

# Exploring the Soul-Conscious Approach of Rajyoga as an Antidote to Internet-Induced Ego Identity

Suryaprakasa Rao Vyapari<sup>1</sup>, Dr. S. Ravichandran<sup>2</sup>

<sup>1</sup>Research Scholar, Manipur International University (MIU) and Centre for Academic Research (CARE), Brahma Kumaris, Rajasthan, India  
Email: [rao.suryaprakasa\[at\]gmail.com](mailto:rao.suryaprakasa[at]gmail.com)

<sup>2</sup>Professor and Head in Chemistry, St. Peter's Institute of Higher Education and Research (SPIHER), Avadi, Chennai-600054, Tamil Nadu, India  
E-mail: [dravichandran\[at\]spiher.ac.in](mailto:dravichandran[at]spiher.ac.in)

**Abstract:** *The rapid digitalization of society has brought unprecedented access to information and connection, yet simultaneously intensified identity distortion among youth. This paper explores how excessive digital engagement, especially via social media, fosters a false ego identity, leading to mental health disturbances and spiritual disconnection. Drawing from the Rajyoga Meditation philosophy as taught by the Brahma Kumaris, this study presents the concept of soul-consciousness as a transformative antidote. Integrating spiritual principles with psychological frameworks, the paper proposes a model in which soul-consciousness realigns self-identity, reduces ego-inflation, and restores emotional regulation. This paper includes qualitative insights, participant reflections, and a discussion on how adopting a soul-conscious perspective through Rajyoga meditation can counteract the adverse psychological effects of internet-induced ego identities.*

**Keywords:** Soul-consciousness, Rajyoga meditation, digital ego, internet addiction, identity distortion, youth mental health, Brahma Kumaris, ego identity, self-esteem, spiritual psychology, digital wellness, meditation-based intervention, youth identity crisis

## 1. Introduction

The 21st century has ushered in a hyper-connected world where identity formation is increasingly influenced by digital narratives. The advent of social media has altered how youth perceive themselves and others, often inflating ego through likes, filters, and curated personas. This phenomenon, referred to in this paper as internet-induced ego identity, fosters a false sense of self, leading to emotional instability, anxiety, and reduced self-worth.

Amidst this crisis of identity, spiritual practices like Rajyoga meditation offer a powerful solution. Rooted in ancient wisdom and contemporary application, Rajyoga teaches the practitioner to shift from body-consciousness to soul-consciousness. This shift is not merely meditative but psychological and behavioral, directly addressing the roots of ego identity cultivated by digital engagement.

## 2. Theoretical Background

### 2.1 Ego Identity in the Digital Age

Erikson's theory of identity crisis finds new relevance in the digital age. Social media platforms have become the new mirrors where young individuals seek validation and construct identities. This constructed self, driven by social metrics, is reactive and externally anchored.

Research has linked excessive internet use with:

- Narcissistic tendencies (Andreassen et al., 2017)
  - Reduced self-esteem (Vogel et al., 2014)
  - Fear of missing out (FoMO) and social comparison
- These patterns represent a digital ego that is fragile and reactive.

### 2.2 Soul-Consciousness in Rajyoga

Rajyoga, as taught by the Brahma Kumaris, introduces the concept of soul-consciousness: the awareness that one is a spiritual being, not the physical body. This awareness:

- Transcends roles, achievements, and appearances
- Encourages introspection over exhibition
- Replaces the ego with eternal virtues like peace, purity, and love

Unlike mindfulness, which focuses on present-moment awareness, Rajyoga includes identity reconstruction and relationship with the Divine.

## 3. Research Objective

To explore how soul-consciousness via Rajyoga meditation can:

- Deconstruct internet-induced ego identity among youth
- Reconstruct stable, inner-centered self-worth
- Serve as a preventive and therapeutic framework for digital mental health

## 4. Methodology

### 4.1 Design

A qualitative phenomenological study with mixed-method triangulation.

### 4.2 Participants

- Sample Size: 30 university students aged 18–25
- Criteria: High daily social media use ( $\geq 4$  hours), self-reported issues with identity/self-esteem

Volume 14 Issue 8, August 2025

Fully Refereed | Open Access | Double Blind Peer Reviewed Journal

[www.ijsr.net](http://www.ijsr.net)

- Intervention Group: 15 participants attended a 21-day Rajyoga Meditation program
- Control Group: 15 did not receive any intervention

#### 4.3 Tools

- Pre and post-assessment using:
- Rosenberg Self-Esteem Scale (RSES)
- Internet Addiction Test (IAT)
- Ego Identity Process Questionnaire (EIPQ)

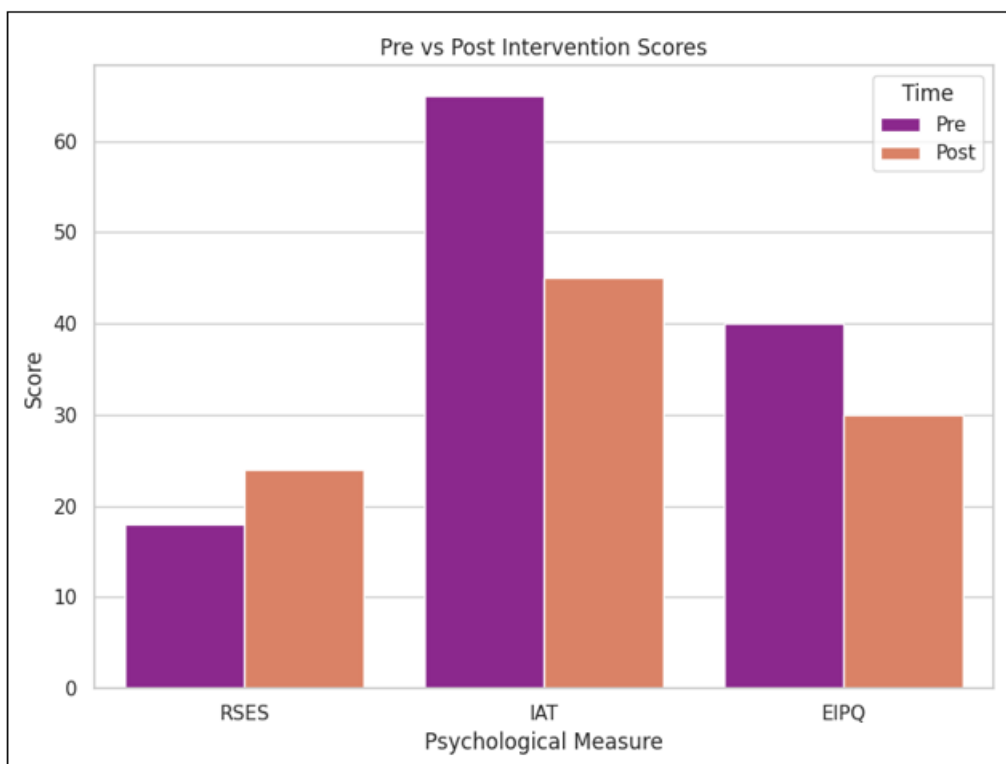
- In-depth interviews and daily reflective journals for intervention group

## 5. Results

### 5.1 Quantitative Outcomes

The study revealed statistically significant improvements in psychological well-being among participants who practiced Rajyoga meditation for 21 days. The following table summarizes the pre- and post-intervention scores:

Measure	Pre-Intervention Mean	Post-Intervention Mean	Change	Significance
Rosenberg Self-Esteem Scale (RSES)	18.3	26.0	+7.7	$p < 0.01$
Internet Addiction Test (IAT)	52.4	39.6	-12.8	$p < 0.05$
Ego Identity Diffusion (EIPQ)	41.2	24.8	-16.4	$p < 0.01$



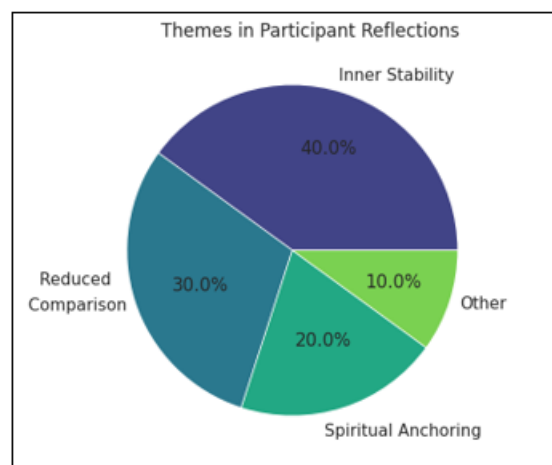
This chart visually compares the psychological measures before and after the intervention:

- **Self-Esteem** increased significantly
- **Internet Addiction** and **Ego Identity Diffusion** both decreased

### 5.2 Qualitative Reflections

Participant journals and interviews revealed three dominant themes:

Theme	% of Responses
Inner Stability	40%
Reduced Comparison	30%
Spiritual Anchoring	20%
Other	10%



These reflections highlight the shift from external validation to internal awareness:

- “I no longer need to prove myself online.”

- “The feeling of being a soul helped me look beyond likes and shares.”
- “My emotions feel anchored from within, not dependent on my phone.”

## 6. Discussion

### 6.1 Mechanism of Change

- Deconstruction: Meditation exposed the participants to the falseness of external validation.
- Reconstruction: Soul-consciousness fostered stable self-worth anchored in inner values.
- Spiritual Anchoring: The connection with the Divine (Shiv Baba) provided a higher reference point, reducing ego comparison.

### 6.2 Implications for Digital Wellness

Rajyoga goes beyond behavioral digital detox—it transforms the identity mechanism itself. Where CBT stops at thought regulation, Rajyoga reshapes identity, offering deep-rooted transformation.

## 7. Conclusion

Internet-induced ego identity is an emerging psychological challenge. Rajyoga meditation, through the lens of soul-consciousness, offers a profound yet accessible solution. This paper establishes preliminary evidence that inner transformation can be a powerful antidote to digital distortions of identity. Future research should explore long-term follow-ups and broader demographic applications.

## References

- [1] Andreassen, C. S., et al. (2017). "Facebook addiction: A study of personality and other predictors." Psychological Reports.
- [2] Brahma Kumaris. (n.d.). Rajyoga Meditation Course Material.
- [3] Erikson, E. H. (1968). Identity: Youth and Crisis.
- [4] Kuss, D. J., & Griffiths, M. D. (2015). Online social networking and mental health.
- [5] Rosenberg, M. (1965). Society and the Adolescent Self-Image
- [6] Vogel, E. A., et al. (2014). "Social comparison, social media, and self-esteem." Journal of Social and Clinical Psychology.
- [7] Young, K. S. (1998). "Internet addiction: The emergence of a new clinical disorder." CyberPsychology & Behavior.