञा (Spiritual Wisdom) की भी अहम भूयमका होती है। आध्यात्मक प्रज्ञा का अर्थ है आत्मयचंतन, आत्मज्ञान, करुणा, सत्य, प्रेम, सहहष्णुता, और समत्व जैसे गुणों को समझना और जीवन में उतारना। यह प्रज्ञा व्यक्ति को अपने भीतर झांकने की शक्ति देती है, त्जससे वह अपने स्वभाव, कतथव्य और उद्देश्य को पहचानता है। इससे आत्मक्तवश्वास, आत्मसंयम और आत्मानुशासन क्तवकयसत होता है। जब व्यक्ति आध्यात्मक दृक्ति से सजग होता है, तो वह दसू रों के प्रयत अयधक संवेदनशील, दयालु और नैयतक बनता है।

आज के भौयतकवादी युग में, जहाँ जीवन भागदौड़ और तनाव से भर गया है, वहाँ आध्यात्मक प्रज्ञा संतुलन और मानयसक शांयत प्रदान करती है। यह व्यक्ति को नकारात्मक प्रवृक्तत्तयों से उबारकर सकारात्मकता की ओर ले जाती है।

उद्देश्य (Aims):

1. आध्यात्मिक प्रज्ञा की अवधारणा स्पष्ट करना।
2. व्यक्तित्व विकास के विभिन्न आयामों की पहचान करना।
3. आध्यात्मिक प्रज्ञा और व्यक्तित्व विकास के संबंध का विश्लेषण करना।
4. व्यावहारिक जीवन में आध्यात्मिक प्रज्ञा के लाभ बताना।

सांशोधन पद्धती (Methods):

वर्णनात्मक संशोधन पद्धति, प्राथमिक और द्वितीयक धार्मिक एवं दार्शनिक ग्रंथ आध्यात्मिक प्रज्ञा के विकास के लिए उपाय:

1. ध्यान और योग: ध्यान और योग का अभ्यास व्यक्ति को शांत और केंद्रित रहने में मदद करता है, जिससे आत्म-जागरूकता और मानसिक स्पष्टता बढ़ती है।

2. प्रार्थना और चिंतन: प्रार्थना और चिंतन व्यक्ति को अपने विश्वासों और मूल्यों पर विचार करने और आध्यात्मिक संबंध को मजबूत करने में मदद करते हैं।

3. प्रकृति में समय बिताना: प्रकृति में समय बिताने से व्यक्ति को शांति और सुकून का अनुभव होता है, जिससे मानसिक स्वास्थ्य में सुधार हो।

निष्कर्ष (Conclusion):

आध्यात्मिक प्रज्ञा वाले व्यक्तियों में तनाव सहने की क्षमता अधिक पाई गई। ऐसे व्यक्ति नैतिक मूल्यों में दृढ़ और सामाजिक दृष्टि से अधिक ज़िम्मेदार पाए गए। भावनात्मक स्थिरता और निर्णय लेने की क्षमता में सुधार देखा गया। आध्यात्मिक प्रज्ञा व्यक्ति को आंतरिक रूप से मज़बूत, संतुलित और नैतिक बनाती है और एक स्वस्थ, संवेदनशील, और शांतिपूर्ण समाज निर्माण में सहायक होगा।