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# INTEGRAL YOGA AS FOUNDATION FOR SOCIAL ENTREPRENEURSHIP LEADING TOWARD SUSTAINABLE WELFARE (*SHUBH LAABH*)

*Sharda Nandram and Puneet Bindlish*

## **Introduction**

This chapter is based on the relevance of the ancient philosophy of yoga in the development of social entrepreneurship as a manifestation of sustainable welfare (*Shubh Laabh*). Knowledge and value creation is at the heart of entrepreneurship and a key asset for realizing the bottom line of business. In the last decade there are emerging issues in entrepreneurship where scholars address the need to broaden this bottom line, by re-addressing the objectives of entrepreneurship and proposing a shift from merely financial driven to social driven objectives and innovations aiming at societal impact and taking responsibility for society's welfare (*Shubh Laabh*). Often these new views are positioned under the umbrella of social entrepreneurship. This upcoming theme requires theory building in order to understand its dynamics and applications in entrepreneurship education. In this chapter the yoga philosophy is being proposed as input for such endeavors. It proposes the eight limbs based on *Ashtaanga Yoga* as possible steps of knowledge creation. Such knowledge creation is in its pure nature about discovering and following human aspirations. Therefore the eight limbs, as paths of discovering and following human aspirations, provide a new lens for the phenomenon of entrepreneurship, more particularly, social entrepreneurship. It furthermore proposes interpretations by Sri Aurobindo in his concept of *Integral Yoga*. Integral yoga is not a step by step approach but a way of life regarding the search and application of knowledge as a main human aspiration. Acquiring knowledge in this respect is about consciousness development. While *Ashtaanga Yoga* provides a systematic framework for consciousness development as the expression of knowledge creation, it does not address a person's motivational differences. By explaining the laws of nature Sri Aurobindo explains how individuals can choose different types of drives in their lives. These insights bring us ideas on individual differences that we see in entrepreneurship. The research question for this chapter is: what is the relationship between aims of life and the inclination to social entrepreneurship. The more the consciousness is developed the closer the entrepreneur enters the law of nature which is represented in the unified field of oneness and harmony. Activities driven by this level of

consciousness not only work as a base for intelligence and creativity as input for knowledge creation but also naturally invite societal concerns in the mindset of the entrepreneur. One could say that the entrepreneur automatically gets concerned about a broader bottom line of business as a natural tendency of his entrepreneurial processes. This could be expressed in consequences such as financial impact, social impact, creative intelligence, and concern for others. Attempts in this chapter were made to propose knowledge creation as input for social entrepreneurship. This lens shows how knowledge creation enhances consciousness levels so that behaviors of entrepreneurs naturally tend toward societal concerns as they then become a part of their human aspirations. These entrepreneurs can be labeled social entrepreneurs. While scholars have tried to position these phenomena in several schools of thought in the social entrepreneurship literature it seems that the motivation for social entrepreneurial endeavors has not received much attention so far. This chapter shows how ancient wisdom can be applied to understand contemporary phenomena. In the next sections of the chapter the context of social entrepreneurship will be briefly explained and it will describe what gap can be filled with the concept of *Shubh Laabh*. Furthermore the main part of the chapter will provide building blocks for the determinants and consequences of applying the Yogic Philosophy.

### **Social Entrepreneurship**

Social entrepreneurship is currently at an early stage of knowledge development, both on the European continent, as well as internationally. To a large extent, studies are based on small-scale individual case studies and often with an incomplete definition (Dees, 1998; Weerawardena & Sullivan Mort, 2006; Stevens, 2008). As the existing literature is the contribution of scholars from various fields, professional from not-for-profit, for-profit, governmental organizations, or a combination of the three, a unified definition has not yet emerged (Short, Moss, & Lumpkin, 2009). This creates more confusion and less real focus on the opportunities that the field has to offer. A way to solve this confusion in the area of social entrepreneurship research has been to formalize the existing literature as part of general trends. Such efforts have resulted in descriptions of social entrepreneurship in schools of thought, following geographical criteria. A first classification identifies two major schools, one on each side of the Atlantic: the European and the American Schools. The European School is dominated by works done in the EMES—European Research Network—whereas the American School is divided into the Social Enterprise School of Thought and Social Innovation School of Thought (Bacq & Janssen, 2008). A second classification can be added to the three schools mentioned above. This classification distinguishes on the European continent the UK approach and the EMES approach, which results in a total of four schools of thought in social entrepreneurship research (Hoogendoorn, Pennings, & Thurik, 2010).

In America, the Innovation School values the individual (social entrepreneur) as a person with exceptional traits as well as innovation that is needed to bring social change. The Social Enterprise School is defined by organizations belonging to the non-profit sector, that use earned income (market based) strategies while complying with a non-distribution constraint. On the European continent the EMES School emphasizes the social enterprise and a group rather than individual governance of this type of organization. The UK approach, presents itself as a hybrid between the EMES approach, and the Social Enterprise School, by its community emphasis and the principle of reinvesting the surplus in the business (Bacq & Janssen, 2011; Hoogendoorn et al., 2010, Dees & Battle-Anderson, 2003). However there is one element that both continents share: the focus on a *social enterprise* (European School and Social Enterprise School in America). They differ mainly in the attention given to defining the person behind the concept and the

process of social entrepreneurship. The American tradition concerning social entrepreneurship has diverted almost equal attention to all parts, whereas the European School still has to focus on the process or even on the individual behind the concept. They are mainly focusing on defining social enterprise. This may be due to the prominent existing social security systems and social work in the European continent which makes it hard to define social enterprise within the larger context of the role of government and public policy. And each country has its own rules and regulations concerning these systems and social work.

Several authors have tried to explain the phenomenon occurrence into different entities, although it is still largely related to the non-profit sector and civil society organization (Hoogendoorn et al., 2010; Thompson & Doherty, 2006; Ashoka, 2006; Austin, Stevenson, & Wei-Skillern, 2006; Boschee & McClurg, 2003; Dees, 1998).

Adding to the mentioned conclusions in all these schools of thoughts, Mair and Martí consider that:

Social entrepreneurship research replicated to a certain extent the empirical and theoretical development of entrepreneurship. Researchers focused on the social entrepreneur's personality, the peculiarities of his personality, the particular behaviour in the process involved, or on the social opportunity to highlight its entrepreneurial nature and thus differentiate it from other phenomena.

(2006, p. 37)

Such efforts, related to the difference within entrepreneurship also belong to authors like Austin, Stevenson, & Wei-Skillern (2003), Dorado (2006), Mair and Martí (2006), Roberts and Woods (2005), Lasprogata and Cotten (2003), and Cochran (2007). However, recent studies concluded that the difference in social entrepreneurship merely is the motivation, considering social entrepreneurship as a socially motivated venturing action and the social mission as a distinctive "visible" concept (Bacq & Janssen, 2011; Bacq, Hartog, & Hoogendoorn, 2013; Hoogendoorn et al., 2010). Where this motivation comes from has not been questioned so far. This brings us to the basic question of human aspiration. Patanjali's Yoga Philosophy is about human aspiration explaining approaches to search for this human aspiration and how to bring it into practice. The instrument to question our human aspiration is our mind offering us knowledge in different forms and intensities. Why would an entrepreneur not only focus on financial return? Why would an entrepreneur feel concerned for societal improvements, welfare for all, show altruistic behavior, put innovative ideas into the social domain to revitalize society and its citizens' wellbeing? This brings us to the study of the entrepreneur and his motivation. By studying the knowledge creation process we hope to contribute to this perspective of entrepreneurship. We believe that the Yoga Philosophy gives us a universal base which will fill the gap between the different schools of thoughts and their ideas and preferences to study the social entrepreneur. Following such a universal base fuels the thought that social entrepreneurship ideas can be implemented in any given continent.

### **Yoga for Consciousness Development: A Way to Knowledge Creation**

Yoga is widely practiced worldwide today. It is seen as an effective tool for reducing stress and strain in the business environment, for the prevention of illness, and to develop concentration and focus, and thus it is used as a tool for a balanced life and good physical health. The roots of yoga go back more than 5000 years to the Indus Valley civilization. In those times, the techniques were passed on from a teacher or guru to a disciple through direct teaching. This learning system was only accessible to very motivated and able disciples. Yoga is addressed in the ancient

Hindu scriptures of the Upanishads. In modern times we owe Maharishi Patanjali for a systematic presentation of traditional yoga philosophy in his well-known Yoga Sutras which went on to inspire many yogic traditions (Karambelkar, 2011). The word yoga stems from the Sanskrit word *yuj* which means to join. Yoga has been defined in various ways but in essence it means the path inward toward unity or oneness. Various schools of postures and breathing are the main forms of yoga practiced today. These have been given different names according to their dominant characteristics. In a scientific context the most broadly studied form of yoga is the relationship between breathing, wellness, and stress or anxiety reduction.

Patanjali's yoga does not solely involve breathing or yoga postures. It is a psycho-spiritual model that consists of eight limbs (Nandram, 2010) and explained extensively in Ashtaanga Yoga. All eight limbs are connected to the whole. We need all of them to develop and grow (Sri Sri Ravi Shankar, 2007, p. 144). It is in the teachings of Sri Aurobindo where we can find in detail how such a holistic approach could be applied. He labels it integral yoga.

The concept of "integral" was first introduced by the philosopher Sri Aurobindo (1872–1950) in 1993 to describe the multi-dimensional nature of consciousness comprising mainly the physical, vital (emotions, desires, cravings), mental, and psychic (soul) levels of consciousness. Traditional science looks at phenomena in isolation, from a partial perspective, and from a purely material standpoint while the integral approach seeks to develop a holistic view in order to take into account the full spectrum of consciousness and the underlying oneness in which everything participates.

In his book *The Synthesis of Yoga* (1990), Sri Aurobindo explained how all human activity can be understood in terms of the functioning of nature. He talks about the two necessities of nature. First, where a form tends toward harmonized complexity and totality but which again breaks apart into various channels of special effort and tendency. This breaking apart, again, needs to unite and become part of a larger whole. The second is where everything constantly needs to be renewed by fresh streams of Spirit. His integral view is based on these two fundamental aspects of nature when he says that all life is yoga. It is about

a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the Cosmos. But all life, when we look behind its appearances, is a vast Yoga of Nature who attempts in the conscious and the subconscious to realise her perfection in an ever-increasing expression of her yet unrealised potentialities and to unite herself with her own divine reality.

*(Sri Aurobindo, 1990, p. 6)*

Furthermore, Sri Aurobindo explains the three steps in nature that reflect the three aspects of our aim in life:

1. A bodily life (or pragmatic): this forms the basis of our existence in the material world.
2. A mental life: this is that into which we emerge. And it is also that by which we engage the body in higher uses and enlarge it into a greater completeness.
3. A spiritual existence: this is at once the goal of the mental and bodily life and returns to them to liberate them to their highest possibilities.

The first two, while part of the evolution of human development, are not the last terms of evolution. They are, instead, instruments of evolution of the consciousness. Sri Aurobindo states that none of these three is beyond our reach or below our nature. According to him it is not necessary to destroy any of the three aspects to attain the ultimate goal of our existence. These

aspects can complement each other and can be lived in co-existence. This can be understood by viewing these aspects from another lens of four life goals as per Indian philosophy. According to this philosophy, life is about working for holistic attainment of four life goals—*Dharmā* (righteousness), *Arthā* (means for prosperity), *Kamā* (worldly or material desires), and *Mokshā* (emancipation or liberation). *Dharmā* is a righteous framework of duties toward whom we believe we are related. The fulfillment of these duties requires means or resources. *Arthā* goal is to earn those resources. Further, the duty fulfillment involves the resources being utilized toward some desires or good. The process of experiencing of fulfillment of these desires is *Kamā*. Since, by our own experience, we know none of the material desires can keep us content for life; therefore, the indescribable goal or the ultimate goal with that property of giving us everlasting contentment is referred to as *Mokshā*. Now we can relate the above three aspects to these four life goals. These three life aims are based on *Dharmā*, which refers to our duty to live righteously. It infuses how we deal with all the other life goals. The bodily life could be also labeled *Arthā*, the mental life as *Kamā*, and the spiritual life *Mokshā* as aspects of an integral paradigm rooted in Indian philosophy. Just as our capacity for mental life evolves over our lifetime, so does that capacity for consciousness evolve. Sri Aurobindo said that as a whole, mankind has not yet reached the full height of our mental life; our nature has not yet finished evolving. In Sri Aurobindo's teachings mental life consists of three parts: the material mind, the pure intellectual mind, and the divine mind. This means that *Kamā* could be expressed in all these three ways: material, intellectual, and with divine consciousness. This last aspect of mind is liberated from the illusions of the imperfect modes of our reasoning. The three forms of life are available to every human being who has a choice between an ordinary material existence, a life of mental activity and progress, or a spiritual life. In his development he can even choose to combine these three, which according to Sri Aurobindo is the aim of existence (1990, p. 20). If we apply this to entrepreneurship we could assume that commercially driven entrepreneurs choose a bodily life while social entrepreneurs choose a mental life and some may be even choose a spiritual life. A mental and or spiritual life gives them legitimation for achieving a double bottom line of business where they include more drives than merely gains in the material world. This approach of three aspects of life of Sri Aurobindo gives space for the idea that people make deliberate and conscious choices about their lives which is about fulfilling self-determination needs. Probably entrepreneurs strive for self-determination to a larger extent than non-entrepreneurs. And social entrepreneurs tend to include more than one of the three aims of life.

It is possible to give the material man with his bodily (pragmatic) life a moderate mental life with the possibility for progress, the habit of consciousness change. It is possible too for man to adopt a moderate spirituality through exposing him to spiritual practices, texts, and institutions.

Mental life is particular because, being intangible, it encounters the resistance of matter and does not know how to deal with it, for the reason that the mind can develop in exclusion of the physical and withdraw from life to experience a greater sense of freedom.

According to Sri Aurobindo the spiritual being in us has difficulty living in a world that appears to be lacking in truth and love. It sees the evil and ignorance. Therefore saints, in pursuit of their spiritual life, tend to withdraw from material existence and reject the physical either wholly or in spirit. Sri Aurobindo states that spiritual life becomes distinct to us as we go inward in our consciousness and sometimes also physically to go beyond the world's impurities. We can then assert spiritual reality in spotless isolation (1990, p. 26).

Interestingly, Sri Aurobindo says that spiritual life, the expression of the universal force through each individual, can return upon the material and use it as a means toward its own greater fullness. In this path spirit may use the exogenous existence for the benefit of the individual and for the greater good. In terms of behaviors, it pours itself out in good deeds,

service, compassion, and sharing of knowledge. It can challenge material life and seek progress in such a way that it transforms material existence into its own image of the spirit. Material life and spiritual life exist side by side, a duality which, unlike some more ascetic spiritual traditions, is accepted as a rule rather than ignorance which needs to be escaped from. But Sri Aurobindo's philosophy for realizing progress and perfection involves integrating all three. He says

Spirit is the crown of universal existence; Matter is its basis; Mind is the link between the two. Spirit is that which is eternal; Mind and Matter are its workings. Spirit is that which is concealed and has to be revealed; mind and body are the means by which it seeks to reveal itself.

(2009, p. 29)

All life is evolving. The process of nature will work toward realizing evolution at its own speed and in its own way. Such input as given by Sri Aurobindo on the laws of nature and how the process of self-determination can influence how we synthesize or move away from these natural paths can explain why some entrepreneurs tend toward material drives while others tend toward social drives next to material drives, trying to serve a double bottom line. Yoga, on the other hand opens the way for a more rapid revolution of the workings of these laws. It impacts the individual by speeding up all the energies of nature.

In the next section we will explain how this can be done by following the limbs of yoga and analyzing how they are expressed when following the three aims of life.

## **Limbs of Yoga and the Three Aims of Life**

If we look at the limbs we can make the following distinction: moral and psychological limbs, psychic limbs, and the spiritual limbs.

### ***The Moral and Psychological Limbs***

#### ***Limb 1: Yama: Self-Regulation through Moral Code***

This is a purification process which requires an attitude of discipline and trusting one's moral code. It consists of five universal principles. The first one stems from the attitude of *Ahimsa*, which refers to friendliness and not doing harm to others. This incorporates the thinking that our behavior should take others into consideration. This leads to kindness to others, cohesiveness between people, happiness, and, therefore, harmony with the environment. The second is *Satya*, which refers to focusing on truthfulness, commitment to what we say, and considering how our words affect others. Those who act truthfully will attract truthful and responsible behavior in return. The third principle is *Asteya*, not taking what does not belong to you. This conveys the principle that we attract opportunities and wealth based on our karma and that we should not create new bad karma by intervening with this by taking what is not ours. The fourth is *Brahmacharya*, which refers to control of the senses. Following *Brahmacharya* involves living a focused life in order to reach the higher truth, wisdom, and infinity. Everything that deviates from this focus should be avoided. Any thoughts, activities, or even relationships that do not contribute to reach the higher truth should be abandoned. It is about seeing oneself as being more than just the body. The fifth is *Aparigraha*, non-wastefulness and not taking what one does not need. This applies to food, material things, work, and money. Cultivating an attitude of gratitude to what one has eliminates restlessness and increases satisfaction.

In the context of social entrepreneurship we can think of *Ahimsa* in the following ways: maintain friendly relationships with customers, suppliers, and employees, actually engaging a good relationship with all parties in the whole chain of the product or service (pragmatic dimension); avoiding competitive tendencies which are harmful; fostering fair competition in the whole chain (mental dimension), and striving for harmony toward the relevant stakeholders in the environment (spiritual). When it comes to *Satya* one can think of the following: be consistent in activities and aligned to the social achievement drive (pragmatic); examine before you speak about expansion (mental); strive for responsible behavior based on truthfulness, commitment, consistency, and careful speaking toward all stakeholders involved (spiritual). From the concept of *Brahmacharya*: focus on what gives satisfaction in past projects and repeating these (pragmatic); focus on learning from and improving own past achievements (mental), and focus of energy on higher goals while avoiding sidetrack issues (spirit). In the view of *Asteya* we can think of the following intentions: formulate conditions that drive your social driven activities in order to minimize harm to others (pragmatic); keep finding opportunities to improve but formulate principles and values to evaluate the impact of social driven activities (mental); keep finding opportunities to pursue the social goals but looking at them through a holistic perspective endeavoring to avoid harm to anyone including the environment and the universe (Spirit). From the concept of *Aparigraha*: try to do more with less (pragmatic); try to cultivate a long-term perspective to all activities including social related (mental) and avoid wastage in the processes and the whole chain (Spirit).

### *Limb 2: Niyama*

This refers to internal cleansing and preparation of the body and mind for the higher limbs. *Sauca* is the first rule of this limb that advises cleansing and dealing with the body and mind through healthy habits and purity. *Santosha* is the second *Niyama*, which advises modesty and satisfaction with what you have. One should accept what happens as part of one's karma. The rule is to accept and learn from one's experiences. The concept of *Tapas* is about maintaining the body through eliminating sources of toxicity. This involves eating only what you need. Ayurveda, *Asanas* (postures) and *Pranayamas* (breathing exercises) can be used to help eliminate *ama*, waste and toxins, from the body. The fourth rule is *Svadhya*, self-observation and meditation. This practice leads to centeredness and reflection and eliminates destructive thoughts or intentions. Mantra repetition is a good tool for this purpose. The fifth rule is *Ishvarapranidhana*, surrender to the universe, cosmos, or a higher being. In life, things will not always work as you wish and we should take life's experiences as an opportunity and a responsibility to learn.

The *Niyamas* are a bit difficult to apply since they refer to intrapersonal aspects while the *Yamas* deal with interpersonal aspects. When we apply the principle *Sauca*, the first of the *Niyamas*, to setting up a social venture we can think of the following intended behaviors: adjust new intentions to social driven activities according to past experiences (pragmatic); reflect on the type of goal being applied, return to the reason for existence (mental); and integrate the social drives with other goals of the venture and, perceiving it from a wholesome perspective (Spirit). In terms of *Santosha* we can think of: setting feasible and modest goals (pragmatic); celebrate success and learn from setbacks (mental); and accept the results of social initiatives as they turn out (Spirit). Regarding the concept of *Tapas* we can think of the following: from time to time one has to think of applying to renew practices (pragmatic); creating coping strategies for growth, success, and failures and removing procedures that do not work (mental); and create an awareness that renewal involves all parts of the venture. When we focus on the *Svadhya* concept we can think of the following intentions: observe what has worked best and set similar aims for the future (pragmatic); evaluate past venture activities related to social drives and try to



Table 27.1 Social Entrepreneurial Activities through Integral Yoga: Psychological Limbs

Concept	Meaning	Pragmatic Life	Mental Life	Spirit Life
Intention	–	Maintenance Continuing successful activities: seeking social goals through copying successful behavior	Improvement Fostering innovation, creativity, and challenging change	Perfection Working toward self-actualization, developing compassion toward oneself, the environment, and the universe to unite in wholeness
<i>Yama: Ahimsa</i>	Actions that take others into consideration	Maintain friendly relationships with customers, suppliers, and employees	Avoid competitive tendencies which are harmful; foster fair competition	Harmony with environment while developing social aims
<i>Yama: Satya</i>	Speak the truth	Be consistent in your social features	Think before you speak about social activities	Responsible behavior through truth, consistency, and careful speaking
<i>Yama: Asteya</i>	Do not take what does not belong to you/don't harm others	Formulate the conditions that drive your social goals	Keep finding opportunities to improve but formulate principles and values to evaluate their impact	Keep finding opportunities to pursue social goals but evaluate them from a wholeness view (not harming anyone)
<i>Yama: Brahmacharya</i>	Use your energy in a way which involves control of the senses	Repeat that which has produced satisfaction in past projects	Focus on learning from and improving past achievements	Focus energy on higher goals and avoid side track issues
<i>Yama: Aparigraha</i>	Take only what is needed	Try to do more with less	Try to work on long-term social endeavors	Avoid waste in the growth process
<i>Niyama: Saucha</i>	Healthy use of body and mind	Base new intentions on past experiences	Reflecting on type of goals used to developing the business, returning to original reason for existence	Integrating social venture intention with other goals of the venture and evaluating it from a wholesome perspective
<i>Niyama: Santosha</i>	Modesty and satisfaction	Setting feasible and modest goals	Celebrate success and learn from setbacks for future actions	Accept the results of the social initiatives
<i>Niyama: Tapas</i>	Elimination of waste	Periodically apply renewal methods to the venture instead of only focusing on maintaining practices	Creating coping strategies for success and failures; remove procedures that do not work	Create an awareness that renewal is part of the processes in the venture
<i>Niyama: Svadhyaya</i>	Self-observation; meditation	Base goals on past successes	Evaluate and learn from past venture activities	Observe, reflect, and monitor activities
<i>Niyama: Ishvarapranidhana</i>	Surrender to a higher purposes	Focus on the actions required for maintaining the venture's position in the market	Evaluate duties and make necessary adjustments regarding social policy	Accept duties and outcomes; put continuous effort into the venture from a wholesome perspective including the impact on the universe

generate lessons (mental); and observe, reflect, and monitor social activities (Spirit). The concept of *Isvarapranidhana* can be covered by the following possible intentions: focus on the duties that are required for maintaining the venture position in the market (pragmatic); evaluate duties and make necessary adjustments to the venture policy (mental); and accept duties, outcomes while putting continuous effort into realizing the social goals of the venture from a wholesome perspective taking into consideration the impact on all stakeholders in the whole chain of the process of developing the product or service (Spirit).

### ***The Psychic Limbs 3 and 4***

#### *Limb 3: Asana*

Integral posture for perfect energetic and postural alignment. *Asana* develops self-control, freeing the mind from stress, mental balance, and comfort. When one applies this to social venture, one can think of aligning the financial driven and social intention to the geographical and physical potentials of the venture; do things that make one steady and comfortable (pragmatic); an intention aligned with the mental capabilities of the entrepreneur and their employees (mental); and an intention with a wholesome perspective including all relevant stakeholders (Spirit).

#### *Limb 4: Pranayama*

*Prana* is the essence of life. It is found in many sources like food, breath, external stimulation, inner source, and the sun. It is circulated through the breath. Advanced yogis can harness *prana* from the sun and temporarily abstain from physical breath. Patanjali’s yoga goes beyond hatha yoga by teaching the means to control the circulation and exchange of *prana*. Both *Asanas* and *Pranayamas* help us to harmonize the flow of energy in our body. As a result, it will help us to cope with life’s different situations and demands.

Table 27.2 Social Entrepreneurial Activities through Integral Yoga Psychic Limbs

<i>Concept</i>	<i>Meaning</i>	<i>Pragmatic Life</i>	<i>Mental Life</i>	<i>Spirit Life</i>
Intention	–	Maintenance Continuing successful activities: seeking social activities through copying successful behavior	Improvement Fostering innovation and creativity and challenging change	Perfection Working toward self-actualization, developing compassion toward oneself, the environment, and the universe to unite in wholeness
<i>Asanas</i>	Energetic purification	Social and financial intention aligned with geographical and physical capabilities of the venture	Social intention aligned with mental capabilities of entrepreneur and employees of the venture	Social intention aligned with wholesome perspective
<i>Pranayamas</i>	Energetic purification	Expansion is aligned with vitality of the venture	Controlled intention balancing between financial and social aims	Coping with social activities in relationship to others (interpersonal)

## Spiritual Limbs 5, 6, 7, and 8

### Limb 5: Pratyahara

Inner process or movement. In this limb the yogi withdraws the attention from the senses thereby stilling the mind. This state is achieved in sleep and, yet, *Pratyahara* is not sleep. Instead, all the energy is drawn inward without any distraction from external stimuli. This can be applied to social entrepreneurship by aligning it with the vitality of the venture (pragmatic), a controlled growth intention (mental), and coping with social activities in relationship to others (interpersonal dimension) (Spirit).

*Limb 6: Dharana:* concentration by focusing on a fixed point.

*Limb 7: Dhyana:* meditation; the state of pure thought and absorption in the object of meditation. There is still duality in *Dhyana* as we are aware of the subtle distinction between object and subject. Mastering *Dhyana* leads to *Samadhi*.

*Limb 8: Samadhi:* the superconscious state of non-duality or oneness. This is the deepest and highest state of consciousness where body and mind have been transcended and the yogi is one with the Self. The three limbs, 6, 7, 8, are all meant for spiritual deepening and the subtle levels of their impact cannot be traced from observing the outer behavior. Therefore the social entrepreneurial activities for all these limbs seem similar. For the pragmatic dimension one can think of social activities solely driven by the entrepreneur's preferences. For the mental dimension one can think of social activities driven by the entrepreneur's vision. For the spiritual dimension one can think of social activities driven by a feeling of harmony with the inner Self and with the environment both for *Dharana* and *Dhyana*. For *Samadhi* one goes much deeper expressing it as a blissful state based on harmony with Self, environment, and the Universe (unity in views and wisdom).

Sri Aurobindo's yoga is claiming that there is no one set method or practice that one should follow. In his own words:

what we propose in our Yoga is nothing less than to break up the whole formation or our past and present which makes up the ordinary material and mental man and to create a new centre of vision and a new universe of activities in ourselves which shall constitute a divine humanity or superhuman nature.

(Sri Aurobindo, 1990).

It respects the uniqueness of each individual and says that each will have a specific path. It only provides guidelines. One principle is that guidance and power and action of the Divine Mother, the Consciousness, and Force of the Supreme are required to achieve this form of yoga. And the other principle is that each individual's obstacles, characteristics, and potential are taken into account by the Divine Consciousness. What it requires from the individual are:

1. Aspiration: sustained call of the individual to the Supreme to take possession of his outward being, his ego. This step is associated with the yoga of works where one's actions are to be done as an offering to the Divine and not for personal satisfaction.
2. Rejection: separation and withdrawing from all wrong habits. This step goes together with the yoga of knowledge where the person draws back the True Self from its false identification with the ego.
3. Complete surrender to the Divine Mother. This step is associated with the yoga of love and devotion.

Table 27.3 Social Entrepreneurial Activities through Integral Yoga: Spiritual Limbs

Concept	Meaning	Pragmatic Life	Mental Life	Spirit Life
Intention	–	Maintenance Continuing successful activities: seeking social activities through copying successful behavior	Improvement Fostering innovation, creativity	Perfection Working toward self-actualization, developing compassion toward oneself, the environment, and the universe to unite in wholeness
<i>Pratyahara</i>	Withdraw from focus on the environment and go inward	Social activities solely driven by the entrepreneur's preferences	Social activities driven by entrepreneur's vision	Social activities driven by a feeling of harmony with the inner Self
<i>Dharana</i>	Let the mind get focused	Social activities solely driven by the entrepreneur's preferences	Social activities driven by entrepreneur's vision	Social activities driven by a feeling of harmony with the inner Self
<i>Dhyana</i>	Know the difference between the subject and the object	Social activities solely driven by the entrepreneur's preferences	Social activities driven by entrepreneur's vision	Social activities driven by a feeling of harmony with the inner Self and with the environment
<i>Samadhi</i>	Oneness of function and structure	Social activities solely driven by the entrepreneur's preferences	Social activities driven by entrepreneur's vision	Social activities based on harmony with Self, environment and the Universe (Unity in views and wisdom)

4. Then there is a fourth approach which Sri Aurobindo called the yoga of Self-perfection. This requires purification so that one can reach the higher parts of the mind beyond the intellect which is the higher mind, illumined mind, intuition, and Overmind.

The word integral refers to the fact that each of the four approaches is necessary for an inner realization and the outer transformation of the being. Some of the qualities of the “knowledge of the truths, principles, powers and processes that govern the realization,” of which Sri Aurobindo speaks are:

- This knowledge is folded up within us.
- This knowledge can't be taught, it is already concealed as potential knowledge.
- We know the Divine; we can become That, because we are That already.
- All teaching is a revealing which comes to us from within.

### **Enhancing Social Entrepreneurship through Yoga Principles**

How can these four approaches be accomplished? The follower (*Sadhaka*) of this path needs to dissolve the central faith and vision in the mind which concentrates it on its development and satisfaction and interests in the old externalized order of things. Then he needs to compel all his lower being to pay homage to this new faith and greater vision. This means an integral surrender by an offer of himself in every part and every movement. It requires a consecration of all its energies from its soul, mind, sense, heart, will, life, body to become a vehicle for the Divine. This path is not easy as he needs to get rid of his daily habits.

This requires concentration as a first condition. The concentration of an enlightened thought, will, and heart will turn in unison toward a vast goal of our knowledge. It should be a flaming concentration of the heart on the seeking of the one Divine. It can be done by an intellectual preparation by reading or philosophic reasoning but that is not enough. It requires the instruments of the heart and the will. In the process the follower is working by means of the instruments of the lower Nature and needs to be aided more and more from above. It makes him available for transformation. Later it will work based on the higher Nature where the consciousness is getting a greater role. At the end it does not require any effort or method. It will become a natural, simple, powerful, and happy disclosing of the flower of the Divine. Thus Yoga is considered a way of life. The beauty of Yoga philosophy is its wholesome view. This makes it possible for application to moral, psychological, psychic, and spiritual development. The presented integral model is based on the three aspects of Nature according to the work of Sri Aurobindo and the eight limbs of Ashtaanga Yoga. These limbs prepare the practitioner for psychological and spiritual development. The *Yamas* are behaviors at the interpersonal level. The *Niyamas* are behaviors on the intrapersonal level in dealing with psychic, body, and mind. *Svadyaya* is at the cognitive intrapersonal level. *Isvapranidhana* is on the intra-cosmic level meaning that here the individual relates with a higher power. The *Asanas* and *Pranayamas* are meant to unite the mind and body. The other four limbs: *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi* cannot be practiced directly with specific attitude or behaviors; they are consequences of the other levels.

Therefore, we see limbs 1 and 2 (*Yamas* and *Niyamas*) as ways to prepare the psychology and the physiology to start with Yoga as a way of life. Limbs 3 and 4 (*Asanas* and *Pranayama*) represent psychic preparation. Limbs 5 and 6 are the inward gates that aim to control energy through concentration. Limb 7 is pure focus. All limbs up to this one are coming from duality of consciousness, because there is separation of lower self from Divine or higher self. Limbs 5 up

to 8 cover spiritual development. While there is still duality at the limbs up till limb 7 the more one concentrates upon this duality the more potential the practitioner develops to transcend the duality which ultimately leads to limb eight which is *advaita*, non-duality.

## Conclusion

While social entrepreneurship is a growing field of interest in management it is still in its infancy stage of understanding. In this chapter we have tried to contribute to the understanding of the aspirations of a social entrepreneur. There are different schools of thought, each with its own emphasis on certain concepts to be explored. One such concept is the motivation of the social entrepreneur. Scholars have claimed that social entrepreneurs differ from commercial entrepreneurs in their motivation to serve a social cause. Why certain individual entrepreneurs tend to such a motivation while others just strive for opportunities to serve a financial bottom line has not received much attention so far. By introducing the Yoga philosophy we have gained additional insights on how individuals apply three types of aims in their lives, following the nature of law. These are a bodily or pragmatic life, a mental life, and a spiritual life. The philosophy has offered us the idea that it is the individual who consciously decides which of these to strive for or even which combination to strive for. This holds for entrepreneurs as well. While it seems that entrepreneurs mainly are driven by a bodily life aiming for material comfort and therefore placing the financial bottom line as top priority, we see a growing interest in entrepreneurs striving for contributing to solve a societal problem and putting a social bottom line as a main or additional priority to the bottom line of their entrepreneurial activities. So far following the mainstream literature we would end up explaining motivation either from intrinsic or extrinsic perspectives. By adding the Yoga perspective it tells us that there are more possibilities. It is a deliberate process of human aspirations to be followed in order to understand why an entrepreneur follows a social entrepreneurial aim and why others do not. It is a universal perspective where a person follows any of the three aims or combinations of it. Even the bodily life dimension turned out to be applicable in the context of social entrepreneurs if he is willing to follow the Yoga philosophical steps. By doing so the entrepreneur chooses for his consciousness development, it is not something that just happens. Such a choice results in knowledge to be used subsequently in entrepreneurial activities. Social entrepreneurship then becomes an expression of a natural individual process of developing one's consciousness as part of the natural human aspiration. It can then become a mainstream phenomenon with several positive side effects such as societal problems being solved which would wait for governmental policy; and personal development of the entrepreneur reaching to higher levels of his consciousness. If we follow the Yoga philosophy we could define a three-fold typology of the social entrepreneur: the pragmatic, the mental, and the spiritual, which legitimizes several types of bottom lines for entrepreneurial activities. In follow-up, studies should examine whether social entrepreneurs fit this typology and what concrete features they use in practice to create sustainable welfare for all (*Shubh Laabh*).

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