IOSR Journal Of Humanities and Social Science (IOSR-JHSS)
Volume 31, Issue 7, Series 3 (July, 2026) 80-88
e-ISSN: 2279-0837, p-ISSN: 2279-0845.
www.iosrjournals.org

Yoga As A Tool For Managing Ethical Issues In The Adoption Of Technology

Dr. Chintaharan Betal
Assistant Professor
Dept. Of Naturopathy & Yoga
HNB Garhwal Central University
Srinagar Garhwal
Uttarakhand

Abstract
This theoretical study explores yoga as a holistic framework for solving ethical challenges arising from the adoption and excessive use of modern technology in contemporary society. Rapid digitalisation, while enabling efficiency and connectivity, has also led to concerns such as attention fragmentation, digital addiction, privacy violations, misinformation and declining interpersonal well-being. In response, the study investigated yoga as an integrative philosophical and practical system capable of promoting ethical awareness and self-regulation in technology use. The study examined the ethical dimensions of technological adoption and situates them within the philosophical foundations of yoga, particularly the Yamas and Niyamas as outlined in classical yogic texts. It analyses key ethical principles such as Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Aparigraha (non-possessiveness), Santosha (contentment) and Tapah (self-restraint) as guiding values for responsible digital behaviour and ethical decision-making in technology-mediated environments. Further, the study explores the role of yogic practices including Asana, Pranayama and Meditation in enhancing self-discipline, emotional regulation and cognitive clarity, thereby reducing the impulsive and unethical technology use. The study also highlighted the relevance of yoga in cultivating mental balance, ethical sensitivity and value-oriented engagement with digital tools. The applicability of yogic ethics is examined across organizational and technological contexts, emphasizing their potentiality to support responsible innovation and sustainable digital practices. Finally, the study proposes a holistic framework grounded in yogic philosophy to guide ethical technology adoption, aiming to integrate inner well-being with external technological advancement for the development of a more conscious and ethically responsible digital society.

Keywords: *Yoga, Ethics, Technology Adoption, Yama and Niyama, Digital Well-being*

Date of Submission: 13-07-2026 Date of Acceptance: 23-07-2026

I. Introduction

Technological adoption refers to the acceptance and use of new technologies by individuals and societies. Its growth depends on factors such as usefulness, accessibility and social influence (Burr et al., 2020). Due to globalization, internet connectivity and digital transformation, people increasingly rely on digital platforms for communication, education, entertainment and work. Technologies such as artificial intelligence, smartphones, social media and automation have transformed human life by improving convenience and efficiency (Martinez-Martin et al., 2020). Technology has significantly influenced education, healthcare, business and social interaction. Despite these benefits, technological advancement has created ethical and social challenges, including privacy violations, misuse of personal data, cybercrime, digital addiction and social isolation. Excessive dependence on technology has also contributed to stress, anxiety and emotional imbalance (Mishra & Mishra 2024). As a result, technology adoption has raised concerns for both individuals and society.

One major challenge is digital addiction and overdependence on smartphones, social media and online entertainment. Excessive use often reduces physical activity and concentration while increasing stress, anxiety and social isolation (Alter, 2017). It has weakened face-to-face interaction and affected family and community relationships. Young people are especially vulnerable to internet addiction, cyberbullying and harmful digital content (Bhargava & Velasquez, 2021).

Privacy and data security are also serious concerns. Modern technologies collect vast amounts of personal information through online platforms and surveillance systems (Iwaya et al., 2022). Personal data is often misused for commercial or criminal purposes, while cybercrime, hacking and online fraud have become major threats. Additionally, artificial intelligence and automation raise concerns about unemployment and loss of human control in decision-making. The spread of misinformation and fake news through social media further

creates confusion and social conflict (Burr et al., 2020). These issues highlight the need for ethical awareness and responsible technology use. Excessive use of digital devices also negatively affects mental health and human values. Constant engagement with smartphones, gaming and social media contributes to stress, depression, sleep disorders and emotional instability (van Velthoven et al., 2018). Information overload and pressure to stay constantly connected increase loneliness and insecurity, especially among youth (Shapiro et al., 2008).

Technology has also weakened emotional bonding and moral behaviour by replacing face-to-face communication with virtual interaction (Bhargava & Velasquez, 2021). Online environments often encourage cyberbullying, dishonesty and misinformation because users feel less accountable for their actions. Moreover, digital consumerism may weaken values such as simplicity, compassion and self-discipline (Alter, 2017). Continuous digital distractions also reduce attention span and concentration. Frequent notifications and multitasking make it difficult to maintain focus and emotional balance, affecting decision-making and moral judgment (van Velthoven et al., 2018). Therefore, although technology provides many benefits, its uncontrolled use can harm psychological well-being and human values.

Various Strategies Adopted By Governments To Manage Ethical Concerns In The Adoption Of Technology

Governments across the world have introduced several strategies, policies and regulations to address the ethical concerns arising from the rapid adoption of technology (OECD, 2019; UNESCO, 2021). The following are some major strategies adopted by governments to manage ethical concerns in technological adoption.

1. Formulation of Data Protection and Privacy Laws

Governments have introduced laws and regulations to protect personal information and ensure digital privacy. These laws regulate how organizations collect, store and use personal data. Data protection policies help to prevent misuse of information, identity theft and unauthorized surveillance (European Union, 2016).

2. Establishment of Cybersecurity Policies

To address cybercrime, hacking, online fraud and digital threats, governments have developed cybersecurity frameworks and national cyber policies. These measures strengthen digital security systems, protect citizens from cyberattacks and promote safe use of online platforms (OECD, 2019).

3. Regulation of Artificial Intelligence (AI)

Many governments are creating ethical guidelines and regulatory frameworks for the development and use of artificial intelligence. These regulations focus on transparency, accountability, fairness and prevention of bias in AI systems. Governments aim to ensure that AI technologies respect human rights and ethical standards (OECD, 2019; UNESCO, 2021).

4. Promotion of Digital Literacy and Awareness

Governments conduct awareness programs, campaigns and educational initiatives to educate citizens about responsible technology use, cyber ethics, online safety and digital well-being. Digital literacy programs help individuals to recognize misinformation, protect privacy and use technology ethically (UNESCO, 2021).

5. Implementation of IT and Cyber Laws

Information Technology (IT) laws are enacted to regulate online activities and prevent cyber offenses such as cyberbullying, online harassment, identity theft and digital fraud. These laws provide legal protection and punishment for unethical and illegal technological practices (European Union, 2016).

6. Encouraging Ethical Use of Social Media

Governments work with social media platforms to reduce fake news, hate speech, misinformation and harmful online content. Policies are introduced to improve content moderation, fact-checking and responsible communication on digital platforms (UNESCO, 2021).

7. Integration of Value-Based Education

Many governments encourage educational institutions to include moral education, yoga, relaxation and life skills programs in school and university curricula. Such initiatives aim to develop ethical awareness, emotional balance and responsible digital behaviour among students (UNESCO, 2021).

8. Promotion of Mental Health and Digital Well-Being

Recognizing the harmful effects of excessive technology use, governments support mental health programs, stress-management initiatives and wellness campaigns. Yoga and meditation programs are often promoted to reduce stress, anxiety and digital addiction (UNESCO, 2021).

9. Establishment of Ethical Committees and Regulatory Bodies

Governments established various committees, commissions and regulatory authorities to monitor technological developments and ensure ethical compliance. These bodies evaluate the social and ethical impact of technologies and recommend appropriate policies and safeguards (OECD, 2019).

10. International Cooperation and Global Policies

Since technological issues often cross-national boundaries, governments collaborate with international organizations to develop global ethical standards for technology use, cybersecurity and digital governance. International cooperation helps in eliminating global cyber threats and promoting responsible innovation (OECD, 2019; UNESCO, 2021).

Ineffectiveness Of Conventional Strategies To Manage Ethical Concerns In The Adoption Of Technology

The aforesaid government initiatives and policies for ethical technology use often fail due to several interconnected reasons. One major reason is the rapid pace of technological advancement, which makes it difficult for governments to create laws that remain relevant for a long period of time. Many policies become outdated before they are fully implemented (OECD, 2019). Another reason is the lack of proper enforcement mechanisms and monitoring systems, which allows companies and individuals to ignore ethical guidelines without facing serious consequences (Cath et al., 2018).

Insufficient technical knowledge among policymakers also creates gaps in understanding complex technologies such as artificial intelligence, data privacy and cybersecurity (Floridi et al., 2018). In addition, corruption, political pressure and the influence of large technology companies weaken ethical regulations and reduce policy effectiveness (Zuboff, 2019). Limited public awareness and digital literacy further reduce the effectiveness of these initiatives, as people may not understand their rights or the risks involved in technology use (UNESCO, 2021). Poor international coordination between countries also leads to inconsistent standards, making global ethical regulation difficult to achieve (OECD, 2019). Hence, many scholars and scientists are exploring spiritual and value-based approaches that may help address ethical problems through inner transformation, self-discipline and moral awareness (Dalai Lama, 1999).

Strategies To Manage Ethical Concerns Through Yoga

The growing ethical concerns associated with technology require practical strategies that support responsible behaviour and mental well-being (Floridi, 2013). In this context, Yoga offers a valuable solution to these challenges because it promotes self-discipline, emotional stability, mental clarity and moral consciousness (Feuerstein, 2008). Yoga is a psycho-spiritual science and hence, it is not merely a physical exercise but a holistic way of life management that integrates body, mind and spirit (Vivekananda, 2009). The ethical principles of yoga, specifically, Yama and Niyama described in Yoga Sutras of Patanjali, encourage honesty, non-violence, self-control and responsibility (Iyengar, 2002). These ethical values can guide individuals in making ethical decisions regarding the use and adoption of technology (Desikachar, 1995).

Yoga helps people to avoid the harmful effects of technological overuse and encourages a balanced association with digital advancements by developing awareness and enhancing emotional stability (Bhivandkar, 2021). By integrating yogic practices into daily life, individuals and organizations can develop healthier and more ethical approaches toward technology use (Rao, 2011).

Hence, keeping in view the above review of literature, the present research problem, ***"Yoga as a Tool for Managing Ethical Issues in the Adoption of Technology"*** was taken into consideration.

Justification Of The Problem

Technological advancements such as artificial intelligence, social media, automation and digital communication have greatly improved human life and accelerated social and economic development. However, they have also created ethical challenges including privacy violations, cybercrime, misinformation, digital addiction, online harassment and weakening human relationships and moral values. Scholars argue that technological ethics is closely linked with human behaviour, social responsibility and moral decision-making (Khan et al., 2021). Therefore, there is a growing need for ethical and spiritual frameworks that promote responsible and balanced technology use.

In this context, yoga offers a holistic approach by combining ethical principles, mental discipline, emotional balance and self-awareness. The Yamas and Niyamas described in Patanjal Yoga Sutras (II/30,32)

promote values such as non-violence, truthfulness, non-stealing, continence and non-possession and purity, contentment, self-restraint, self-study and surrender to God which are highly relevant to ethical technology adoption (Nandram et al., 2022). Modern researchers also recognize yoga as a framework for ethical behaviour, leadership and responsible decision-making (Duffy, 2021).

This study is significant because it connects traditional Indian wisdom with contemporary technological and ethical issues. It highlighted yoga not only as a physical practice but also as a moral and philosophical system that can support ethical awareness, emotional balance and responsible digital behaviour. The research aims to provide a human-centred framework for promoting ethical technology use and harmonious living in the digital age.

Objectives of the Study

The present study included the following objectives:

1. To examine the ethical issues arising from the adoption and excessive use of modern technology in contemporary society.
2. To study the philosophical and ethical foundations of yoga with special reference to the *Yamas* and *Niyamas*.
3. To analyse the relevance of yogic psycho-ethical principles under ***Yama*** and ***Niyama*** in managing ethical challenges related to technology adoption.
4. To explore the role of yogic psycho-physical and psycho-meditative practices such as ***Asana, Pranayama*** and ***Meditation and Relaxation*** in promoting self-regulation and responsible use of technology.
5. To examine the significance of yoga in promoting ethical awareness, mental balance, and value-oriented technological practices.
6. To study the applicability of yogic ethics in organizational and technological environments for ensuring responsible innovation and digital conduct.
7. To suggest a holistic framework based on yogic philosophy for the ethical and sustainable adoption of technology in modern society.

Meaning and Concept of Yoga

The term "Yoga" is derived from the Sanskrit word *Yuj*, which means "to unite" or "to join." Yoga refers to the union of the individual self with the universal consciousness, leading to harmony between body, mind and soul (Singh, 1996). Traditionally, yoga is considered a psycho-spiritual discipline that promotes physical health, emotional balance, mental peace, moral development along with spiritual consciousness. The ancient sage Patanjali defined yoga *in Yoga Sutras* as ***"yogashcittavrttinirodhah,"*** (Yoga Sutra-I/2) which means that yoga is a means to control or regulate the fluctuations of the mind. This definition highlights yoga as a practice that helps individuals to achieve inner stability and self-awareness.

Yoga is a multidimensional concept that includes ethical principles (Yama and Niyama), physical postures (*Asanas*), breathing techniques (*Pranayama*) and meditation (*Dhyana*) (Yoga Sutra-II/29). The ethical foundations of yoga are represented through *Yama* (social ethics) and *Niyama* (personal ethics). *Yama* (Yoga Sutra-II/30) includes moral values such as non-violence (*Ahimsa*), truthfulness (*Satya*), non-stealing (*Asteya*), continence (*Brahmacharya*) and non-possessiveness (*Aparigraha*). Similarly, *Niyama* (Yoga Sutra-II/32) focuses on personal discipline, cleanliness (saucha), contentment (Santosha), self-study (Svadhyaya) and spiritual awareness (Isvara pranidhana). These principles guide individuals toward ethical living by encouraging honesty, responsibility, compassion and moderation in daily life. These principles encourage individuals to live responsibly and ethically in society. Practice of asana, pranayama, meditation and relaxation can help to manage stress, improve self-control and maintain a healthy and ethical relationship with technology. This situation highlights the importance of adopting practices like yoga that can restore mental balance, strengthen ethical awareness and promote healthier relationships with technology (Burr et al., 2020).

Role of Yoga in Resolving Ethical Issues in Adoption of Technology

The ethical principles of Yoga, especially the ***Yamas*** and ***Niyamas,*** described in the Yoga Sutras of Patanjali (II/30 and 32), offer valuable strategies for managing contemporary technological concerns. These principles guide individuals toward self-control, truthfulness, moderation, mental purity, and social responsibility, which are highly relevant in the digital age.

(A) Yamas as Ethical Strategies for Technology Adoption

1. Ahimsa (non-violence)

Ahimsa refers to non-violence in thought, speech and action, as described in Yoga Sutras of Patanjali (Iyengar, 2002). In the context of technology, Ahimsa can help to reduce harmful online behaviours such as cyberbullying, hate speech, trolling, digital harassment and emotional abuse on social media platforms (Floridi, 2013). Practicing Ahimsa encourages users to communicate respectfully and responsibly in digital spaces. It

promotes empathy, compassion and emotional sensitivity while discourage aggressive online interactions and the misuse of technology for harmful purposes (Feuerstein, 2008). Ahimsa also supports ethical artificial intelligence and humane technological innovation by emphasizing that technological progress should not cause psychological, social or environmental harm (Feuerstein, 2008).

2. Satya (Truthfulness)

Satya emphasizes honesty, truthfulness and integrity. One of the major ethical challenges in modern technology is the spread of misinformation, fake news, manipulated content and digital deception (Floridi, 2013). The practice of Satya encourages individuals to verify information before sharing it and to maintain honesty in online communication, digital research and professional conduct. It promotes transparency and ethical responsibility in the use of social media, journalism, data management and artificial intelligence systems. By cultivating truthfulness, individuals become able to build trust, authenticity and accountability in digital society (Desikachar, 1995).

3. Asteya (Non-stealing)

Asteya means non-stealing and respecting the rights and possessions of others (Iyengar, 2002). In technological environments, Asteya is highly relevant in eliminating cybercrime, data theft, software piracy, plagiarism, hacking and intellectual property violations (Floridi, 2013). Implementation of Asteya encourages individuals to use digital resources ethically and respect privacy, copyrights and confidential information. It also promotes fairness and integrity in academic work, professional environments and online transactions. Through Asteya, individuals develop ethical awareness regarding the responsible use of digital content and technological resources (Rao, 2011).

4. Brahmacharya (Self-control and Moderation)

Brahmacharya is often interpreted as self-control, moderation and control over desires and impulses (Feuerstein, 2008). In the digital era, excessive screen time, digital addiction, compulsive social media use, online gaming dependency and uncontrolled consumption of digital content have become major psychological and ethical concerns (Alter, 2017). Brahmacharya helps individuals to develop self-regulation and conscious technology usage (Desikachar, 1995). It encourages balanced engagement with technology instead of overdependence and distraction. By practicing moderation, individuals can improve concentration, emotional stability, productivity and mental well-being while reducing technology-related stress and addiction (Goleman, 1995).

5. Aparigraha (Non-possessiveness)

Aparigraha refers to non-possessiveness and freedom from excessive material attachment (Iyengar, 2002). Modern technological culture often promotes consumerism, endless upgrading of devices, digital competition and materialistic lifestyles. Aparigraha teaches individuals to avoid greed, excessive accumulation and unhealthy attachment to technological possessions. It promotes sustainable consumption, digital minimalism and responsible use of technological resources. This principle is particularly important in resolving environmental concerns related to electronic waste, overconsumption and unsustainable technological production (Feuerstein, 2008).

(B) Niyamas as Ethical Strategies for Technology Adoption

1. Saucha (Purity and Cleanliness)

Saucha refers to physical, mental and emotional purity. In the digital context, Saucha can be interpreted as maintaining purity of thoughts, online behaviour and digital environments. It encourages individuals to avoid harmful, toxic, violent or unethical digital content that negatively affects mental health and social behaviour. Saucha also promotes digital discipline, cybersecurity awareness and organized technology use. By cultivating mental clarity and ethical digital habits, Saucha contributes to healthier online interactions and responsible technological engagement (Desikachar, 1995).

2. **Santosha (Contentment)**

Santosha means contentment and satisfaction with what one has (Iyengar, 2002). Social media and digital platforms often create comparison, dissatisfaction, anxiety and pressure for social validation. Santosha helps individuals to develop inner satisfaction and emotional balance instead of seeking constant approval through technology. This principle reduces stress, jealousy and psychological insecurity caused by digital competition and unrealistic online lifestyles (Alter, 2017). Through Santosha, individuals can use technology in a balanced manner without becoming emotionally dependent on virtual recognition and material success (Feuerstein, 2008).

3. Tapah (Discipline and Self-restraint)

Tapah represents discipline, dedication and self-control. Ethical technology adoption requires disciplined behaviour, responsible decision-making and awareness of the consequences of digital actions (Floridi, 2013). Tapah encourages individuals to regulate screen time, avoid harmful online activities and practice attentive engagement with technology. It strengthens will power and helps individuals resist digital distractions, unethical temptations and impulsive online behaviour (Goleman, 1995). Through discipline and self-restraint, Tapah supports responsible digital citizenship and ethical technological practices (Desikachar, 1995).

4. Swadhyaya (Self-study and Self-awareness)

Swadhyaya means self-study, introspection and continuous self-awareness (Iyengar, 2002). In the context of technology, Swadhyaya encourages individuals to reflect on their digital habits, online behaviour, emotional responses and dependence on technology. It promotes critical thinking and conscious awareness regarding the ethical consequences of technological actions. Through self-analysis, individuals become more aware of issues such as digital addiction, misinformation sharing, emotional manipulation and unethical online conduct. Swadhyaya therefore, helps to cultivate responsible and mindful technology usage (Brown & Ryan, 2003).

5. Ishwar Pranidhana (Surrender to God)

Ishwar Pranidhana refers to devotion, humility and surrender to a higher ethical or spiritual consciousness (Feuerstein, 2008). In modern technological society, individuals often become excessively self-centred, materialistic and driven by competitive ego. Ishwar Pranidhana encourages humility, ethical responsibility, compassion and a broader sense of purpose beyond personal gain. It reminds individuals that technology should serve humanity and collective welfare rather than selfish interests alone (Vivekananda, 2009). This principle promotes ethical leadership, social responsibility and value-oriented technological development (Rao, 2011).

Thus, the yogic principles of Yama and Niyama provide a comprehensive ethical framework for managing contemporary technological challenges (Desikachar, 1995).

(C) Role of Asanas in Resolving Ethical Issues in Adoption of Technology

Asanas are practiced to strengthen the body by improving flexibility, regulating bodily systems and creating harmony between the body and mind (Iyengar, 1966). According to yogic philosophy, physical well-being and mental discipline are closely interconnected (Feuerstein, 2008). Continuous engagement with digital devices often leads to sedentary lifestyles, physical fatigue, poor posture, sleep disorders and mental exhaustion (Alter, 2017). These physical and psychological imbalances can negatively affect emotional behaviour and ethical decision-making (Goleman, 1995). Regular practice of asana improves bodily awareness, relaxation and mental calmness, which support responsible and conscious use of technology (Desikachar, 1995). Asana helps individuals to develop discipline and patience by encouraging conscious awareness of the body and mind (Saraswati, 2002). Asanas such as Tadasana, Vrikshasana, and Padmasana improve concentration, patience and emotional balance, enabling individuals to regulate their technology use more effectively (Iyengar, 1966). Regular practice of asanas encourage moderation and reduce compulsive digital behaviour (Brown & Ryan, 2003).

Yogic asanas promote relaxation of the nervous system, improve blood circulation and release physical and mental tension (Saraswati, 2002). Relaxing postures such as Shavasana and Adhvasana help to calm the mind and reduce emotional disturbances (Telles et al., 2013). As emotional stability improves, individuals become less likely to engage in cyberbullying, online harassment, hate speech and impulsive reactions in digital spaces (Floridi, 2013). Asana encourages self-awareness, inner balance and mindfulness which strengthen emotional intelligence and empathy. By improving mental clarity and emotional sensitivity, asana helps individuals to develop healthier interpersonal relationships and compassionate behaviour (Goleman, 1995). Meditative postures such as Sukhasana and Vajrasana help individuals to develop patience and thoughtful reflection before acting or responding in digital contexts (Desikachar, 1995). This increased awareness supports ethical judgment and responsible technological behaviour.

Regular practice of asanas produces inner peace, self-contentment and simplicity by shifting attention from external stimulation toward internal harmony (Feuerstein, 2008). As individuals become more satisfied and emotionally balanced, they are less likely to misuse technology for selfish or unethical purposes (Vivekananda, 2009).

(D) Role of Pranayama in Resolving Ethical Issues in Adoption of Technology

Regular practice of Pranayama helps to calm the nervous system and improves concentration, self-discipline and mental stability (Saraswati, 2002). Breathing practices such as Anuloma-Viloma, Nadi Shodhana and Bhramari help to reduce restlessness and mental agitation, which enable individuals to use technology in a balanced and conscious manner (Brown & Gerbarg, 2005). Through enhanced self-awareness and emotional regulation, Pranayama supports ethical and moderate use of digital technologies rather than uncontrolled dependency (Telles et al., 2013).

Pranayama also plays an important role in reducing aggressive and harmful online behaviour. Ethical issues such as cyberbullying, hate speech, trolling and online harassment are often driven by anger, frustration, stress and emotional impulsiveness (Floridi, 2013). Pranayama promotes calmness, patience and emotional stability by regulating physiological responses and reducing mental tension (Jerath et al., 2015). As individuals become more attentive and emotionally balanced through Pranayama, they are less likely to react impulsively or engage in harmful digital interactions (Goleman, 1995). Thus, Pranayama contributes to the development of compassion, tolerance and non-violent communication in online spaces (Feuerstein, 2008).

When individuals are mentally exhausted or emotionally disturbed, their ethical judgment and social responsibility may deteriorate. However, regular practice of Pranayama improves mental relaxation, clarity of thought and emotional resilience by balancing the autonomic nervous system and enhancing oxygen flow to the brain (Brown & Gerbarg, 2005). Practices such as deep breathing and Ujjayi Pranayama help to reduce stress and improve mindfulness, allowing individuals to make more conscious, ethical and responsible decisions while using technology (Brown & Gerbarg, 2005).

From a broader social perspective, Pranayama contributes to the development of a healthy and value-oriented society by improving emotional intelligence, empathy, self-control and mental discipline (Desikachar, 1995). Ethical technology adoption requires individuals who are not only technologically skilled but also emotionally balanced and morally responsible. Pranayama helps to cultivate these qualities by strengthening the connection between mind, body and consciousness (Iyengar, 2002).

(E) Role of Meditation in Resolving Ethical Issues in Adoption of Technology

Meditation plays an important role in resolving ethical issues arising from the adoption of technology. It helps individuals develop greater control over their thoughts, emotions and actions. Through regular practice, individuals become more focused and aware of the consequences of their digital behaviour (Brown & Ryan, 2003). This awareness can reduce impulsive actions such as spreading misinformation, engaging in online harassment or misusing digital platforms (Floridi, 2013). Meditation also improves concentration, patience and empathy, which are essential for ethical communication and responsible use of technology (Goleman, 1995).

Another important contribution of meditation is stress reduction and emotional balance. Excessive use of technology often leads to anxiety, depression, distraction and digital fatigue (Alter, 2017). Meditation calms the mind and helps individuals to maintain mental peace and emotional well-being, thereby reduces unhealthy dependence on digital devices. It encourages moderation and balanced technology use rather than uncontrolled consumption (Shapiro et al., 2008 and Das, et al, 2025).

Meditation also strengthens moral values such as compassion, honesty, non-violence and self-discipline which are important in creating ethical digital environments and promoting human-centred technological development (Feuerstein, 2008). By cultivating inner awareness and responsibility, meditation can guide individuals and organizations toward ethical decision-making in areas such as artificial intelligence, social media usage, data privacy and online interactions (Bostrom & Yudkowsky, 2014; Floridi, 2013).

In this way, meditation serves as an effective tool for resolving ethical challenges associated with technology adoption. It not only improves mental and emotional well-being but also encourages responsible, balanced and value-oriented use of technology (Desikachar, 1995). Vivekananda (20090 has rightly stated that meditation can contribute to the development of a more ethical, humane and sustainable digital society.

(F) Role of Relaxation in Resolving Ethical Issues in Adoption of Technology

Relaxation plays an important role in resolving ethical issues in the adoption of technology by helping individuals and organizations make balanced, thoughtful and responsible decisions. In today's fast-changing technological world, stress, competition and pressure for rapid innovation often led to unethical practices such as misuse of data, invasion of privacy, cybercrime and unfair automation (Moor, 2005). Relaxation techniques like meditation, yoga nidra and japa improve mental clarity, emotional stability and patience, which enable decision-makers to think ethically and consider the social consequences of technology (Goleman & Davidson, 2017). A relaxed mind promotes empathy, fairness and self-control, which are essential for addressing ethical concerns related to artificial intelligence, biotechnology and digital communication (Vallor, 2016). Thus, relaxation not only supports personal well-being but also encourages a more humane and ethical approach to technological development and its adoption in society.

II. Discussion

The findings of the study suggested that the ethical challenges are not merely technical problems but are deeply connected with human behaviour, emotional imbalance, lack of self-regulation and declining ethical consciousness (Bauman, 2000; Goleman, 1995). Therefore, technological progress alone cannot ensure human welfare unless it is guided by moral, ethical and spiritual values (Vivekananda, 2009).

The study further revealed that yoga philosophy provides a comprehensive ethical framework that can help in resolving these challenges. The ethical principles of yoga, especially the Yamas and Niyamas described in Yoga Sutras of Patanjali, offer practical guidance for responsible and balanced living (Iyengar, 2002; Feuerstein, 2008). Principles such as Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (self-control), and Aparigraha (non-possessiveness) under ***Yama*** and Sauch (purity), Santosh (contentment), Tapah (self-restraint), Svadhyaya (self-study), and Ishwar Pranidhana (surrender to God) under ***Niyama*** are highly relevant in the digital age. These principles can encourage individuals to use technology responsibly, avoid harmful online behaviour, reduce digital aggression, respect privacy and practice moderation in technology consumption (Desikachar, 1995).

The discussion also indicates that yogic practices such as ***Asana, Pranayama*** and ***Meditation*** play an important role in promoting mental balance, emotional stability, concentration and self-awareness (Saraswati, 2002). Excessive dependence on digital technology often leads to stress, anxiety, distraction, reduced attention span and emotional instability (Alter, 2017). Regular yogic practices help individuals develop concentration, patience, emotional control and self-discipline, which are essential for ethical decision-making in digital environments (Brown & Ryan, 2003; Telles et al., 2013). Meditation and Relaxation in particular, promotes watchfulness and conscious awareness which enable individuals to reflect on the consequences of their online actions and technological behaviour (Kabat-Zinn, 2005).

Another important finding of the study is that yoga can contribute not only at the individual level but also within organizations and technological systems. In organizational settings, yogic ethics may support responsible leadership, ethical innovation, employee well-being, and sustainable decision-making (Pandey, 2017). In educational environments, integrating yoga and value-based education can help students develop digital responsibility, emotional intelligence and ethical awareness from an early stage (NCERT, 2005). Similarly, in technological and corporate sectors, yogic values may encourage human-centred innovation that prioritizes social welfare and ethical responsibility over excessive profit and technological exploitation (Rao, 2011).

The study also emphasizes the significance of Indian knowledge traditions in solving modern global challenges. The present research highlighted that yoga is not merely a physical exercise system but also a profound ethical and philosophical discipline capable of guiding human behaviour in the digital era (Feuerstein, 2008). By integrating traditional yogic wisdom with contemporary discussions on technology ethics, the study established an interdisciplinary connection among philosophy, psychology, ethics and technological development (Floridi, 2013).

Furthermore, the study suggested that the ethical issues associated with technology adoption require a holistic approach rather than purely technical or legal solutions. Existing approaches mainly focus on cybersecurity, regulations and digital governance, but they often neglect the importance of inner discipline, self-awareness and moral consciousness. Yogic philosophy fills this gap by emphasizing self-transformation, ethical conduct and balanced living (Iyengar, 2002). The adoption of yogic ethics and practices can therefore contribute to the development of a humane, sustainable and value-oriented technological society (Vivekananda, 2009).

III. Conclusion

Thus, in conclusion, it is stated that yoga has significant potency as a tool for managing ethical issues in the adoption of technology. Yogic principles and practices can help individuals to cultivate ethical awareness, self-regulation, emotional balance and responsible digital behaviour. The study ultimately supported the idea that combining technological advancement with yogic wisdom can promote ethical technology use, sustainable development and harmonious living in contemporary society. Therefore, the relevance of yoga in the digital age extends beyond health and wellness, positioning it as a meaningful framework for promoting ethical awareness and sustainable technological progress in contemporary society.

References

[1]. Alter, A. (2017). Irresistible: The Rise Of Addictive Technology And The Business Of Keeping Us Hooked. Penguin Press.
[2]. Bhargava, V. R., & Velasquez, M. (2021). Ethics Of The Attention Economy: The Problem Of Social Media Addiction. Business Ethics Quarterly, 31(3), 321–359.
[3]. Bhivandker, M. P. (2021). The Concept Of Ahimsa From The Yoga Tradition As The Master Ethic For Business Organisations.
[4]. Brown, K. W., & Ryan, R. M. (2003). The Benefits Of Being Present: Mindfulness And Its Role In Psychological Well-Being. Journal Of Personality And Social Psychology, 84(4), 822–848.
[5]. Brown, R. P., & Gerbarg, P. L. (2005). Sudarshan Kriya Yogic Breathing In The Treatment Of Stress, Anxiety, And Depression: Part I—Neurophysiologic Model. Journal Of Alternative And Complementary Medicine, 11(1), 189–201.

[6]. Burr, C., Taddeo, M., & Floridi, L. (2020). The Ethics Of Digital Well-Being: A Thematic
[7]. Cath, C., Wachter, S., Mittelstadt, B., Taddeo, M., & Floridi, L. (2018). Artificial Intelligence And The "Good Society": The US, EU, And UK Approach. Science And Engineering Ethics, 24(2), 505–528.
[8]. Dalai Lama. (1999). Ethics For The New Millennium. Riverhead Books.
[9]. Das, R. R., Et Al. (2025). Eco-Yoga: Integrating Environmental Ethics Into Yogic Practice And Lifestyle.
[10]. Davidson, R. J., & Lutz, A. (2008). Buddha's Brain: Neuroplasticity And Meditation. IEEE Signal Processing Magazine, 25(1), 176–174.
[11]. Desikachar, T. K. V. (1995). The Heart Of Yoga: Developing A Personal Practice. Inner Traditions International.
[12]. Duffy, L. (2021). Yoga, Ethics And Philosophy. Journal Of Indian Philosophy And Religion.
[13]. European Union. (2016). Regulation (EU) 2016/679 (General Data Protection Regulation). Https://Eur-Lex.Europa.Eu/Eli/Reg/2016/679/Oj
[14]. Feuerstein, G. (2008). The Yoga Tradition: Its History, Literature, Philosophy And Practice. Hohm Press.
[15]. Floridi, L. (2013). The Ethics Of Information. Oxford University Press.
[16]. Floridi, L., Cowls, J., Beltrametti, M., Et Al. (2018). AI4People—An Ethical Framework For A Good AI Society. Minds And Machines, 28(4), 689–707.
[17]. Floridi, L., & Cowls, J. (2019). A Unified Framework Of Five Principles For AI In Society. Harvard Data Science Review, 1(1). Https://Doi.Org/10.1162/99608f92.8cd550d1
[18]. Goleman, D. (1995). Emotional Intelligence. Bantam Books.
[19]. Iwaya, L. H., Babar, M. A., Rashid, A., & Wijayarathna, C. (2022). On The Privacy Of Mental Health Apps. Arxiv. Https://Arxiv.Org/Abs/2201.09006
[20]. Iyengar, B. K. S. (1966). Light On Yoga. George Allen & Unwin.
[21]. Iyengar, B. K. S. (2002). Light On The Yoga Sutras Of Patañjali. Harpercollins.
[22]. Jerath, R., Crawford, M. W., Barnes, V. A., & Harden, K. (2015). Self-Regulation Of Breathing As A Primary Treatment For Anxiety. Applied Psychophysiology And Biofeedback, 40(2), 107–115.
[23]. Martinez-Martin, N., Et Al. (2020). Ethics Of Digital Mental Health During COVID-19. JMIR Mental Health, 7(12), E23776.
[24]. Mishra, P., & Mishra, A. (2024). Digital Dharma: Navigating The Ethical And Spiritual Dimensions Of Technological Innovation.
[25]. NCERT. (2005). National Curriculum Framework 2005. National Council Of Educational Research And Training.
[26]. OECD. (2019). OECD Principles On Artificial Intelligence. Https://Oecd.Ai/En/Ai-Principles
[27]. O'Neil, C. (2016). Weapons Of Math Destruction. Crown Publishing Group.
[28]. Pandey, A. (2017). Indian Ethos And Values In Management. Mcgraw Hill Education.
[29]. Rao, M. S. (2011). Soft Leadership: Make Others Feel More Important. Pearson Education.
[30]. Saraswati, S. S. (2002). Asana Pranayama Mudra Bandha. Yoga Publications Trust.
[31]. Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2008). Mechanisms Of Mindfulness. Journal Of Clinical Psychology, 64(3), 373–386.
[32]. Singh, Ramharsh (1996). Yoga And Ypga Therapy,Chaukhamba Sanskrit Prakashan, Delhi.
[33]. Telles, S., Singh, N., & Balkrishna, A. (2013). Managing Mental Health Disorders Resulting From Trauma Through Yoga. Depression Research And Treatment, 2012, 1–9.
[34]. UNESCO. (2021). Recommendation On The Ethics Of Artificial Intelligence. Https://Unesdoc.Unesco.Org/Ark:/48223/Pf0000381137
[35]. Vallor, S. (2016). Technology And The Virtues: A Philosophical Guide To A Future Worth Wanting. Oxford University Press.
[36]. Van Velthoven, M. H., Powell, J., & Powell, G. (2018). Problematic Smartphone Use. Digital Health, 4, 1–9.
[37]. Vivekananda, S. (2009). Raja Yoga. Advaita Ashrama.
[38]. Vivekananda, S. (Trans.). (2013). The Yoga Sutras Of Patañjali. Advaita Ashrama.
[39]. Yoga Sutras Of Patanjali, Verses I/2, II/,29 30, 32.