



Murli-Based Rajyoga Meditation Practices to Fulfill the Six Preinstalled Psychological Needs: A Remedy for Inner Emptiness

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Abstract

Every human being is born with a set of fundamental psychological needs: security, variety, significance, love and connection, growth, and contribution. When these needs go unmet, they can lead to feelings of emptiness that may show up as stress, dissatisfaction, and even health issues. Modern psychology has described these needs in various ways, yet many people still find it hard to meet them meaningfully and sustainably. This paper looks at how Murli-based Rajyoga meditation, as taught by the Brahma Kumaris, provides a spiritual path to address these deep needs in everyday life.

By examining selected Murlis, the study illustrates how spiritual insights can enhance and expand on psychological theories. For example, the Murli teaches practitioners that true security does not come from material goods but from understanding oneself as an eternal soul under God's protection. While psychology addresses the need for variety, the Murli highlights the richness of experiencing God in different relationships—as a Parent, Teacher, or Friend—keeping the mind refreshed and engaged. Significance is redefined as recognizing one's divine role in changing the world. Love and connection are nurtured by experiencing God as the

Ocean of Love. Growth is promoted through daily self-reflection and transformation. Finally, contribution takes form in selfless service and the quiet gift of pure vibrations to the world.

This paper uses a qualitative analysis of daily Murli discourses, interpreted alongside modern psychological theories and relevant scholarly literature. This combined perspective shows that Rajyoga meditation is not just a spiritual practice but also a practical approach that meets important psychological needs. In doing so, it helps reduce feelings of inner emptiness and supports the growth of a purposeful, resilient, and service-oriented life.

Keywords: Rajyoga Meditation, Psychological Needs, Murli, Inner Emptiness, Supreme Soul.

1. Introduction

Psychology understands that some basic needs are essential for human well-being. Maslow (1943) first introduced the hierarchy of needs. Later, Deci and Ryan (1985, 2000) refined this idea through self-determination theory, highlighting the importance of autonomy, competence, and relatedness. Robbins (2006) identified six universal human needs: security, variety, significance, love and connection, growth, and contribution. These needs overlap with both psychological and spiritual perspectives.

When these needs go unmet, people may feel “inner emptiness.” This can lead to anxiety, stress, and unhealthy coping behaviors. Current studies link unmet psychological needs to depression, addiction, and illnesses related to lifestyle (Baumeister & Leary, 1995; Davidson & Kaszniak, 2015). Murli, the daily spiritual discourse of the Brahma Kumaris, offers insights on meeting these needs through Rajyoga meditation. By reconnecting the soul with the Supreme, Murli-based Rajyoga meditation addresses inner emptiness at its spiritual source. This paper explores the connection between Murli teachings and the six innate psychological needs, showing how Rajyoga meditation meets them.

2. Methodology

This study uses a qualitative textual analysis approach. The process unfolds in three stages:

1. Selection of Sources. Murlis from 1998 to 2005 were chosen from the archives of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, Mount Abu. These texts were selected for their

emphasis on self-realization, divine connection, virtues, and service. Academic sources from psychology, counseling, and meditation research were also considered.

2. Thematic Coding. Murli passages were grouped according to six themes from Robbins' (2006) needs framework: security, variety, significance, love and connection, growth, and contribution. Each passage was compared with relevant concepts from psychological theories, such as Maslow's hierarchy of needs, Deci & Ryan's self-determination theory, and Baumeister & Leary's belongingness hypothesis.

3. Comparative Analysis. Insights from Murli were aligned with psychological theory to find similarities and potential integrations. This approach ensured that Rajyoga practices were presented as both spiritual tools and psychologically relevant interventions.

The methodology treats Murli as a key source of spiritual knowledge and places it within the framework of peer-reviewed academic literature. This combination shows the benefit of merging spiritual understanding with psychology and lifestyle medicine.

3. The Need for Security

Security is a common human need that people often seek through wealth, relationships, or social systems. Psychological research indicates that external security is unreliable and can be easily disturbed (Koenig, 2012). The Murli emphasizes a deeper form of security based on soul-consciousness and divine protection: "Sweet children, you are imperishable souls. The Father has come to make you fearless" (Murli, March 12, 2001). Through Rajyoga meditation, individuals cultivate awareness of themselves as eternal souls under God's protection. This fosters a strong sense of security that does not depend on outside factors. Research on meditation shows similar results, with practitioners reporting less anxiety and increased resilience (Davidson & Kaszniak, 2015).

Rajyoga Practice Protocol: Sit quietly and visualize yourself as a point of light in the center of your forehead, connected to the Supreme Soul as a protective canopy. Repeat affirmations like 'I am an imperishable soul' and 'God's light keeps me safe.' This nurtures emotional safety and reduces fear.

4. The Need for Variety

People thrive on new experiences and stimulation. Berlyne (1960) identified curiosity and variety as crucial for engaging the mind. However, many worldly sources of variety often distract rather than satisfy. The Murli describes God as the “Ocean of Knowledge and Bliss,” offering endless experiences of peace and love: “The more you churn knowledge, the more jewels of thoughts you receive. This keeps the intellect refreshed” (Murli, May 7, 1998). Rajyoga meditation provides variety by allowing practitioners to explore different relationships with the Divine as Father, Mother, Supreme guide, Friend, Teacher, Beloved, Husband, Wife, Son, Daughter, etc. This spiritual variety is limitless, refreshing the mind without relying on outside stimulation.

Rajyoga Practice Protocol: Each day, choose one divine relationship—like God as Teacher or Friend and meditate on it. Consider how that relationship influences your thoughts and actions. This keeps meditation engaging and meaningful.

5. The Need for Significance

Significance means feeling valuable and purposeful. When this need is not met, people may experience feelings of inadequacy or seek validation from others (Baumeister & Leary, 1995). Murli-based wisdom offers a spiritual view of significance: “Sweet children, you are the special souls chosen to transform the world” (Murli, August 18, 2005). Rajyoga meditation enhances inner dignity by affirming one’s role as a child of God. This acknowledgment offers significance beyond societal success, grounding self-worth in spiritual identity. Rogers (1961) argued that unconditional positive regard is essential for personal growth. Rajyoga extends this idea by providing unconditional divine regard.

Rajyoga Practice Protocol: Start meditation by remembering: 'I am a child of the Supreme, a master of virtues.' Picture yourself seated on a throne of self-respect. This boosts self-esteem and reinforces living with purpose.

6. The Need for Love and Connection

Love and connection are widely seen as essential psychological needs (Baumeister & Leary, 1995). However, human love often comes with conditions and expectations that can lead to disappointment. The Murli highlights divine love as the ultimate source of fulfillment: “Children, only I, the Ocean of Love, can fill your heart with real love” (Murli, February 10,

2003). Through meditation, practitioners can feel a direct connection with God, who is the Ocean of Love. This connection enhances their ability to form healthy relationships with others. Research supports this idea, showing that spiritual practices improve compassion and social ties (Koenig, 2012).

Rajyoga Practice Protocol: In meditation, picture God as an endless source of unconditional love and think “I Love you God”. Allow this light to fill your heart and extend outwards to others. This fosters emotional healing and strengthens connections.

7. The Need for Growth

Growth reflects the human drive for continuous improvement. Maslow (1943) referred to this as “self-actualization,” while later scholars included self-transcendence as an even higher level (Koltko-Rivera, 2006). The Murli emphasizes inner change as the key to true progress: “Continue to check and change yourself; in this lies your true progress” (Murli, November 22, 2002). Rajyoga meditation promotes growth through self-reflection, daily assessment, and developing virtues. Studies demonstrate that meditation boosts self-control, willpower, and emotional resilience (Davidson & Kaszniak, 2015).

Rajyoga Practice Protocol: Maintain a daily self-check chart, noting your strengths and weaknesses. End each day by connecting with God as the Teacher and ask for the strength to grow. This encourages ongoing improvement.

8. The Need for Contribution

People find meaning by contributing to others (Batson, 2011). Contributing fulfills the desire to reach beyond oneself and support the greater good. The Murli underscores altruistic service as a crucial duty: “Sweet children, donate virtues and powers to the world. This is true service” (Murli, January 5, 2000). Rajyoga meditation meets this need by allowing practitioners to spread peace, love, and happiness. Beyond personal meditation, Rajyogis participate in community service, sharing spiritual values. Gupta et al. (2018) showed the positive effects of these practices in their Mount Abu Open Heart Trial, demonstrating that Rajyoga-based lifestyle changes led to tangible health benefits.

Rajyoga Practice Protocol: Start each day with a meditation focused on giving—visualize sending waves of peace and love to the world. Make it a goal to perform one selfless act each day, reinforcing contribution as a way of life.

9. Discussion

The relationship between modern psychology and Murli-based Rajyoga meditation reveals a remarkable similarity in human needs. Psychology identifies the 'needs gap,' while Rajyoga offers spiritual solutions to fill this gap. For example, psychology defines security in terms of stability, while Rajyoga raises it to divine protection. Psychology seeks novelty for variety, but Rajyoga presents the endless variety of divine relationships. Likewise, significance shifts from needing external approval to recognizing eternal dignity, and love evolves from conditional relationships to deep, unconditional divine connection.

This integration suggests that Rajyoga meditation is not just a spiritual practice but also a valuable therapeutic tool. Its practices align with psychological theories by addressing both the material and spiritual aspects of human needs. This insight has implications for counseling psychology, lifestyle medicine, and preventive healthcare.

10. Implications

The results of this study suggest several implications:

1. **Counseling Practice:** Rajyoga techniques could be included in therapy to help meet unmet psychological needs.
2. **Education:** Value-based education that incorporates Rajyoga may enhance student well-being.
3. **Healthcare:** Rajyoga-focused lifestyle changes can complement medical treatments, especially for lifestyle-related illnesses.
4. **Community Development:** Promoting altruistic service based on Murli teachings can cultivate social harmony.

11. Limitations

This research is limited by its qualitative, text-based methodology. While Murli passages offer spiritual insights, empirical studies on Rajyoga practices in controlled settings are needed. Additionally, the specific cultural context of the Brahma Kumaris may limit how widely the findings can be applied. Future research should use mixed methods, combining qualitative insights with quantitative assessments of psychological well-being.

12. Conclusion

Inner emptiness occurs when psychological needs remain unfulfilled. Murli-based Rajyoga meditation practices offer powerful ways to meet these needs—providing security, variety, significance, love, growth, and contribution. By reconnecting the soul with the Supreme, Rajyoga not only heals feelings of emptiness but also empowers individuals to lead purposeful, joyful, and service-oriented lives. This blending of psychology and Murli-based spirituality provides a practical, evidence-informed method for achieving human fulfillment. Future research may investigate Rajyoga meditation as a comprehensive model in psychology, counseling, and preventive health.

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Conflict of Interest/Competing Interests

No conflict of interest.

Data Availability

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

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