

Relevance of Yoga in View of Reconsidering the Liberal Model of Global Business and Creating Global Economic and Social Paradigm

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Abstract: *The global financial and economic crisis has shown all the vulnerabilities of the neoliberal market model of growth and development. The central challenge which current economic theory faces with is the challenge of requestioning of the theoretical framework upon which a model of globalization and a global economic system has been built. The economic science and the science of management search for novel solutions. Many new business concepts were created, stressing the growing role of the ethics and social responsibility of the business, as well as the harmonization and integration of relationships among business, society and environment, expressing the trend of building new paradigm, which aims to create a spiritual economy. Searching for new, alternative solutions, theoreticians turn to the philosophy and praxis of Yoga.*

Key words: *paradigm, spiritual economy, philosophy and ethics of Yoga, Karma Yoga, global economic crisis.*

Introduction

The global economic crisis has shown the vulnerability and unsustainability of a complex global system that has been created so far. The central challenge in front of which to-day economic theory stays, is the challenge of reconsidering the theoretical framework on which the model of globalization and global economic system is built, with its institutions, methods and way of functioning. The global crisis is spreading over the very basis of the social development and existence, reexamining the essence and goals of the social progress and posing fundamental questions of the survival of the human society, in general. The answers of the social community and the solutions that it offers should not be partial and particular, but systemic and holistic.

The global social community requires the paradigm shift, with the aim of creating new, spiritual economy. The economic science and the management science seek for new solutions. A plenty of novel business concepts have been designed, which common denominator is the growth of ethics and the corporate social responsibility (CSR), as well as harmonizing and integrating interactions of business, society and environment. Conceptualizing new business concepts and a striving for establishing spiritual economy open up a space for applying alternative approaches and methods. In the search of solutions, crisis theoreticians (crisiologists) turn back to philosophy and practices of Yoga.

Global economic and social crisis: open issues and challenges of social development

From the 20th century on, the history of the development of the human society gets new contours, currency and dynamics, gaining its full rise from the last decades of the 20th century, especially. The changes that the economy and the entire society are passing, are radically different than the ones that took place in the previous period of the human society development. The whole world is crushing and a totally different, new world, is arising.

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The process of accelerated globalization, occurred as a product of the 3rd great technological revolution (which is predominantly characterized by proliferation and wide use of information, telecommunication and biotechnology, as well as the great scientific and technological break-through in areas of genetics, neuro-science and new materials), as dominant force, is re-designing to-day economy, as well as other aspects of society, increasing the complexity, interconnectedness and uncertainty. The changes became fast, radical and unpredictable. The globalization has revolutionary altered the market and the competitiveness landscape. A wave of internationalization and integration of national economies and markets has been initiated, with the aim of creating global economy.

The global financial and economic crisis started in USA in the middle of 2007, first like a financial crisis, in form of subprime mortgage “bubble”, and it progressed very quickly and soon it comprised the whole American economy, and the next year, in 2008, the recession poured into a great part of the global economy, spreading over both developed and developing economies. (Radun, 2010)

The “modern” global financial system, as built within the scope of neoliberal globalization, has not passed the test of the global crisis. With the burst of the mortgage “bubble”, the financial system also crashed, and through relations between financial institutions and financial markets on the global level, the recession transferred from the USA to other countries, soon taking a shape of epidemic. Thus, the crisis turned into a global crisis pretty soon, seizing the economies of a great deal of countries worldwide. This crisis is neither just financial nor just economic. It also claims to be a crisis of globalization and global way of business, in general.

The post-crisis globalization is definitely not the same as it was before. The global crisis showed the vulnerability and unsustainability of the complex global system that has been created so far. It urged the theoreticians of globalization to re-evaluate their own doctrines. Everybody speaks and writes of the need of inevitable slowing down, even of reversing the globalization process. According to some authors (Evans, Jones, Stevens, 2010), the globalization and the global system came to a crisis. P. Mandelson ponders: “My question is: To what extent is the banking crisis, the credit crisis, a crisis for this kind of globalization? As we start to rebuild global demand after the deepest economic crisis for 60 years, the first economic crisis of the globalized economy, this does seem an important question to ask.” (Mandelson, 2010)

In our own past analyses of the globalization process, we pointed to a necessity of the critical approach to globalization. Our analysis of the existant wave or model of globalization led us to conclude that there are numerous weaknesses, inconsistencies and contradictions that may lead to crisis. The characteristics that led to crisis, in the first place, are the following: extreme complexity, unfinished process of globalization, accumulating and growth of contradictions imminent to globalization and deepening of the gap among the countries, organizations, enterprises and employees that benefit from the globalization of those countries, organizations, enterprises and employees that are weakened and impoverished from the globalization.

The central challenge with which the current economic theory now faces, is the challenge of reconsidering the theoretical basis on which the model of globalization and global economic system is built, with its institutions, methods and way of functioning. The crisis proved the fundamental ineffectiveness of that model, and, after its break-down, an empty space was left. The crisis invokes the critique of fundamental concepts of the global market (i.e. capitalist) system, suggesting the revolutionary shift of systems.

The particular challenge is presented by the level of complexity of the ruined economic, especially financial system, which escaped control as such, leading to a contamination of the global financial and economic system, in the same time leading to various machinations and manipulations. A new economy is formulated, the economy which is not based on real production and values, but on expectations (in case of actual crisis, there were expectations in long-term trend of growth of mortgage prices) and calculations, with no logical and economic rationale. The financial and monetary sphere of economy lost relations with the real, material production, becoming the speculative economy.

The background of the global financial and economic crisis lays in the theoretical model on which the entire economic system and economic policy of USA and other developed market economies is built. It is a model of

neoliberal market economy, which is the basis of the current wave of globalization. It is dominant since 1970's, drastically changing the whole economic ambience. In spite of various variants of neoliberalism existing, their joint elements may be amounted to a few essential ones: a) economic individualism; b) emphasize on private property; c) free competition and stimulating entrepreneurship and d) rejecting state interventionism and collectivism.

Neoliberalism insists on individual freedom, free moving of goods, services, capital and employees on the market, believing in power of the market to independently regulate the economic life. In the middle of the neoliberal philosophy is the formula which states: "minimum of state and regulation, maximum of market and entrepreneurship." The crash of the existant financial and economic system implies also the crash of neoliberal economic doctrine and demands searching for new paths and theories upon which the new global economic and social order would be built.

The global economic crisis exceeds the limits to its own economic determination. It has other dimensions, too. It is also an overall social crisis, ecological crisis, political crisis, crisis of morality and values. The global crisis occupies the very framework of the social development and existence, reconsidering the essence and goals of the social progress and posing fundamental issues of human society survival in general: a) who we are? b) where we go to? c) what the social development is?

The entire social development may be perceived through intersecting, interweaving and interacting between two essential systems: a) human society and b) environment. Hence, the global crisis is, most of all, the result of the violation of the dynamical harmony between the development of the human society and the evolution of the environment, while the ecological paradigm and ecological crisis is the ultimate sublimate of that violation.

The basic global issues that constitute the essence of the ecological crisis, being the subject of studying, as such, are: a) biodiversity; b) climate changes and global warming; c) overpopulation of Earth; d) natural catastrophes; e) air, water and land pollution; f) deforestation (devastating forests); g) protecting of nature and animals, and h) exhausting natural resources reserves.

In the transition of the 20th to 21st century, the thesis of ecological crisis is being replaced by the thesis of ecological catastrophe. The synthetic indicators of the volume of the environmental destruction are:

- Climate changes (global warming, the "greenhouse effect", thinning of the ozone layer, melting of the ice cover on poles, droughts, floods, etc.).
- Big natural catastrophes (earthquakes, vulcano eruptions, tzunamis, tornadoes, hurricanes, cyclones...).
- Exterminating of plant and animal varieties.
- Intoxication of land and food, and lack of "organic" food.
- New diseases, growth of allergies, cancer and psychosomatic diseases.

On the current level of development, we talk about synthetic resultants of many decades of destroying environment by human society. In the "Report of the Intergovernmental Panel on Climate Change", constituted by chosen scientists from over 50 countries worldwide, the conclusion is brought that it is "It is very unlikely that the 20th-century warming can be explained by natural causes. The late 20th century has been unusually warm. Palaeoclimatic reconstructions show that the second half of the 20th century was likely the warmest 50-year period in the Northern Hemisphere in the last 1300 years. This rapid warming is consistent with the scientific understanding of how the climate should respond to a rapid increase in greenhouse gases like that which has occurred over the past century, and the warming is inconsistent with the scientific understanding of how the climate should respond to natural external factors such as variability in solar output and volcanic activity." (Solomon et al, 2007)

The development of the human society has come to the critical point, when the existant rate can be sustained only to the detriment of the natural environment. This is the point from which the continuing of the social development in the future by the same pace is not possible any more. In his work: "The Revenge of Gaia: Why the Earth is Fighting Back - and How we Can Still Save Humanity", J. Lovelock claims that now it is too late to

escape serious consequences of the climate changes and global warming, and that the concept of sustainable development is obsolete, since we came into a period of unsustainable development. According to his opinion, the massive natural catastrophes, with which the mankind will be faced in the subsequent years, which will cause huge migrations and many human life losts, are inescapable.

The society sacrifices its own development, whereby the development distorts itself into its opposition, becoming its own obstruction and limitation. It is necessary to hold on and reconsider the past path. It is a historical crossroads, on which we should rest and make a radical shift. The society ought to *revolutionalize* itself, to make a quantum leap into a qualitatively new state, choosing radically different way.

In search of new global paradigm: on the way to creating spiritual economy

The downturn of the global financial system, as we saw, drew also into a downturn of the global economic system, so that the global economic crisis is both the ecological and overall social crisis. The responds of the social community and solutions that it offers should not be partial and particular, but systemic and holistic. The solutions ought to be searched firstly in the direction of reconceptualization of the system of organizing global economic relations, i.e. towards the re-engineering of the global economic system.

Every crisis is also an opportunity. The biggest global economic crisis means the biggest opportunity, unique in the world of social and economic development, and that is the opportunity for an overall and radical transformation of the global economy. This transformation demands total break-up with the existant model of economy and business and shift on radically new one. Here we can testify a quantum leap from one economic model to another, in other words, a paradigm shift.

The term ‘paradigm shift’ was firstly brought into a science by Thomas Kuhn, in 1962. Based on the comprehensive researches that he had performed earlier, Kuhn concludes that the scientific advancement is not of evolutionary type, arguing that it is rather a “series of peaceful interludes punctuated by intellectually violent revolutions”, and in those revolutions “one conceptual world view is replaced by another”. (Kuhn, 1970)

Thus, in an early stage of the world social economic development, the agrarian way of production prevailed, which held for thousands of years. That was a stage of agrarian economy. Then, after the great industrial revolution, in 18th c., first in the most developed countries, and then also in other parts of the world community, an era of industrial economy comes forth on the scene. With the development of the telecommunication and information technologies, as well as with the appearance of the first personal computers, which took place around the middle of the 20th c., the industrial economy was replaced by information economy. In the last decades of the 20th c., the dizzying growth of information and informational jam was the cause of the accelerated transforming information economy into a knowledge economy.

The global economy, which has been rapidly developing until the occurrence of the global economic crisis, was called by various titles (digital economy – D. Tapscott, networking economy – M. Castells, ecological economy – A. Farrell, weightless economy – Leadbitter, knowledge economy – P. Drucker), but the most used expression is – the knowledge economy. Based on this concise review, we may conclude that the world economic system is intelligent, so it is also self-learning. When one phase in development is conquered, the previous one is completely overgrown. Here we should take into consideration that, when talking about world economic system, we think about economies of different countries, regions and national integrations, mutually connected in a whole.

The knowledge economy, which marks the current level of the global economy development, is radically different than the former one, the information economy. The knowledge-based economy or the knowledge economy is the economy in which the value of the major part of totally produced and distributed goods and services is predominantly created on the basis of the applied knowledge.

At the level of economy, the global economic crisis made the designing of a new paradigm necessary, which will be used as a basis of building a new global economy. New paths of development are needed, for creating a new global economy which will be fairer, more comprehensive and more human. We are searching for a new paradigm that is going to build up the economy and business on a wholly new basis, rejecting the speculative practices of the Wall Street and the hypocrisy of the Washington consensus, and accepting new values that include truly interconnected economies on the global level, for the benefit of the whole.

Danah Zohar and Ian Marshall use a term Spiritual Capital for this new paradigm. D. Zohar and I. Marshall put the Spiritual Capital in the context of Spiritual Intelligence, defining it as “the amount of spiritual knowledge and expertise available to an individual or a culture, where spiritual is taken to mean ‘meaning, values, and fundamental purposes.’” (Zohar, 2004) And furthermore, “It is capital earned from serving deep meaning, from serving a deep sense of purpose and from serving fundamental human values. It is a kind of capital initially measured not in dollars and cents but rather in the sense of achievement, the high morale, the gratitude, and the general increase in well-being that accompany raising the quality of human life.” (Zohar, 2004)

The concept of spiritual capital is a step forward towards more human capitalism, which puts man in the midst of economy and business, depicting him as a wealth and special value, not as a common resource, like other, material resources. The spiritual capital requires holistic approach to business. It understands conceiving business as a totality, where business is the synthesis of company and the wider setting within which it does business and with which it communicate. Finally, at the end of the first decade of the 21st c., we are on threshold of a new economic revolution, the revolution which will give birth to a truly novel global economy. It will be the transition from the stage of knowledge economy to a stage of spiritual economy.

The economic science and the science of management seek for new solutions. A series of new business concepts was created during last decades, which common denominator is emphasize on growth of ethics and corporate social responsibility, as well as harmonization and integration of mutual relations of business, society and environment. Among that concepts, the following are distinguished: sustainable development, ecological economy, green products, social capital, spiritual capital, corporate social responsibility, etc.

The new economy must be built on fundamental values that have been proclaimed for a long time, and which can be realized now. Among others, they are:

- more important role and fairer treatment of human, social and spiritual capital;
- harmonized, coordinated and balanced regulation of market, especially of financial one;
- firmer linking of monetary economy and real economy;
- firmer and fairer integration of developed and less developed economies in the global economy.

The alternative path towards the global economy is a transition towards the so called “green economy.” It is the way that is much promulgated in the USA, in which big hopes are invested, so that it will succeed to pull out the exhausted American economy from recession. This is a strategic shift towards a completely new kind of economy and business. On the 22nd of October, 2008, UNEP (United Nations Environmental Program) (UNEP, 2009), as UN-seated agency, started up a Green Economy Initiative, with the aim of initiating a new economy – i.e. green economy. An opportunity for liberation from the recession, in which the whole world has stuck, is seen in stimulating of so called “low-carboned”, “clean” and “green” economy, which is in rise.

The concept of sustainable development was born in 1980, in the report of the International Union for the Conservation of Nature and Natural Resources – IUCN, and was formally acknowledged in the report of the World Commission of environment and development, in 1987. The sustainable development is “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” (Gilpin, 2000)

The concept of the corporate social responsibility (CSR), having born in the last decades of the 20th c., designs the need for redefining of the role of the economy and business in the modern era of globalization. This concept emphasizes the responsible and ethical business, which takes into consideration a total, not only business, but

also a social and natural environment. The trend of ecologically safe economy dictates the way of production and innovation, as a key factor of economic and overall social development.

The most frequently quoted definition in theory is the definition of the World Bank, according to which the CSR is defined in the following way: “Corporate social responsibility is the commitment of businesses to contribute to sustainable economic development by working with employees, their families, the local community and society at large to improve their lives in ways that are good for business and for development.” (IFC-The World Bank)

European Commission defines CSR as “a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis”. (European Commission, Corporate Social Responsibility) From this definition the following can be concluded:

- The concept of CSR incorporates both social issues and environmental issues.
- The concept of CSR should not be distinguished from business, since it relates to the integration of interests and care for social and natural environment and business strategy.
- CSR is voluntary concept.
- The important aspect of the CSR is how companies deal with their internal and external stakeholders.

Ethical aspects and principles of yoga and possibilities of implementation of yoga philosophy in business by using the model of spiritual economy

Coining new business concepts and striving for establishing new paradigm for the purpose of creating spiritual economy opens the space for applying alternative approaches and methods. In search of solutions, the theoreticians of the crisis (crisiologists) turn to the philosophy and practices of Yoga.

What is the future of Yoga? Which is the role of Yoga? In which way, in business and economy, the basic principles of Yoga can be implemented, so that the business would be advanced and bettered and so that the human society would be drawn out of global crisis – technological, economic, political, ethical and social, transforming into a true knowledge society.

In management area, in the first place, there are the ethical aspects of Yoga philosophy and its relationship with human values that can be used. An Indian “ethos” or “ethos” of Yoga is being mentioned. The ethos understands the moral ideas and views that belong to some individual, group or institution. Himadri Barman uses the term ‘Indian Ethos in Management’ – IEM. (Barman, 2010). Having found his theory on ancient Indian culture, Barman derives several important principles of IEM:

- Immense potential, energy and talents for perfection as human being has the spirit within his heart.
- Holistic approach indicating unity between the Divine (The Divine means perfection in knowledge, wisdom and power), individual self and the universe.
- Subtle, intangible subject and gross tangible objects are equally important. One must develop one’s Third Eye, *Jnana Chakru*, the Eye of Wisdom, Vision, Insight and Foresight. Inner resources are much more powerful than outer resources.
- Divine virtues are inner resources. Capital, materials and plant & machinery are outer resources.
- *Karma Yoga* (selfless work) offers double benefits, private benefit in the form of self purification and public benefit.
- *Yogah Karmasu Kaushalam* - Excellence at work through self-motivation and selfdevelopment with devotion and without attachment.
- Co-operation is a powerful instrument for team work and success in any enterprise involving collective work. (Barman, 2010)

In regarding importance and role of Yoga and its effective application in business, the central attention is focused on *Karma Yoga*. *Nishkam Karma* (NK), which is a title that can be also attributed to *Karma Yoga*, may

be translated as acting or doing without attachment to fruits of some work or action. The opposite of such way of acting is acting whereby the subject attaches to his own results or fruits and it is called *Sakam Karma* (SK).

Table 1. Differences between *Nishkam Karma* and *Sakam Karma*

NK (Detached Acting)	SK (Attached Acting)
Psychological Energy Conservation	Psychological Energy Dissipation / Burn Out
Reactionless Action	Reactionful Action
Aim: Perfection (includes both success and failure)	Aim: Success (excludes Failure)
Inner Autonomy/Sufficiency	Dependence on Externals, Thriving on Comparison
Being in the world, but not of it	Being in the world and also of it
Socio-economically relevant	Socio-economically questionable
Work-commitment	Reward-commitment
Mind-enrichment	Job enrichment
Excellence through "Work is Worship"	Excellence through competitive rivalry

With the help of regular practicing of Yoga, man acquires harmony with natural laws and environment. Yoga, by its definition, means unity of man (microuniverse) with environment (macrouniverse). By reconciling man and environment, through performing Yoga, it is possible to escape errors and suffering, or bring them to a minimum. In *Karma Yoga*, which presents the ultimate stage of NK, man acts without attachment to reward, to fruits of his own work. He acts for the sake of pure acting. *Karma Yogi* is devoted to work, he is totally absorbed in action, and there is no difference between him and action. But, he is not attached to that action. He expects nothing, no reward or gain at all. Every action is actually an opportunity, since man is given to work and to realize actions. Only through action an accomplishment can be made, and through accomplishment a liberation can be acquired.

Bhagavad Ghita states in one point: "*Yoga sthah kuru karmani*" – "Be steadfast in yoga, O Arjuna. Perform your duty." The entire verse – II, 48, reads: "Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga." (Bhagavad Gita, II, 48)

Vivekananda, reflecting on Karma Yoga in his *Karma Yoga*, explains the principle of non-attachment – Vairagya. He writes: "Non-attachment is the basis of all the Yogas... Non-attachment does not mean anything that we may do in relation to our external body, it is all in the mind. The binding link of "I and mine" is in the mind. If we have not this link with the body and with the things of the senses, we are non-attached, wherever and whatever we may be." (Vivekananda, 1896)

Vivekananda connects morality with freedom. "Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom... Everything has a tendency to infinite dispersion. All that we see in the universe has for its basis this one struggle towards freedom." (Vivekananda, 1896)

Justifying the practical philosophy of *Karma Yoga*, defining it as a way of attaining freedom through unselfish work, Vivekananda broadens this understanding of *Karma Yoga* on the whole field of morality, concluding: "That which is selfish is immoral, and that which is unselfish is moral." (Vivekananda, 1896)

When talking about ethics of Yoga, then, first of all, one should have in mind the practical value of that ethics. If we accept *yama* and *niyama* as ethical foundation on which the whole building of Yoga is based, then they should be understood as basic rules and obligations that Yogi has to obey in order to attain the aim. Patanjali's

Yoga system introduces these rules and obligations with the aim of establishing necessary state of consciousness for further advancement in Yoga practices. In other words, these are rules and (specifically Yogic) obligations by which the obstacles and barriers are removed in the way of Yoga. In order to make Yoga nearer to common man, what is the most important is to accept the rules of *yama*. According to *Yoga Sutras*, *yama* is defined as a set of general rules of right conduct and comprises (Patanjali's *Yoga Sutras*, II:30):

- *Ahimsa* – „non-harming“;
- *Satya* – „truthfulness“;
- *Asteya* – „non-stealing“;
- *Brahmacarya* – „continence“;
- *Aparigraha* – „non-possessiveness“.

Yama are the rules of right conduct that become virtues only with their practicing. Only with practicing all these five rules together, simultaneously, without limitation, in all conditions, the great oath – “*mahavrata*” is attained. On the other hand, *yama* and *niyama* are not the aim for itself. These are only the first two out of eight limbs or rungs of Yoga.

However, the importance of these illusory simple rules is neither purely theoretical nor is limited on Yoga philosophy. Very soon, Yogi or the one who performs the Yoga practices perceives that the obeying of certain rules helps him. Generally speaking, seriously dealing with Yoga understands dealing with one's own physical body (and other bodies – “*koshas*”) and mind. Progressing in Yoga is not possible or is substantially made more difficult if the practitioner has not been previously ethically grounded. On the other hand, the practice of Yoga itself moralizes man. It is a process that is going continually, expressing itself as progressively deeper and wider knowledge of oneself and environment.

Real ethics is always practical. The practitioner of Yoga very soon feels the beneficial effect of simple rules of *yama* on his own health. Experience is the best master. We need no sanctions. But, serious attachment to these rules is extremely difficult. In the world we live in, temptations lie in ambush from all directions. How to obey first rule of *yama* – non-harming, if we are surrounded, actually splashed with violence, from everywhere? There is a huge “merit“ of media – radio, TV, Internet. Murders, mass murders, suicides, traffic crashes, quarrels, trials, fans fights, riots on town streets, demonstrations, local wars, terrorist attacks, police's anti-terrorist actions, coup d'etat, putsches, assassinations, divorces, juvenile delinquency, they are all different kinds of violence. Violent behavior has become a model of conduct of modern man and woman.

We need the ethics of Yoga more than ever. Today, when the current “global age” is described as an age of crisis, age of turbulence and a chaotic age, when the change is something that is a constant, we need a calm that Yoga offers. The source of all obstacles and “evils” for man and mankind, generally speaking, is in various manifestations, i.e. activities of a spirit (*cita*), which are called “*vrti*”.

Patanjali, in the very second verse of his *Yoga Sutras*, sets forth a definition of Yoga, which is a true insight of the essence and aim of Yoga: “*Yogaścittavrttinirodhah*”, which may be translated as “Yoga is to still the movements of consciousness.”

The renunciation or non-attachment is of special importance. This is particularly essential for modern man. Nevertheless, this refutation is rather often wrongly understood. In Yoga philosophy, non-attachment is called “*vairagya*”. *Mahānārāyaṇa Upaniṣad* states on that the following: “Not by rituals, nor family, nor wealth, but by renunciation alone is immortality attained”. (Saraswati, 1989) Renunciation is, above all, internal, not external attitude. Thus, one may enjoy all pleasures, always fully aware, not falling in traps that pleasures bring with themselves. It is the approach that enables man to be fully free, free in his own activities, performing the activities, and not fall under their influence. The emphasize is exactly on that – freedom from influence. Attachment leads man to dependence, and dependence bears fear – fear from losing some pleasure.

Non-attachment, in contrast, leads to knowledge and wisdom. Svami Satyananda Sarasvati formulates it in this way: “Non-attachment is something that transforms life. If someone takes part in life, but with the non-

attachment attitude, then his life gets a new dimension. Non-attachment is something with which one can participate in the world, not being caught in the net of self-pretending and not being lost in events. The wisdom is born from this. Only when one views world with non-attachment, he can understand it.” And furthermore: “The aim of *sanyassa* is internal freedom, freeing from all mental ties, so that the mind can become perfect mirror of experience.” (Saraswati, 1989)

Patanjali in his *Yoga Sutras* (verse I, 33) prescribes precious instruction for practical action when meeting persons who are in various emotional states:

“Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the *Chitta*.” When we analyze this sentence, we can get a concise guide for practical emotional culture or human values praxis, leading to the effective handling of daily events: (Gasparski, Ryan, 1996)

- Friendliness towards the happy;
- Mercy (or compassion) towards the unhappy;
- Gladness (or joy) towards the good (or virtuous);
- Indifference (or forbearance) towards the evil (or wicked).

Within the context of actualization of Yoga and its implementation in business ethics and spiritual economy, which is emerging, interceding in favour of necessity of revitalization and restoration of fundamental human values and reestablishing humanism on new, truly human basis, we have set up a new theory of humanism, under a title the fundamental humanism. The doctrine of the fundamental humanism is based on 10 fundamental principles. It is hard to distinguish one of that principles out of others, but, considering the topic, it is important to quote last 6 principles (Radun, 2011):

- Accepting all other beings and entities, who constitute a natural environment on planet Earth, and also on a larger scale, in entire known and unknown universe, and an aspiration for founding and sustaining the harmony between the mankind and the environment.
- Fight for freedom of every human and all people, in general.
- Fight any discrimination and limitation of the freedom of man and humanity as a whole, especially limitation of superstition, fear, religious dogma, slavery, hypocrisy and deceit, as well as all kinds of extremism, which protege one ability or affinity of man to the detriment of others.
- Cherishing of essentially human ethics and human virtues, development of free and critical spirit, stimulating of creativity and building of harmonious and well-built personality.
- Creating conditions for institutions and organizations to be subordinated to humans and to be in favour of humans, and not the opposite.
- Love and true belief in unity, development and prosperity of every human and humankind in past, present time and future.

Conclusion

We presented in this paper that the global economic crisis, which is also the overall social crisis, has ordered the necessity of reconsidering the existant model of global economy, and initiated the issue of adopting new model of global economy and social development as a whole, which will be built on the basis of new business ethics and new approach to work and life, in general. In that context, we analyzed the attainments of philosophy and practice of ancient Yoga and pointed out some possibilities of their implementation in future business, on the way toward the realization of the spiritual economy paradigm.

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