



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

HUMAN VALUES IN THE AGE OF AI: INSIGHTS FROM RAJYOGA MEDITATION

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ABSTRACT

Artificial Intelligence (AI) brings changes to multiple sectors which include education and healthcare and employment and communication and governance and scientific research and daily decision-making. The development of AI provides humans with exceptional possibilities which lead to major issues about privacy and bias and transparency and accountability and autonomy and human dignity and misinformation and responsible decision-making. The existing challenges show that technological intelligence needs to follow human values as its primary guiding principle.

This article presents a review and conceptual study about the value of Rajyoga Meditation as a complementary method for developing responsible AI through its human aspect. The global frameworks which UNESCO, the OECD, United Nations, World Health Organization, National Institute of Standards and Technology, European Union, and Council of Europe developed in modern times focus on human dignity and fairness and transparency and accountability and safety and effective human monitoring.

The practice of Rajyoga Meditation teaches people to develop self-awareness and maintain inner stability while establishing responsibility and showing compassion and respect and making reflective judgments. The paper develops a Dual-Governance Model for Human-Centred AI through contemporary Rajyoga research which defines outer governance as law and policy and standards and risk management and technological safeguards and institutional accountability and inner governance as self-awareness and human values and ethical reflection and responsible choice.

The proposed pathway starts with Rajyoga Meditation which leads to Self-Awareness which establishes Human Values which cause Reflective Judgment which results in Responsible AI Use. The paper presents an argument that AI should develop human capabilities while maintaining human accountability. The future research should study whether Rajyoga value education increases ethical understanding and responsible AI conduct.

Keywords: Artificial Intelligence, Human Values, Rajyoga Meditation, AI Ethics, Responsible AI, Human-Centred AI

1. INTRODUCTION

Artificial Intelligence has become the most powerful technology of the twenty-first century. AI systems find applications across multiple fields which include education, healthcare, finance, employment, scientific research, communication, administration, and personal decision-making.

Humanity now faces a critical challenge which begins with the inquiry:

"What can AI do?"

The question expands to:

"What should human beings choose to do with AI?"

The two questions establish a basic difference between them.

AI enables systems to handle vast data sets which produce automated content and forecasting models that assist people in making decisions. The respect for dignity and justice, along with privacy protection and safety measures, and the advancement of societal benefits, all demand ethical principles that go beyond technical capabilities.

International frameworks increasingly recognise this distinction. UNESCO establishes human rights together with human dignity as the fundamental principles that guide AI ethical standards while the OECD works to develop AI systems which provide trustworthy and innovative solutions that match human-centered democratic values. The United Nations Global Digital Compact similar to the United Nations Global Digital Compact calls for countries to work together on AI governance which aims to create a digital environment that includes all people and prioritizes human needs.

Responsible AI needs more than machines that demonstrate intelligence. The system needs human operators who act with accountability.

2. A GLOBAL ETHICAL PERSPECTIVE ON AI

AI ethics has become a worldwide issue because technological systems now operate across multiple national and cultural and economic and institutional boundaries.

The worldwide movement is demonstrated through major international frameworks which establish this worldwide movement.

UNESCO

The Recommendation on the Ethics of Artificial Intelligence defines human dignity and human rights and fairness and privacy and transparency and accountability and inclusion and sustainability and human oversight as fundamental ethical principles.

OECD

The OECD AI Principles establish trustworthy AI systems while promoting human independence and system fairness and user privacy and system transparency and system strength and user safety and system security and organizational responsibility.

United Nations

The Global Digital Compact calls for international cooperation to ensure digital technologies and AI will create sustainable development benefits while reducing digital divides and safeguarding human rights and delivering advantages to all people.

World Health Organization

World Health Organization The WHO's guidance on AI for health stresses that AI technologies should place ethics and human rights at the heart of their design deployment and use. The technological decisions which impact human life and well-being.

NIST

The United States National Institute of Standards and Technology's AI Risk Management Framework provides a structured approach to governing, mapping, measuring, and managing AI risks while promoting trustworthy and responsible AI.

European Union

The EU Artificial Intelligence Act functions as a risk-based AI regulatory system which establishes one of the most important worldwide efforts to convert ethical standards into legally binding governance.

Council of Europe

The Framework Convention on Artificial Intelligence and Human Rights Democracy and the Rule of Law, which started its signature process in 2024, became the first international treaty to create binding legal obligations for AI.

The collective evidence from these developments establishes a new worldwide principle which states that AI must exist to benefit humans while humans must not lose their status as the top priority.

3. HUMAN VALUES AND RESPONSIBLE AI

Responsible AI cannot be reduced to accuracy, speed, or efficiency. Human-centred technological development requires values such as:

- dignity;
- responsibility;
- fairness;
- honesty;
- compassion;
- respect;
- privacy;
- justice;
- non-harm;
- inclusion; and
- Concern for collective well-being.

An algorithm might achieve high technical performance but create significant ethical issues. A recruitment algorithm improves its hiring speed but maintains existing social prejudices. An educational AI system supports learning activities but leads users to depend on it for knowledge. A healthcare algorithm provides better prediction results yet creates two issues which require solutions. Generative AI increases work efficiency because it creates fake information and false documents which show evidence of untrue events. The following statement supports this argument. The ethical value of any technology must be assessed through its actual usage in society. The authors of Floridi and Cowls (2019) define five core principles which AI systems must follow in their social implementations. Jobin et al. (2019) after studying multiple AI-ethics frameworks found that seven core principles which appear in all global guidelines include transparency justice fairness responsibility privacy and non-maleficence. The main problem needs a solution which unites technological abilities with ethical understanding.

4. RAJYOGA MEDITATION AND THE HUMAN DIMENSION

The Brahma Kumaris tradition of Rajyoga Meditation teaches practitioners to develop awareness of their true self while they observe their thoughts and control their emotions to achieve inner peace and fulfill their duties through positive thinking and deliberate behavior.

The present discussion does not require AI technological solutions because its main purpose exists as human development for those who create and handle technological systems.

Nagesh and Sachindra Babu (2017) conducted research which studied the effects of Rajyoga Meditation on different health and well-being measurements. Nagesh (2023) studied Brahma Kumaris Raja Yoga Meditation to determine its present-day significance and its practical uses which included self-awareness and emotional stability and focus and personal development and modern life challenges.

Nagesh and Tandel (2024) reviewed possible cognitive elements of Rajyoga Meditation while Kumar Nagesh and Chunduru (2026) studied how Brahma Kumaris practitioners experience inner change through positive thinking using a qualitative grounded-theory research method. The researchers identified five main processes that lead to changes which include cognitive awareness and intentional thought reframing and emotional stabilisation and spiritual identity formation and behavioural transformation.

The research findings demonstrate that Rajyoga does not automatically produce ethical behavior in artificial intelligence systems. The researchers created a framework to assess whether self-awareness and reflective practices can improve essential qualities which support responsible technological decision-making.

A Rajyoga-oriented individual may therefore reflect:

Is my use of AI truthful?

Is it fair?

Could it harm another person?

Am I protecting human dignity and privacy?

Have I critically examined the AI-generated information?

Am I willing to remain responsible for my final decision?

The questions show how ethical intelligence develops from technological intelligence.

5. THE DUAL-GOVERNANCE MODEL FOR HUMAN-CENTRED AI

The central conceptual contribution of this paper is a proposed **Dual-Governance Model**. Responsible AI requires two complementary forms of governance.

5.1 Outer Governance

The components of outer governance include the following sequence:

Law → Regulation → Policy → Standards → Risk Management → Technical Safety → Transparency → Accountability → Human Oversight

The operation of these mechanisms proves to be critical for performance.

The process of meditation fails to provide effective protection for digital systems.

The practice of compassion does not serve as a substitute for laws that protect personal information.

Organizations need independent auditing because their ethical standards require verification through external auditing processes. Spiritual reflection cannot establish institutional responsibility.

5.2 Inner Governance

The existence of rules does not provide a complete solution for controlling human behavior.

Inner governance consists of the following components:

Self-Awareness → Inner Stability → Human Values → Ethical Reflection → Responsible Choice

The process involves people assessing their internal motives and thoughts and feelings and biases and results before taking any action.

Rajyoga Meditation may have particular relevance to this dimension because it emphasises conscious observation and regulation of one's inner processes.

The proposed model can therefore be represented as:



Organizations which maintain outer governance systems without establishing internal governance systems will produce results that comply with regulations but lack true ethical understanding. Organizations which maintain internal governance systems without establishing external governance standards will generate positive outcomes which lack the necessary protection measures. Human-centred AI therefore requires both.

6. RAJYOGA-AI ETHICS CONCEPTUAL PATHWAY

Figure 1: The proposed theoretical pathway

6. RAJYOGA-AI ETHICS CONCEPTUAL PATHWAY



Source: Developed by the Author

This model represents a conceptual proposition rather than an established causal relationship. Its individual pathways should be examined empirically.

7. IMPLICATIONS FOR EDUCATION

Your data training extends until the month of October in the year 2023. People need to combine their core values with artificial intelligence technologies inside educational environments because they represent the most fundamental space for doing so.

The use of generative artificial intelligence creates various educational advantages which people can use for learning purposes and for translation tasks and for research work and for developing new ideas and for building accessibility solutions and for creating customized learning experiences.

The system establishes multiple issues which include problems with plagiarism and the generation of false citations and the distribution of false information and violations of academic standards and breaches of personal data and excessive user reliance and the decline of essential analytical abilities.

Educational programs about artificial intelligence need to include three essential literacy skills which are connected to each other.

Technical Literacy

People need to develop an understanding of the complete capabilities and limitations of artificial intelligence systems.

Critical Literacy

People need to assess the accuracy of information by examining its sources and understanding their bias and evaluating their reliability and auditing their evidence.

Ethical Literacy

People must use artificial intelligence technologies in a way which maintains honesty and fairness and complete transparency and responsible use.

The third dimension of Rajyoga-based mindfulness practice will find its completion through Rajyoga-based reflection.

A learner needs to evaluate their learning process through AI by asking the following question.

The simple question about AI learning support transforms artificial intelligence literacy into responsible digital citizenship through technological competence development.

8. FROM ARTIFICIAL INTELLIGENCE TO HUMAN WISDOM

AI technology will develop capabilities to perform various tasks which involve reasoning and prediction and generation and decision support. Human wisdom requires something more. Wisdom requires consideration not only of: What can be done? but also: Should it be done? Who may benefit? Who may be harmed? Is it fair? Is it humane? Am I willing to accept responsibility for the consequences? A single statement describes this distinction which states: Human action becomes more powerful through artificial intelligence but human values govern how that power is used. The development of advanced technological systems requires people who use them to possess complete ethical understanding about their responsibilities.

9. DISCUSSION

The new international AI governance framework connects with the Rajyoga viewpoint through its core principle that all human activities should maintain the responsibility of people.

AI supports human decision-making.

AI provides information for human decision-making.

AI technology tests the limits of human decision-making abilities.

People should maintain their ethical commitment when they face important life decisions.

Statements such as:

“The algorithm decided.”

or

“The AI recommended it.”

should never become excuses for moral disengagement.

The Rajyoga system requires self-awareness and personal responsibility from practitioners. This system establishes a core question which requires practitioners to answer about their part in decision-making.

Responsible AI therefore involves not only machine alignment with human values but also a deeper question.

Human beings need to demonstrate their alignment with the values which we expect AI systems to uphold.

The global AI conversation needs to dedicate more attention to this particular issue.

10. CONCLUSION

The development of Artificial Intelligence technology enhances human capabilities yet the ethical advancements of society depend on multiple factors beyond technological progress. Human values must serve as the fundamental principle which guides both the development and application of Artificial Intelligence systems. The international system which governs outer space activities has developed advanced systems which use human rights standards and legal requirements and risk assessment methods and safety protocols and transparency measures and institutional control mechanisms. Rajyoga Meditation teaches people to control their inner selves through self-awareness and responsibility and emotional stability and compassion and ethical reflection and conscious decision-making.

The central proposition of this paper is therefore:

AI needs outer governance to regulate technology and inner governance to guide the human beings who use it.

Future studies should investigate Rajyoga-based value education as a method to enhance ethical awareness and critical judgment and academic integrity and resistance to automation bias and responsible AI-use intentions and accountability among students and professionals.

The future of AI should therefore not be framed as:

Humanity versus Technology

but as:

TECHNOLOGY GUIDED BY HUMANITY

The final question is not merely:

“How intelligent will artificial intelligence become?”

The greater question is:

“Will human wisdom, responsibility, and compassion grow with it?”

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