BUDDHIST PSYCHOLOGY IN THE WORKPLACE:
A RELATIONAL PERSPECTIVE

A DISSERTATION BY
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Buddhist Psychology in the Workplace:
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Chapter 1:

THE STUDY AND ITS BACKGROUND

"I teach about suffering and the way to end it"
—Udana 5.6

This introductory chapter will lay the foundation of the study to be presented. After a brief introduction, in which our interest formation into the topic will be clarified, we will review the background of the issue, followed by the issue itself. In subsequent sections the purpose and need for the study, a presentation of the research questions, along with the conceptual framework, definition of the terms, assumptions, and significance of the study will be presented.

Introduction

Buddhism (or Buddha Dharma, as Buddhists prefer to call it) seems to be the most anomalous of all globally renowned soteriological practices. Strictly speaking, it is neither a religion nor a philosophy—though it has the elements of both—but rather a psychology, i.e. an art of life and a science of mind and behavior. Its initiator, Siddharta Gautama from the Shakya clan, also referred to as "the Buddha" (awakened one), claimed no divine authority, no special access to wisdom, and no superhuman status of any kind. His

teachings subvert the fundamental staple notions of religions and what their adherents cherish the most: a belief in the existence of god, a permanent soul, and a promise of an everlasting bliss in heaven after death. Instead, he taught impermanence, not-self, and unsatisfactoriness to be the fundamental nature of conditioned existence. He taught that the root of unwholesomeness lies in our own mind—in our ignorance of what we hold as the nature of reality, and that freedom lies in our experiencing/realizing and practicing of acquired wisdom. He urged his fellow travelers not to accept his teachings on faith or authority but to treat them as working hypotheses to be tested in their own real life experiences and to be finally discarded or accepted. Yet, paradoxically, the soteriology that he taught (called Dharma) has come to be known by the people at large for its wisdom, tolerance, compassion, equanimity, and, even, happiness.

We were both born in countries where multiple religions are practiced alongside each other, including a variety of Eastern religions. Our mutual observations through the past few years have led us to the understanding that the Buddha is unique among the founders of wisdom traditions in that he never claimed to be other than just a human being—'someone who simply woke up and saw things as they are' (Coleman, 2001, p. 5)—thereby implying that every person has a "potentiality of becoming a Buddha, *if s/he so wills it and endeavors"* (Rahula, 1974, p. 1).

Our fascination with the Buddha, the man, dates back to a familiar story, which each of us encountered in books (Smith & Novak, 2003, and Kornfield, 1993). The story is shared of the Buddha meeting a man on the road, who was struck by the "radiance and peaceful presence" of the awakened one. The story originates from the Dona Sutta[1], and actually describes an encounter between the Brahman Dona and the Buddha, in which Dona follows the extraordinary footprints of the Buddha, finds him sitting in lotus position under a tree, and asks him whether he is a god, a demon, a divine being, or a human being, to which the Buddha consistently denies. The Buddha then clarifies to the puzzled man that, just like a lotus that rose above the water

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[1]   A Sutta is a discourse in the Pali canon attributed to the Buddha or one of his disciples

and now stands unsmeared, he too has managed to overcome the world and live unsmeared by it. He therefore invites the Brahman to remember him as "awakened" (Thanissaro, 2005).

Smith and Novak (2003) explain,

> His answer became his title, for this is what "Buddha" means. The Sanskrit root *bud* denotes both "to wake up" and "to know." Buddha, then, means the […] "Awakened One." While the rest of the world was wrapped in the womb of sleep, dreaming a dream known as the waking state of human life, one of their members roused himself. Buddhism begins with a man who shook off the daze, the doze, and the dreamlike vagaries of ordinary awareness. It begins with a man who woke up. (p. 21)

As time progressed, we both got inspired significantly by the teachings we exposed ourselves to. Dhiman also spent many years in his home country, India, and later in the U.S., exploring the wisdom of western philosophers, from Socrates, Plato, and Aristotle, to Kant, Spinoza, Bertrand Russell, C.E.M. Joad, and Will Durant. Later, he found a kindred spirit in the writings of Lao Tzu and Chuang Tzu, and got so inspired by the life example and the writings of Lao Tzu that he undertook a transliteration of Lao Tzu's *Tao TehChing*, collating 50+ English translations (unpublished manuscript). His doctoral work in organizational leadership eventually initiated his quest for the application of "spirituality in the workplace." This is a movement that emerged in the 1990s in response to the growing dissatisfaction among workforce members in the U.S. As there are religious-based and non-sectarian interpretations of this trend, Dhiman (as well as Marques) adhered to the non-religious trend, entailing compassionate behavior, efforts toward understanding, and greater overall focus on the human aspect of work rather than the bottom line of production and profits. In a book, published in 2007, in which both authors of this dissertation participated, workplace spirituality was defined as:

"an experience of interconnectedness among those involved in a work process, initiated by authenticity, reciprocity, and personal goodwill; engendered

by a deep sense of meaning that is inherent in the organization's work; and resulting in greater motivation and organizational excellence" (Marques, Dhiman & King, 2007, p. 12).

Dhiman's endeavors in the field of "workplace spirituality" led to the development of a graduate-level course called "spirituality in the workplace" at Woodbury University in California, which he taught every summer since its inception in 1998. This course now finds an established place as an MBA elective in the institution's streamlined MBA curriculum.

Marques embarked upon a new focus in life after ending a rewarding career in business venturing in Suriname. Her interest in "spiritual practices at work," in the sense as described above, got ignited when she enrolled into Dhiman's organizational behavior and workplace spirituality courses in the MBA program at Woodbury University in 1999. These courses laid the foundation for her continuation in a doctoral program with a thesis in workplace spirituality. Her quest in this area expanded and led to the publication of numerous popular and scholarly writings and several books, all with the foundation of a "spiritual" mindset at work. Notable is her 2007 book, "The Awakened Leader", which was fully inspired by the Buddha's statement of being awake.

In the past years, our mutual interest in Buddhism or Buddhist psychology has grown tremendously, as we witnessed growing hunger for greater meaning and fulfillment both in the personal as well as professional lives of people. This interest has solidified as we both engaged in formal studies on workplace spirituality for the purpose of continued education. This longitudinal exposure to the "spiritual" mindset at work gradually directed us—first individually, but increasingly collaboratively—toward Buddhist practices as a means for a more rewarding personal and professional end. While we both read a wide variety of Buddhist-based literature for personal learning in the past years, we commonly gravitated to the readings of Rahula, Bodhi, Thanissaro, Nanamoli, Nyanaponika, Kornfield, Lopez, Thich Nhat Hanh, and the Dalai Lama. Our exposure to an increasing variety of authors and thinkers on the topic expanded even more when we decided, at the end of 2007, to engage in a formal Ph.D. doctoral dissertation process on Buddhist practices in the workplace. The

reason behind this decision is easily explained: we both became increasingly aware of the growing need to integrate life and work meaningfully—to do work that is heart-fulfilling, mind enriching, and emotionally satisfying. We both found ourselves looking for principles and practices that could contribute to personal purpose and meaning while at the same time help build organizations "worthy of human habitation," (Wheatley, 2006). We gradually became highly motivated to explore the relationship between Buddhist approach and personal and professional fulfillment, given Buddhism's non-sectarian, psychological, and global perspective in dealing with the enigmas of life and livelihood. In the past two years we found our scholarly writings increasingly gravitating toward Buddhist practices in the workplace. Dhiman published *Beginner's Guide to Happiness: A Buddhist Perspective (2008), Cultivating Mindfulness: The Buddhist Art of Paying Attention to Attention (2009),* and *Mindfulness in Life and Leadership: An Exploratory Survey (2009)*, while Marques published papers such as *The Golden Midway: Arising and Passing on the Road to Personal and Professional Excellence (2008), Is There a Place for Buddhism in the Workplace? Experiential Sharing from Three Buddhist Business Leaders (2009),* and *Toward Greater Consciousness in the 21st Century Workplace: How Buddhist Practices Fit In (2009).* Collaboratively, we wrote a paper on Vipassana (insight meditation), (*Vipassana Meditation as a Path toward Improved Management Practices, 2009).* This paper was a direct result from a workshop we conducted at the 2009 Academy of Management Conference in Chicago, Illinois, which was received with great enthusiasm by an audience of scholars from various parts of the world. The roots for this paper lie in our mutual experience of ten-day Vipassana retreats, which we attended in 2008 and 2009. Marques experienced this intensive Goenka retreat during her travels to Dharamsala, India (April 2008), while Dhiman attended two ten-day Goenka-retreats in July 2008 at the DhammaMahavana, North Fork, California, and in December 2009 at the DhammaManda, Kelseyville, California. The first-hand meditative experiences during these transformative retreats crystallized our interest in exploring the role and relevance of mindfulness meditation in daily life in general and in the workplace in particular, and the consequential expanded awareness.

Why Buddhism?

Given the hectic pace and high stress of modern life, many people are becoming increasingly interested in the peaceful teaching of Buddhism as a way of life or an applied psychology. Since it has no god or immortal soul at the core of its practice, Buddhism is not a religion in the traditional sense of the word (cf. Coleman, 2001). In effect, the goal of Buddhism is twofold: awakening by cleansing the mind toward emptiness and disseminating loving-kindness, compassion, joy in even-mindedness. The 14th Dalai Lama, the person most responsible for the recent resurgence of interest in Buddhism world-wide, has repeatedly clarified in his various books and speeches that Buddhism is a science of mind based on the twin pillars of wisdom and compassion (Dalai Lama & Cutler, 1998, 2003; Dalai Lama, 1999). Its approach appears to be that of a 'Do-It-Yourself-Psychology' by way of 'To-Whom-It-May-Concern.' Rahula (1974/1959, p. 3) illuminates:

There are no articles of faith in Buddhism. In fact, there is no sin in Buddhism, as sin is understood in some religions. The root of all evil is ignorance and false views. The freedom of thought and tolerance allowed by the Buddha—the spirit of sympathetic understanding advocated by the Buddha is quite astonishing. This freedom is necessary because, according to [the] Buddha, man's emancipation depends on his own realization of truth [reality—authors].

In the analogy of the raft (AlagaddupamaSutta), the Buddha declared that his teachings are a means not a goal in itself. Rahula (1974) paraphrased: "I have taught a doctrine [lecture or insight—authors] similar to a raft—it is for crossing over, and not for carrying. Those who understand that the teaching is similar to a raft should give up even good things, how much more should they give up evil [unwholesome—authors] things" (p. 11). The Buddha was not a "close-fisted" teacher and constantly reminded his audience that there was nothing metaphysical about his approach to understanding life and its enigmas. His emphasis on the lived experience is evident from the recurring refrain in the Pali canon: "…that which you affirm must be that which you have realized, seen, and known for yourself" (Carrithers, 1988, p. 4). Thus,

Buddhism seems to present a matter-of-fact, non-sectarian, and pragmatic assessment of the human predicament and a rational way to address it.

Background of the Issue

Interest in workplace spirituality has been growing by leaps and bounds over the last two decades (Ashmos&Duchon, 2000; Benefiel, 2003, 2007; Cavanagh &Bandsuch, 2002; Driver, 2007; Duchon&Ashmos, 2005; Gotsis&Kortezi, 2008; Marques, Dhiman, & King, 2007, 2009; McCormick, 1994; Mitroff& Denton, 1999; Neal, 1997; Poole, 2009). A *Business Week* cover story quoted Laura Nash, a business ethicist at Harvard Divinity School and author of *Believers in Business*, as follows: "Spirituality in the workplace is exploding… One recent poll found that American managers want a deeper sense of meaning and fulfillment on the job-even more than they want money and time off" (Conlin, 1999, p. 2). This statement is seconded by many. Gockel (2004) for instance, asserts, "Examining the potential lessons that can be learned from applying spiritual principles to workplace practice has become an increasingly popular trend in business management circles over the last 10 years" (p.156). Driver (2007) echoes this observation, as he states, "It has been noted that there is growing and widespread interest in exploring spiritual dimensions of organizations among researchers and practitioners" (p. 611). Under the all-encompassing name of "spirituality in the workplace" we can now detect several workplace-based trends that are driven by the call for reduction of mechanistic profit-based practices and rise to more humane approaches in organizational performance.

An issue of the *U.S. News & World Report* (May 3, 1999) reported: "In the past decade, more than 300 titles on workplace spirituality—from *Jesus CEO* to *The Tao of Leadership*—have flooded the bookstores… Indeed, 30 MBA programs now offer courses on this issue. It is also the focus of the current issue of *Harvard School Bulletin*." Signs of this sudden concern for corporate psyche have been showing up everywhere: from boardrooms to company lunchrooms, from business conferences to management newsletters, from management consulting firms to business schools. Echoing André

Malraux—who said that the 21st century's task will be to rediscover its Gods—some management thinkers are prophesying that the effective leaders of the 21st century will be "spiritual leaders" (Bolman& Deal, 2001; Carroll, 2007; Pruzan&Mikkelsen, 2007).

Various reasons have been listed as catalysts for this trend, from a greater influx of women in the workplace, increased numbers of divorces, and growing diversity, to the explosion of the Internet, and, with that, increased exposure to other cultures and traditions. With the many change factors, U.S. workers, managers and employees alike, started realizing that the organizational ethos of most companies may not have been able to provide all the answers to unsatisfactoriness and discontentment in the workplace and that some horizon expansion might be necessary to deal with personal and professional problems in order to eventually improve company policies and perhaps even restore imbalances in the community at large.

One of the great influencing trends in the search for greater satisfaction and balance restoration has been the awareness around Eastern traditions. "Globalization and the growing diversity of the workforce have popularized Eastern philosophies and spiritual practices" (Gockel, 2004, p. 161). Of these Eastern traditions, Buddhism can be considered the most influential in recent years. "The growing prominence of Buddhism within the American religious and cultural landscape is indicative of increasing diversity in American society" (Netland, 2008, p. 124).

Buddhism was not just introduced in the West during the past decade. In their historical snapshot, Dugan and Bogert (2006) speak of entrance of Japanese and Chinese immigrants in the U.S. in 1850, the Gold Rush era. They register as many as four hundred Chinese Buddhist temples in the Western U.S., and a significant growth of Japanese Buddhism in Hawaii around that time. Masatsugu (2008) also reports a Japanese Buddhist presence in America since the 19th century. He describes the pressure the organized Japanese Buddhist group in San Francisco underwent from the Christian Caucasian dominance in the late 19th and early 20th century. This pressure included modification of the architecture of their temples to the protestant church style; rearrangement of the temple interiors to the typical protestant model,

including temple pews for seating; meetings on Sundays and the instatement of Sunday schools, and even the modeling of Buddhist *gathas* (little poems) after Christian hymns!

Notwithstanding, the presence and influence of Buddhism has greatly augmented in recent years, due to a more fertile climate toward change, and the growing interest of certain groups of Americans. "Though introduced in the nineteenth century by Asian immigrants, Buddhism has since attracted converts including prominent academics and entertainers. While numbers remain relatively small (perhaps four million)[2], Buddhism's cultural significance is disproportionate to its size" (Netland, 2008, p. 124). Prebish (1999) even uses such strong terms as "aggressive expansion" (p. 7) and "explosive" (p. 7) to typify the development of Buddhism in the U.S. in the 1950s and 1960s and uncovers a combination of factors that consolidated this growth in the decades after the 1960s. Among these factors he lists, increased tolerance and pluralism in the American society, increased ecumenicism, immigration reforms, and augmented optimism and activism in American Buddhist communities. In chapter two, under the header "Buddhism in America," we will review the establishment and growth of Buddhism in the U.S. in more depth.

Another reason why Buddhism may have grown so much in popularity in the U.S. in recent years is because it satisfies both perspectives on what "spirituality at work" might entail. The discrepancy in both perspectives pertains to the relationship between spirituality and religion. Some sources feel that spirituality is not necessarily related to religion (Giacalone&Jurkiewicz, 2003; Paloutzian& Park, 2005; Zinnebauer&Paragament, 2005; Marques, 2005). "They argue that spirituality is something that is not confined to religion. It can also be about a sense of purpose, meaning and connectedness to one another" (Fernando & Jackson, 2006, p. 24). Other sources assert that religion is the foundation of all spiritual practices. Korac-Kakabadse, Kouzmin, and Kakabadse (2002) for instance, consider that spirituality includes terms

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[2] The Vipassana organization "The Dhamma.com" has published various study findings regarding global and regional Buddhist populations, estimating about 500 million worldwide, and between 4 and 6 million in the U.S.

such as energy, meaning, and knowing, and relates to the various wisdom traditions like of Taoism, Hinduism, Buddhism/Zen, and Native American spirituality. For both of these perspectives, religion and spirituality, Buddhism might provide an acceptable passage, as it could also be viewed as a "nontheistic religion" whereby religion is understood in its root Latin meaning of "religare" which literally means to re-connect to the source, which is here: awareness and consciousness. In his book *Ethics for the New Millennium*, the Dalai Lama (1999) makes a clear distinction between spirituality and religion and situates spirituality within the larger societal context, as follows:

Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which bring happiness to both self and others (p. 22).

In this dissertation we endorse the Dalai Lama's take of spirituality and rest the case as our primary focus is: down-to-earth Buddhist practices, their principles and psychological guidelines.

The Issue

In spite of the studies conducted in the past two decades exploring the role of spirituality in the workplace (Poole, 2009; Gotsis&Kortezi, 2008; Driver, 2007; Mitroff& Denton, 1999; Benefiel, 2003, 2007; Marques, Dhiman, & King, 2007, 2009; Neal, 1997; Duchon&Ashmos, 2005; Cavanagh &Bandsuch, 2002; Ashmos&Duchon, 2000; McCormick, 1994), the study of Buddhist psychology's role in the workplace still remains a relatively uncharted territory. The relationship between Buddhist psychology and happiness, particularly in the personal sphere, has been explored in various books (Dalai Lama & Cutler, 1998; Goleman, 2003; Gunaratna, 2001; Wallace, 2005).

While many authors have presented popular perspectives on the influence of Buddhist practices in the workplace (Carroll, 2004, 2007; Dalai Lama & Cutler, 2003; Field, 2007; Metcalf &Hateley, 2001; Hunter & McCormick,

2009; Richmond, 2001; Schuyler, 2007; Spears, 2007), few formal, in-depth studies exist that systematically explore the role of Buddhist principles and practices in achieving personal and professional harmony—especially the role of *mindfulness* and *expanded awareness* in achieving *workplace* harmony. There have also been ample studies on mindfulness in the field of physical and psychological healing, but reports of mindfulness application in daily personal and professional environments are rather scarce. Some authors that have focused their mindfulness-based writings on this area are Davidson, Kabat-Zinn, Schumacher, Rosenkranz, Muller, Santorelli, et al. (2003) who advocate mindfulness meditation as a benefactor of brain and immune functions;Gunaratna (2002), who discusses mindfulness through insight meditation and its effects on attitude and acceptance; Siegel (2007), who reviews the practice of mindfulness as an awareness enhancer in daily life; Williams, Teasdale, Segal, and Kabat-Zinn (2007), who advocate mindfulness as a means to decrease chronic unhappiness; Brown and Ryan (2003), who provide a theoretical and empirical examination of the role of mindfulness in psychological well-being; Fredrickson, Cohn, Coffey, Pek, and Finkel (2008), who discuss the link between meditation, mindfulness, and positive emotions; Thompson and Waltz (2007), who conclude that mindfulness practices, whether meditative or "everyday" mindfulness, lead to greater agreeableness; and Dekeyser, Raes, Leijssen, Leysen, and Dewulf (2008), who link mindfulness to awareness, non-judgmental acceptance, and greater well-being overall. There are only three studies that specifically review the phenomenon of mindfulness to the workplace: Tophoff (2003), who presents awareness and mindfulness training from a Buddhist angle as an advantage to management practices; Ucok (2006), who links mindfulness to better communication and greater transparency in workplaces; and Hede (2010), who reviews mindfulness as a stress reduction tool for managers. Of these three studies only Tophoff'sstudy presents an in-depth linkage with Buddhism as a foundational source. Given the above review, this dissertation proposes to further fill this gap.

Buddhism's focus on mindful awareness aims to peel off the layer of ignorance on how the mind works and mindless acceptance of the status quo in which we have been conditioned through Western society (see section

on Social Construction in Chapter 2). It could free us from the ignorance of going through our daily motions as if we were sleepwalking, help us attain mindfulness in all we do, and elevate us toward living in full awareness.

Buddhism has demonstrated the capacity to reinvent itself through the ages through a principle called "skillful means" (*upayakaushalya*) as expounded in the Upayakaushalya Sutra. It is thus possible to perceive Buddhism as a science. The Dalai Lama is strongly focused on combining science and its developments with Buddhism to help resolve contemporary issues. In "*How to See Yourself as You Really Are*", the Dalai Lama (2006) states, "No one can deny the material benefits of modern life, but we are still faced with suffering, fear, and tension—perhaps more now than ever before" (p. 2). The nature and intensity of the Dalai Lama's calls sort high appeal among the entire global cohort, especially those segments that experience the distress of ideologies and developments which have not proven their merit over time. "I hope that you share my concern about the present worldwide moral crisis, and that you will join me in calling on all humanitarians and religious practitioners who share this concern to contribute to making our societies more compassionate, just, and equitable" (p. 3).

This dissertation attempts to link the path to personal and professional well-being through mindfulness, and subsequently, expanded and unafflicted awareness, through the application of Buddhist practices (The terms, "mindfulness" and "expanded and unafflicted awareness" will be explained in chapter 2).

We believe that the Buddhist approach has special relevance and merit in achieving personal and professional fulfillment, given its emphasis on ending suffering caused by existence itself (illness, aging, death due to birth) and particularly by craving, grasping, and clinging (extracted from the "Four Ennobling Realities", to be elaborated later), through maintaining balanced views, intentions, speech, actions, livelihood, effort, attention and awareness (the Eightfold Balancing Practice); realization of the end of suffering by understanding impermanence and not-self (the Three Empirical Marks of Existence); engagement in generosity, virtue, and meditation (the three pillars of the Dharma [the Buddhist way]), and displaying the ten relational attitudes

of the bodhisattva (a Buddha-to-be): being generous, righteous, forbearing, endeavoring, meditative, wise, skillful impartial, educative, and awakened.

Most revered are the relational qualities of loving-kindness, empathic compassion, shared joy, and meditative balance. The Buddhist perspective is unique in its core tenets and emphasis on the interconnectedness of all life (to be explained later), on the end of psychological suffering and on the pursuit of achieving sustainable happiness amidst adversity by providing antidotes against the three poisons of greed, hatred, and ignorance on the illusion of self/soul, the delusion of god(s) and the working of mind (Bodhi, 2005; Dalai Lama, 1999, 2003, 2005; Thich, 2003; Nanamoli, 1992). Throughout his myriad teachings during 45 years, the Buddha repeatedly recounted the essence of his message: "Just as the great ocean has one taste, the taste of salt, so also this Doctrine [teaching-authors] and Discipline has one taste, the taste of liberation… *I teach about suffering and the way to end it.*" (Udana 5.6; Thanissaro, 2004; Ireland, 1997)

Purpose of the Study

The purpose of this study is to research the relationship between Buddhist practices, particularly the attainment of mindfulness and expanded awareness, and personal and professional well-being as experienced by interviewed Buddhist teachers and non-Buddhist scholars. The Buddhist core principle of interconnectedness of all beings, or, "interbeing," as Thich Nhat Hanh named it, will be utilized as the overarching stance, serving as the standard of training in mindfulness and expanded awareness in the workplace. This relationship could hopefully be drawn from explorative open interviews with Buddhist teachers, Buddhist business people, and accomplished scholars. Phenomenological analysis entailing the examination of the lived experiences of the selected individuals will tell whether such relationship exists. Through these sources and a review of the literature, this study hopes to find the link between Buddhist practices, mindfulness, expanded awareness, personal and professional well-being, and detect which elements of Buddhism contribute toward establishing this relationship. A phenomenological approach was chosen as this enables finding common themes or elements, which contribute to

the establishment of an experiential phenomenon. Using the terminology of phenomenology, this study is intended to discover and describe the elements (texture) and the underlying factors (structure) comprising those Buddhist practices that lead to greater awareness, and subsequently, to personal and professional well-being. Through this study, we finally hope to contribute to the growing field of personal mastery/fulfillment and to the movement of workplace spirituality.

Given our fast and fragmented lives—both personally and professionally—few topics are more pertinent in the present times than the art of mindful living and working. Since we consider awareness as a universal human capacity and the most fundamental quality of being, mindfulness, along with its cause and resultant, expanded awareness, accord great application potential in myriad areas of well-being.

Furthermore, we hope to obtain an understanding of the essence of Buddhist practices as a foundation for mindfulness and expanded awareness, improved personal and professional well-being, and improved workplace connectivity and performance. We also hope to contribute to an expansion of the knowledge base about workplace spirituality and how Buddhist practices may enrich this field and enhance this trend.

Research Questions

According to Creswell (1998), the research questions in a qualitative study should be "open-ended, evolving, and non-directional; restate the purpose of the study in more specific terms; start with words such as "what" or "how" rather than "why"; and [to be] few in number: five to seven" (p. 99). He recommends for the entire phenomenological study to be confined to a single, overarching question and several sub-questions. To make the overarching question comprehensive, he suggests to state the broadest question one could possibly pose and to apply "meaning" questions in phenomenological studies. Thus, we formulated the following central question:

1. What are the main elements of Buddhist practices that can elevate personal and professional well-being in contemporary organizations?

Questions 2 to 5 are issue questions:

2. What is the meaning of Buddhist practices and how can this meaning be beneficial to workers' fulfillment and workplace harmony?
3. What are the underlying themes that justify Buddhist practices at work?
4. What are the psychological structures that encourage feelings and thoughts about Buddhist practices at work?
5. What are the invariant structural themes that facilitate a description of Buddhist practices in the workplace?

The answer to question 5 will be obtained through analysis of the data, whereby common themes and wording used by participants during the interviews will be considered.

Conceptual Framework

This is a qualitative study of the phenomenological kind that utilizes "ontological" assumption as its basis. In a phenomenological study a small number of individuals are interviewed about their experiences with a certain concept. The researcher then compares the collected data in order to find out what the differences and common aspects are in the experiences of the various study participants (Creswell, 2007). Here, the ontological issue assumes that "reality is subjective and multiple as seen by the participants in the study" and, therefore, the researcher "uses quotes and themes in the words of the participants and provides evidence of different perspectives" (p. 17). This conception of reality is in harmony with the premise of Social Construction as envisioned by Gergen (1994, 1999) in his myriad writings on this subject (see Chapter 2).

We conducted in-depth, structured interviews with authorities in Buddhism as well as non-Buddhist scholars.

Marques interviewed eight Buddhist teachers, all of the Tibetan Vajrayana denomination, with four originating from Eastern (Tibetan) and four from Western (U.S.) cultural backgrounds ("Vajrayana" means diamond, thunderbolt, adamantine or indestructible). She also interviewed three Buddhist business leaders, of which one performed a dual role, as teacher and businessperson. In total, Marques interviewed ten individuals with the main focus of attaining insight in their expanded awareness, obtained through Buddhist practices, i.e. their own lived experiences.

Dhiman interviewed nine Buddhist teachers/scholars/ practitioners of mindfulness meditation from the Theravada ("teaching of the Elders" as disseminated in Sri Lanka, Thailand, and Burma) and Tibetan Vajrayana lineage and compared their perspectives on the applicability of the Buddhist approach to personal fulfillment and workplace harmony. To study the role of mindfulness in the workplace, he conducted six additional interviews with business leaders and management consultants who have had firsthand knowledge of the application of mindfulness in the workplace, and also interviewed a Harvard social psychologist who has researched and written extensively on mindfulness from a non-Buddhist perspective. All in all Dhiman conducted fifteen interviews.

Building on Moustakas' description, Creswell (2007, p. 60) illustrates the major steps in a phenomenological study to be consisting of "identifying a phenomenon to study, bracketing out one's experiences, and collecting data from several persons who have experienced the phenomenon. The researcher then analyzes the data by reducing the information to significant statements or quotes and combines the statements into themes. Following that, the researcher develops a textual description of the experiences of the persons (what participants experienced), a structural description of their experiences (how they experienced it in terms of the conditions, situations, or context), and a combination of the textural and structural descriptions to convey an overall essence of the experience" (authors' emphasis).

Studying Buddhist practices as a phenomenon, within the Vajrayana as well as the Theravada Buddhist traditions, should lead to greater insight in the attainment of mindfulness and expanded awareness, resulting in enhanced personal and professional well-being. These findings will be extracted from statements of the subjects interviewed for this study, as well as from the reviewed literature.

Study Confinement

This study reviews Buddhist practices with specific focus on Vajrayana Buddhism, which is part of the Mahayana tradition (Mahayana means "Great Vehicle" as opposed to the allegedly "small" vehicle of "Early Buddhism" like

the Theravada). This is due to the majority of Tibetan Buddhist participants (eleven teachers and seven business leaders/coaches). However, Theravada tradition interviewees (six teachers) are included as a source for verification. The Theravada tradition, based on the Pali canon, will be utilized to survey cardinal Buddhist teachings. It represents, according to Buddhist scholars with a Theravada background (Bodhi, 2005; Carrithers, 1988; Gethin, 1998; Piyadassi, 1991, 2005; Nanamoli, 1992; Rahula, 1959; Thanissaro, 2005), the "oldest" and, hence, the most "genuine" form of Buddhist teachings. Thus, teachings preserved in the Theravada "Pali canon" still serve as the "primal source" of Buddhist teachings and practices (see Bodhi, 2005).

As opposed to the Early Buddhist vehicle of the Theravada tradition, which is more individualistic-based in its teaching (e.g., awakening is only for bhik-khus), Mahayana Buddhism aims to serve a larger group of people (everybody can be a bodhisattva) by assuming that "all sentient beings possess the Buddha nature and hence are capable of being enlightened" (Ch'en, 1968, pp. 62-63).

The Dalai Lama (1995) explains that the Early Buddhist traditions are also referred to as the "Individual Vehicle". "The Mahayana emphasizes the emptiness of all phenomena, compassion, and the acknowledgment of universal Buddha-nature. The ideal figure of the Mahayana is the bodhisattva […]; hence it is often referred to as the bodhisattva path" (Bercholz& Kohn, 1993, p. 319). The main differences and commonalities between the Vajrayana and Theravada traditions, as well as an elaboration on the precise meaning of bodhisattva, will be presented in chapter 2.

Focusing on Vajrayana Buddhism, the Dalai Lama explains, "Historically, the culture of Tibet is firmly rooted in the Buddhadharma. Generations of Tibetan intellectuals studied and developed a profound culture that closely accorded with the original principles and philosophy of the Dharma" (Gyatso, 1980, p. 45). Tibetan Buddhism makes a lot of effort to have people practice Bodhicitta (to become aspiring or heartfelt motivated for an awakened mind—to be elaborated in-depth later) and the attainment of Bodhisattvahood. "The precious awakening of Bodhicitta, which cherishes other sentient beings, is the trunk of the Bodhisattva's practice—the path of the Great Vehicle" (Dalai Lama, 1978, p. vii).

Because the workplace is the main area of interest here, this dissertation will build on a psychological approach to Buddhism.

Phenomenology

To provide clarity, we would like to elucidate the multi-interpretable term "phenomenology". Smith (2003) explains that phenomenology is commonly interpreted as a branch of philosophy or as a movement in the history of philosophy and stresses that as a discipline it is distinct from but related to other key disciplines in philosophy, such as ontology, epistemology, logic, and ethics. He underscores that, when perceived as a discipline, phenomenology is a study that examines experiences and asserts that it is the study of "phenomena", which is the way we experience issues and their meanings.

Spiegelberg (1982) submits that it is complicated to define this trend, due to the many areas in which it has been developed over time and therefore chooses to review phenomenology as a movement with the German philosopher Edmund Husserl as an influential figure together with his students Martin Heidegger and Max Scheler.

Sanders (1982) lists Edmund Husserl and Franz Brentano as the founding fathers of phenomenology, and adds Jaspers, Merleau-Ponty, Sartre, and Marcel as promulgators of the trend. Considering the many people involved, it is understandable that Spiegelberg (1982) labels the "phenomenological movement" as an "amorphous and complex field" (p. 5). He recommends that phenomenologists in all fields should work with a set of basic criteria, including intuition as a final test of all knowledge and insight into essential structures. These elements will help the phenomenologist to restate any problem on an intuitive basis, and eventually solve it.

While well established in various areas, especially in psychology, phenomenology is still fairly new within the field of organizational research. Sanders (1982) makes a plea for an increased use of phenomenology in academia, particularly in the social sciences and explains phenomenology as a trend that tries to make explicit the implicit structure and meaning of human experience. She also describes it as "the science of essential structures of consciousness or experience" (p. 354). Since her plea, phenomenology has grown

into one of the more frequently used methods in qualitative studies. Goulding (2005) points out that phenomenology has been used in organizational and consumer research to understand complex issues more easily. It can help to better understand experiences because phenomenology presents them in their most basic form, only reflecting on the conscious features and not considering subconscious motivations. Along the same lines, Blodgett-McDeavitt (1997) describes phenomenology as a research design that studies human experience, not to establish new theories, but rather to reduce them to common themes, so that the phenomenon can be captured in a concise description.

The phenomena to be studied in this dissertation are pristine Buddhist mindfulness and expanded awareness toward personal and professional interpersonal activities. The study will materialize through the meaning that these phenomena entail for seventeen Buddhist teachers (eleven Vajrayana and six Theravada), seven Buddhist business executives or coaches, and two non-Buddhist scholars. The reason for a relatively extensive group of participants can be justified by the fact that this dissertation presents the findings of two data pools that were merged for the purpose of greater solidity and generalizability of the findings. Creswell (1998) recommends that the collection of information should involve in-depth interviews with as many as ten individuals who have all experienced the phenomenon. Sanders (1982) adds to this perspective that the phenomenological researcher should realize that more subjects don't yield more information, so in-depth probing of a limited number of individuals is the strategy to follow. For this study, we targeted an initial group of participants and submitted requests for further referrals from there on, a process known as "snowball sampling". Within our efforts to apply snowball sampling, the issue of diversity was not an unimportant one. For instance, we also wanted to include some female participants, hence, the presence of Acharya Judith Simmer-Brown, who was referred by the office of the SakyongJamgonMiphan Rinpoche as a Western Buddhist teacher, Mrs. Tiffany Kotz as part of a Buddhist business leadership team along with her husband, referred by Lama Chuck Stanford, Richard Boyatzis, and Dr. Ellen Langer, who, as a non-Buddhist scholar, is specialized in a peculiar variant of mindfulness.

Procedure. Creswell (1998) suggests for a phenomenological study to be done in a natural setting where the researcher serves as a data-collecting instrument. S/he gathers words or pictures, analyzes them, focuses on the meaning of participants, and describes the process and findings. It is a time consuming and complex process, which requires intensive participation from the researcher to compare the various perspectives from the participants. The steps in the process are:

1. "The researcher begins the study with a full description of his or her own experience of the phenomenon" (p. 147).
2. "The researcher then finds statements (in the interviews) about how individuals are experiencing the topic, lists out these significant statements (horizonalization of the data) and treats each statement as having equal worth, and works to develop a list of nonrepetitive, nonoverlapping statements" (p. 147).
3. "These statements are then grouped into 'meaning units.' The researcher lists these units, and he or she writes a description of the 'textures' (textural description) of the experience—what happened—including verbatim examples" (p. 150).
4. "The researcher next reflects on his or her own description and uses imaginative variation or structural description, seeking all possible meanings and divergent perspectives, varying the frames of reference about the phenomenon, and constructing a description of how the phenomenon was experienced" (p. 150).
5. "The researcher then constructs an overall description of the meaning and the essence of the experience" (p. 150).
6. "This process is followed first for the researcher's account of the experience and then for that of each participant. After this, a 'composite' description is written" (p. 150).

Significance of the Study

This study attempts to provide a possible solution to the mounting dissatisfaction among corporate workers, specifically in the U.S., where the pressure of capitalism, combined with predominantly Christian values, has

not delivered the interpersonal contentment that was aimed at. In search for an answer at a transitional stage in history which moves from local to global thinking Buddhist practices that can guide people toward increased awareness could be a proper vehicle to render personal and professional contentment. In a world plagued by unbridled greed, and murderous hatred due to ignorance, self-centeredness, stress and strife, Buddhism aims at presenting a pragmatic and sane way out of the human predicament of unsatisfactoriness through cultivating wisdom by meditation. We are encouraged by the potential applicability of this phenomenological-cum-exploratory study in the workplace and believe that it will contribute to a meaningful understanding of problems of living and toward working harmoniously together. The Buddhist themes of non-independence, i.e. interdependence and interconnectedness, loving-kindness, compassion, joy, and equanimity seem to suggest solutions to a wide array of personal and professional challenges. The significance of this study therefore lies specifically in identifying Buddhist practices and their underlying principles that might contribute to personal and professional well-being while they at the same time can help build humane organizations. One can benefit from Buddhist practices without realizing their origin, because many of them, such as non-harming, compassion, and decent livelihood, make common sense for good-willing people of any denomination.

Brief Description of Research Actions

While Chapter 3 will provide a more detailed overview of the actions undertaken in this study, a brief review is included here below:

1. Informants were initially selected through referral from Buddhist organizations in the Los Angeles area and through contacts established via the Internet, which were subsequently verified on their eligibility (criterion sampling). From the initial contacts, snowball sampling was applied.

2. The procedure that was implemented to protect the rights of the informants was informed consent: To each participant it was thoroughly explained what the purpose of the interview was, as well as the fact

that they would get the opportunity to review the transcribed data and apply modifications according to their perspectives.

3. The relationship we had with the informants was supportive, yet not in a manner that influenced the participants in the formulation of their answers.

4. The data was collected in three ways: 1) By asking the participants the questions formulated in an interview protocol and by audio taping their answers for transcription; 2) By emailing the participants the questions formulated in an interview protocol and receiving their transcribed answers per email; and 3) By emailing the participants the questions formulated in an interview protocol and transcribing their answers from received audio devices. The transcripts were sent to the participants for final approval, after which the data were analyzed.

Chapters 2, 3, 4, and 5 will present literature reviews on three main topics: Theravada, Tibetan, and American Buddhism. In chapter two, some basic concepts of Theravada Buddhism will be reviewed, consisting of the Four Ennobling Realities, the Eightfold Balancing Practice, psychological modalities, Dependent Origination, and the Three Empirical Marks of Existence.

Chapter 2:

THERAVADA: SOME BASIC CONCEPTS

All conditioned things are impermanent...
All conditioned things involve suffering...
All things are not self.
When one sees this with wisdom, then one turns away from suffering.
This is the path of purification.

—Dhammapada: 277-279

In this chapter we will review a selection of the literature that served as a foundation to the underlying study. First, a general overview of Buddhism and the Buddha's life will be presented. Because of the inclusion of Vajrayana and Theravada participants in this study, we will include our review with consideration of both traditions. As Theravada is considered the older vehicle, we will start with that section in this chapter. We will first focus on the fundamental teachings based on the Pali canon of Theravada school (School of the Elders), which scholars such as Carrithers (1988), Bodhi (2005), Rahula (1974), and Nanamoli (1992) still consider the foundation for all existing streams of Buddhist teaching and practice through the centuries, and which is generally accepted as the oldest existing record of the teachings of the Buddha. The chapter will present the central teachings

of Theravada Buddhism on such key topics as the Four Ennobling Realities, the Eightfold Balancing Practice, the Three Empirical Marks of Existence (suffering, impermanence, and not-self), and the principle of Dependent Origination. Given the centrality of the principle of Dependent Origination in Buddhism and its potential advantage in the workplace, this principle will serve as a running strand throughout this chapter.

General Overview on Buddhism

Buddhism as a psychology will be illustrated below:

"When we study Buddhism, we are studying ourselves, the nature of our own minds. Instead of focusing on a supreme being, Buddhism emphasizes more practical matter[s], such as how to lead our lives, how to integrate our minds, and how to keep our everyday lives peaceful and healthy. In other words, Buddhism always accentuates experiential knowledge-wisdom, rather than some dogmatic view" (Lama Yeshe, 1998, p. 5).

Lama Yeshe (1998) points out that many Buddhist scholars don't see Buddhism as a religion in the conventional sense. From many lamas' points of view, Buddhist teachings are often related to philosophy, science, or psychology. Our preference to review Buddhist practices as a way toward mindfulness and expanded awareness in general life and at work stems from a psychological perspective. Johansen and Kopalakrishna (2006) concur with Lama Yeshe and others who maintain similar perspectives. They contend—and we embrace their contention—that Buddhism presents a specific worldview and way of living that leads to personal understanding, happiness, and a wholesome development. They describe Buddhism as a moral, ethical, value-based, scientific, educational system that serves the purpose of enabling its observers to see things in their true nature, which will, in turn, help them get rid of suffering and attain happiness for themselves and many others. Although Buddhism allows for cosmic supernatural beings as *upaya*, a skillful means to teach as many people as possible, it is at bottom non-metaphysical. The Buddha is not worshipped as a god but revered as an awakened teacher.

From the very start in the 6th century B.C.E. (Before Common Era), the Buddha's way deviated from mainstream practices of those days, and his views might be considered to be an antithesis to Brahmanism. Ch'en (1968) reviews the areas in which the Buddha's teachings differed from and over-lapped with contemporary ones. The Buddha disagreed with many of the teachings of his time, and established some important new perspectives. As a critic of Brahmanism, he even ridiculed it at times. The Buddha disagreed with the Brahmin claims about their truth as being the only one, and their way the only way to attain "liberation." He also protested against the iniqui-ties of the caste system, and welcomed students from all backgrounds. Ch'en (1968) points out that Buddha preached the Middle Way, which rejects the extremes of too much ascetic rigor and too much sensual gratification. While his contemporary colleagues adhered to teachings of fortuity, non-action, materialism, fate-dependency, skepticism, or extreme restraint of the senses, the Buddha taught his audience that salvation could be achieved by following a well-considered code of personal behavior.

A psychological view on Buddhist rebirth. Within this view, the term "rebirth" does not indicate a rebirth from one life with a self to another life continuing that self/soul, because Buddhism does not recognize a self and pertinently discards reincarnation, which necessitates the transmigration of a self or a soul which the Buddha considered to be an illusion. Thus, although the Buddha applied the same Brahman wording of "rebirth", the meaning of a Buddhist rebirth is totally different from the Brahman take of it. The Buddhist rebirth in a psychological sense is a non-metaphysical, this-worldly event, for instance someone's transformation of greed into generosity or of hatred into loving-kindness. Rebirth in other words is about shifts in emotional states, which might occur several times a day; thus we can have several rebirths a day. The Buddhism which acknowledges reincarnation—as, for instance, in Tibet—is contaminated by atavisms (the reappearance in an individual of characteristics of an ancestor), an *upaya*[3] *which is rejected by those who endorse Buddhism as a psychology.*

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[3]   Pedagogical concept

The Buddha: a brief history. Most of reliable Indian history actually begins with the Buddha's life (Nanamoli, 1992; Thanissaro, 1996), for it is only from the Buddha's time on that there is enough detail offered to enable reliability in the writings about particular kings and states (Carrithers, 1988). The Buddha lived from about 566 B.C.E. (Before Christ) to about 486 B.C.E. (Gethin, 1998). While there is some ambiguity among scholars about the dates mentioned above, most of them generally agree about the key events of the Buddha's mature life: he left home at the age of 29 in search of a solution to the common human plight, attained awakening at the age of 35, and died at the ripe age of 80, having taught for 45 years (Gombrich, 1988; Gyatso, 1995)

Buddha is not a name but an honorific title, meaning "Awakened"—"one who has woken up." The title is generally applied by the Buddhist tradition to a class of beings who are, from the perspective of humanity, extremely rare and quite extraordinary. In contrast to these Buddhas or "awakened ones", the mass of humanity is asleep—asleep in the sense that they sleep-walk through their lives never knowing and seeing the world's reality "as it becomes"(*yatha-bhutam*). A Buddha on the other hand has been awakened to the knowledge of the world as it becomes and in so doing finds release from suffering (Gethin, 1998). Gethin (1998) clarifies that the Buddha's life story, according to Buddhist tradition, can neither be classified as history nor as myth. It might therefore be best to just allow this story to speak for itself.

The "Awakened One" was born in a wealthy family as Siddhartha (Sanskrit for "he-who-had-all-his-wishes/aims-fulfilled) and family name Gautama ("the-most-victorious-on-earth"). His father was the "king" of the Shakya (Sanskrit, capacity/ability) clan, and his mother, called Maya (illusion). Since she died one week after Siddharta's birth, it could be assumed that the name Maya might allude to the fact that for Siddharta Gautama, the Buddha, she was indeed an illusion. Maya was a daughter of the Koliyans, a neighboring kingdom. Because it was predicted shortly after Siddharta's birth that he would become a sage or some great leader, his father, who wanted Siddharta to be his successor, kept him in royal isolation to prevent external influences. Yet, as a young man, Siddharta became restless and undertook trips to the world outside the palace, where he got confronted

with sickness, old age, and death. He subsequently renounced his luxurious life and became an ascetic. However, after seven years of severe physical deprivation, he realized that this, too, was not a fulfilling way of living. Thus, in his mid-thirties, Siddharta set himself down, cleared his mind from temptatious, destructive, and renunciation thoughts, and began to sit and practice what is now known as Vipassana (a term that appeared only later in the 5th century in Buddhagosha's Visuddhi-magga) or "insight meditation" as he gained the insight in "Dependent Origination" and "not-self". Thus, he saw and understood the illusion behind ego, or "I-me-mine-self", and the Buddhist reality of interdependence: without an illusory "I", all being is one (Snelling, 1991). It was after this experience that he declared himself to be a Buddha.

Buddhism: Some Basic Concepts

For the next 45 years of his life, the Buddha wandered from place to place in the Ganges valley plains, roughly between the present Nepal foothills and Bihar, constantly teaching his Dhamma to everyone who cared to listen. The Pali word Dhamma "probably has more meanings than any other term in the entire vocabulary of Buddhism" (Sangharakshita, 1993, p. 9). Along with the Buddha and the Sangha (commune of Buddhist hermits), Dhamma is part of what is called "Triple-Gem" (Buddha, Sangha, Dhamma)into which one might take refuge. It might denote:

- The principles and realities as uncovered by the Buddha and to be experienced, verified or falsified, by oneself
- The body of the Buddha's teachings as an expression of those principles, not to be blindly followed (but to be used like a raft)
- The practices based on those teachings that lead to awakening and liberation from suffering (cf. Bodhi, 2005)
- With a small case d, dhamma means: the smallest unit of experience.

The Buddha wrote no books or treatises. However, history tells that he continuously taught for 45 years. It is highly unlikely that any of his closest students wrote anything down of his teachings. In order to determine the authoritative version of the "word of the Buddha," his senior hermits held the

first Buddhist council within three months of his passing away (*Parinibbana*). Five hundred Arahats met in a city now known as Rajgir (in Northern India) to take part in "communal recitation" of the Dhamma. The "Vinaya Pitaka" (basket of community rules) was composed from the recitation of the Elder Upali. Ananda, the Buddha's cousin and attendant during the last 25 years of the Buddha's life, was invited to recite discourses. The "Sutta Pitaka" (basket of discourses) was based on these recitations. In for about the year 250 B.C.E., a third basket appeared which was called Abhidhamma. It consists of summaries, reflections, and mnemonic lists of important points of the teachings, and can be designated as the "deeper" teachings (abstractions of the discourses). In the West it came to be called Buddhist philosophy, but might as well be called Buddhist psychology as its main subjects includes the nature and working of the mind, human experience, and personality types (Bodhi, 2000). These three baskets, referred to in Theravada as the Tipitaka (three baskets), comprise the entire "Buddhist canon."

Bercholz and Kohn (1993) confirm that, at the time of the Buddha's death, the Buddhist teachings were well-established in the Ganges valley plains. However, with the spread of the Dharma, differences started emerging. Through the centuries, many Buddhist denominations emerged and dissolved. Currently, a Buddhist mainstream is Theravada, also known as the "teaching of the elders", which is extant out of 18 early Buddhist schools and predominantly practiced in Sri Lanka, Thailand and Burma .

The other mainstream is Mahayana, or "great vehicle," which is mainly practiced in China (and the former Indo-China), Korea, and Japan (where 12 schools are still extant). Mahayana includes a sub-current, known as Vajrayana, which is mainly practiced in Bhutan, Mongolia, Siberia, and foremost in Tibet (where five schools are extant). Tibetan Buddhism will be reviewed in more detail in chapter 3.

One of the most important differences between the Theravada and Mahayana teachings is that Theravada asserts that only bhikkhus (inaugurated hermits) will ever awaken, while Mahayana asserts that awakening also can be obtained by non-hermits like "ordinary" householders, and that there are Buddhas all around. Another important difference is the perspective

on the Buddha: Mahayana submits that there is a Buddha-principle, called Buddha-nature, which is an omnipresent phenomenon (from which emanates five "cosmic" Buddhas) on top of the historical Buddha Gautama, while Theravada acknowledges only the Buddha Gautama. Both streams adhere to Buddha as the primary teacher and take refuge in the Three Gems in a relatively non-devotional way (Theravada) as well as in a relatively devotional way (Mahayana). Both schools also agree on pan-Buddhist core themes such as suffering, impermanence, not-self, karma[4], nirvana[5], Dependent Origination[6], mindfulness, the Four Ennobling Realities, the Eightfold Balancing Practice, which we shall elucidate in the remainder of this chapter.

Four Ennobling Realities

Bodhi (1994) underscores that the Four Ennobling Realities and the Eightfold Balancing Practice (usually alluded to as the Four Noble Truths and the Noble Eightfold Path), represent the essence of the Buddha's teaching. The Ennobling Realities lay the foundation for understanding, while the Balancing Practice focus more on implementation. Bodhi explains that the teaching is structured in such a way that the Realities and the Practice synergize into the Dhamma. This is established through the Fourth of the Ennobling Realities, which entails the Eightfold Balancing Practice. Bodhi further clarifies that the first of the Eight Balancing Practices is "Right View" which we rather call Balanced View, which refers to understanding of the Four Ennobling Realities. Hence, there is interdependency between these two foundational teachings.

Bodhi's explanation above is supported in most all Buddhist teachings. In a famous Majjhima Nikaya (I.140) passage, the Buddha tells us that he has always taught just two things: *suffering and the end of suffering*, which is what the Four Ennobling Realities and the Eightfold Balancing Practice

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[4] "Volitional action": a willed action, originating in the mind of an individual, which has a determined effect at some future time.

[5] Unbinding of the mind from defilements—a state of being free from suffering

[6] Pertaining to conditionality: the interdependence between matters—"with the arising of this, that also arises."

stand for. Gethin (1998) agrees that these two essentials express the basic orientation of Buddhism for all times and all places.

Speaking of the central importance of the so-called "Four Noble Truths," Rahula (1974) noted: "The heart of the Buddha's teaching lies in the Four Noble Truths, which he expounded in his very first sermon" (p. 16). They are called 'truths' in the sense of 'facts' or being 'real.' They are called 'noble' because their understanding is 'ennobling.' Accordingly, they are not presented as articles of faith but as factual statements about the reality as it "truly" is. Due to our studies leading to this dissertation (as the reader might have noticed earlier), we will not continue applying the "Four Noble Truths" even if numerous scholars and scriptures are doing so, because it is an erroneous way of referring to the teaching. We prefer to apply the "Four Ennobling Realities", because the expression "Four Noble Truths" is misleading and built on a radical and outdated stance that has proven to be limiting and not in line with the social constructivist stance we adhere to. Emptiness and non-self implies discarding Transcendental Truths, which is what a social constructivist stance underscores.

These Four Ennobling Realities are:
1. There is *dukkha* (here understood as suffering of a psychological nature)
2. There is a cause which originates *dukkha*,
3. There is a way to eradicate this cause leading to the cessation of *dukkha*,
4. This way leading to the cessation of *dukkha* is an Eightfold Practice (Rahula, 1974)

The first ennobling reality is expounded in the *Suttas* as follows:

"Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; separation from the pleasant is suffering; not to get what one wants is suffering; in brief, the five aggregates [to be explained in the next section of this chapter] of clinging are suffering" (Nyanatiloka, 1970, p. 3).

The starting point of the Buddha's teaching is the stark awareness of suffering: i.e., *living involves suffering*. The Buddha's purpose is not to convince his audience of the unpleasantness of life. He rather pointed out a "basic fact of existence: sooner or later, in some form or another, no matter what they do, beings are confronted by and have to deal with *duhkha*" (Gethin, 1998, p. 60).

Nanamoli (1992) noted, "Close examination of existence finds always something of the qualities of the mirage and of the paradox behind the appearance. *The ends can never be made quite to meet*" (p. 211, emphasis added).

The Pali word *dukkha* is generally translated as suffering, pain, sorrow, or misery. In its deeper psychological meaning, however, it encompasses much more than just mental pain or experiencing unpleasantness. It signifies the "unsatisfactory" or "flawed" nature of human existence; life grinds; moving ahead, things in life do not flow smoothly, life is in a way stuck. Pointing out the difficulty in translating the word *dukkha*, Rahula (1974) explains in old languaging:

> "The First Noble Truth is generally translated by almost all scholars as 'The Noble Truth of Suffering,' and it is interpreted to mean that life according to Buddhism is nothing but suffering and pain…It is because of this limited, free and easy translation, and its superficial interpretation, that many people have been misled into regarding Buddhism as pessimistic" (p. 16)

It is Rahula's opinion that "Buddhism is neither pessimistic nor optimistic" (p. 17). He claims that Buddhism should be considered "realistic" because it maintains a rather grounded perspective on life and the world. "It tells you exactly and objectively what you are and what the world around you is, and shows you the way to perfect freedom, peace, tranquility and happiness" (Rahula, 1974, p. 17).

It is true that the word *dukkha* in its ordinary usage might mean suffering, pain, sorrow, misery, etc. But as it is used in the First Ennobling Reality, it also

connotes far deeper ideas such as imperfection, impermanence, inadequacy, unsatisfactoriness, dissatisfaction, and discontent. Since it is not possible to find one word to embrace the Buddha's whole conception of life and world, it is better to leave *dukkha* (the Pali translation—*duhkha* being the Sanskrit translation) untranslated, than to give an inadequate and wrong idea of it by conveniently translating it as suffering or pain (Rahula, 1974; Carrithers, 1988).

Rahula (1974) points out that the Buddha also attended to happiness:

> "The Buddha does not deny happiness in life when he says there is suffering.... In his discourses, there is a list of happinesses, such as the happiness of family life and the happiness of the life of the recluse, the happiness of sense pleasures, and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness... [However, he] says, with regard to life and enjoyment of sense-pleasures, that one should clearly understand three things: 1) attraction or enjoyment, 2) evil [unwholesome—authors] consequence or danger or unsatisfactoriness, and 3) freedom or liberation…These three things are true with regard to all enjoyment in life" (pp.17-19).

For example, when we see something that we like, we are naturally attracted towards it and want to have it or see it again and again. But this enjoyment is not permanent: when the situation changes or when we are deprived of the enjoyment, we become sad or feel dismayed. According to Rahula (1974), the Buddha teaches that "*whatever is impermanent is dukkha*" (p. 18, italics added). This interpretation of reality—the fundamental imperfection-cum-impermanence which is inherent in all experience—takes us to the very heart of what is original in the Buddha's teaching.

It must be noted that *Buddhism does not deny that there are satisfactions in worldly life*. The Buddhist insight into the nature of reality helps us understand happiness more clearly: "Pain is to be seen as pain, pleasure as pleasure. *What is denied is that such happiness will be secure and lasting*" (Carrithers, 1988, pp. 56-60, italics added). In Rahula's (1974) words, "This

does not at all make the life of a Buddhist melancholy or sorrowful, as some people wrongly imagine. On the contrary, a true Buddhist is the happiest of beings. He has no fears or anxieties. He is always calm and serene, and cannot be upset or dismayed by the changes or calamities, because he sees things as they are" (p. 25).

If life is full of *dukkha* what could be its cause? That takes us to the Second Ennobling Reality of the origin of *dukkha*. According to the Buddha, "It is the thirst, desire, greed, craving, manifesting itself in many ways that gives rise to all forms of suffering and the continuity of beings" (Rahula, 1974, p. 29).

" …[T]he origin of suffering… is this craving which produces repeated existence, is bound up with delight and lust, and seeks pleasure here and there, namely, craving for sense pleasures, craving for existence, and craving for non-existence" (Bodhi, 1994, p. 25).

The Third Ennobling Reality is that there is freedom from *dukkha* and from the continuity of *dukkha*, which is the reality of the cessation of *dukkha*. The Buddha says that the root cause of *dukkha* is craving, the thirst to "*become other than what the present moment brings*" (Carrithers, 1988, p. 64, italics added). Carrithers (1988) continues his interpretation of the Buddha's teaching, "*to eliminate dukkha completely one has to eliminate the main root of dukkha, which is craving*" (p. 64, italics added). The extinction of over desire or craving is called nirvana (Rahula, 1974). According to the literature, our craving drives us to *dukkha* from moment to moment and even from one rebirth to another. Carrithers (1988) presents the following view on the Buddhist teaching of rebirth: "Rebirth may be rebirth from moment to moment or it may be rebirth in another life, but in either case, *it is the consequence of this lust to be something else*" (pp. 63-64, italics added). In this dissertation we will confine ourselves to the usage of the term "rebirth" to denote "rebirth from moment to moment."

It is important to note that, while craving may be the main cause of *dukkha*, it is perpetuated by another cause called ignorance on the working of the mind, leading to illusions and delusions. The word ignorance is used here in the sense of not-knowing, i.e., the state of being uneducated/uninformed, and denotes the inability of not seeing things the Buddhist way: "as they really

become." Hence, attaining the ability to see things as they become means the extinction of *dukkha*, which ultimately leads to nirvana.

Eightfold Balancing Practice

The Eightfold Practice stands at the very heart of the Dharma. It was the insight of this very pathway that gave the Buddha's awakening universal significance through the centuries, and subsequently elevated him from the status of a wise and benevolent sage to that of a world teacher. To his own students he was pre-eminently "the arouser of the path unarisen before, the producer of the path not produced before, the declarer of the path not declared before, the knower of the path, the seer of the path, the guide along the path" (Bodhi, 1994, p. 6).

According to Bodhi (1994), the Buddha himself invites the seeker with the promise and challenge: "You yourselves must strive. The Buddhas are only teachers. The meditative ones who practice the path are released from the bonds of evil [for psychological interpretation rather: unwholesomeness and the end of duhkha—authors]" (Bodhi, 1994, pp. 5-6).

The choice of the word path is intentional and denotes the practical orientation of the Buddhist teaching. As Bodhi (1994) noted, "To follow the … [p]ath is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be properly understood. In fact, right understanding of the path is itself a part of the practice. It is a facet of right view, the first path factor, the forerunner and guide for the rest of the path"(p. 2). In the section below we will substitute the word "right" with "balanced," or rather "balancing," to refer to the eight components of the practice. Speaking of the integral nature of the stages of the practice and the ennobling realities, Gombrich (1988,) noted, "Each stage is usually considered a prerequisite for the next: […] meditation […] is the necessary training for wisdom" (p. 62).

So, how to see "things as they become," to end craving, and to eliminate ignorance that endlessly binds us to the vicious cycles of *dukkha*? That takes us to the final ennobling reality, which is the way leading to the cessation of *dukkha*. This is known as the Middle Way, which is a balancing practice between seeking happiness through the pleasures of the senses and self-mortification. Due to this balancing and due to our view that the translation

of "samma" as "balanced" is more appropriate than "right," we will not use the generally applied name "Noble Eightfold Path" for this Middle Way, but will call it the "Eightfold Balancing Practice." The eight components are:

1. Balanced Views
2. Balanced Intentions
3. Balanced Speech
4. Balanced Action
5. Balanced Living (lifestyle and livelihood)
6. Balanced Effort
7. Balanced Attention
8. Balanced Awareness (derived from Bodhi, 1994; Rahula, 1974, p. 45; 1998, p. 47, yet rephrased by authors within the psychological framework of this dissertation).

According to Thich (1998) the Buddha assured that "wherever the Noble Eightfold Path [Eightfold Balancing Practice—authors] is practiced, joy, peace, and insight are there" (p. 47). The eightfold practice contains the gist of many thousand discourses scattered in Buddhist scriptures (Bodhi, 1994; Rahula, 1974; Piyadassi, 1991, 2005; Narada, 1988; Nyanatiloka, 2000; Nyanaponika, 2003; Carrithers, 1988; Thich, 1998; Nanamoli, 1992)

Clarifying the integral nature of all the steps of the Eightfold Practice and its three-fold division from a psychological stance: (A) savvy-wisdom versus ignorance by balancing 1.views, and 2. intentions; (B) virtue versus greed and hatred by balancing 3. speech, 4. action, and 5 living; and (C) meditation versus unwholesomeness by balancing 6. effort, 7. attention, and 8. awareness.

The eight factors of the ennobling practice are not steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength. With a certain degree of progress all eight factors can be present simultaneously, each supporting the others. However, until that point is reached, some sequence in the unfolding of the path is inevitable.

Balanced Views and Intentions. Although the Four Ennobling Realities are the foundational view of the Dharma, it is important to bear in mind

that Buddhism, in final reckoning, shuns attachment to all views, *including* its own. Thich (1998, pp. 52, 54) explains: "No view can ever be the truth. It is just from one point; that is why it is called a 'point of view'... From the viewpoint of ultimate reality... [it is about] the absence of all views."

It must be noted that insight and understanding are the foundation of all the other steps of the practice.

The Buddha explains wholesome intention as threefold: the intention of renunciation, of good-will, and of harmlessness. These three are opposed to three parallel kinds of unwholesome intention: intention governed by desire, by ill-will, and by harmfulness. Each kind of wholesome intention counters the corresponding kind of unwholesome intention. The intention of renunciation counters the intention of desire, the intention of good will counters the intention of ill will, and the intention of harmlessness counters the intention of harmfulness (Bodhi, 1994).

Bodhi (1994) deduces that wholesome intentions derive from wholesome views, and stimulate wholesome actions. Those who believe in the law of karma will most likely view this sequence in light of their convictions to end dukkha. However, the sequence stands for wholesome as well as unwholesome patterns. Unwholesome views urge unwholesome intentions and unwholesome actions, leading to *dukkha*, vice versa.

Balanced Speech, Action, and Living. These three elements are considered the virtuous center of the path. Rahula (1974) underscores that these are the elements that lead to "spiritual development" (p. 47). While not intended as a sequential process, a useful interpretation could be that a person who believes in karma will engage in wholesome speech, thus refrain from negative or mean-spirited statements; adhere to wholesome actions, and engage in a balanced lifestyle and balanced livelihood,

Balanced Effort, Awareness, and Attention. This triad constitutes the mental discipline which requires commitment. The mind is trained, cultivated, and developed through mindfulness of these three practices. According to Rahula (1974), they help rid the mind of disturbing emotions, such as lustful desires, hate, hostility, lethargy, worries and restlessness, skepticism, and help cultivate such qualities as focus, awareness, intelligence, motivation, energy,

analytical skills, confidence, joy, tranquility, leading finally to the attainment of wisdom and, ultimately, nirvana.

Psychological Modalities

In Buddhist literature, the five aggregates (earlier mentioned in this chapter) or *skandhas*, are generally described as the five elements from which human beings are composed: "form, feelings, perceptions, mental formations, and consciousness" (Thich, 1999, p. 176). Thich (1999) explains form, or *rupa*, as our body, organs, and nervous system; feelings, or *vedana*, as the ever flowing stream of emotions in us; perceptions, or *samjña*, as the way we see things, which is usually very subjective; mental formations, or *samskara*, which refers to the many factors that influence our feelings and perceptions; and consciousness, or *vijñana*, which "contains all the other aggregates and is the basis of their existence" (p. 181).

Kwee (2010) includes the psychological interpretation of the five *skandhas* by referring to them as behavior (*rupa*), affect (*vedana*), sensation (*samjña*), imagery/cognition (*samskara*), and awareness (*vijñana*). He explains that these basic modalities are in constant transition, based on biological processes and social interactions. The skandhas, explains Kwee, are the elements of what we normally identify as our "self" even though this is a provisional (non)-entity, influenced by our attachment mentality. Kwee stresses that the self is empty, which becomes clear once we understand its abstract nature. He adds that understanding the emptiness of the self "implies that there is no ghost in the machine nor a soul to identify with, a notion discarding reincarnation. The *Skandhas* are the Buddhist down-to-earth-all-and-everything dismissing metaphysics and a psychological cornerstone of interbeing" (p. 4).

Dependent Origination and Interbeing

Also known as co-dependent, interdependent, non-independent, or con-ditioned co-arising, Dependent Origination as we call it here refers in full to the birth (Dependent Origination, arising, and peaking) and death (subsiding and cessation) of *dharmas, skandhas* & karma. In the spirit of free inquiry, it is a causality hypothesis which is acknowledged as the "cornerstone of the

Buddha's teaching" (Bodhi, 2005, pp. 47, 304), the teaching of Dependent Origination (*paticcasamuppada*) makes it clear that "no entity is isolated and self-enclosed but is rather inherently linked to other things in a complex web of dependently originated processes." It represents the most unique contribution of the Buddha to the world and presents the most succinct analysis of the physical and psychological phenomena in terms of interlocking causes and conditions. Simply stated, this can be described as the observation of the conditionality of "I/me/mine-self" according to which the modalities exist and cease to exist dependent upon multiple causes. However, this causality is not hard-wired as in the exact sciences; conditionality and multiple causality can be correctly termed "functionality". Thus, in terms of skandhas, the Dependent Origination and cessation of feeling (sensation-affect) are functionally related to thinking (imagery-cognition) & doing (behavior-interactions); in effect, these modalities are all inter-functionally related. This teaching represents "Buddhist theory of relativity: Nothing in the world is absolute. Everything is conditioned, relative, and interdependent" (Rahula, 1974, p. 53). In the Mahakammavibhanga Sutta (on Action), one can read:

1. When this is, that is
2. From the arising of this comes the arising of that
3. When this isn't, that isn't, and
4. From the cessation of this comes the cessation of that

There is an interplay of two principles: a successive/linear input of the past (lines two and four) and a simultaneous/synchronic input of the present (lines one and three). The four lines combine into a non-linear causality. Using the pronouns "this"/"that" emphasizes relativism and transitoriness by referring to an actual event of any psychological experience (sic).

Dependent Origination, is so central to Buddhist teaching that the Buddha himself allegedly has said: "One who sees Dependent Origination sees the Dhamma, and one who sees Dhamma sees Dependent Origination" (Bodhi, 2005, p. 312 [*Majjhimanikaya* 28; I 190-91]).

It is said that after his awakening, the Buddha sat for seven days under the Bodhi tree near Naranjana River enjoying the bliss of liberation. Then, at the end of those seven days, during the first watch of the night, he gave

careful attention to the conditions and process of suffering which led to the insight in twelve interlinked steps of Dependent Origination, as follows (cf. *MahakammavibhangaSutta*):

with ignorance as condition, regrettable intentional activities come to be (duhkha due to karma);

with regrettable intentional activities (duhkha due to karma) as condition, awareness comes to be;

with awareness as condition, mind-and-body come to be;

with mind-and-body as condition, the sixfold base of perception comes to be;

with the sixfold base of perception as condition, contact with the perceived comes to be;

with contact with the perceived as condition, feeling comes to be;

with feeling as condition, craving comes to be;

with craving as condition, grasping and clinging comes to be;

with grasping and clinging as condition, becoming comes to be;

with becoming as condition, death of the previous action and birth of the next intentional action (karma) comes to be;

with the (re-)birth of the next intentional action (karma), either duhkha (unhappiness or unwholesomeness) or sukha (happiness or wholesomeness) might come to be.

(Ireland, 1997)

Rahula (1974) cautions that this principle "should be considered as circle, and not as a chain" (p. 54), meaning that it is a recurring *cycle* of becoming occurring moment-to-moment impelled by ignorance, craving, grasping, and clinging which is called samsara. If determined by wisdom and non-attachment a liberating cycle of nirvana is in action.

It is important to remember that the Buddha did not teach the principle of Dependent Origination to only explain how *dukkha* occurs. His ultimate goal was to suggest a way to end this mass of *dukkha*. Nagarjuna, Buddhist sutra commentator often referred to as "the second Buddha" in the Mahayana traditions, sees the reflection of the entire Buddhist path in this teaching:

Whoever sees dependent arising

Also sees suffering

And its arising

And its cessation as well as the path.

—Nagarjuna, The fundamental Wisdom of the Middle Way (Garfield, 1995, p. 318)

As Bodhi (1995) pointed out, "The place in the sequence of conditions where that margin [of freedom in responding to the conditions] takes on the greatest importance is the link between feeling and craving. It is at that brief moment when the present resultant phase has come to a culmination in feeling, but the present causal phase has not yet begun, that the issue of bondage and liberation is decided. *If the response to feeling is governed by ignorance and craving, the round continues to revolve; if the response replaces craving with restraint, mindfulness and methodical attention, a movement is made in the direction of cessation*"(p. 10, italics added).

Goenka (2008) commented that from this point of *vedana*, feelings (i.e. sensation and perception)—there are basically two paths: one path leading to samsara and the other leading to nirvana. If feelings give rise to craving, that is the path of samsara, the path of cyclic rebirths of misery. However, if feeling gives rise to wisdom (that knows conditioned phenomena to be impermanent, unsatisfactory, and without essence), that is the path of liberation, the path of nirvana. So, it is a question of transitioning from feelings giving rise to craving *to* feelings giving rise to wisdom.

Based on the *Lotus Sutra*, Thich Nhat Hanh (1998) has coined the word "interbeing" to represent the interdependence of all human beings in existence. He usually explains "interbeing" by inviting his audience to look deeply at a piece of paper. "If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; without trees we cannot make paper… If we look into this sheet of paper even more deeply, we can see sunshine in it. If the sunshine is not there, the forest cannot grow… And if we continue to look, we can see the logger who cut the trees and brought it to the mill to transform into paper… When we look in this way, we see that without all of these things, the sheet of paper cannot exist… This sheet of paper is, because

everything is… As thin as this sheet of paper is, it contains everything in the universe in it" (pp. 3-5).

We submit that the principle of Dependent Origination as "interbeing" has tremendous applicability in the workplace. A workplace is a group of people who come together to achieve a common goal. Through this process, they share a common purpose and perform in mutual dependency. In other words, an organization represents a "relational entity" where everything depends upon everything else. When people work with a clear understanding of mutual dependency, their sense of well-being borne of a deeper understanding of togetherness results in enhanced performance, cordial relationships, and greater overall satisfaction. For this mutual dependency to work in the workplace, there has to be a clear understanding of how vital each member's contribution is to the overall well-being of the organization. This understanding will lead to fewer segregated clusters and more interconnectedness.

Throughout the remainder of this dissertation, the "interbeing" stance will be vindicated.

Three Empirical Marks of Existence

> All conditioned things are impermanent…
> All conditioned things involve suffering…
> All things are not self.
> When one sees this with wisdom, then one
> turns away from suffering.
> This is the path of purification. —Dhammapada: 277-279

Change or impermanence is inherent in all phenomenal existence. According to Theravada, impermanence (*anicca*) is the first of the "Three Empirical Marks of Existence" (*ti-lakkhana*) and is usually considered as the basis for the other two marks: *duhkha* and not-self (*anatta*). Observation and reflection make it evident that existence is continually in a state of change—a state of becoming—from moment-to-moment.

The Buddhist teaching of *anicca*, the impermanence of conditioned phenomena implies that all conditioned things and phenomenal processes, material as well as mental, are transient and unstable. Impermanence serves as

a doorway to the other two characteristics of existence, namely duhkha and not-self. Thus, to understand impermanence is to understand both duhkha and not-self. In effect, to "see things as they really become" means to see them in the light of the three marks of existence as impermanent, unsatisfactory, and selfless. As the Buddha has noted:

The five aggregates, monks, are *anicca*, impermanent; whatever is impermanent, that is *dukkha*, unsatisfactory; whatever is dukkha, that is without *attaa*, self. What is without self, that is not mine, that I am not, that is not myself. Thus should it be seen by perfect wisdom (*sammappannaaya*) as it really is. Who sees by perfect wisdom, as it really is, his mind, not grasping, is detached from taints; he is liberated. ~ SN 22.45

The impermanent nature of existence leads to an important conclusion: what is impermanent (by that very fact) is also unsatisfactory or *duhkha*.

As a necessary corollary of *duhkha*, we come to the third basic characteristic of all phenomena, namely *anatta*. If self is characterized by impermanence and unsatisfactoriness, it follows that it cannot be identified as abiding or permanent: what is *anicca* and *dukkha* is also *anatta*. The standard formulation in the Nikayas, according to Bodhi (2005), "uses the characteristics of impermanence to reveal the characteristics of suffering, and both together to reveal the characteristics of nonself" (p. 308).Bodhi (2005) further explains the subtle nature of the characteristics of *anatta* as follows:

The Suttas take this indirect route to the characteristic of nonself because the selfless nature of things is so subtle that often it cannot be seen except when pointed to by the other two characteristics. When we recognize that the things we identify as ourselves are impermanent and bound up with suffering, we realize that they lack the essential marks of authentic selfhood and we therefore stop identifying with them… The different expositions of three characteristics all thus eventually converge on the eradication of clinging. They do so by showing with regard to each aggregate, "This is not mine, this I am not, this is not myself." This makes the insight into nonself the culmination and consummation of the contemplation of the three characteristics. According to the standard formula, insight into the five aggregates

as impermanent, suffering and nonself induces disenchantment, dispassion, and liberation. (pp. 308-309)

Underscoring the seminal importance of the teaching of *anatta*, Nyanatiloka (1984) noted, "Without this teaching of *anatta*, or egolessness, there is no Buddhism; and without having realized the [reality-authors] of egolessness no real progress is possible on the path to deliverance.... *All these things will become clear to one who understands the egolessness and conditioned nature of all phenomena of existence. On the understanding of these two [realities-authors] depends the understanding of the entire [teaching-authors] of the Buddha*" (p. 4, italics added).

The principle of *anatta* is vitally linked to Dependent Origination. It is presented in Buddhagosha's *Visuddhimagga* (cited in Nyanatiloka, 1984): "Whenever different parts, as axle, wheels, frame, pole, etc., are combined in a certain manner, we use the conventional designation 'chariot.' But if we examine one part after the other, we cannot, in the ultimate sense, discover anything that can be called a chariot" (p. 37). It is likewise with the five groups of existence (*skhandhas*). If they are present, one uses the conventional designation "being" or "personality," etc. But if we examine each phenomenon in its ultimate sense, there is nothing that can form a basis for such conceptions as "I am" and "I." Hence in the ultimate sense only impersonal mental and physical phenomena exist, without any personal reference point:

No doer of the deeds is found,
No one who ever reaps their fruits;
Empty phenomena roll on,
Dependent on conditions all.
Buddhagosha (*Visuddhimagga*—cited in Nyanatiloka, 1984)

Thanissaro (1999) underscored that the teaching of *anatta* was a skillful strategy on the Buddha's part to reduce the attachment and clinging associated with our sense of self-identification. "The *anatta* teaching is not a [teaching-authors] of no-self, but a not-self strategy for shedding suffering by letting go of its cause, leading to the highest, undying happiness. At that point, questions of self, no-self, and not-self fall aside. Once there's the experience of such total

freedom, where would there be any concern about what's experiencing it, or whether or not it's a self? ….when all traces of self-identification are gone, all that remains is limitless freedom (Thanissaro, 1999, p.74)

The Buddha's teachings demonstrate that, in a way, emphasis on the self is the root of unwholesomeness. It is excessive "selfishness" that causes one to desire passionately, to assert forcefully one's opinions and thoughts, to want to be right, to desire to possess. "Selfishness" is that which, in whatever situation, causes one to seek one's own well-being and ignore the thoughts and needs of others. The Buddha's path, especially as enunciated so radically by Nagarjuna, subverts this "I-making." Winters (1994) posits the interesting notion that the outcomes of teaching soullessness in political, scientific and academic circles may not be obvious at this point, but they would surely elicit an improvement.

In chapter 3, we will briefly deviate from the Theravada principles and review Tibetan Buddhism, including the Social Meditations, the Ten Perfections, and the Way of the Bodhisattva. In chapter 4, the final literature review based chapter, the aspect of consciousness will be examined. At this point, we will include mindfulness, insight meditation, as well as the *Satipatthana Sutta*, the pursuit of happiness, and some other Buddhist values.

Chapter 3:
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TIBETAN AND AMERICAN BUDDHISM

> *For as long as space endures,*
> *As long as living beings remain,*
> *Until then may I too abide*
> *To dispel the misery of the world.*
>
> —Shantideva

This chapter will present a more detailed review on Tibetan Buddhism, starting with a brief narrative about the most well-known Tibetan Buddhist, the fourteenth Dalai Lama, and subsequently reviewing some of the commonly known practices in this tradition, such as the Social Meditations, also referred to as "the Four Immeasurables," the Six Perfections, also referred to as "Paramitas," and the "Way of the Bodhisattva".

As this dissertation aims to propose Buddhist psychology in U.S. workplaces, and as the prominent Buddhist representation in the U.S. is Tibetan, we will include a brief overview of the establishment, growth, and current standing, as well as some critical notes on Buddhism in America, followed by a discussion on Buddhism in the workplace, with special focus on balanced livelihood, balanced thinking, balanced mindfulness, and balanced action. In addition, a review of the critical discourse will be presented in regards to religion, specifically Buddhist practices when perceived as such, in the workplace.

The Fourteenth Dalai Lama

Tenzin Gyatso, the Fourteenth Dalai Lama, is the current Tibetan religious and political leader, residing in exile in Dharamsala, India, since 1959, the year that the Chinese invaded Tibet. Thurman (1995) explains that Tibetans define their culture by an experience of real Buddhas dwelling amongst them. They feel that the Buddha is all around: he is not a dead hero who awaits resurrection. Tibetans find proof of their stance in the presence of many people whom they consider living Buddhas.

Tibet's whereabouts are of great concern in these times to the global society, and the perspectives about the Tibetan plight are divergent. Some Buddhist scholars, such as Robert Thurman, the first American Buddhist monk of the Tibetan Buddhist tradition and a close friend and fellow student of the current Dalai Lama, feel that Tibet has been shattered in the past 50 years beyond recognition, immensely suffering under the oppressive domination of the Chinese occupants. Others, such as Alan Wallace, also a prominent American Buddhist scholar and translator of works for many Tibetan Lamas, present the perspective that the Tibetan Diaspora, which eventually led to the spread of Tibetan Buddhism to many Western countries and gaining great popularity for Tibetan Buddhism and the Dalai Lama, is actually a blessing in disguise. Wallace asserts that the separation from Tibet liberated the Dalai Lama from an isolated life, into more intimate contact with his people, and into a horizon expansion that was unthinkable before.

Indeed, the Dalai Lama is currently one of the most popular and revered religious and political leaders in the world and Tibetan Buddhism has been gaining tremendous popularity in the Western part of the world. The Dalai Lama has shared on several forums that he now realizes how his extensive travels serve as a powerful marketing instrument for Tibetan Buddhism.

Two of the Dalai Lama's recurring concepts in his books, interviews, and teachings, are *altruism* and *compassion*. He calls for more individual responsibility toward the direction in which the world is evolving, and warns that we should not merely put all the blame on politicians and others who seem to be directly responsible for disparaging situations. He asserts that

compassion and altruism are not fixed concepts: they can be enhanced. He stresses that we can change our mind through intensive training, so that we can improve our attitudes, thoughts, and outlook, and can reduce negative mindsets (Dalai Lama, 1995).

The Social Meditations (also known as the "Four Immeasurables")

In Buddhism, the "Four Immeasurables"—Loving-Kindness, Empathic Compassion, Sympathetic Joy, and Relational Equanimity—are considered to be the essential nature of an awakened heart and mind. Given the psychological stance from which this dissertation derives, we refer to these "immeasurables" as "social meditations." Buddhists refer to these noble qualities of heart as *immeasurable* because they consider the capacity of these qualities to purify the heart and generate goodwill to be beyond measure. These qualities are also called *sublime* (*brahma*) *abodes (vihara)* because they are considered the natural expression of our sublime nature and should, according to Buddhist teachings, become the constant dwelling places (viharas) of our hearts and minds. In the Buddhist literature, these qualities are generally presented metaphorically by analogy of a mother's love towards her child (Olendzki, 2005).

Thich (2000), in his seminal work titled, *Old Path with White Clouds*, cites an important passage from the Pali canon in which the Buddha explains the significance of these four qualities to his son, Rahula:

Rahula, practice loving-kindness to overcome anger. Loving-kindness has the capacity to bring happiness to others without demanding anything in return. Practice compassion to overcome cruelty. Compassion has the capacity to remove the suffering of others without expecting anything in return. Practice sympathetic joy to overcome hatred. Sympathetic joy arises when one rejoices over the happiness of others and wishes others well-being and success. Practice non-attachment to overcome prejudice. Non-attachment is the way of looking at all things openly and equally. This is because that is. Myself and others are not separate. Do not reject one thing only to chase after another. I call these the four immeasurables. Practice

them and you will become a refreshing source of vitality and happiness for others. (p. 321)

In the Tibetan tradition, the social meditations are developed by chanting and contemplating the meaning of the following verses (Ray, 2000, p. 349):

May all beings enjoy happiness and the causes of happiness (maiîtreya);

May they be free from suffering and causes of suffering (karuna);

May they not be separated from great happiness devoid of suffering (mudita);

May they dwell in the great equanimity free from passion, aggression, and delusion (upeksha).

It is commonly maintained among Buddhists that deep contemplation and dedicated practice of the social meditations can help us transform our ignorance, greed, hatred, and self-centeredness into wisdom, love, compassion, and equanimity. In time, these sublime qualities of heart and mind become natural and spontaneous, bringing joy and happiness to the practitioner as well as to all beings.

The Six Perfections (also: Paramitas or Parmis)

Buddhism recognizes a cluster of supreme qualities for perfecting the heart and the mind. Depending on whether the "paramitas" or perfections are reviewed from a Mahayana or a Theravada perspective, they are listed as six or ten yet adhering to the same purpose, enhancing awareness, and representing similar qualities.

Thich (1998) explains that the perfections are a teaching about transformation, possibly to be interpreted as crossing over to the other shore. The other shore is a peaceful, fearless, liberated mental state of being. Bringing the perfections into the daily scope, Thich claims that with mindfulness, we can attain "perfection" every day, and overcome our fears, anger and depression. The six perfections that Thich lists are: generosity, mindfulness, inclusiveness, diligence, meditation, and understanding. Just like with the concept of the eightfold balanced practice, the six perfections are interrelated: each consists of the other five. Thich's interpretation of the interrelatedness of the perfections is seconded by Okawa (2002), who also likens the practice of

these perfections to the eightfold balancing path, but additionally appraises them as a set of useful strategies for those who seek to perform gratifyingly in today's high-paced professional world. He writes about spreading love through giving, adopting an uncomplicated lifestyle in a complicated, fast-paced world, maintaining patience when goals don't materialize immediately, and using the waiting time to build up skills, applying diligent effort, and allotting some quiet time for self-reflection.

Bodhi (2005b) explains the history of these qualities by asserting that there were first six qualities, which were later appended to ten. The four qualities which the Mahayana literature has added, according to Bodhi, are: resolution, skillful means, power, and knowledge. Bodhi explains that the reason to add four additional qualities was to produce a ten-stage list to help bodhisattvas increase their awareness and attain Buddhahood.

The Way of the Bodhisattva

According to Mahayana Buddhism, our confusion lies in two different domains of the mind, one being the cognitive and the other being the affective domain. The cognitive delusion brings an exaggerated sense of a separate self and the resultant self-centeredness whereas affective confusion brings all kinds of negative emotions in its wake. The Way of the Bodhisattva is to develop wisdom and compassion simultaneously: to overcome the emotional delusion by developing *nonreferential* loving-kindness and compassion and to overcome the cognitive delusion by developing *non-dual* wisdom that sees the inherent selflessness and emptiness of all phenomena (Kyabgon, 2001; Gyeltsen, 1997; Rabten & Dhagyey, 1986; Chödron, 2005; Batchelor, 1987, Hopkins, 2008, 2009; Jegchok, 2005).

Although the concept of Bodhisattva was present in early Buddhist literature (Kyabgon, 2001, Dayal, 1999/1948), the conception of the Bodhisattva ideal has a distinctively Mahayana flavor. Bodhi (2005b) sees it as a strategy to appeal to the minds of Buddhist populace:

Though the existence of a bodhisattva career was acknowledged by the Theravada, the dominant attitude prevailed among the exponents of the school that this path was reserved only for the very rare and exceptional individuals.

[…] As time passed, however, perhaps partly through the influence of the Mahayana, the bodhisattva ideal must have come to acquire an increasing appeal for the minds of the Buddhist populace (par. 6).

Bodhisattvas are the "Buddhas-to-be" who take the vow to improve themselves in order to help improve others. Their every single action, work, or thought is dedicated to the well-being of others. To help accomplish the well-being of others, they first work on their improvement by purifying and transforming their minds. The vow to improve oneself to improve others is called arousing the thought of awakening, *Bodhicitta*. This is the starting point of Mahayana practice: the pure motivation to benefit all beings in a responsible way. All actions are a result of this root intention. In Mahayana teaching, the arousal of *Bodhicitta* is considered more precious than even the proverbial wish-fulfilling jewel[7] (Khyentse, 2006; Jegchok, 2005).

Presented below is the essence of the Bodhisattva ideal, in a verse that sums up the longing and spirit of Bodhisattva path, a text by Shantideva (8th century) and a favorite of the Dalai Lama (Chödron, 2005):

For as long as space endures,
As long as living beings remain,
Until then may I too abide
To dispel the misery of the world (p. 359).

Chödron (2005), in her book *No Time to Lose: A Timely Guide to the Way of the Bodhisattva*, writes: "Bodhicitta is a sort of 'mission-impossible': the desire to end the suffering of all beings, including those we will never meet, as well as we loath" (p. xiii). She presents the example of Zen teacher, Bernard Glassman, who took a vow to end homelessness, knowing well that there was no way to accomplish this. Yet, he devoted his life to trying to do this. '*This*,' Chödron concludes, '*is the aspiration of Bodhisattva*' (p. 15, italics added).

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[7]   According to Tibetan teaching, the Buddha said, "Within your own mind, you already have what you need to succeed—the ability to put others ahead of yourself. This is called virtue, the wish-fulfilling jewel."

Chödron (2005) further underscores the value of developing *Bodhicitta* during the present times that are marked by hatred and greed, and sees it as a positive antidote to ego-centric living. She mentions Martin Luther King, Jr. as a sterling example of a leader that embodied the *Bodhicitta* aspiration: "Martin Luther King, Jr. exemplified this kind of longing. He knew that happiness depended on healing the *whole* situation. Taking sides—black or white, abusers or abused—only perpetuates the suffering. For me to be healed, everyone has to be healed" (2005, p. xiv).

In the Tibetan tradition, there are two main actions one must undertake to become fully awakened in order to help others: 1) purify negativities, and 2) accumulate the necessary positive merit (Gyeltsen, 1997). For this to happen, one has to first arouse and cultivate the relative and ultimate *Bodhicitta*. Relative *Bodhicitta* is the altruistic desire to attain awakening for the benefit of others. Ultimate *Bodhicitta* is the experienced awareness that all things are void of inherent self-existence (Gyeltsen, 1997). The arousal of *Bodhicitta* and subsequent engagement in Bodhisattva deeds represent the essence of the Mahayana path, as taught by the Tibetan Buddhist tradition (Gyeltsen, 1997).

Buddhism in America

In the next section, we will briefly review the establishment, growth, current standing, and a critical review of Buddhism in America.

Establishment. As mentioned in chapter one, the first significant Buddhist presence in America was noted around 1850 during the Gold Rush era with the arrival of Japanese and Chinese immigrants. Whereas the initial Chinese Buddhist arrival took place in 1849 in California (Chandler, 1998; Dugan & Bogert, 2006), early Japanese Buddhists settled in Hawaii around 1868, after which some arrived in California in 1869 (Bloom, 1998). Prebish (1999) briefs that the early Buddhist settlers were confronted with a heavily Christian dominated environment and little tolerance for other religious practices. There was major pressure from the existing U.S. population at that time on the Chinese and Japanese Buddhist settlers to adopt the American lifestyle and incorporate Protestant religious traditions. Prebish notes two events that had a positive influence on Buddhist presence in the U.S. One was the instatement of the

Theosophical Society in the 1870s, supported by American-born Buddhists and advocating greater religious, philosophical, and scientific tolerance, and the other was the World Parliament of Religions in 1893, which greatly promoted and popularized the Buddhist philosophy in America. Coleman (2002) adds another reason for Buddhism's emergence in the U.S. around the late 19th century: an intellectual crisis in mainline American Protestantism, fueled by contemporary pressures such as increasing scientific skepticism and immense population shifts caused by the industrial revolution. In his descriptions of the spirit of that time, Coleman (2002) mentions an epic poem published in 1879 by Sir Edwin Arnold, titled *The Light of Asia*. This poem illustrated common lines in the lives of Siddharta Gautama ("The Buddha") and Jesus Christ, and became a great success, sparking the interest of many discontented American intellectuals of those days, and presenting them a more tolerant and open-minded religious alternative to Christianity. Coleman's motive for increased acceptance of Buddhism is a strong one, which transcends the spirits of time. It has been proven throughout history that receptiveness to alternatives increases when crises hit. In America, Buddhism was able to grow due to a crisis in Christian circles in the late 19th and early 20th century.

Growth. Various sources (Coleman, 2002; Numrich, 2003; Prebish, 1999) affirm that the manifestation of Buddhism in the first part of the 20th century was predominantly maintained by the Japanese, and was mainly focused on Zen Buddhism. Numrich (2003) underscores the attraction that Zen Buddhism had on Caucasian-Americans and JUBUs (Jewish Buddhists): it provided an alternative to those who had become uncomfortable with Christian traditions, or who sought to use Buddhism for non-religious (intellectual and behavioral) purposes. As the first half of the 20th century neared its end, the course of WWII led to the U.S. occupation of Japan and many Americans traveling to this country. This augmented interaction resulted in increased cultural exchange, and more Americans learning about Asian traditions, among which Buddhism.

As for the entrance of Tibetan Buddhism in the U.S., Coleman (2002) mentions names such as Tarthang Tulku and Kalu Rinpoche. Tarthang was an "incarnate" lama, who escaped the Chinese invasion of Tibet in 1959,

along with other prominent Tibetans such as the Dalai Lama. Kalu was a Tibetan yogi who made many trips to the West, starting in 1971 at the request of the Dalai Lama. Tarthang established the Nyingma Meditation Center in Berkeley, California, and Kalu established his main North American center in Vancouver, Canada. Yet, it is the name of Chögyam Trungpa, also referred to as Trungpa Rinpoche, which is most often mentioned when the popularization of Tibetan Buddhism in America is discussed. According to Coleman (2002), Trungpa was also a Tibetan refugee, identified as the eleventh Trungpa Tulku when he was thirteen months old. Passing away in 1987 at the age of 49, he remains a controversial yet highly intelligent figure, who studied in India and England, and gave up his monastic vows after a paralyzing car accident earlier in his life. He had not been keeping those vows anyway, and decided to continue his teachings as a layperson. Trungpa was known for his unconventional ways of behaving, including drinking heavily, smoking, and having sex with his students. He founded the Naropa institute and had an aura that attracted a large group of Caucasian-American followers. The Naropa Institute now offers bachelor's and master's degrees in Buddhist studies, while several of Trungpa's Buddhist centers in the U.S. also engage in Shambala training, a secularized path to awakening of which it is still unclear whether it was Trungpa's own invention or an existing secret Tibetan tradition.

Over time, American Buddhism developed along two main lines: the ethnic Buddhists, consisting of "immigrants and their descendants" (Numrich, 2003, p. 57), and the Caucasian-American Buddhists and JUBU's or "occidentals" (Numrich, p. 57). Prebish describes these two groups as "ethnic Asian-American Buddhist groups" and "mostly members of European-derived ancestry" (Baumann, 2002, p. 53), and Masatsugu (2008) prefers the terms "ethnic" versus "convert" (p. 425). Reviewing their emergence and progress, Masatsugu (2008) clarifies that the two groups often held opposing views about what Buddhism in America should reflect, based on their specific preferences. Numrich (2003) posits that the scholarly attention toward Buddhism, ignited in the 1970s, was primarily focused on the converts, which were predominantly Caucasian-Americans. Numrich also describes a growing controversy between the two groups in the beginning of the 1990s, starting

with the Caucasian-JUBU group claiming responsibility for all the progress made for Buddhism in the U.S., and rebutted by representatives of the Asian Buddhists who declared that they had contributed significantly as well by weathering harsh initial opposition in order to achieve the current level of acceptance of their tradition. This controversy led to the description of "two Buddhisms" (Numrich, p. 59) in America. As if this controversy was not enough, contemporary scholars of American Buddhism now also disagree about the division: some scholars acknowledge and elaborate on it, while others feel that it is relatively insignificant, as it is subdued by much stronger points of Buddhist unity. Those who acknowledge the division have introduced other typologies such as a sub-division of the ethnic-Asian category into "old-line" and "recently arrived" Buddhists. Others have divided Buddhists in America into the categories "baggage Buddhists" and "converts," pointing out that the first of these two categories consists of those who were born into the tradition, and the latter of predominantly Caucasian-Americans and Jewish-Americans. Yet others have distinguished three categories, being elite, ethnic, and evangelical (Nattier, 1997), and some even listed four categories: traditional, ethnic, convert, and Americanized (Numrich, 2003). Then there are those who feel that the division should not be ethnic-based, but rather focused on the approaches toward Buddhism, which leads to a division of "traditionalists" versus "modernists" (Numrich, 2003, p. 67), with members of both Asian and Caucasian-American groups represented in each category. Those who oppose the perspectives of multiple Buddhisms in America prefer to speak of Buddhist diversity in America and stress that there are plenty of occasions where there is positive interaction between White, Asian, and other Buddhists in the U.S. These scholars, according to Numrich, feel that the classification of multiple Buddhisms in America worsens tensions and alludes to a segregation that is not as pertinent as it sounds.

Current standing. As the diversification continues, Buddhism is also increasing in popularity in America. Many of the scholars, who classify American Buddhism, also justify this classification. Numrich (2003), for instance, reviews all of the above classifications as some kind of ongoing trend in religions, emphasizing similar diversifications in Christianity, Hinduism, Sikhism and

Islam. Nattier (1997) compares the modest Zen Buddhist environment with the colorful Tibetan halls in the U.S., and emphasizes the division that still exists among American Buddhists in class, culture, and ethnicity, with the Caucasian-American "elite" group in the financial and intellectual lead. To add to this confusion, Chandler (1998) emphasizes that, due to the fact that most current Chinese immigrants enter America for work or study purposes, they also represent a rather privileged group, free from financial hardship, and with relatively high levels of education. This, of course, is contradictory to Chinese immigrants in previous centuries.

Perspectives between members of the various groups vary till this day, often fueled by cultural and ethnic convictions. Evidence of the growing popularity of Buddhism in America can be found in the increased visibility of the Dalai Lama, who frequently visits the U.S., and has gained support from a growing number of Caucasian-American elites as well as several high-profile celebrities such as Steven Seagal (who is a well-known JUBU), Richard Gere, and Harrison Ford. It is particularly the Dalai Lama's unique blend of political leadership, peace advocacy, and personal charisma, which has elevated his popularity worldwide.

As a final note on its current status, we would like to comment on the multiple levels of diversity in American Buddhism, starting with the annotation that, in line with the contemporary trend in the U.S., American Buddhist sanghas are now also trying to enhance understanding and acceptance for racial diversity within (Dugan &Bogert, 2006). Another type of diversity that is increasingly entering the picture of Buddhism in America pertains to the teaching. Several prominent Buddhist scholars, such as Jack Kornfield (JUBU), have started to incorporate Western psychology into their teachings, developing unique variations that some may not acknowledge as Buddhism. Coleman (2002) stresses that a growing number of Western Buddhist teachers obtain training in more than one Eastern tradition, unlike the more traditional Asians. They subsequently combine insights from several Buddhist, Sufi, Taoist, Hindu, and Western traditions, and create a whole new blend and multi-facetted style and content of teaching. Critical review on American Buddhism. Throughout its development in the U.S., it seems that the typical

American standards of racism, financial and intellectual discrimination and segregation, as well as a strong sense of individualism, have trickled their way into many instances of organized Buddhism in the U.S. Fields (1998), for instance, capitalizes on the racist foundations of America, and stresses that it is the Caucasian, also referred to as the "elite" or "convert" group, that is busy doing the defining of Buddhism in this country, and, unsurprisingly, doing so "in their own image" (p. 200). Being a white middle-class American himself, Fields criticizes white American Buddhists, more or less referring to them as segregationists in regards to their approach to ethnic Buddhists in the U.S. He also labels them as arrogant, naïve, and engaging in "a lay practice based on monastic models" (p. 205).

Another interesting observation involves the recent attempts to restore relational respect in American Buddhist circles. Especially in the seventies and eighties several American Buddhist centers experienced crises resulting from the loose sexual relationships between leaders and students, causing recurring turmoil and disruption among members and Buddhist adherents in general (Coleman, 2002). In more recent years, American Buddhist organizations have undertaken efforts to streamline their codes of conduct, and refocus on Buddhist precepts. To ensure clarity and end the chaotic situation that emerged in earlier decades, Thich Nhat Hanh specifically addressed the issues of sexual misconduct and the use of intoxicants as taboos in the practice of Buddhism. In several meetings with Western Buddhist teachers throughout the nineties, the Dalai Lama also spoke out against casual sexual relationships between teachers and students, referring to them as sexual misconduct.

One remarkable deviation from Eastern Buddhism in America is the role of women. While men are still in the majority when it comes to leadership positions, an increasing number of women are rising to prominence in the American Buddhist community. Coleman (1999) notes, "men and women practice as equals in this Buddhism" (p. 92).

It seems that America is experiencing the birth of a new Buddhism, which may emerge over the next few decades, and may not look and sound like or even be named, Buddhism anymore, once fully developed. Coleman (1999) shares the notion that Buddhism has seen many ups and downs over the past

2600 years, and is typified by diversity and change. He also points out that the new Buddhism in the West is marked by fundamental sociological differences from the Eastern versions of this tradition. Yet, states Coleman, it may therefore be perfectly in accordance with the Buddha's initial idea: the new American Buddhism is based on looking at the nature of things from the American individual's experience, which is an entirely different one than the relational experiences of Buddhist practitioners in the East.

In his book *Luminous Passage,* Prebish (1999) presents an excerpt of Rick Fields' article titled *Future of American Buddhism.* Prebish describes this emerging American Buddhism as practice-oriented, lay-oriented, influenced by feminism, Western psychology, societal concern, and democratic principles, authority-, competency-, and ethics-based. Because of the major transformations that American Buddhism is still undergoing at this time, it is somewhat understandable that Asian Buddhists and others are puzzled by Western Buddhism (especially the JUBU phenomenon), and wonder if this tradition should be called Buddhism at all. Yet, it should be noted that the Dalai Lama repeatedly emphasizes that the strength of Buddhism lies in its flexibility and repeated reinvention under different circumstances, which may be the reason why this tradition has withstood the hands of time. The Dalai Lama's perspective is in tune with Coleman's (1999) earlier posted comment that the evolution of this new American Buddhism underscores the Buddha's encouragement of looking at the nature of things from the individual's (here: the American's) experience. If we furthermore consider the many faces and streams of Buddhism that currently coexist in Asia alone, this Americanization of Buddhism may, after a few decades, become another fully established type, listed along the lines of Theravada and Mahayana as Buddhism "Americana."

Buddhism and Work

The first question that could be asked here is, is there any place at all for Buddhist Psychology, or any awareness-based or positive psychology for that matter, in the workplace? If so, how important should that place be, and who should determine that? Our research has led us to believe that the interest in Buddhist practices as instigators to positive transformation of the work

environment is growing. Johansen and Gopalakrishna (2006) confirm the increasing popularity and importance and attribute this to the continued globalization of work and the expanding economic power and influence of Asian nations. They predict that these trends will facilitate an increasingly important place for Buddhist beliefs, goals and practices in business organizations and business education. The general idea seems to be that there should be a more people-focused approach in workplaces, with more breaks for rejuvenation of energy, and more positive reinforcement. Medley (2007) includes in this picture the suggestions from Ajahn Brahm (a Theravada Buddhist monk born Peter Betts—authors), that we should take breaks *from* stressful tasks and give positive feedback to staff in order to bring greater awareness to the workplace. While the term "awareness" may seem somewhat far-fetched for the workplace, this dissertation aims to underscore the importance of finding ways to nurture and work toward greater awareness. This perspective will further be probed in chapters five, six, and seven, when interview findings to this study will be presented.

In the following section, we will briefly review four components of the earlier discussed eightfold balancing practice (see Chapter 2) in light of workplace performance to demonstrate applicability and existing Buddhist-based considerations. The four steps selected are balanced livelihood, balanced thinking, balanced mindfulness, and balanced action, because these topics have an immediate correlation with and influence on the nature of work.

Balanced Livelihood. Reviewing Buddhist perspectives on work as livelihood, Valliere (2008) considers work to have at least three functions: 1) to give a person a chance to utilize and develop his talents; 2) to enable a person to overcome his ego-centeredness by joining with other people in a common task; and 3) to bring forth the goods and services needed for a decent existence. Valliere (2008) also explains that Buddhist entrepreneurs see balanced livelihood as the foundational direction of their venture creation and as the guidance in their daily practices.

Thich (1998) presents the general trend of Buddhist thinking in regards to balanced livelihood. It entails refraining from anything that is harmful or deceptive toothers, such as dealing with arms, slave trade, intoxicants, or

fortune telling. Thich effectively touches on the psychological effects our work can have on us when he states, "our vocation can nourish our understanding and compassion, or erode them. We should be awake to the consequences, far and near; of the way we earn our living" (p. 113).

Balanced Thinking. Opinions about the place of business in the life of a Buddhist vary. This particularly becomes an issue in cases where Buddhism is perceived as a religion. While such is not the case in this dissertation, we include these perspectives nonetheless in this review for completeness purposes. Many religious thinkers and practitioners feel that business manifests itself in a highly materialistic world, and that there should not be any place for materialism in "religion." Lama Yeshe (2004) reviews the various misconceptions that exist about materialism and religion in general and finds that there are many people who feel that one should exclude the other, because they are each other's opposites. Yeshe (2004) also refutes allegations that a spiritual person should abandon all comfort from his or her life. He concludes that these considerations are erroneous and too extreme. He contends that Buddhism is not so much interested in what you do as well as in why you do it—hence, the motivation. In other words, the mental attitude behind an action is more important than the action itself. Yeshe attempts to clarify here that earning money is not the problem, but that the reasons, the ways, and the use make all the difference.

Quatro (2004) seems to concur with Yeshe's viewpoint, as he advocates the application of Buddhist principles in the business environment. Quatro reviews the manifestation of Buddhist precepts in business performance, and affirms that Buddhism endorses skill development and balanced livelihood in the sense of *ahimsa* or non-harming, which entails refraining from killing, stealing (or taking the not-given), sexual misconduct or covetousness, untruthfulness, and intoxication. In other words, the recurring Buddhist theme that others and oneself are not harmed. In addition, it is Quatro's opinion that Buddhist business practitioners, through observing the Buddhist values, celebrate the principle of interdependence and interconnectedness, which is also prominent in the contemporary organizational spirituality movement.

Geshe Michael Roach (2000) also endorses the opinions posted above. More convincingly, he does this from an experiential perspective, as he once managed the Diamond Division at Andin International, a New York based business. First and foremost, Roach stresses that he kept quiet about his Buddhist beliefs in the workplace. He subsequently enumerates the three principles that drove his performance as vice president of the company: 1) The business should be successful, which means that it should make money. There is nothing wrong with making money. A person with greater resources can do much more good in the world than one without. 2) We should use the money wisely and keep our minds and bodies in good health. 3) We should be able to honestly say that our business has meaning.

Roach summarizes the Tibetan Buddhist perspective on business as follows:

[T]he goal of business, and of ancient Tibetan wisdom, and in fact of all human endeavor, is to enrich ourselves—to achieve prosperity, both outer and inner. We can enjoy this prosperity only if we maintain a high degree of physical and mental health. And over the length of our lives we must seek ways to make this prosperity meaningful in a larger sense" (p. 5).

Roach's perspectives may not be applauded by all Buddhists, as they seem to encourage a materialistic mindset and the strife for financial prosperity, although one can strive without clinging. Yet, Roach's statements could make sense if reviewed against the background of acting in a balanced way: making money by engaging in an activity that promotes general well-being. They may definitely make sense to American Buddhists, given the traditions of capitalism in which they were born and raised.

Balanced Mindfulness. While business and work are considered commendable in Buddhism, especially when implemented for the betterment of life in general, there should also be some caution in our attitude toward work. Thich (1998) warns for workaholism. He states that we have a tendency to form habits, even out of cumbersome matters. This is why we mentally cling to our work all the time and forget to enjoy the simple things that can help rejuvenate us and alleviate our stress. Metcalf and Hately (2001) agree with Thich's assertions and add that we also have a tendency to hold on to whatever once worked for us, even if it doesn't anymore. The above authors

advice that we should engage in balanced thinking before we can implement balanced action.

In order to make the work experience a gratifying one, there are some self-awareness questions that Buddhism proposes. Using these exercises can be helpful in determining whether one is in the right place, doing the right thing, or not. Richmond (1999) explains that these exercises address various emotional stages, such as anger, fear, frustration, and boredom. Others work on how we interact with people, or on the speed and pace of our activity. All of them are designed to awaken the fundamental spiritual (not specifically Buddhist) inquiry. The questions are: Who am I? What am I doing here? How can I fulfill my life's potential? Richmond clarifies that these practices are all based on the conviction that "we have the resources we need to make that inquiry come to life and that the circumstances of our daily life can be the raw materials in that effect" (pp. 5-6). Richmond stresses that it doesn't require a person to be or become a Buddhist in order to benefit from these practices.

Balanced Action. Richmond (1999) reviews the general problems in American business, and points out that much of capitalism's wealth and job creation is fueled not by Fortune 500 corporations but by small businesses. He explains that the capitalistic system can be a profitable one for those who succeed, but can be mercilessly cruel to those who encounter less fortune. Richmond (1999) then stresses the win-lose mentality that lies at the foundation of capitalism: if I win, you will have to lose. He then reflects on the attempts that American business people have made to convince the Japanese that this win-lose mentality is the best parameter for success in business. Yet, he also states that the capitalistic mentality suffers from the lack of a moral compass, which is one of the core motivators for engaging in this study and writing this dissertation.

Richmond's concern about the extreme harshness of the win-lose mentality in American business is echoed by Shen and Midgley, who consequently highlight the concept of the Buddhist Middle Path, which involves taking a course that avoids perceived extremes. Shen and Midgley (2007) maintain, "Buddhism defines extreme views as distorted or incomplete knowledge seized upon by human beings" (p. 191).

Reflecting on Richmond's earlier mentioned need for a moral compass on an even greater level than just in business, the Dalai Lama (2005) comments that, due to today's comprehensive and massive challenges, we need a moral compass we can use collectively without getting bogged down by doctrinal differences. The Dalai Lama then provides some guidelines for finding that moral compass:

We must begin by putting faith in the basic goodness of human nature, and we need to anchor this faith in some fundamental and universal ethical principles. These include a recognition in the preciousness of life, an understanding of the need for balance in nature and the employment of this need as a gauge for the direction of our thought and action, and—above all—the need to ensure that we hold compassion as the key motivation for all our endeavors and that it is combined with a clear awareness of the wider perspective, including long-term consequences. (p. 199).

Embracing the statement above from the Dalai Lama, Richmond (1999) affirms, "When we believe that the world makes us, that it determines what we can and cannot do, then we see ourselves as small and weak. But when we understand that we make the world—individually and together—then we become formidable and strong" (p. 253).

The common point that both the Dalai Lama and Richmond make above is, that we should not merely let our environment or the contemporary ideology drive our behavior and decisions, but we should think and feel for ourselves, reflect on our moral values, and behave accordingly, for this will make us strong and determine our fate.

A Review of Some Existing Critical Discourses on Buddhism and Work in General

It would not be realistic to deny that Buddhism is widely perceived as a religion. A question often asked when discussing work related behavior is, "Should there be any place at all for religion in the workplace?" Employees often agree that the exhibition of one particular religion, especially by leading individuals in a workplace, can quickly create inhibitions among workers who maintain other beliefs, or encourage them to openly start enforcing theirs.

Consequently, this could lead to alienation and the well-known and highly despised in- and out-group pattern, whereby adherents to the leader's religion would become part of the in-group, and all others would remain in the out-group. Because of this awareness, both authors of this dissertation have been very vocal opponents of bringing religion in the workplace. It is therefore, that we are not approaching Buddhism as a religion in this dissertation, but rather as a practical method that can be practiced by members of all religions as well as those who prefer not to adhere to any religion at all. First and foremost, it should be reiterated that there is no God or upper-being reverence involved in the psychological approach of Buddhism, and the values we have thus far highlighted and will continue to highlight in this dissertation will not be religiously dictated, but will be based simply on human awareness. Within the context of Buddhism as a religion, even if this dissertation will review it as a psychology, there is a variety of important critical discourses to be observed. In the following section, we will briefly review some of these discourses.

1: the highly religious U.S. society. When engaging in a review of perspectives toward religion in human interaction, the picture becomes rather interesting, revealing a contradiction in perspectives, particularly in a country driven as highly by religious convictions as North America. While, for the longest time, there has been a clear aversion toward bringing religion into the workplace, it should be noted that "more than 90 percent of U.S. citizens believe in God or a higher power" (Morgan, 2005, p. 71), making this nation one of the most religious ones in the world.

Morgan (2005) admits that there is resurgence of religion's place in the United States due to the fact that the traditional wall against this trend is crumbling. Morgan attributes this resurgence to various factors, among which the increasing role of work in daily life, and the growing belief among U.S. workers that greed is the most important driver of U.S. business leaders, and the greatest source of the most recent recession. As a contributing factor to this trend serves the fact that there is a blurred definition of what exactly religion is these days, causing the existing legal framework [in the U.S.] for responding to this growing and diversified tendency to become increasingly "vague, complicated, and ineffective" (p. 247).

Authors' perspectives on the above. Indeed, the growing tendency of spirituality in the workplace, along with its broadly diverging perspectives, varying from religious-based to religious-induced to non-religious, has incited increased confusion in perspectives on religion and its place in the U.S. workplace. Much is to be said about Morgan's above statements about religion becoming more important at work, because work is taking a larger place in U.S. workers' life these days, and there is a mounting perspective that greed lies at the foundation of many U.S. business practices. Workers are trying to find a counter-balancing factor against these realities. Because religion is so important to the majority of Americans, they take it with them into their workplaces, even if not openly displaying it. Now that there are more women and minorities in the U.S. workforce, the diversity of religions has increased, and so has the confusion. Many business leaders oppose the entire spirituality movement, asserting that it distracts attention from the real purpose of business, which to them is still the bottom-line. Lately, some shrewd business leaders have started to buy into the concept of workplace spirituality and some other leniencies toward religion at work, not necessarily because they really endorse it, but rather because they have come to the realization that happy workers often perform better. In popular terms: "Give them what they want, and they will give you what you want".

2:The rise of tensions and conflict. As a consequence of the combination of increasing diversity in religions in the U.S., increased acceptance of religious practices in the workplace, and the vagueness in formulating a stance toward this phenomenon, tensions and conflicts are on the rise. Employees, exposed to religious practices at work that are not in line with their beliefs, may feel harassed, yet discover that it is not simple to assert a religious objection due to the fact that such an objection may lead to alienation, and possibly forced exit, even if not obviously linked to the religious issue. Montgomery (2002) suggests for today's workplace supervisors to educate themselves on religious do's and don'ts of their employees, remain aware of the rights of workers toward religious expressions, stay abreast of court decisions on the religious issue and include them in handbooks and policy documents, and keep meticulous notes on occurring religious issues among workers.

Authors' perspectives on the above. While Montgomery has a point with his above posted set of generic recommendations, it should be noted that there is still plenty of room to fail, as organizational environments, workers, and cultures differ widely. It may be wisest for supervisors in contemporary U.S. workplaces to maintain a high level of accessibility toward workers, limit expression of their own religious convictions by means of example, explain willingness to respect and accept religious practices within reasonable bounds, and consistently nurture an open communication flow with subordinates.

3: Killing Buddhism as a religion. In his article, *Killing the Buddha*, Harris (2006) makes a strong point for killing Buddhism as a religion and establishing it as a contemplative science or a psychology. Harris claims that religions, due to transfer over time and cultures, inevitably deviate from their initial purpose and often lead to violence. Arellano (2006) concurs with Harris on this point, referring to the Israeli-Palestinian and other conflicts, which are religious in nature. While defending the concept of Buddhism in general Arellano (2006) cannot get around the conclusion that, "Just like any other religion, Buddhism requires faith" (p. xviii). Arellano tries to justify this perspective by explaining that this faith approach is necessary to prevent wavering in the course of practice, and that one should only adopt it as a faith after thorough investigation. This author further defends his stance "Buddhism does not subscribe to theistic religion's reasoning that faith begins where logic ends—if you cannot explain it just believe in it. Blind faith has no place in Buddhism" (p. xviii).

Furthering his aversion toward labeling Buddhism as a religion, Harris (2006) affirms, "Religion is the one endeavor in which us–them thinking achieves a transcendent significance" (par. 9). In his plea to convert Buddhism from a religion to a contemplative science, Harris explains that the methodology of Buddhism, which entails a set of moral and ethical principles and meditation, reveals valuable concepts about the mind and the phenomenal world. Some of these concepts are emptiness, selflessness, and impermanence. Harris concludes that these concepts are not limited to "Buddhist" thinking. In short, Harris feels that the "religion" of Buddhism stands in the way of the potential success of the progress that its philosophical underpinnings could

prompt for humanity. Yet, there is no denying that there are large masses of people who practice Buddhism in the religious way.

Harris' perspectives are seconded by Richard Dawkins in his book *The God Delusion*, in which he states, "I shall not be concerned at all with other religions such as Buddhism or Confucianism. Indeed, there is something to be said for treating these not as religions at all but as ethical systems or philosophies of life" (pp. 37-38).

Authors' perspectives on the above. Harris, Arellano, and Dawkins present an important perspective above that is largely shared by the authors of this dissertation. The most successfully accepted theories and philosophies are those that are not confined to a certain group. This entire dissertation presents a predominantly positive perspective on Buddhism, not as a religion, but as a practical guideline. When perceiving Buddhism as a psychology toward improved personal leadership and better interactions with others, it makes far more sense and has a much better chance of being accepted at a larger scale than when it is restrained by the boundaries of a religious dogma, thereby alienating those that are already devoted to one particular religion, or those who averse any kind of religion. In his book, *The New Buddhism: The Western Transformation of an Ancient Tradition,* Coleman (2002) points out the problem with religion. He first explains that the Buddha himself was not a Buddhist, but just a man who woke up, saw things as they were, and wanted to help others to understand reality also. He then emphasizes that it were "the institutional structures and traditions that emerged around the Buddha's teachings that made Buddhism into what we traditionally call a religion" (p. 5). Coleman then cites the German sociologist Max Weber's perspective that a religion gets "routinized" once the charismatic teacher dies. It is this "routinization" that authors such as Harris, Arellano, and Dawkins consider such a burden to not only Buddhism, but to all ideologies and traditions.

4: *Americanization of Buddhism*. It seems that the question whether Buddhism has a proper place in the capitalistic American world of work has been deliberated upon by several prominent Buddhists. In an article titled *Dharma and Greed: Popular Buddhism meets the American Dream*, Templeton (2000) posts the question as to whether one can be truly Buddhist

while being truly American. He does so after observing the obvious contradictions between the Buddhist ideals of social behavior, moderation, and transcending greed and envy, and the American way of living that is exactly based on the opposite: individualism, affluence, greed and envy. Templeton reviews a meeting held in June 2000, in which 220 prominent Buddhist leaders in America participated, and in which the Dalai Lama partook as well. Templeton reports that the Dalai Lama was informed about the fact that, in the U.S., Buddhism mainly appealed to more intellectual and affluent Americans who could afford expensive retreats and pricey Buddhist paraphernalia: the "spiritual" materialists. As a consequence, the Dalai Lama stressed that Buddhist practitioners in the U.S. should still focus on compassion and freedom of anger and greed, even in a money-mad nation as America. Subsequently reviewing an American Buddhist business person, Peter Bermudes, who is the director of a Boston-based Buddhist book publishing company—a non-profit entity that makes a healthy living because Buddhist literature sells great in America—Templeton draws the conclusion that most American Buddhists are independent. They read books and don't feel compelled to be part of a congregation of any sort. Templeton further analyses other American Buddhist ventures, such as Greyston Bakery in New York, and finds that the combination of being commercial while still adhering to spiritual values is possible, even though it requires thorough and regular self-examination. Templeton leaves the question as to whether it is possible to be truly Buddhist while being truly American unanswered. Templeton's comments are also included in Holender, Stewart, and Fitzpatrick's (2008) book *Zentrepreneurism*, in which the authors introduce a number of new terms such as zentrepreneurism, zenployees, and zenvesting, in an attempt to combine Buddhist virtues to American commercialism.

Authors' perspectives on the above. The increased popularity of Buddhism in America may very well be attributed to the fact that it fits in well with the contemporary trend of greater awareness, environmental sustainability, and increased social responsibility. Buddhism forms a welcome response to the call for spirituality at work, which is fueled by a number of factors such as increased diversity in U.S. workplaces, greater insight into the motives of

greed of American corporate leaders, and a desire toward greater meaning and satisfaction at work. Bookstores, online sources, and management speakers capitalize cunningly onto this trend, and gear their product offerings heavily to this need. In the middle of this all emerges Buddhism, now even more than before, as the Dalai Lama, the most prominent Buddhist personality, travels and speaks throughout the world, writes one book after the other, and gains popularity amongst American celebrities. It is difficult, at this point in time, to distinguish whether the current flare of Buddhism in America will merely be a fad that will subside as soon as a new one emerges, or whether this trend should be seen within the greater scope of increased human, thus also American, awareness against the developments of the 21st century: greater access to information, more international human interaction, and enhancement in conscious choice-making.

The series of occurrences to which the U.S. society has been exposed in the 1880s, the 1920s, the 1960s, and since the start of this new Millennium, may also have ignited a serious urge among Americans to rethink the conventional U.S. way of careless spending, adhering to external appearances, and mindlessly following trends. Among these occurrences are: the attacks on U.S. properties on September 11, 2001; the fall of several prominent U.S. businesses due to unethical activities and the major losses that many Americans consequently suffered; the massive outsourcing of manufacturing, engineering, and service operations of large American corporations to emerging economies such as China and India, and most recently, the tremendous economic recession of 2008 in which large numbers of U.S. citizens lost their homes, jobs, and savings. All these occurrences may have contributed toward the creation of a fertile foundation for a change of mentality in the U.S., to which Buddhism may be a useful inspiration. So, while the Americanization of Buddhism is a fact, it may also be that Americans are deviating from their traditional ways (de-Americanizing) and redefining themselves (re-Americanizing). This entails, in our opinion that the ultimate look and practice of "Americanized Buddhism" is still in process of development.

In the next chapter, we will focus on the topic of awareness, with particular emphasis on mindfulness.

Chapter 4:

BUDDHISM AND AWARENESS

"Mindfulness, I declare, is helpful everywhere"
—The Buddha

In this chapter we will specifically focus on consciousness as discussed in selected Buddhist literature. Because the target of attaining mindfulness caused by and resulting into greater awareness is one of the essential elements of this study, we feel this concept deserves significant attention.

Consciousness

Studies of consciousness have a long and well-considered history in Eastern traditions such as Buddhism. In her article *In Search of the Real You*, in which she questions the meaning and validity of authenticity, Wright (2008) annotates, "Eastern spiritual traditions have long furnished ways to glimpse the messiness of the self, and to view with detachment the vicissitudes of mind and emotion that roil human consciousness" (p. 70). Focusing in on Buddhist practice, she subsequently emphasizes that Buddhism takes the self in all its inconsistency as the main subject of reflection; self-study is considered to be

of great importance. Considering the above analysis on "the new Buddhism" in America, which is highly tailored to the American individualistic mindset, and which therefore focuses first and foremost on personal well-being and then on well-being of others, Wright seems to be referring to and making a point in favor of this type of American Buddhism. Yet, Wright is by far not the only one in America who has been contemplating on the role of Buddhism in individual consciousness. Alan Wallace, one of the participants in this study, has also written extensively about this topic. In his review of the Buddhist perspective on consciousness, Wallace (2001) explains that consciousness is not produced but rather conditioned by the brains. Wallace first contends that, in Buddhism, consciousness is preserved with reflection to the Buddha's experiences and numerous Buddhist contemplatives thereafter. He then points out that, in Buddhist theory, consciousness arises from consciousness. The Buddhist hypothesis, according to Wallace, is that an individual's consciousness does not arise from the consciousness of his or her parents, because each individual has his or her own continuum of consciousness. In his subsequent explanation about the origination of consciousness according to Buddhist teaching, Wallace (2001) declares, "Individual consciousness exists prior to conception, arising from a preceding, unique continuum and will carry on after this life" (p. 47).

The Buddha's perspective on consciousness through current interpretations. The notion of consciousness, or viññāna (Pali), has been extensively presented in Buddhist teachings. Buddhist teaching does not acknowledge an enduring, steadfast spirit, which we generally refer to as self, soul, or ego, and does not consider consciousness as being linked to a spirit (Rahula, 1959).

Consciousness is named according to whatever condition through which it arises: on account of the eye and visible forms arises a consciousness, and it is called visual consciousness; on account of the ear and sounds arises a consciousness, and it is called auditory consciousness; on account of the nose and odors arises a consciousness, and it is called olfactory consciousness; on account of the tongue and tastes arises a consciousness, and it is called

gustatory consciousness; on account of the body and tangible objects arises a consciousness, and it is called tactile consciousness; on account of the mind and mind-objects (ideas and thoughts) arises a consciousness, and it is called mental consciousness (Rahula, 1959, p. 24).

Rahula opines that, in the Buddha's perspective, consciousness is inter-connected with matter, feeling, insight, and thought. This underscores the personal nature of consciousness and the fact that it cannot be an inherited or adopted quality.

Thich (1998) explains consciousness from a broader angle than the strictly personal one that Rahula presented above. He asserts that our conscious-ness is the product of the past actions of ourselves and those around us, and is daily composed by our thoughts, words, and actions, thus shaping the physical impressions we have of ourselves and the world. He considers our consciousness a dynamic, ever-changing phenomenon, which we can nurture in positive or negative ways, as it is shaped continuously by our actions and perceptions. In foundation, Thich's perspective aligns with Rahula's in that he also considers consciousness a factor that we personally develop.

Thich shares the following illustration about the way we treat our con-sciousness and are inflicting our own suffering:

> A dangerous murderer was captured and brought before the king, and the king sentenced him to death by stabbing. 'Take him to the courtyard and plunge three hundred sharp knives through him.' At noon a guard reported, 'Majesty, he is still alive,' and the king declared, 'Stab him three hundred more times!' In the evening, the guard again told the king, 'Majesty, he is not yet dead.' So the king gave the third order: 'Plunge the three hundred sharpest knives in the kingdom through him.' Then the Buddha said, 'This is how we usually deal with our consciousness, it is like stabbing ourselves with three hundred sharp knives. We suffer, and our suffering spills out to those around us' (pp. 36-37).

In the *Abhidhammattha Sangaha*, *A Comprehensive Manual of Abhidhamma* (Bodhi, 1993, transl. by Narada), great attention is devoted to *citta*, which is the Pali word for thought in the sense of "being aware" or "being conscious". Narada (1959) clarifies that *citta* is derived from "*cit*", which means, to think. Narada and Bodhi agree that *citta* deserves broad attention. Bodhi (1993) stresses that consciousness is the core facet of experience, as it determines our awareness. Bodhi defines *citta* in three ways: as agent, instrument, and activity. He reveals that the "agent" perspective pertains to cognition of an object; the "instrument" perspective involves the modes through which the cognition takes place, and the "activity" perspective entails the cognition process. Bodhi (1993) explains that the third perspective, "activity," is considered to be the most sufficient of the three, because *citta* is not really an agent or instrument but rather "an activity or process of cognizing or knowing an object" (p. 27). Bodhi further clarifies that the two definitions of *citta* as agent and instrument are mainly included to increase the understanding that there is no permanent self or ego, which serves as the agent or instrument of cognition, but that it is *citta* or consciousness, which performs the act of cognition. "This *citta* is the act of cognizing, and that act is necessarily impermanent, marked by rise and fall" (Bodhi, p. 27).

Bodhi (1993) further explains that there are different ways of classifying consciousness. Narada (1959) provides an example of such a different classification by referring to moral and immoral types of consciousness. The immoral types of consciousness (*akusala*), arise from attachment (*lobha*), aversion or ill-will (*patigha*), and ignorance (*moha*). The moral types of consciousness (*kusala*), on the other hand, stem from non-attachment or generosity (*alobha*), goodwill (*adosa*), and wisdom (amoha). Narada (1959) concludes, "The former are unwholesome as they produce undesirable effects (*anitthavipāka*), the latter are wholesome as they produce desirable effects (*itthavipāka*)" (p. 15).

While Bodhi and Narada perceive consciousness as the entire drive behind performance, they share in the opinions of Thich, Rahula, and Wallace that consciousness is an experience related to one's own experiences rather than to others'. The Dalai Lama (1995) identifies consciousness as an important aspect

to spiritual growth. The Dalai Lama affirms that consciousness has no end and no beginning. In concurrence with Thich's earlier presented perspective, he stresses that our consciousness of the moment is caused by a preceding consciousness or awareness we had. This explains the beginninglessness and endlessness of the phenomenon.

In his book, *The Universe in a Single Atom*, the Dalai Lama (2005) explains that the experience of consciousness is an entirely subjective one. He points out that, in spite of our subjectivity and several millennia of study, there is still very little consensus on what consciousness is. The Dalai Lama (2005) makes a distinction between mental states and mental experiences. Mental states depend on physical or material abilities, while this is not the case with mental experiences of the sixth sense: the mind's eye. Elaborating on the mental stimulus for consciousness, the Dalai Lama presents a definition for consciousness, based on early Indian sources: "The definition of the mental is that which is luminous and knowing" (p. 124). He explains that in Indo-Tibetan Buddhist thought, these two faculties—luminosity or clarity, and knowing or cognizance—characterize what is considered "the mental." The Dalai Lama adds that, in this case, *clarity* pertains to our ability to reveal or reflect, while *knowing* pertains to our ability to distinguish and understand matters. He particularly underscores the difference between Buddhist and Western perspectives on consciousness by stating that, in contradiction to the comprehensive Buddhist approach, the Western approach has thus far solely focused on the mental aspect by studying the functions of the brain. He alludes to the incompleteness of merely defining consciousness as a mental awareness by referring to the theory of causation. He affirms that it is this theory that has guided Buddhists to also include physical awareness in the wholeness of consciousness. Buddhism proposes two principal categories of cause: the "substantial cause" and the "contributory or contemplatory cause" (p. 131). To illustrate this premise with an example, the Dalai Lama reflects on a clay pot. The "substantial cause" is everything that turns into the clay that becomes the pot. Everything else, such as the skill of the potter, the potter himself, and the furnace that heats the clay, are contributory or

contemplatory causes. He feels that this distinction between the substantial and the contributory cause of a given event or object is of the utmost significance for understanding the Buddhist theory of consciousness.

Mindfulness: An Overview

Weick and Putnam (2006) refer to a sign on the wall of a machine shop run by the New York Central railroad that reads, "Be where you are with all your mind" (p. 275). This essentially sums up the practice of mindfulness and suggests its potential application in myriad fields. Recently, we have seen mindfulness practice making its way to wellness and health clinics (Kabat-Zinn, 2005; Ludwig &Kabat-Zinn, 2008), prison houses (1998[8]), government offices (Parihar, 2004), law firms (Carroll, 2007; Keeva, 2004), and business leadership (Jyoti, 2000; Muyzenberg, 2008; Carroll, 2004, 2007; Marques, 2007; Nakai and Schultz, 2000).

Mindfulness is a complex and multi-dimensional concept with a rich and evolving Buddhist history. Mindfulness as in the Mindfulness-Based Stress Reduction (MBSR) approach is considered to be a universal human capacity (Ludwig &Kabat-Zinn, 2008) as well as a skill that can potentially be cultivated through many diverse paths (Bishop et al, 2004; Shapiro & Carlson, 2009) which is a narrow view that is decontextualized from the Buddhist Middle Way In its original Buddhist form, the practice of mindfulness refers

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[8] DOING TIME, DOING VIPASSANA: Winner of the Golden Spire Award at the 1998 San Francisco International Film Festival, this extraordinary documentary takes viewers into India's largest prison—known as one of the toughest in the world—and shows the dramatic change brought about by the introduction of *Vipassana meditation.* In 1993, KiranBedi, a reformist Inspector General of India's prison learned of the success of using Vipassan in a jail in Jainpur, Rajasthan. This 10 day course involved officials and inmates alike. In India's largest prison, Tihar Jail, near New Delhi, another attempt was made. This program was said to have dramatically changed the behavior of inmates and jailers alike. It was actually found that inmates who completed the 10 day course were less violent and had a lower recidivism rate than other inmates. This project was documented in the television documentary, Doing Time, Doing Vipassana. So successful was this program that it was adopted by correctional facilities in the United States and other countries as well. http://psychology.wikia.com/wiki/Vipassana#Vipassan. C4.81_in_prisons

to cultivating awareness of the body and the mind in the present moment with the aim to end suffering by promoting wholesomeness in a definite judgmental way.

The faculty of self-awareness, a facet of mindfulness, has been prized by various wisdom and spiritual traditions (Wilber, 2000). While Hindu, Sufi, and Christian Orthodox traditions employ some form of mindfulness to attune to reality, it is the Buddhist meditative tradition in which mindfulness has really played a key role in developing awareness of the present reality. The comprehensive treatment that mindfulness receives in the Buddhist discipline is obvious in both the ancient manuals and commentaries as the modern Buddhist writings.

Mindfulness in the workplace has thus far been a relatively unexplored territory. At the time of this writing, we have not encountered any formal, full-length research study that systematically explores the role of mindfulness in the workplace, although some studies such as Tophoff (2003) have begun to appear on the exploration of mindfulness implications in management. Similarly, Brach (2008) and Riskin (2002)respectively explored the effectiveness of mindfulness in the negotiation process and the usefulness of mindfulness meditation to the legal profession. Given its inherent importance for organizations and their leaders, it is rather surprising that, even in the popular press, this subject of mindfulness has been addressed rather sporadically. We therefore hope that this study, besides filling an important gap in the existing management literature, will make a timely contribution to the understanding about how to create organizations that, according to Wheatley (2006), are worthy of human habitation.

In the next section, the Theravada tradition based on Pali canon will be utilized to survey the Buddhist approach to mindfulness since, according to most Buddhist scholars (e.g., Bodhi, 2005; Carrithers, 1988; Gethin, 1998; Piyadassi, 1991, 2005; Nanamoli, 1992; Rahula, 1959), this tradition represents the oldest and, presumably, the most genuine form of Buddhist teachings. Mindfulness construct: defining mindfulness. The word sati, which is considered the Pali term for mindfulness, has been debated over the years, and translated into various other terms as well, such as self-possession,

concentration, or mind development (Dryden & Still, 2006). To make matters more complicated sati is often linked to another Pali word: sampajanna. Sampajanna (bright luminosity or clear comprehension) is sometimes translated as awareness. "Sati-sampajanna [thus] becomes, mindfulness and awareness, as though awareness is not automatically included as part of mindfulness" (Dryden & Still, 2006, p.19).

Nanavira Thera, distinguishes awareness and mindfulness as follows:

Mindfulness is general recollectedness, not being scatter-brained; whereas awareness is more precisely keeping oneself under constant observation, not letting one's actions (or thoughts, or feelings, etc.) pass unnoticed (Dryden & Still, 2006, p. 19).

To wit in the manner of Zen: if consciousness is the mirror, awareness is what is seen in the mirror (perceptions, emotions, thoughts, etc.), while mindfulness is the training of awareness resulting in polishing the mirror (Kwee, 2009, personal e-communication).

Brown and Ryan (2003) present the following nuanced descriptions regarding various similar terms such as consciousness, awareness, attention, and mindfulness:

Consciousness encompasses both awareness and attention. […] *Awareness* is the background "radar" of consciousness, continually monitoring the inner and outer environment. One may be aware of stimuli without them being at the center of attention. *Attention* is a process of focusing conscious awareness, providing heightened sensitivity to a limited range of experience […]. In actuality, awareness and attention are intertwined, such that attention continually pulls "figures" out of the "ground" of awareness, holding them focally for varying lengths of time. Although attention and awareness are relatively constant features of normal functioning, mindfulness can be considered an enhanced attention to and awareness of current experience or present reality. Specifically, a core characteristic of mindfulness has been described as *open* or *receptive* awareness and attention (pp. 822-823, emphasis in original quote).

"Mindfulness," as a traditional English word, has been around for over 300 years (Still, 2005; Dryden & Still, 2006). In the early part of 20th century,

the term "Mindfulness" was used by the British scholar, T.W. Rhys-Davids, to translate the Pali word *sati* (Thanissaro, 1997). During the last 20 years, the word mindfulness has gained unprecedented popularity mainly due to Kabat-Zinn's (1990) Mindfulness-Based Stress Reduction program that he pioneered at the University of Massachusetts' Medical School during 1980s. Other teachers who have contributed to bringing mindfulness in western mainstream include Nyanaponika (1962), Thich (1975), Langer (1989, 2006), Goldstein and Kornfield (2001).

Although interest in the application of mindfulness technique has increased exponentially over the last two decades, the term mindfulness has still not been defined operationally (Bishop et al., 2004). The word has many connotations, and various authors have described it differently to suit their needs and purposes, sometimes acknowledging-- and sometimes not acknowledging--its Buddhist roots (Still 2005). Following are a few of those definitions:

- a process of bringing a certain quality of attention to moment-to-moment experience (Kabat-Zinn, 1990)
- moment to moment, non-judgmental awareness cultivated by paying attention (Kabat-Zinn, 2008)
- the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to things as they are (Williams, Teasdale, Segal, &Kabat-Zinn, 2007, p. 47)
- remembering to bring attention to present moment experience in an open and nonjudgmental manner (Huxter, 2006)
- keeping one's consciousness alive to the present reality (Thich,1975)
- awareness of what happens in your own mind and in the world around you (Sangharakshita, 2008)
- process of drawing novel distinctions or noticing new things (Langer 1989; Langer & Moldoveanu, 2000)
- simply the knack of noticing without comment whatever is happening in your present experience. It involves just seeing from moment to moment what the mind is up to; the endless succession of ideas and feelings and perceptions and body sensations and memories and fantasies and moods and judgments arising and passing away (Claxton, 1990)

- When you are mindful you are highly concentrated, focused on what you are doing, and you are collected—poised and calm with a composure that comes from being aware of yourself and the world around you as well as being aware of your purpose (Houlder & Houlder, 2002)
- the capacity to be fully aware of all that one experiences *inside the self*—body, mind, heart, spirit—and to pay full attention to what is happening *around us*—people, the natural world, our surroundings, and events (Boyatzis & McKee, 2006)
- a kind of non-elaborative, nonjudgmental, present-centered awareness in which each thought, feeling, or sensation that arises in the attentional filed is acknowledged and accepted as it is (Bishop et. al, 2004)
- the awareness that arises through intentionally attending to oneself and others in an open, caring, and nonjudgmental way (Shapiro & Carlson, 2009)

When used in the therapeutic sense, the definitions of mindfulness tend to incorporate an element of non-judgment to facilitate wider acceptance of its use (Gilpin, 2008). Within Buddhist context, mindfulness almost always denotes an awareness of moment-to-moment changes that are taking place in our body and mind. Gunaratana (as cited in Salzberg, 1999) presents the following nuanced description of mindfulness, as understood in the Buddhist tradition:

Mindfulness is non-superficial awareness. It sees things deeply, down below the level of concepts and opinions. This sort of deep observation leads to total certainty, a complete absence of confusion. It manifests itself as constant and unwavering attention that never flags and never turns away… Mindfulness neutralizes the defilements in the mind. The result is a mind that remains unstained and unvulnerable, completely unaffected by ups and downs of life (p. 144).

Mindlessness: a more commonly occurring state? Although a certain degree of awareness may accompany our behavior during normal waking hours, sustained mindfulness, in the strict sense, is a rather rare state. For the most part, we seem to be caught in an endless maze of discursive thoughts, recounting the past or worrying about the future, almost sleepwalking

through our normal activities as if on autopilot. And we forget to be mindful of mindfulness! Goldstein (cited in Salzberg, 1999) has pointed it out very well: "Being mindful in not difficult. It is difficult to remember to be mindful" (p. 122). In a similar vein, Langer (2009) quipped in an interview conducted for this study: "When you are not there, you are not there to know that you are not there." Interestingly, Langer came to study mindfulness by noticing widespread mindless behavior in daily life.

Pupul Jayankar, Krishnamurti's Indian biographer, narrates an incident which highlights the rarity of this state even when one is *discussing* awareness:

We were speaking of awareness, and splitting hairs as to its nature, when suddenly we felt a jolt. We paid no attention to it and continued our conversation. A few seconds later, Krishnaji turned around and asked us what we were discussing. "Awareness," we said and immediately started asking him questions about it. He listened, looked at us quizzically, and then asked, "Did you notice what happened just now?" "No." "We knocked down a goat, did you not see it?"

"No." Then with great gravity he said, "And you were discussing awareness." No more words were necessary. It was devastating *(pp. 195-196).*

Some examples of mindlessness (adopted from Brown & Ryan, 2003, p. 826) include:

- Doing things without paying attention
- Rushing through activities without being attentive to them
- Running on automatic pilot without much awareness of tasks
- Breaking or spilling things because of carelessness, inattention, or thinking of something else
- Being preoccupied with past or future
- Finding it difficult to stay focused on what is happening in the present
- Snacking without being aware of eating
- Forgetting a person's name almost as soon hearing it
- Failing to notice subtle feelings of discomfort or tension

Mindfulness in the earliest Buddhist writings. The Buddha describes his earliest experience of peaceful meditative absorption as follows:

And then, Aggivessana, this thought came to me: 'I remember that when my father the Sakyan was busy, while I was sitting in the cool shade of the rose-apple tree, quite secluded from sensual pleasures, secluded from unskillful states, I entered upon and abided in the first jhana, which is accompanied by applied and sustained thought, with the joy and happiness born of seclusion. Might that be the path to awakening?' Then, following on that memory, came the consciousness: 'This is the path to awakening'.

'Why am I afraid of a happiness that has nothing to do with sensual pleasures and unskillful states?' And then, Aggivessana, this thought came to me: 'I am not afraid of this happiness, for this happiness has nothing to do with sensual pleasures and unskillful states' (From *Majjhima Nikaya* I. 246-7, transl. by Sarah Shaw, *Buddhist Meditation*, 2008a, p. 2).

The practice of mindfulness. As explained in the sections above, mindfulness refers to a special form of awareness or presence of mind. Although, we are always aware to some degree, our awareness rarely goes beyond the surface level to reach the deeper layers of the mind (Gunaratana, 2002). However, when one practices mindfulness, one's normal awareness becomes enriched with greater intensity, and applied "at a special pitch." Bodhi (1994) explains the practice of balanced mindfulness as follows:

The mind is deliberately kept at the level of bare attention, a detached observation of what is happening within us and around us in the present moment. In the practice of [balanced] mindfulness the mind is trained to remain in the present, open, quiet, and alert, contemplating the present event. All judgments and interpretations have to be suspended, or if they occur, just registered and dropped...To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these "doings" of ours are modes of interference, ways the mind manipulates experience and tries to establish its dominance (p. 76).

Satipatthana Sutta

The most prominent discourse on the subject of meditation delivered by the Buddha is called Satipatthana Sutta (Discourse on the Foundations of

Mindfulness) (Skt: Sutra). The Satipatthana Sutta occurs twice in Buddhist Scriptures. The version referred to as Maha-Satipatthana Sutta ("Maha" means great) differs from the other version by a detailed treatment of the Four Ennobling Realities (Rahula, 1974; Saddhatissa, 1971; Conze, 1959; Nanamoli, 1998; Nyanaponika 1962; Narada, 1988; Piyadass, 1991; Soma, 1981; Sayadaw, 1990, 1999; Gunaratana, 2002; Thanissaro, 2004; Goenka, 2006; Analayo, 2007; Lay, 2008).

The elaboration of Four Foundations of Mindfulness seems to be a direct outcome of the Buddha's awakening. In its opening and concluding sections, the Buddha declared Satipatthana Sutta to be the direct path to liberation (Analayo, 2007). Underscoring its universal importance, the Buddha (cited in Khantipalo, 1986 & 2006) observed, "Mindfulness, I declare, is helpful everywhere" (p. 8). In a previous section of this chapter, the word "sati" was discussed in light of its multiple interpretations. We briefly return to this term and its descriptions here, due to its inclusion in the term Satipatthana Sutta. The Buddha described sati as the ability to remember, to be aware of what one is doing in the movements of the body, in the movements of mind:

And what is the faculty of sati? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. He remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world (SN 48:10, translated by Thanissaro Bhikkhu).

In its general Buddhist usage, *sati* has mostly been used to indicate appropriate or wholesome awareness, which is also denoted by the Pali word yonisomanasikara (wise reflection).This very fact has been grossly disregarded by the "mindfulness-based" authors by insisting that mindfulness is an investment in being non-judgmental which is only partly the case, notably in the early beginning of mindfulness cultivation known a Samatha. Buddhist psychology identifies three "unwholesome" roots of mind: greed, hatred, and ignorance. If our attention emanates from any of these three unwholesome

roots, then it is not "appropriate" and will not give us the knowledge of reality as it is accepted to be. Used in this sense, it is called samma-sati or "Balanced Awareness" and forms the seventh factor of the Eightfold Balancing Practice (Nyanaponika, 1962).

The Satipatthana Sutta is divided into four sections that list the four spheres in which to develop mindfulness as follows (Analayo, 2007; Bodhi, 1994; Conze, 1959; Harvey, 1990; Piyadassi, 1991; Nyanatiloka, 2000; Goenka, 2006):

1. Contemplation of the Body, proceeds from mindfulness of:
   - Breathing, postures, and bodily activities to
   - Analysis of the body into its anatomical parts to develop disenchantment and concludes with
   - Series of "Cemetery Meditations" to underscore "impermanence"
2. Contemplation of Feelings, through mindfulness by
   - Developing understanding and detachment regarding physical sensation/moods/emotion as:
     — pleasant, unpleasant, and neutral
   - Developing insight into their "fleeting" nature and
   - Overcoming the three poisons of greed, hatred, and ignorance
3. Contemplation of Mind States, mindfulness regarding different:
   - Phenomena as they appear in the mind's eye such as perceptions, thoughts, images, memories, dreams, illusions (of self), and delusions (of god) as they arise and pass away
4. Contemplation of Mental Objects, mindfulness of various cognitive themes relevant in Buddhism such as:
   - Five Hindrances: sensual desire, ill-will, dullness/drowsiness, restlessness/worry, and doubt
   - Five Aggregates/Modalities: form, sensing, perceiving, thinking, and emoting/acting
   - Six Sense Spheres: eye and visible forms, ear and sounds, nose and odors, tongue and tastes, body and body impressions, mind and mind objects

- Seven Factors of Awakening: mindfulness, investigation-of-dhammas, energy, joy, tranquility, concentration, and equanimity
- Four Ennobling Realities: regarding suffering, the cause of suffering, the cessation of suffering, and the practice leading to the cessation of suffering

As is clear from the above classification, the Sutta starts with the contemplation of the body--the first sphere of mindfulness—then moves to the contemplation of the mind—the second sphere of mindfulness. Starting with the body can be explained as that it is our most immediate experience and is most easily "accessible." From the body, the practice proceeds with the contemplation of feelings, noting their emotive and un/wholesome qualities. Harvey (1990) comments as follows on this sequence:

Once mindfulness of body is established, attention is turned to feelings. They are observed as they arise and pass away, noting simply whether they are pleasant, unpleasant, or neutral, born of the body or of the mind. No "significance is attached to them; however, they are viewed simply as passing phenomenon (p. 255).

The next stage entails an observation of the fleeting phenomenon of mind and mind objects. Harvey (1990) explains, "Finally, mindfulness investigates *dhammas*, such as the five hindrances or seven factors of [wakefulness], noting when they are present, when they are absent, how they come to arise, and how they come to cease" (p. 255).

Considering the flexibility and interrelation of the Satipatthana contemplations, Analayo (2007) points out that it is possible to combine the contemplations in this discourse in a variety of ways. He stresses that it would be a misnomer to think that the discourse can only be implemented and Satipatthana can only be developed by strictly adhering to the prescribed sequence.

Mindfulness of breathing (Anapanasati).All forms of Samatha meditation start with an object or phrase to gain a single focus of mind. In most meditation traditions, breathing is considered to be a gateway to awareness. The choice for breathing is due to the fact that it is closely linked to the mind and because "it is always available to us" (Bodhi, 2000, p. 80). According

to Tandon (2007), Patanjali, the famous author of Yoga-Sutras, agreed with the Buddha, that there is a close connection between our breath and mind, which explains why emotional fluctuations such as excitement, anger, and agitation, lead to short and irregular breathing. A practice most respected by Buddhists is called "mindfulness of breathing" or Anapanasati. According to Nanamoli (1998), this method of mind training is considered of high essence in the Pali Canon. Also referring to the great importance of Anapanasati, Bodhi (1994) points out that mindfulness of breathing has the ability to lead to full awakening, and that it was this meditation subject, which the Buddha used for his awakening. Further underscoring the importance of mindfulness of breathing, Gunaratana (2002) recommends to start with focusing our entire attention on breathing in order to gain basic concentration. Thich (1992) asserts that mindfulness of breathing helps to keep our consciousness alive to reality. He therefore invites us to be aware of each breath, movement, thought, or feeling we experience.

In spite of all the endorsements above, there may still be the general objection that practicing mindfulness is almost impossible given our current hectic and time consuming pace of living. However, Ajahn Chah, a renowned Thai meditation master, formulated an effective response to this objection. He affirmed that if we have time to breathe, we also have time to meditate. Thich (1992) adds that mindfulness entails for us to simply keep our attention focused on our work, and to remain alert and ready, so that we can intelligently deal with situations as they arise. He underscores, "Mindfulness is the miracle by which we master and restore ourselves…it is the miracle which can call back in a flash our dispersed mind and restore it to wholeness so that we can live each minute of life" (pp. 20-21).

The Anatomy of Balanced Mindfulness. Nyanaponika Thera, a German-born Buddhist scholar-monk from Jewish descent (Siegmund Feniger), who, along with Thich, deserves most credit for raising awareness about mindfulness in the West, has explained Balanced Mindfulness as comprising two aspects: (1) Bare Attention and (2) Clear Comprehension (sampajanna). As bare attention, mindfulness refers to the "clear and single-minded awareness of what actually happens to us and in us, at the successive moments of perception"

(Nyanaponika, 1968, p. 30). Bodhi (2006), however, feels compelled to voice a proper point of alert here, stating that bare attention is never completely bare, and that it is very important to also consider the context and intention, which one brings to practice, as well as the way in which one practices. Bodhi underscores that bare attention implies that we have released our habitual emotional reactions, evaluations, judgments, and conceptual overlays. To further clarify the essence of proper focus, Nyanaponika avers that clear comprehension instigates balanced insights based on balanced attentiveness. To complete the picture with the possible outcome of investing bare attention, Nayanaponika (1962) concludes, "Satipatthana, in the entirety of both of its aspects, produces in [the] human mind a perfect harmony or receptivity and activity" (pp. 55-56).

Mindfulness has made tremendous strides in meditation literature during the past decades. Thanissaro (1987), a modern Theravada scholar-monk trained in Thai Forest Tradition, even opines that the popular books on meditation assign so many meanings to the word mindfulness that it gets totally stretched out of shape. He pleas for us to refrain from overloading the word mindfulness with too many meanings, or assign it too many functions. Referring to the range in modern varieties of mindfulness, and clarifying the place of mindfulness in Buddhist psychology, Thanissaro (1987) registers a number of subtle nuances in the practice of this virtue. He comments, for instance, that some sources define mindfulness as "affectionate attention" or "compassionate attention." He points out, however, that affection and compassion are not the same as mindfulness. Thanissaro stresses that we should realize that these factors are additional dimensions that may or may not arise from mindfulness. Thanissaro asserts that the Buddha had also emphasized the caution that needs to be considered in regards to affection, as this can sometimes lead to suffering.

Thanissaro also brings up the claim of some teachers that mindfulness could be defined as "non-reactivity" or "radical acceptance." Once again stressing the need for caution in this interpretation, he elucidates that in statements from the Buddha the closest relatives to these words are "equanimity" and "patience." Thanissaro explains equanimity as learning to put

aside our differences so that we can start seeing what is actually there, and patience as the ability to remain calm when facing less favorable situations, and to be understanding when matters don't get resolved as quickly as we would want them.

Mindfulness, after all, is part of a larger path mapped out by appropriate attention. You have to keep remembering to bring the larger map to bear on everything you do….In the map of the path, [balanced] mindfulness isn't the end point. It's supposed to lead to [balanced] concentration. It is not just a matter of piling on more and more mindfulness. You have got to add other qualities as well…You can't just sit around hoping that a single mental quality—mindfulness, acceptance, contentment, oneness—is going to do all the work. If you want to learn about the potentials of the mind, you have to be willing to play—with sensations in the body, with qualities in the mind… But mindfulness alone can't do all the work. You can't fix the soup simply by dumping more salt into it. You add other ingredients, as they're needed. So keep the spices on your shelf clearly labeled, and keep tasting the flavor of what you're cooking. That way you'll learn for yourself which spice is good for which purpose, and develop your full potential as a cook. (Thanissaro, 2009, as stated in a telephone interview with the authors of this dissertation).

Thanissaro (2006) reminds us to always remember that mindfulness is a part of the larger path mapped by the Buddha leading up to the final goal of liberation from existential suffering. The fourfold foundations of mindfulness constitute only a part (the 7thand 8thfactors) of the path which we refer to as the Eightfold Balancing Practice. Buddhists believe that all eight factors of the practice should be simultaneously cultivated to reach the goal of ending suffering through awakening. This above discussion emphasizes the narrowness of the "mindfulness-based" working definitions of mindfulness to be scarcely more than Samatha.

Mindfulness and Clinical Applications: Point Counter-Point

Interest in the topic of mindfulness has grown significantly over the past decades. Ludwig and Kabat-Zinn (2008) report that there were at least 70 scientific articles published on the therapeutic uses of mindfulness in

2007 alone. "Meditation practices, including mindfulness, have come to the attention of neuroscientists investigating consciousness and affect regulation through mental training and to psychotherapists interested in personal development and interpersonal relationships" (Ludwig &Kabat-Zinn, 2008, pp. 1350-1352).Universities worldwide have opened research centers for the study of mindfulness. Some examples: University of California Los Angeles; the University of Massachusetts ; University of Oxford; University of Wales, Bangor; and the Mind and Life Institute, U.S.A..

It seems to be the opinion of researchers such as Brown and Ryan (2003) that mindfulness could play an important role in multiple aspects of mental health. They feel that mindfulness may also be crucial in studies pertaining to socially and culturally infused behaviors, such as drug use and other health related behaviors, material consumption, and other lifestyle issues. Although current research in this area is still nascent, Mindfulness-Based Stress Reduction and Mindfulness-Based Cognitive Therapy(MBCT) are generally presented as promising therapies in terms of their clinical effectiveness. There are, however, also some limitations in the current research on mindfulness in medicine and health care. Ludwig and Kabatt-Zinn (2008) mention as an example, the disagreement that still exists about a working definition of mindfulness and other meditative practices as we also pointed out above. They clarify that this lack of consensus impedes comparative studies. Brown and Ryan (as cited in Shapiro et al., 2008) also address the problem of variation in the ascribed meaning and operationalization of mindfulness. They underscore thereby that this variation is not just limited to Buddhist versus clinical perspectives, but reaches internal circles of clinical mindfulness researchers as well.

As an example of the discrepancy in perspectives, Mikulas (cited in Shapiro et al., 2008) asserts, "Mindfulness and concentration are often confused and confounded…many mindfulness-based programs are actually cultivating both concentration and mindfulness, but all results are attributed to mindfulness" (p. 859). Buddhist psychology, on the other hand, considers both concentration and mindfulness as parts of a single whole. Thanissaro (1997) explains this by pulling the perceived perspectives of the Buddha into

the picture. He asserts that the Buddha consistently explains mindfulness as a practice that leads to [Balanced] Concentration, "to get the mind to settle down and to find a place where it can really feel stable, at home, where it can look at things steadily and see them for what they are" (p. 1).

Among all the confusion around mindfulness and its practices, there is also the discrepancy in the interpretation of the word "Vipassana," which literally means "clear seeing," and is therefore generally translated as *insight* meditation. In health care applications, however, the word Vipassana denotes *mindfulness* meditation (Germer, Segel, & Fullton, 2005). More often than not, in its present usage, mindfulness meditation is taught as an independent technique to manage stress and pain, and to foster psychological well-being. It is presented as a technique to garner non-judgmental awareness of the present moment without any mention of wholesome or unwholesome states of mind and the transformation of Karma. From a Buddhist standpoint, this is a matter of concern. Kwee (2010) explains it this way:

Western interpretations of mindfulness ponder on a non-judgmental attitude producing a lopsided/non-Buddhist explanation by explicitly and purposefully excluding an inherent aspect of vigilant introspection of the un/wholesomeness of meaningful intentional action (Karma) and its ramifications (*vipaka*). Non-Buddhist practices of mindfulness apparently deprive the meditator from the quintessential insight in Dependent Origination which is at the heart of the Dharma (p. 22).

In Buddhism, the term "mindfulness" always implies "balanced mindfulness" –the adjective "balanced" denoting a state emanating from wholesome roots of mind such as kindness, compassion, joy, and equanimity and free from The Three Poisons of greed, hatred, and ignorance. A sniper's concentration will not qualify as "balanced" state of mindfulness since it is does not spring from wholesome karmic intention.

In a charming essay, titled '*One Tool among Many: The Place of Vipassana in Buddhist Practice*,' Thanissaro (1997) makes an effort to clarify the context of Vipassana and Samatha, and explain their role in the larger Buddhist map for complete awakening. He stresses that mindfulness

may be useful in practicing Vipassana, but that it is not an endpoint in this practice. Thanissaro clarifies that Vipassana needs to be exercised with Samatha, which entails the process of settling the mind in the present, so that it becomes capable of strong absorption, or jhana. It is on basis of the skill of absorption, that Samatha and Vipassana are then utilized toward greater awareness. The practice of Vipassana will be explained in more detail later in this chapter.

Despite the earlier mentioned burgeoning of interest in mindfulness-based applications for medicine and health care, the research in this area is still in development. Even though the efficacy of the "mindfulness-based" approaches have been documented in a variety of medical and psychiatric conditions during 25 years of clinical research (Kabat-Zinn, 1990, 2003, 2005; Baer, 2003; Bishop, 2002; Shapiro et al, 2008; Williams, Teasdale, & Segal, 2007; Brown, Ryan, & Creswell, 2000), the research that mindfulness helps relieve psychiatric symptoms is too sketchy so far to draw any definitive conclusions. Yalom (1990) even affirms that in some cases mindfulness may worsen symptoms. The current hype around mindfulness has not made matters any better in the eyes of critics, who now worry that the massive public enthusiasm may infringe with important strides that could be made with mindfulness as a scientifically reliable psychological tool (Chödron, 2005; Carey, 2008, Ludwig &Kabatt-Zinn, 2008). Thus far, there is enough reason for concern. Toneatto and Nguyen (2007), for instance, examined 15 peer-reviewed studies that used a control group and reported outcomes related to changes in depression and anxiety. Based on this review, they concluded that Mindfulness-Based Stress Reduction thus far lacks the capacity to sort a reliable effect on depression and anxiety. Coelho, Canter, and Ernst (2007, p. 1000) support this insight by asserting that current findings may very well demonstrate that patients with three or more previous depressive episodes improve through Mindfulness-Based Cognitive Therapy, yet, the findings are not fully reliable due to specific attributes of the control group.

The faculty of mindfulness according to Buddhist psychology. The faculty of mindfulness is said to have the function of "establishing" the practice on

a sound footing. Harvey (2009) presents a clear overview of the nature and roles of mindfulness in Buddhist psychology:

- it remembers clearly, and does not lose track of what is in the immediate present: it has the characteristic of 'not floating away' (one translation) or, perhaps better 'reminding one to bear certain qualities in mind', as it can remember accurately or remain in the 'here and now.' It thus overcomes the superficial distractedness of desire for sense-pleasures, the first hindrance.

- it has the characteristic of 'calling to mind'/'bearing in mind' (*Milindapañha*37-8): it recollects wholesome/skillful (and unwhole-some/unskillful) states of mind, like a treasurer reminding a king of his treasures, and so naturally embraces and resorts to the wholesome ones. That is, it remembers things in relationship to each other, and so tends to know their value and widen one's perspective.

- it also has the characteristic of 'taking hold of' (Miln.37-8): it follows the course of beneficial and unbeneficial states, like an adviser observing things on behalf of a king, and so naturally takes up the beneficial ones and lets go of the unbeneficial ones.

- the presence of mindfulness is a key determinant of a mental state being wholesome—when it is present, the mind is in a wholesome state, and mindfulness of a wholesome state strengthens such a state. When one is truly mindful of an unskillful state in one's mind, one has already left it, if only for a moment. Unskillful states 'melt' under the gaze of mindfulness, so to speak, and require a lack of it!

- it is a natural alertness or 'presence of mind': it 'stands near'; and so guards the mind against heedlessness and carelessness.

- it is a kind of disinterested watchfulness.

- it conduces to a simple, natural, non-habitual state.

- it provides a sound basis for concentration, mental unification, and so conduces to the development and protection of states of calm.

- it is closely related to wisdom, i.e. seeing things as they truly are: 'only things well examined by mindfulness can be understood by wisdom, not things on which one is confused'.

- it aids in balancing the other four faculties and in watching out for any hindrances (all of which are unwholesome states). One can never have too much mindfulness (pp. 1-2).

Mindfulness as a Cognitive State of Mind. Langer (1989), a Harvard social psychologist, has adopted the term mindfulness in the cognitive sense to denote a state of alertness and lively awareness that is the opposite of "mindlessness." Langer (2000) describes mindfulness as a process of "drawing novel distinctions" or "noticing new things" (pp. 1-2), which can lead to number of outcomes, including (1) a greater sensitivity to one's environment, (2) more openness to new information, (3) the creation of new categories for structuring perception, and (4) enhanced awareness of multiple perspectives in problem solving. The hallmarks of this mindful condition, according to Carson and Langer (2006) are: (1) ability to view both objects and situations from multiple perspectives, and (2) the ability to shift perspectives depending upon context. The first felt experience of mindfulness in essence is nothing short of awakening. In close resemblance to Buddhist scholars, Langer (2005,) observes, "It's only after we've been awakened that we realize how much of our lives we've actually slept through" (p. 16). Langer's research indicates that when we are mindful, we are seen as charismatic, genuine, and authentic by those around us. This observation points to the potential role of mindfulness in life and leadership.

Langer (1989) compares the mindful state to living in a transparent house. She presents the following illustration:

> When in the living room, we can still see the object in the basement even if we chose not to think about it or use it at the moment. If we were taught mindfully, conditionally, we could be in this ever-ready state of mind (p. 201).

Langer's description of the interpretation of mindfulness as a heightened state of involvement and wakefulness, or being in the present, is very much in line with the Buddhist conception of mindfulness. Clearly, Langer's work is not based on a conscious link to Buddhism. She underscores this in her statement,

"The cognitive state of mindfulness is distinct from the Buddhist tradition of mindfulness, although post-meditative states may indeed be mindful in the cognitive sense" (Carson & Langer, p. 30). As can be derived from the above statement, Langer agrees that the end result of both approaches—mindfulness as a cognitive state or mindfulness as a meditative practice—may very well be the same. In an interview conducted for this study, Langer (2009) opined: "It is amazing that all you need to do is to notice new things and you get all the same effects that you will get from years and years of meditating."

However, it must be pointed out that although Langer's formulation bears some relation to mindfulness as used in the Buddhist parlance of being actively aware of one's perceptual experiences, she focuses almost exclusively on perceptual awareness of external events. In contrast, the Buddhist practice of mindfulness focuses more on the body and the mind's internal landscape—on breath, on various sensations, on various postures and movements of the body; on feelings, thoughts, and other contents and objects of the mind. Brown and Ryan (2003) underscore our observations about the discrepancy between the Buddhist—and Langer's interpretation of mindfulness, and comment:

The concept of mindfulness as we describe it bears some relation to earlier groundbreaking work by Langer […] and colleagues […]. Langer's formulation includes an open, assimilative "wakefulness" to cognitive tasks and in this has some overlap with the current formulation. However, Langer's formulation emphasizes active cognitive operations on perceptual inputs from the external environment, such as the creation of new categories and the seeking of multiple perspectives. [Brown & Ryan's] definition emphasizes an open, undivided observation of what is occurring both internally and externally rather than a particular cognitive approach to external stimuli (p. 823).

Langer's studies of mindfulness with relevance to social issues fall in three major categories: health, business, and education. Along with her research associates, she conducted several investigations in elderly populations and found that mindful treatments had dramatic effects, such as decreased arthritis pain and alcoholism and increased life span (Langer, 1989). Mindfulness fosters a state of self-acceptance since it encompasses an attitude of acceptance of and exploration of present experience rather than of self-evaluation and

self-criticism (Carson & Langer, 2006). Langer's studies of mindfulness in the business context have shown that increases in mindfulness are associated with increased creativity and decreased burnout. For Langer (1989), the capacity for mindfulness involves the development of a "limber state of mind" (p. 70). She admonished to always remain aware that the "various possible perspectives will never be exhausted" (p. 69).

Langer believes that mindful, creative activities hold the key to living a meaningful/fulfilled life. In her recent book titled *On Becoming an Artist: Reinventing Yourself Through Mindful Creativity*, Langer (2006), backed by her landmark scientific work on mindfulness and artist nature, maintains that "leading a more mindful and rewarding life is readily available to anyone who can put evaluation aside and just engage in new, creative endeavors" (p. xxi).

In Chapter 5, we will elaborate on the theme of awareness, and review a number of important Buddhist concepts, as well as a brief survey of happiness-related Buddhist literature. Chapter 5 will be concluded with a discussion on Buddhism and Social Constructionism.

Chapter 5:

AWARENESS, HAPPINESS, AND SOCIAL CONSTRUCTION

All that we are is the result of what we have thought:
It is founded on our thoughts, it is made up of our thoughts.
If a man speaks or acts with evil thought, pain follows him,
As the wheel follows the foot of the ox that draws the carriage…
If a man speaks or acts with a pure thought, happiness follows him,
Like a shadow that never leaves him

—DHAMMAPADA, VERSE 1-2.

Attaining greater awareness is only possible when a person deliberately strives toward achieving an amplified degree of wakefulness. While there are various ways to practice mindfulness and greater awareness, the upcoming section presents two exercises: the Seven-Point Mind Training (a Vajrayana training) and Vipassana (a Theravada training). In addition, we will discuss a number of important Buddhist concepts, and present a brief survey of happiness-related Buddhist literature, after which we will underscore the relationship between Buddhism and Social Constructionism.

The Seven-Point Mind Training

Alan Wallace and Geshe Jampa Tegchok explain a Tibetan-based instrument toward increased consciousness in several of their books. According to Wallace (1992) the practice of the Seven-Point Mind Training leads all the way back to Atīśa who, in turn, had received these teachings from Serlingpa about a thousand years ago. Kwee (2009) clarifies,

Serlingpa is a 10/11th century Tantrayana Buddhist teacher from Sumatra/ Java, part of the present Indonesia, where Mahayana flourished as evidenced by the Borobudur, a symbol of heartfelt commitment/spirit to awakened mind (*Bodhicitta*) erected in the 8th century. Serlingpa is the Tibetan name for the Sumatra-born Dharmarakshita who innovated the meditation of compassion of receiving (*terima*) and giving (*kasih*), known in Tibet as *Tonglen*, the contemplative practice of relative *Bodhicitta* (when descending the Borobudur to benefit humanity vs. absolute *Bodhicitta* when ascending the Borobudur to attain non-self/emptiness), which is a component of the Seven Point Mind Training (called *Lojong* in Tibetan). Serlingpa's student Atisha brought Tonglen from Sumatra to Tibet where it is daily practiced by the Dalai Lama (e-communication).

In his 2001 book *Buddhism with an Attitude*, Wallace explains that the earliest written version of the Seven Point Mind training came from Chekawa Yeshe Dorje, in the twelfth century. Tegchok (2006) alleges that we can effectively release our selfishness if we only practice a small, part of the *Seven-Point Mind Training*, thus making all other kinds of teachings unnecessary. In the final reckoning, this practice is about boosting motivation and eradicating the illusion of self through a series of steps, as presented below:

1. Training in the preliminaries. In this stage the practitioner reflects on four thoughts that turn the mind toward higher aspirations and better focused priorities: 1) the value and preciousness of human life, in order to understand the gift of having a body and all the opportunities it provides; 2) death and impermanence, in order to understand the fickleness of everything including ourselves; 3) the unsatisfactory nature of the cycle of existence, in which the practitioner enhances his or her awareness of *Samsara*, the cycle of rebirth, and all the suffering

it brings; and 4) Karma (Skt. for "action"), which refers to volitional (willed) actions and their consequences. Kwee (2009) clarifies that Karma is intentional (inter)action and (concurrent and/or later) linked effects on Body, Speech, and Mind (e-communication). Reflecting on Karma alerts the practitioners on the long-term consequences of their actions.

2. Cultivating ultimate and relative *Bodhicitta*. Wallace (2001) explains *Bodhicitta* as *a spirit of awakening*, based on his interpretation of *bodhi* meaning awakening and *citta*might mean spirit. Ultimate *Bodhicitta* pertains to the nature of reality and insight into reality. Relative Bodhicitta is the compassionate and altruistic dimension of contemplative practice called Tonglen[9].

3. Turning obstacles into one's path (like a peacock turning poison into its feather's colors). Transforming adversity into aid to awakening. Through this point, the practitioner learns to integrate Dharma into the good and bad parts of life. Suffering is no longer avoided or rejected but used as a pathway to awakening. Self-centeredness is unmasked as the source of all that is unwholesome, and the focus shifts to the kindness of others.

4. A synthesis of practice for one's life. Within this step lies the practice of maintaining alertness on ultimate and relative *Bodhicitta*, familiarizing the mind with possible tragedy, remaining devoted to awakening practice, rejection of self-grasping and self-centeredness, and staying truly committed to awakening.

5. The criterion of proficiency in mind training by testing one's equanimity in relation toward others and oneself. This point explains the criteria for assessing one's progress in meditation practice. It focuses on releasing the sense of self-grasping and on clinging to emotions like fear to loose oneself or anger due to insisting that someone must or must not have done something in relation to me. Self-centeredness is considered to be the source of all problems.

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9 for an audio text, log on e.g. to www.thubtenchodron.org/Meditation/index.html

6. The pledges of daily engagement and forbearance in mind training. This step alerts the practitioner on a number of behaviors to avoid: dismissal of vows, dangerous situations to practice mind training, and restricting mind-training to good times alone. It calls for moderate behavior, even after spiritual awakening; abstinence of negative speech about—or judgment of others; releasing focus on rewards of any kind; avoiding unwholesome impressions; refraining from self-righteous thinking, malice sarcasm, mean-spiritedness, overbearing of others, self-flattery, pretense, disrespect of awakened beings, and thriving on others' misfortune.

7. The precepts of mind training: the intrinsic motivation to benefit others and oneself. This point elaborates on guidance in developing strength of purpose and purity such as continued maintenance of *Bodhicitta* and continued practice of Dharma in good and bad times; alertness and swift dismissal of mental afflictions; attaining proper guidance if necessary and remaining true to the practice (Wallace, 1992 and 2001).

Insight Meditation or Vipassana (Skt.: vipashyana or vipasyana)

Vipassana, as a teaching/method, was rediscovered by the Buddha himself. This practice came down the ages via Buddhagosha who compiled the essence of the Theravada teachings in his *Visuddhi Magga* (The Path of Purification) in Sri Lanka [in 430 A.D., thus a late Theravada work] wherein for the first time the two practices Samatha and Vipassana were mentioned. To be sure, Vipassana literally means "special seeing" (vi=special or intensified; passayati=seeing) or insight. In Theravada tradition, Vipassana represents an insight into the real nature of phenomena as impermanent, unsatisfactory, and unsubstantial—in short, insight into the Three Empirical Marks of Existence, i.e. impermanence (*anicca*), unsatisfactoriness (*dukkha*), and not-self (*anatta*). Finally, it denotes an insight into the Dependent Origination of all things. Vipassana is associated with Theravada Buddhism, but today it is a method used in various denominations of Buddhism to bring about attention, awareness, and mindfulness. Vipassana is growing in popularity worldwide, as well as in the U.S. Coleman (2002) admits that Vipassana is

more westernized than, for instance, Zen or Vajrayana, because it entails less traditional techniques. Wrye (2006) explains that Vipassana, as a system of mindfulness techniques, draws attention to the breath and to every object of consciousness without preference or selection, as in free association. Bercholz and Kohn (1993) underscore the value of Vipassana for Mahayana Buddhism and assert that, in Mahayana Buddhism, Vipassana is seen as systematic assessment of the nature of things, leading to insight into the "true nature of the world", which is emptiness and to which we add Dependent Origination. While other sources assert that Buddha *re-discovered* Vipassana as a path to awakening, Rahula (1959) claims that Buddha *discovered* this form of meditation, which, according to his definition, stands for "insight into the nature of things, leading to the complete liberation of mind, to the realization of Ultimate Truth, Nirvana" (p. 68). Snelling (1991) refers to Vipassana in his reflections on the Buddha's journey toward wakefulness. He states that the Buddha began to practice Vipassana with a clear and concentrated mind, and as a result gained special kinds of knowledge. Snelling subsequently lists these special kinds of knowledge: "1. He remembered many former existences [the origination, arising, and subsiding of *Samsara* and *Nirvana*]. 2. He gained knowledge of the workings of karma. 3. He gained knowledge of the destruction of the asavas, the 'cankers' or 'taints'" (p. 27).

Vipassana is increasingly practiced worldwide, thus also in America. Business people, academicians, but also prison inmates, seem to experience significant transformations when engaging in this meditation practice. *Publishers Weekly* (Martinez, 2008) and *The Philadelphia Inquirer* (Ricky, 2009) write about the practice of Vipassana among prison inmates and how this practice helps them break their cycles of anger and revenge. In *McClatchy Tribune Business News*, Anderson (2009) describes a setting, where she joined a group of six men and four women, all very busy people from the business and academic world, who deliberately created space in their hectic schedule for Vipassana meditation. The guidance during this meditation was downloaded from a website of the Insight Meditation Center, IMC, in Redwood, California. Several of these options are readily available: books, tapes, courses, internet sites, and the like. They can be ordered at little or no

cost, and increase tremendously in popularity. Anderson (2009) reports that some of the business people and academicians explained to her after the session why they made such an effort in engaging in Vipassana in spite of their hectic lives: they felt that it helped them become less snappy and more restful, and they could think clearer and more creatively, thanks to the relaxation they allowed their mind to have during the meditation. Many of them were now meditating at least 20 minutes a day and detected changes in their overall attitude and outlook on life, which they experienced as positive. Verbalizing the essence of this dissertation and the growing trend of today, the leader in Anderson's meditation circle, Chris, stated that members of today's generation are starting to realize that the people who developed Vipassana about 2600 years ago must have been wise.

Vipassana is praised by scholars on both Eastern and Western sides. Dhargey (1974), for instance, explains that the teaching of Vipassana is divided into three sections: 1) Establishment of the concept of non-self-existence of personality; 2) Establishment of the non-self-existence of all phenomena; and 3) The method of developing Vipassana. Michalon (2001) recommends this form of meditation to all who deal with life's major problems, and explains that Vipassana meditation works best when full and simultaneous attention is given to its two essential components, concentration/calming (Samatha) and mindfulness (looking inside through a mental eye or a "sixth sense"). Michalon's assertion is supported by Nanamoli (2003), a preeminent Theravada scholar, who asserts

Concentration is training in intensity and focus and in single-mindedness. While Buddhism makes no exclusive claim to teach jhana concentration (Samatha/Samadhi), it does claim that the development of insight (Vipassana) culminating in penetration of Four Noble Truths [Four Ennobling Realities—authors] is peculiar to it. The two have to be coupled together to attain to the truths and the end of suffering. Insight is initially training to see experience as it occurs, without misperception, invalid assumptions or wrong inferences (p. xIiii).

Goenka (2001), who initiated a widespread Vipassana movement from Burma to India, and subsequently to other parts of the world in the past decades, clarifies that Vipassana enables meditators to attain mastery over

the mind on the basis of morality, and develop wisdom to eradicate all the blemishes of craving and aversion. Goenka adds that it is a practical technique, which provides useful results here and now, just as it did in the past. Pelled (2007) echoes Goenka's assertions regarding the discontinuation from suffering through Vipassana by stating that the relief from suffering through meditation is connected to factors for awakening that should be cultivated. Pelled (2007) points out that these factors include elements of mental activity, such as concentration, attention (here: mindfulness), and a state of mind called equanimity, or peaceful balance, which are also the central elements in Vipassana meditation.

The influence of Vipassana has frequently been linked to greater awareness and general well-being. Goenka (2006), for instance, asserts that Vipassana is not merely a theory or philosophy but rather a down-to-earth, practical, rational, scientific, non-sectarian, and result-oriented meditation practice. Goenka stresses that the practice of Vipassana contributes to greater awareness to lead a wholesome life, and a peaceful and harmonious atmosphere around oneself and others. This was underscored by the findings of Anderson, Martinez, and Ricky earlier, in their reviews of Vipassana's great success among die-hard American managers, academicians, and even prisoners. Goenka (2006) makes a strong statement for Vipassana as a useful instrument toward expanded awareness of people from all religions, cultures, and backgrounds. To that regard he affirms that nothing is objectionable in practicing the technique of concentration of the mind by observing one's natural, normal respiration, without adding any sectarian verbalization or any visualization, and imagination. He wonders which religion could possibly object to observing one's natural respiration. In addition, he also feels that nobody could possibly object to purifying the mind at the deepest level, by objectively observing the interaction of mind and matter within oneself, at the level of body sensations, because that, too, is universal. Goenka, who has established a large number of Vipassana centers around the world, underscores an important value of this practice: the emerging awareness of craving for pleasant sensations and aversion for unpleasant ones, which oftentimes determines our actions and decisions.

It must be noted that the Buddhist meditation is not primarily about managing stress, although, as various studies show, it has proven salutary in this regard. Nor is it about "blissing out." Buddhist meditative practice is comprehensive mental discipline designed to transform our awareness to its fullest possible awakening. Samatha (calming or tranquilizing) meditation aims to provide the mind essential clarity and makes the mind serene, stable, and strong. By preparing the mind for the insight to "see the things as they really are" (in a constant state of impermanence or becoming), it serves as a necessary foundation for Vipassana (insight) meditation. Together, Calming and Insight meditation form the Buddhist path leading to the realization of final awakening. Considering the role and relationship of Calming and Insight meditation, Harvey (1990) explains that insight meditation has a greater effect than Calming meditation. With Calming meditation we can weaken attachment, hatred and delusion, but not destroy them. With insight meditation we may attain more permanent results, because this type of meditation probes into the nature of reality.

Buddhism and Happiness

It is paradoxical that a way of life which starts with the basic reality of existential suffering has contributed so much to our understanding of the elusive pursuit of happiness. Adherents of Buddhism like to point out that Buddhism is not a religion in the traditional sense with a creator God who punishes and rewards but rather a 'Do-It-Yourself-Art–and-Science-of-Mind' that is built upon the very experiences of our life here and now (Dalai Lama, 2005b). There are no articles of faith in Buddhism and no commandments to follow beyond the ap/perception of things "as they truly are", the law of cause and effect, and the understanding that we are the creatures of our own thoughts, the products of mind or rather "inter-mind" a term that coheres with "Relational Inter-being", see below).

According to Buddhism, both happiness and unhappiness flow from our mind: if we train our mind in virtuous thoughts and act with wholesome intentions, happiness will follow; and if we act with unwholesome intentions,

unhappiness will result. In the opening verses of The Dhammapada (1881), this is well-captured in words, allegedly from the Buddha himself:

> *All that we are is the result of what we have thought:*
> *It is founded on our thoughts, it is made up of our thoughts.*
> *If a man speaks or acts with evil thought, pain follows him,*
> *As the wheel follows the foot of the ox that draws the carriage…*
> *If a man speaks or acts with a pure thought, happiness follows him,*
> *Like a shadow that never leaves him.*
> (Transl. Max Muller; italics added)

The first Ennobling Reality taught by the Buddha states that life involves suffering. This has led some to conclude that Buddhism is a life-denying and pessimistic approach to life. However, it also needs to be noted that the Buddha taught Four Ennobling Realities about life and not just one reality. After analyzing the causes of suffering in the Second Ennobling Reality, Buddha goes on to state that it is possible to end this suffering (Third Ennobling Reality) and prescribes a path called The Eightfold Balancing Practice to the cessation of suffering (Fourth Ennobling Reality). Rahula (1974) elucidates that when the Buddha states that there is suffering, he does not mean that there should not be happiness in people's lives. In fact he often refers to the happiness of family life, of the life of a recluse, of sense pleasures, renunciation, attachment, detachment, and physical and mental happiness. Rahula (1974) further asserts that the Buddha must have been realistic and objective, as he distinguished three points of attention in regards to sense-pleasures: 1) the attraction or enjoyment; 2) possible negative consequences, danger, or dissatisfaction; and 3) freedom or liberation. Rahula underscores that these three steps are apparent in every enjoyment in life.

It might be important to underscore that Buddhism does not deny the satisfactions of worldly life. The Buddhist insight into the real nature of reality helps us understand the true nature of such happiness. Carrithers (1988)

effectively captures this insight: 'Pain is to be seen as pain, pleasure as pleasure. What is denied is that such happiness will be secure and lasting" (pp. 56-60).Rahula (1974) explicates that the Buddhist perspective is not focused on making Buddhists depressed or mournful, and does not have this effect on them either. Buddhists are usually very happy people, without the excessive fears or anxieties that many others have. Buddhists, state Rahula, are serene people, who are not easily upset or disturbed by fluctuations of life, because they see "things as they are".

A clear Buddhist perspective on happiness can also be found in the writings from the Dalai Lama and Cutler (2003), which provide the following message:

- The purpose of life is happiness
- Happiness is determined more by the state of one's mind than by one's external conditions, circumstances or event—at least once one's basic survival needs are met.
- Happiness can be achieved through the systematic training of our hearts and minds, through reshaping our attitudes and outlook.
- The Key to happiness is in our own hands (p. 1)

Buddhism is not concerned with the happiness that comes and goes with circumstances, but with the one that endures regardless of our conditions and circumstances, i.e. with happiness amidst adversity. Enduring happiness does not come from "rearranging the externals," but from a deep understanding of the workings of mind. Buddhism recognizes three major obstacles to our lasting happiness: craving (greed), aversion (hatred), and ignorance. Ignorance seems to be the main culprit here for it is due to *not knowing* our "true nature" (that there is no self/soul) and the nature of reality of the world around us (Dependent Origination) that we respond with hatred and greed towards our experiences.

The root cause of this cognitive confusion, according to Buddhist teaching, lies in our mistaken understanding of who we consider ourselves to be, our false sense of "self." This creates an artificial division between the "self" and the "other" which seems to be the source of all misery, as it manifests itself in aggression, violence, greed, jealousy, self-centeredness, and a host of other unwholesome emotions such as fear, anxiety, and anger. Dharmakirti,

a 7th century Buddhist philosopher and one of the later classical Buddhist scholars once wrote, "By holding 'self,' we hold 'other.' Through 'self and other,' attachment and aversion arise. And in connection with this all faults arise" (as cited in Michie, 2004, p. 151)

In Buddhism, pain and suffering is understood to be a function of an untamed or undisciplined mind, while happiness and joy are understood to be functions of a tamed and disciplined mind. Some suffering is part of the cycle of being born as a human being, and is unavoidable in its manifestation of illness, old age, and death. However, most of the suffering that we experience by way of anxiety, distress, and disharmony seems to be our own making. This type of suffering is in fact optional, because it originates in our own mind by neglecting our inner dimension. It is, therefore, also avoidable. Many observers of the human condition in contemporary times find it paradoxical that this inner suffering is so often found amidst material wealth (Dalai Lama, 1999). While we all desire to be happy and avoid suffering, modern life is structured in such a way that it demands as little dependence on one another as possible. The Dalai Lama (1999) stresses that it is this mindset, which creates a false sense of segregation from others, and the notion that they are not important to our happiness, and that their happiness is not important to us. Our aspiration for happiness is further thwarted by our constant strife to keep up with the Joneses.

Buddhists believe that genuine happiness is cultivated by nurturing spiritual values such as love and compassion, generosity, patience, tolerance, contentment, and an expanded sense of responsibility—which bring happiness to others and us (Dalai Lama & Cutler, 1998; Dalai Lama, 1999). The Buddhist viewpoint aims at achieving abiding happiness through mind training, development, and control, *irrespective* of our external circumstances. The awareness of "seeing things as they are" helps us to cultivate unconditional loving-kindness towards all existence. Buddhists believe that a radical transformation of consciousness is necessary to attain lasting happiness that arises out of our caring concern for others' well-being. The transformation can be achieved through sustained training in attention, emotional balance, and mindfulness (Ekman, Davidson, Ricard, & Wallace, 2005).

Based on the aforementioned, it can be concluded that Buddhist psychology fosters genuine, lasting happiness through the process of the following seven habits of mind and heart:

1. *Seeing things as they are (a dynamic process of Dependent Origination)*:
   By seeing ourselves as we truly develop—as a reflection of (and interconnected with) everything else in the universe—and by seeing "things as they are"—impermanent, transitory and dependent on causes and conditions—we develop a realistic view of ourselves and the things around us, according to the Dharma. This, in turn, helps us in coming to terms with reality without undue expectations and assumptions about ourselves, others, and the world. There is a Zen saying that states, "No appointment, no disappointment." Bringing out the inherent poignancy of human existence, Dogen, a thirteenth century Zen master, says: "Flowers fall; weeds grow!" Such is life! Suzuki Roshi, a modern Zen Master, was once asked to sum up Buddhism in one sentence. His curt reply was: "Everything changes." By understanding deeply that everything is subject to change and is dependent on everything else, we develop a new appreciation and respect for things, relationships, and our experiences.

2. *Simplifying our Desires*: Buddhist psychology views "over-desire" or craving as the root cause of all human suffering. However, not all desire is bad. For example, the balanced desire to be happy or to make others happy, to grow in goodness, or to be kinder, are not unwholesome. Most distress in life comes from confusing "wants" with "needs." Our consumer-oriented society excels in manufacturing bogus pleasures and then convincing us that we need them in order to be happy. This led Huxley (1992) to quip: "Ours is an age of *systematic irrelevances*" (p. 157). Simplifying our desires means understanding our desires so that we can control them rather than living in constant servitude to them. Explaining the difference between reasonable and unreasonable desires, the Dalai Lama points out that the root of greed lies in excessive desire. One ironic fact about greed is that, although the underlying motive is to seek satisfaction, there is no satisfaction,

even after obtaining the object of desire. "The true antidote of greed is contentment" (Dalai Lama & Cutler, 1998, p. 29).

3. *Developing inner calm and peace of mind:* This Buddhist practice is about developing an inner calm and about changing our mindset, but not so much about changing the circumstances or the world around us. Thich (1995) captures the alchemy of this approach through the threefold practice of *stopping, calming, and looking deeply.* Shantideva, a Buddhist Madhyamaka master[10] who lived in 8th century, explained this practice as follows:

Where would I possibly find enough leather
With which to cover the surface of the earth?
Yet (wearing) leather just on the soles of my shoes
Is equivalent to covering the earth with it
(as cited in Batchelor, 1998, p. 36).

4. *Transforming negative emotions:* Buddhism considers anger, hatred, and jealously to be the most toxic emotions and believes that no genuine happiness is possible without addressing and transforming these destructive conditions. Accordingly, "a central aim of Buddhist practice is to reduce the power of destructive emotions in our lives." (the Dalai Lama, as cited in Goleman, 2003, p. xiv). Commenting on what is missing in most contemporary psychological research in dealing with destructive emotions,

Ricard (2007) points out the strength of Buddhist practice as follows:

Most contemporary psychological research into the regulation of the emotions has focused on how to control and modulate the emotions *after* they have flooded the mind. What seems to be missing is the recognition of the central role that heightened awareness and clarity of mind—the "mindfulness"

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[10] After the Buddha, there are two main Mahayana schools of thought Madhyamaka (followers of Nagarjuna, 2nd century) and Yogacara (followers of Asanga/Vasubandhu, 4th century).

of Buddhism—can play in the process. *Recognizing* the emotion at the very moment it forms, *understanding* that it is but a thought devoid of intrinsic existence, and *allowing it to dissipate* spontaneously so as to avoid the chain reaction it would normally unleash are all at the heart of Buddhist contemplative practice (p. 132).

5. *Cultivating altruistic-kindness:* The goal of Buddhism is to develop internal wisdom and external compassion. Buddhism holds insightful kindness to be the most essential ingredient of genuine happiness and mental health. Ricard (2007) underscores that we should understand that all living beings share the desire to avoid suffering and to experience wellbeing. Ricard shared the findings of a study, conducted among hundreds of students. The study found a positive correlation between happiness and altruism, being that happy students were more altruistic. Seligman (2002) and Lyubomirsky (2007), who focused their studies on "positive psychology, also underscore that practicing kindness and compassion produces lasting satisfaction, in contrast to the short-lived effect of pursuing pleasure.

Buddhist practice recognizes the following *Four Sublime States* to be attained through the Social Meditations *(Brahmaviharas),* see also Chapter 3):

I. Loving-kindness: extending unlimited, universal love and good-will to all living beings without any kind of discrimination (to counter greed);

II. Compassion for all living beings who are suffering, in trouble and affliction(to counter hatred);

III. Sympathetic joy in others' success, welfare and happiness (to counter jealousy); and

IV. Equanimity in all vicissitudes of life (or whole-hearted genuine concern to secure balance and harmony in relationships) (cf. Rahula, 1974, p. 75).

Rahula (1974) explains the meaning of compassion in this context as a sense of love, charity, kindness, tolerance, and other positive emotions. The Dalai Lama presents it in simpler wording: "If you want others to be happy, be kind" (as cited in Cutler, 1998, p. 115).Empathy is an important factor in developing compassion and making us less ego centered.

6. *Becoming a little less ego-centered:* One of the most radical aspects of the Buddha's teaching is the concept of "not-self." This concept signifies that what we call "I", "me", "mine", or "self" is really a combination of interdependent mental and physical conditions and causes that are constantly in flux and that there is nothing inherently permanent and unchanging in the whole of phenomenal existence. Things do not have a separate, fixed self. Everything is dependent upon and a reflection of everything else in this universe. Thich (1998) explains the similar meaning of not-self and impermanence by affirming that when we look at impermanence, we see not-self, and when we look at not-self, we see impermanence. He stresses that not-self basically means that we are impermanent, constructed from elements that are not us.

Referring to the paradoxical nature of pursuing happiness for ourselves, Wei Wu Wei (2002) quips:

> Why are you unhappy?
> Because 99.9 percent
> Of everything you think,
> And of everything you do,
> Is for yourself—
> And there isn't one (p. 7).

Buddhism believes that most ills of the world are attributable to self-centeredness: an excessive devotion to our self-interest. The most important technique to learn in life, said Huxley (1992), is "the art of obtaining freedom from the fundamental human disability of egoism (p. 4)".

7. *Practicing Mindfulness:* Thich (1987) uses the term "mindfulness" to refer to the process of keeping our awareness in tune with the present reality: see Chapter 3. When we carry the seven abovementioned activities in our daily life with mindfulness, then every task feels special, and every act becomes a rite. We have fewer regrets when things change; we can smile more often because we have done our best to help others be happy, and by making others happy, we attain happiness as well.

Some Other Important Buddhist Values

As a final section of our literature review, we present a selection of values, based on most frequently surfaced terms during the readings and interviews executed in preparation to this dissertation.

Justifying the themes. The themes were selected on basis of comparisons between the lists of common themes from both interviewed groups. In this comparison process, we applied our interpretation skills to align themes that may have been described differently, yet had a similar meaning. It should be emphasized that these values will recur when reviewing the themes that emerged from the research. It is specifically on basis of the research, supported by literature review that these particular themes were selected for review below.

Impermanence. Impermanence is a concept that is foundational in all of Buddhist literature. Landesman (2008), for example, asserts that an awakened mind transcends notions of gender, considers life's fundamental impermanence, and views all phenomena as void of permanent natures. In the Buddhist view, according to Netland (2008), there is no fixed concept of self, but rather a sequence of impermanent, dependently arising moments of consciousness. Yoneyama (2007) links the concepts of impermanence and emptiness together when he theorizes that emptiness does not mean physical absence but rather the impermanence of being. Yoneyama (2007) clarifies that all things are in a state of perpetual change, not only in the material world, but also in the world of thinking, feeling, and emotion. Sögyal (1993) reflects on impermanence as a means of coping with attachment. He suggests that we can overcome this source of suffering by realizing that everything passes and therefore, is "empty". On a personal note, we tend to agree with Rinpoche's or wholistic perspective as a motivator toward abstaining from clinging to titles, positions, and other fickle values in life. The idea of impermanence is highly useful in the workplace, because it can help people realize that the positions, titles, and honors they chase may be admirable, but are not lasting, hence not worth backbiting for. The realization of impermanence can also be helpful to be more relaxed in a volatile work environment where layoffs and personnel shifts are rampant. Impermanence has a lot in common with

one of today's most popular buzzwords, change. Nothing lasts—everything changes—everything is impermanent.

Non-harming (Ahimsa).Thich (1998) feels that we have so much hate and violence in the world because we don't nurture love and compassion. He considers non-harming a crucial principle toward more love among people. Kabat-Zinn (1994) shines some more light on living up to non-harming by explaining that we often harm out of fear, but that we should confront those fears and take responsibility for them. We think this is a strong perspective that makes a lot of sense in workplaces. Politics and backstabbing are often practices by people who fear for their positions. While it may not always be easy in work environments to refrain from harming especially on a larger and non-immediate scale, the understanding of the concept may help workers, especially managers, consider their long term business decisions more conscientiously. The notion of non-harming may encourage wholistic thinking and reviewing the bigger picture instead of only immediate returns on investments.

Interdependence and interconnectedness. Interdependence and interconnectedness due to Dependent Origination are also highly significant in Buddhism, and are becoming increasingly popular in American corporate circles. In his book "*How to See Yourself*", the Dalai Lama (2006) explains interdependence in a simplistic and well-understandable way: "All phenomena—helpful and harmful, cause and effect, this and that—arise and are established in reliance upon other factors" (pp. 67-68).In his book *What Makes You Not A Buddhist* Dzongsar Yamyang Khyentse, (2007) who was also interviewed for this study, presents a simple summary of what makes a person a Buddhist. One of Khyentse's strongest convictions seems to be that nothing exists inherently, which entails that everything is interdependent and interconnected. Salzberg (2006) explicates that the awareness of interconnectedness can lead people toward responsible altruism. This is not hard to understand: if we are all part of one another, then doing good to you equals doing good to myself. Michalon (2002), finally, illustrates how an awareness of interconnectedness can reverse egotism in mature persons. He states,

> [A]n individual mature in his/her sense of self, in a mid-age crisis 'more centered on the discovery of the unsatisfactory nature of human life, the discovery of human mortality. . ., the deep question of the meaning of life', can, with a Buddhist approach, derive tremendous insight into the nature of his/her non-enduring self, his/her interconnectedness with the rest of the world and the reason for his/her existential suffering (pp. 209-210).

With the rise of the workplace spirituality movement in America since the 1990s, the awareness of interdependence and interconnectedness has been tremendously popularized. Nurturing this mindset is beneficial in the workplace, because it helps workers at all levels better cope with the increasing diversity that has also entered workplaces globally, due to increased outsourcing, and migration of people and companies. Nurturing a sense of interconnectedness and interdependence can also help workers respect each other more, be more willing to work in team settings, and decrease thoughtless discriminatory practices that usually come forth from a segregated mindset.

Social Constructionist Orientation and Buddhism

Because we utilize Inter-being as an overarching stance, as stated in Chapter 1, this section makes a reference to Social Constructionism, in order to take note of its similarities with and differences from the Buddhist view. Social Constructionism is a branch of social psychology that shares fundamental similarities with Buddhist psychology, at least in its "relational" view of the self and the social construction truth. Kwee (2010) captures the connection very well: "Although Social Construction stems from the discipline of social psychology and did not start as a postmodern Buddhist teaching, it can be viewed as such due to its account on self and discarding Transcendental Truth" (p. 16).Kwee(2010) elaborates on his assertion by comparing the Buddha's unique insight into the not-self nature of the individual (and all other phenomena) and the social self of Social Construction (via Gergen's "relational being"), and postulates a meta-composite term—"Relational Interbeing"—to denote the intersection of Social Construction and Buddhist psychology.

He underscores that there has thus far not been any proof of an individual self-residing in our brains. He therefore concludes, "Apparently, there is a perceiving without a perceiver, feeling without a feeler, doing without a doer, and thinking without a thinker: 'no ghost in the machine'" (p. 16). A poetic analogy on Kwee's assertions is provided by Eliot (1969) as he compares the objects in the world to a network of pearls in Indra's heaven. The pearls, states Eliot, are arranged in a way that each one reflects all others. Similarly, each worldly object reflects—better even: equals- everything else. This transcends the subject-object duality conform the non-dualism of Yogacara Buddhism.

Social constructionist orientation assumes that all we consider to be "objectively real" is actually constructed collectively in relation with others (Gergen,1994,1999). Hence, it stands in stark contrast to several centuries of Western thought, in which knowledge was (and still is) viewed as an individual and rational construction. The Western scientific approach assumes that *a-priori* constructions of an individual's rational thoughts can be tested against reality to progressively arrive at objective truth. For a social constructionist, however, our "knowledge" of reality is not an objective and true mirror of reality itself but primarily a "communal convention or provisional construction" that becomes meaningful to us only as a result of our relationship with others. How striking is the overlap of Social Construction and Buddhism! Furthermore, the Social Construction viewpoint contends that there are no "Transcendental Truths" and that reality and facts are man-made in inter-personal contexts (Kwee, 2010). Gergen and Hosking (2006) clarify that the Social Construction orientation focuses on a historical-cultural, rather than a natural-scientific, view of reality. This orientation centers on language as a relational medium, and utilizes it as "a vehicle for reality construction rather than reality mapping" (Gergen& Hosking, 2006, p. 301).

In an informative article titled *If You Meet Social Construction Along the Road: A Dialogue with Buddhism*, Gergen and Hosking (2006) explore some parallels between the Social Construction view and Buddhist views, along conceptual, practical, and personal dimensions. In Social Construction, knowledge of reality is viewed as "constructed" and the Buddhist Eightfold Balanced Practice starts with balancing a view of reality. Gergen and Hosking

aver that it is this, which forms the initial bridge between both systems. In both systems, the idea is not to have a final "fixed" view of reality—the way things absolutely are. A popular Zen-Buddhist aphorism warns us not to become fixated even on the Buddha. It states, "If you meet the Buddha on the road, kill him!" The idea behind this rather seemingly cruel statement is to warn the wayfarer against deifying the Buddha and to become aware of our inveterate tendency of concept-making.

It must, however, be pointed out here that, contrary to the social constructionist view, Buddhism contends that seeing "things the way they really are" does lead to a more comprehensive understanding. Some examples may better illustrate the above assertion:

- Buddhism affirms that everything is impermanent, as it arises and passes away, which is a reality that is thus shaped through societal or cultural interactions.
- Buddhism affirms that there is no separate self, a conclusion that Social Construction shares, yet arrives at from a different perspective: while Buddhism perceives the concept of no separate self as an awareness process through insight (Dependent Origination of perceiving-thinking-feeling-emoting-acting), Social Construction arrives at this concept from a social-interactive approach (a meta-psychological variety of Dependent Origination which was already envisioned in the *Perfection of Wisdom Sutras* of Mahayana Buddhism).

Buddhism teaches that the nature of reality is Inter-being, which also resonates with the Social Construction theory, yet goes significantly further than this theory in that it considers the inter-is-ness also from a phenomenological existence standpoint of all things being in mutual interdependence and not just from relationships and reciprocal influences among human beings. That the relative is impermanent, that there is no (separate/abiding) self, and that the nature of reality is Inter-being: these propositions are taken to be a "Buddhist reality". The Mahayana Buddhist elaboration on the principle of Inter-being was an elegant way of showing that, in reality there is no separate self at the ultimate level of emptiness—*there is only apparent separation on the provisional level without real separateness on the ultimate level.*

However, it must be noted that Buddhist psychology takes its noble aim to eradicate Dukkha. Kwee (2010) observes, "Whether a social constructivist Buddhist psychology might turn to be fruitful contribution in expediting the cessation of Dukkha, the noble aim of the Buddha, remains to be seen" (p. 19).

Gergen and Hosking (2006) further explore the parallels between Social Construction and Buddhism in terms of the view of the self. They find that both orientations consider "self" as a construction. Buddhism, for example, denies the existence of a permanent intrinsic self within the five aggregates of bodily form, perceptions, feelings, thoughts, and sensory awareness (consciousness). These aggregates, according to the Buddha, are momentary configurations—dhammas--temporarily arising and ceasing to be without any solid invariant "self" behind or within them. Armed with this understanding, the practitioners can "give up their struggle to sustain that which does not exist" (Gergen& Hosking, 2006, p. 306), and as a whole our society can break out of "self-contained individualism and its ethics of individual freedom and success." (p. 310)

In their review of the central issue of relatedness in Social Construction *vis-a-vis* the principle of Dependent Origination in Buddhism, Gergen and Hosking (2006) conclude that Buddhism encompasses a broader view in that it considers all there is in its notion of relations, while Social Construction only considers human relations. They therefore consider the Buddhist view in many regards a welcome enrichment to the Social Construction perspective.

Finally, Gergen and Hosking (2006) explore the issue of *relational responsibility* in Social Construction which is not dissimilar to the Mahayana ideal of Bodhisattva. A Bodhisattva vows to attain higher awareness in order to liberate all beings. Both orientations aim at achieving global harmony. Gergen and Hosking cite a modern Tibetan master (Dzongsar Khyentse Rinpoche) to underscore that moral conduct is a prelude to creating a better society or, if possible, an awakened one.

Furthering the relational concepts as perceived in the two systems, Kwee (2010) opines that, according to the Buddhist view, the root of psychological suffering lies in our unreasonable relational attitudes, driven by greed and hatred due to our ignorance about out interconnectedness and explains, "To

live means being socially entwined and intertwined: to be is to inter-be. There is no other way. Existing in a social web, it is impossible to be self-contained" (p. 18).This statement concurs with the Buddhist principle of Dependent Origination, i.e. Interbeing. In this sense at least according to Kwee, Social Construction and Buddhist psychology seem to be singing from the same hymn-sheet.

The researchers of this study believe that the foregoing presentation of key Buddhist tenets in this chapter converges on this vital point: the inseparable dependence and interconnectedness of all existence. They perceive this as the critical convergence between Buddhism, Social Construction, and the workplace: we are all in this together. The more we understand this in our day-to-day interactions, personally and professionally, the more we realize that self-reference and self-containment are counterproductive, thus futile, in the social web called life.

The principle of Dependent Origination also teaches us that events have multiple causes and conditions. This understanding has great application in the workplace where we often tend to approach problems and issues as if they have a single cause. Consequently, our tendency is to find one person or occurrence to blame. Within the context of Dependent Origination we become aware that there are multiple causes and conditions to look for. This could result in a better analysis of workplace issues and contribute to more effective problem solving. The reader will notice that this concept of interconnectedness based on the principle of Dependent Origination is also validated through the research findings from our interviews as presented in subsequent chapters.

Chapter 6:

RESEARCH METHOD AND ANALYSES

Awareness is the path of immortality;
thoughtlessness is the path of death.
Those who are aware do not die.
The thoughtless are as if dead already.

The wise having clearly understood this,
delight in awareness
and find joy in the knowledge of the noble ones.
These wise ones, meditative, persevering,
always using strong effort,
attain nirvana, the supreme peace and happiness.

If a person is awake, aware, mindful, pure, considerate,
self-restrained, and lives according to duty,
that person's glory will increase.
By awakening, by awareness, by restraint and control,
the wise may make for oneself
an island which no flood can overwhelm.

(Fragment of "Awareness", by the Buddha — adopted from Dhammapada verse 21-25 (Easwaran transl., 1985)

This chapter will first review the phenomenological methodology as it was utilized in this particular study. We will present the study participants and explain the criteria we used in selecting them. We will also include a discussion on the purpose of the various sections of interviewing and data collection, after which we will review the data collection strategy and data analysis.

Design

This study adheres to the phenomenological design, which is considered a qualitative technique, because it does not focus on large numbers of feedback, but rather on a relatively small number of in-depth interviews for data collection. Creswell (1998) clarifies that qualitative research seeks to obtain understanding about a social or human problem, based on a specific methodological tradition, and underscores that, in this type of study, the researcher serves as the main instrument. One builds a complex, holistic picture; analyzes words and statements and their multiple interpretations; reports detailed views of the analysis units or study participants, and conducts the study in a comfortable setting. Creswell further explains that the structure of a phenomenological study—having a few participants deliver many variables—starkly contrasts the quantitative tradition, in which there are usually few variables and many cases. As explained in chapter one, this study is based on two research projects, which started separately, each with their own interview protocol and participants, and were merged at the analysis stage. The two studies covered a total of 17 Buddhist teachers: 8 teachers interviewed by Marques, and 9 teachers interviewed by Dhiman. Of the 17 teachers, 11 were of the Mahayana lineage, and 6 of the Theravada lineage. The 11 Mahayana teachers were all adhering to Tibetan Buddhism, also specified as Vajrayana or Tantric Buddhism. In addition to the teachers, 7 leaders and coaches and 2 non-Buddhist scholars were interviewed, for practical verification purposes. Of the 17 teachers, 9 were of Christian origin, 3 were Jewish Buddhists (JUBUs), and 5 were from Tibetan origin. The limitation of "core" cases (Buddhist Teachers) to less than 10 for each researcher was based on Creswell's (1998) recommendation, cited from Dukes who recommends

studying 3 to 10 subjects. The "core" cases are those participants who were selected on basis of a set of pre-formulated criteria pertaining to their knowledge of- and engagement in Buddhist practices. These core participants were presented with a common, pre-developed interview protocol. As indicated above, there were different interview protocols for the 8 teachers interviewed by Marques, and the 9 teachers interviewed by Dhiman. The information gained from all these participants was substantial. We conducted our study in accordance with the following guidelines:

1. "Commitment to extensive time in the field: the investigator spends many hours in the field, collects extensive data, and labors over field issues of trying to gain access, rapport, and an 'insider' perspective" (Creswell, 1998, p. 16).
2. "Engagement in the complex, time-consuming process of data analysis—the ambitious task of sorting through large amounts of data and reducing them to a few themes or categories" (pp. 16-17).
3. "Writing long passages, because the evidence must substantiate claims and the writer needs to show multiple perspectives" (p. 17).
4. "Participation in a form of social and human science research that does not have firm guidelines or specific procedures and is evolving and changing constantly" (p. 17).

 A phenomenological study focuses on a concept or phenomenon, rather than the life of the person interviewed. Creswell (1998) suggests for the researcher to discuss the phenomenon with the selected participants, after which the researcher should include a philosophical discussion about the principles of exploring the meaning of individual experiences and how these meanings can be reduced into a specific description of the experiences. He explains the steps to be taken in this study as follows:

1. The researcher starts with an extensive description of his or her own experience of the phenomenon
2. The researcher detects statements (in the interviews) about how the interviewees are experiencing the topic, and lists the significant statements (also known as "horizonalization" of the data), thereby treating each statement as having equal worth. This is where the researcher

works toward developing a list of nonrepetitive, nonoverlapping statements by first placing all responses to the same question on one line (a "horizon"). This works best when developing a table with columns for each interviewee. The horizonalizing process enables the researcher to see all responses in one glance, and detect unique statements as well as overlapping.

3. The researcher then groups the statements into "meaning units, with inclusion of a description, including verbatim examples.

4. Next, the researcher reflects on his or her own description, using imaginative variation or structural description, thus seeking all possible meanings and divergent perspectives, varying the frames of reference about the phenomenon, and constructing a description of how the phenomenon was experienced.

5. The researcher subsequently creates an overall description of the meaning and the essence of the experience.

6. As a final step, the researcher presents an account of the experience. After this process, a composite description is written.

This combined study explored the phenomenon of Buddhist practice as an instigator to greater mindfulness and expanded awareness, as presented through the views and illustrations of 1 Buddhist teachers, 7 leaders and coaches of Buddhism, and 2 non-Buddhist scholars. The specific criteria that were used in selecting these individuals will be provided later in this chapter under the sub-header, "Sources of Data." Although there are different methodologies available in phenomenological research, this particular study will adhere to the guiding principles of the psychological approach, which, according to Creswell (1998) places individual experiences central, as opposed to transcendental phenomenology, which centers on group experiences. He clarifies that the tenets of the psychological approach are to determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description of it. The individual descriptions lead to general or universal meanings, thus, the essences of the experience.

This research explored the participants' personal perceptions of the phenomenon under study, sought their particular opinions on essentials to the experiencing of the phenomenon, and took note of the structures that they perceived as necessary to the establishment and maintenance of the phenomenon.

The research was partly conducted at the offices of the participants, after initial contact through email and telephone, and partly obtained through email and telephone interviews in cases of distance or scheduling complications. The researchers adjusted their schedule toward the availability of the participants and visited or called them on the dates that were convenient to their schedules.

Restatement of the Research Questions

The research questions in this phenomenological study were divided in one central and four topical questions. The central question was:

What are the main elements of Buddhist practice that can elevate personal and professional well-being in contemporary organizations?

The four topical questions were:

1. What is the foundational meaning of Buddhist practices and how can this meaning be beneficial to workers' jobs or personal fulfillment and workplace harmony?
2. What are the underlying themes that justify Buddhist practices at work?
3. What are the universal structures (general tenets) that encourage feelings and thoughts among workforce members about Buddhist practices at work?
4. What are the invariant structural themes (solid, embedded concepts) that facilitate a description of Buddhist practices in the workplace?

These questions were derived from Creswell's (1998) "recommendations for questions in a phenomenological study" (pp. 100-102).

The interviews with the Buddhist business leaders, coaches, and non-Buddhist scholars were less structured, and will serve predominantly as verification input toward the study findings.

Analysis Units Studied

All of the 17 individuals interviewed for the purpose of answering the research questions had extensively studied and practiced Buddhism, and were generally regarded as having erudition on the subject. Several of these individuals have publications on Buddhist related themes in their name, and are regarded remarkable scholars or venerable teachers. The reason why the researchers interviewed Western (US) and Eastern (Tibetans living in India and Nepal) based teachers from both Mahayana (Vajrayana) and Theravada lineage was to find out whether there would be any significant distinction between their perspectives due to their major environmental differences.

Buddhist teachers interviewed by Marques. Marques interviewed a total of 8teachers, all from the Vajrayana lineage, of which 4 were from American origin, and 4 from Tibetan origin.

The 4 US Buddhist teachers were:

1. Dr. B. Alan Wallace, who is the founder and president of the Santa Barbara Institute for Consciousness Studies. Dr. Wallace, who is of Christian origin, began his studies of Tibetan Buddhism, language, and culture in 1970 at the University of Göttingen in Germany and then continued his studies over the next fourteen years in India, Switzerland, and the United States (Wallace, 2008). Ordained as a Buddhist monk by the Dalai Lama in 1975, he has taught Buddhist meditation and philosophy worldwide since 1976 and has served as interpreter for numerous Tibetan scholars and contemplatives, including the Dalai Lama (Wallace, 2008).

2. Chuck Stanford, Lama Changchup Kunchok Dorje, who is also of Christian origin, and currently an ordained Lama within the Tibetan Buddhist tradition. His 20-year course of study has included travels to Dharamsala, India, where he received teachings from the Dalai Lama, and to Golok, Tibet. He is the founder of the Rime Buddhist Center and Monastery, and the Institute of Tibetan Studies located in Kansas City (Stanford, 2008). Lama Stanford is the Buddhist member for Kansas City's Interfaith Council. He has written a book entitled *Basics of Buddhism* designed to be used as a study guide by other

Buddhist Centers, as well as a large number of columns and articles on Buddhism.

3. Lama Bruce Newman, who is of Christian background and the author of the book A *Beginner's Guide to Tibetan Buddhism*. Between 1975 and 1988 he was a Dharma student, spending most of his time meditating. His main teachers for this period were Geshe Ngawang Dhargyey in Dharamsala, India, Ven. Gyatrul Rinpoche in Oakland, California, and Khenchen Thrangu Rinpoche, Ven. Tulku Urgyen Rinpoche, Ven. Zigar Kongtrul Rinpoche and Ven. Chokyi Nyima Rinpoche in Kathmandu, Nepal. Bruce has been granted the title Lama by Gyatrul Rinpoche and Chokyi Nyima Rinpoche, who have authorized him to teach, which he now does at several venues in California and Oregon.

4. Dr. Judith Simmer-Brown, who is of Christian background and has been a student of Chögyam Trungpa since 1974. She has authored numerous articles on Tibetan Buddhism, Buddhist-Christian dialogue, and Buddhism in America, and is an Acharya (senior teacher) in the lineage of Chögyam Trungpa. A practicing Buddhist since 1971, she is a professor of Buddhist studies at Naropa University, and director of the Ngedon School of Higher Studies. Dr. Simmer-Brown is the author of *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism*. The 4 Tibetan Buddhist scholars were:

5. The Venerable Khenchen Thrangu Rinpoche, who was born in Kham, Tibet, in 1933, and was formally recognized by the 16th Karmapa and Tai Situpa as the ninth incarnation of the great Thrangu Tulku, at the age of five. In 1959, when he was 27, and already an accomplished scholar, he fled to India. At age 35, he was awarded the degree of Geshe Lharampa. The Rinpoche has now taught in over twenty-five countries and has seventeen centers in twelve countries. He is especially known for making complex teachings accessible to Western students. Because of his vast knowledge of the Dharma and his skill as a teacher, he was appointed by the Dalai Lama to be the personal tutor for the 17thKarmapa (adopted from Namo Buddha Seminar, 2008).

6. Dzongsar Jamyang Khyentse Rinpoche, who was born in Bhutan in 1961, and was recognized as the main incarnation of the Khyentse lineage of Tibetan Buddhism. He has studied with some of the greatest contemporary teachers, particularly (H.H.) Dilgo Khyentse Rinpoche. From a young age he has been active for the preservation of the Buddhist teaching, establishing centers of learning, supporting practitioners, publishing books and teaching all over the world. Dzongsar Khyentse Rinpoche supervises his traditional seat of Dzongsar Monastery and its retreat centers in Eastern Tibet, as well as his new colleges in India and Bhutan. He has also established centers in Australia, North America, and the Far East. These are gathered under Siddhartha's Intent (2008).

7. Geshe Lhakdor, who has served as the Dalai Lama's translator and religious assistant since 1989. In this capacity he has accompanied the Dalai Lama to many conferences and forums throughout the world. He has translated numerous books by the Dalai Lama from English to Tibetan and from Tibetan to English. Geshe Lhakdor is a trustee of the Foundation for Universal Responsibility, established by the Dalai Lama. He is also the Director of the Central Archive of the Dalai Lama, a member of the Advisory Board of the Institute of Tibetan Classics in Montreal, Canada, and an Honorary Professor at the University of British Columbia, Canada. He is currently the Director of the Library of Tibetan Works and Archives (Drepung Loseling Institute, 2006).

8. Geshe Lobsang Tsongdu, who was born in Reting of U-Tsang in Tibet. He began his religious studies at the age of twelve at Sera Monastery in Tibet and continued to study Buddhism until he was forced to flee Tibet in 1985. In India he completed his studies for the degree of Geshe from Sera Monastic University in 2003. After that he joined the Gyuto Tantric University for one year. He taught Buddhist philosophy to the nuns of Kopan Monastery in Nepal before he joined Library of Tibetan Works and Archives in 2005 (LTWA, 2008).

Buddhist teachers interviewed by Dhiman. Dhiman interviewed a total of 9 teachers, of which 6 adhered to the Theravada lineage, and 3 to Vajrayana.

The 6 Theravada teachers were:

1. Joseph Goldstein, who is of JuBu background and has been leading insight and loving-kindness meditation retreats worldwide since 1974. He is a cofounder of the Insight Meditation Society in Barre, Massachusetts, where he is one of the organization's guiding teachers. In 1989, together with several other teachers and students of insight meditation, he helped establish the Barre Center for Buddhist Studies. Goldstein first became interested in Buddhism as a Peace Corps volunteer in Thailand in 1965. Since 1967 he has studied and practiced different forms of Buddhist meditation under eminent teachers from India, Burma and Tibet. He is the author of *A Heart Full of Peace*, *One Dharma: The Emerging Western Buddhism*, *Insight Meditation: The Practice of Freedom*, *The Experience of Insight*, and co-author of *Seeking the Heart of Wisdom* and *Insight Meditation: A Correspondence Course.*

2. Bhikkhu Bodhi, also of JuBu background and considered to be the preeminent modern Theravada scholar and translator of Pali literature in the world. Bhikkhu Bodhi, born Jeffrey Block, is an American Buddhist monk, ordained in Sri Lanka and currently teaching in the New York/New Jersey area. He has edited and authored several publications grounded in the Theravada tradition. Block was born in Brooklyn in 1944, and obtained a B.A. in philosophy from Brooklyn College in 1966. In 1972, he earned a Ph.D. in philosophy from Claremont Graduate School, California. In 1967, while still a graduate student, Bodhi was ordained as a novice monk in the Vietnamese Mahayana order. In 1972 he traveled to Sri Lanka where, under Ven. Ananda Maitreya, he received novice ordination and, in 1973, he received full ordination in a Theravada order. In 1984, succeeding co-founder Ven. Nyanaponika Thera, Bodhi was appointed English-language editor of the Buddhist Publication Society (BPS, Sri Lanka) and, in 1988, became its second president. In 2002, he retired from the society's editorship while still remaining its president. He is the co-translator

of the *Majjhima Nikaya*, with Bhikkhu Nanamoli, and the *Samutya Nikaya*. In 2000, at the United Nations' first official Vesak[11] celebration, Bodhi gave the keynote address. In 2002, after retiring as editor of BPS, Bodhi returned to the US. He teaches at Bodhi Monastery (Lafayette, New Jersey) and Chuang Yen Monastery (Carmel, New York) and is the chairman of the Yin Shun Foundation, and is currently working on the complete translation of the *Anuguttra Nikaya*.

3. Peter Harvey, who is of Christian origin and an academic scholar. He was born in Yorkshire, UK, and is a Theravada Buddhist since his time at Manchester University (1973). He has been a meditation teacher in the Samatha Trust tradition since 1976. The Samatha Trust has its roots in Thai Theravada Buddhism. It is a lay organization with around 80 teachers, mostly in the UK. It teaches a carefully structured form of mindfulness of breathing, along with a range of other meditations and Pali chanting. It explores a range of Theravada texts and a few Mahayana texts to bring their relevance to contemporary practice alive. Professor Harvey is internationally acclaimed author of several books on Buddhism such as *Introduction to Buddhism* and *Introduction to Buddhist Ethics*. He is the editor of the *Buddhist Studies Review* and the *Journal of Buddhist Ethics*. In July 2003 he received a Golden Buddha award from the Thai-Buddhist Trust for distinguished services to the advancement of Buddhism in the UK.

4. Ajahn Amaro, born Christian as Jeremy Horner, who is an English Theravada teacher and co-abbot of the Abhayagiri Buddhist Monastery in California's Redwood Valley, a branch monastery of the forest meditation tradition, in Mendocino.. The center, in practice as much for ordinary people as for monastics, is inspired by the Thai Forest

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[11] United Nations in a resolution in 1999 decided to celebrate the thrice-sacred day of Vesak in the month of May. The first celebrations were held back in the year 2000 at the United Nations Headquarters in New York.Buddhists see this event as an opportunity to spread the Buddha's message compassion and harmony throughout the world. The Vesak celebrations commemorate the Birth, Enlightenment and Passing Away of the Buddha Gautama.

Tradition and the teachings of the late Ajahn Chah. Its chief priorities are the teaching of Buddhist ethics, together with traditional concentration and insight meditation techniques, as an effective way of dissolving stress. Ajahn Amaro was trained in Thailand with Ajahn Chah and Ajahn Sumedho. A senior monk from Amaravati Buddhist Monastery in England, he resides there with a small, thriving monastic community.

5. Dr. Sarah Shaw, who is of Christian background, studied Greek and English at Manchester University, where she earned a doctorate in English. She also studied Pali at Oxford, and is on the steering committee of the Oxford Centre for Buddhist Studies. Dr. Shaw teaches for the Oxford University Department for Continuing Education and practices with the Samatha Association of Britain. She is the translator of *Buddhist Meditation: An Anthology of Texts from the Pali Canon*, and author of *Introduction to Buddhist Meditation*.

6. Thanissaro Bhikkhu, born as Geoffrey De Graff. He comes from a Christian background and is now an American Theravada Buddhist monk of the Thai forest *kammatthana*[12]tradition. After graduating from Oberlin College in 1971 with a degree in European Intellectual History, he traveled to Thailand, where he studied meditation under Ajahn Fuang Jotiko. He was ordained in 1976 and lived at *WatDhammasathit*, where he remained following his teacher's death in 1986. In 1991 he traveled to the hills of San Diego County, US, where he helped Ajahn Suwat Suwaco establish *WatMettavanaram* (Metta Forest Monastery). He was made abbot of the monastery in 1993. His long list of publications includes translations from the Thai, Ajahn Lee's meditation manuals; *Handful of Leaves*, a four-volume anthology of sutta translations; *Meditations*, a four volume handbook of Buddhist meditation. *The Buddhist Monastic Code*, a two-volume reference

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[12] Kammatthana literally means "basis of work" or "place of work". It describes the contemplation of certain meditation themes used by a meditating monk so the forces of defilement (*kilesa*), craving (*tanha*), and ignorance (*avijja*) may be uprooted from the mind.

handbook for monks; *Wings to Awakening*; and (as co-author) the college-level textbook, *Buddhist Religions: A Historical Introduction*. Thanissaro Bhikkhu is regarded as one of the most often "quoted" modern Theravada Buddhist scholars in the world. He introduced several innovative terms in his translations.

The 3Mahayana teachers interviewed by Dhiman were:

1. Geshe Sopa, who was the first Tibetan to be tenured at an American university, and is recognized worldwide as one of the great living spiritual teachers of the Tibetan Buddhist tradition. He is particularly renowned for maintaining the high standards of scholarly learning while personally embodying the qualities of humility, tolerance, and compassion. Though trained in his youth in one of the most rigorous Buddhist monasteries in Tibet, Geshe Sopa's life work has been centered in the heartland of America. Here, he has spent forty years inspiring all those he met in his qualities as a Buddhist monk, a university professor, a committed peacemaker, a consummate teacher, and as an extraordinary human being. Geshe Sopa taught Buddhist philosophy, language and culture at the University of Wisconsin-Madison for 30 years. During that time, he trained many of this country's first generation of respected Buddhist scholars and translators, including Jeffrey Hopkins, José Cabezón, and John Makransky. Geshe Sopa founded the Deer Park Buddhist Center in 1975, after students began requesting instruction outside the formal academic setting. Deer Park today remains a full-scale monastic and teaching center upholding the Dalai Lama's tradition in the Midwest, attracting students from around the world to its annual programs.

2. The Venerable bhikkhuni Thubten Chodron, who is of JuBu background. She grew up near Los Angeles and. graduated with a B.A. in History from the University of California at Los Angeles in 1971. After travelling through Europe, North Africa, and Asia for one and a half years, she received a teaching credential and went to the University of Southern California to do post-graduate work in Education while working as a teacher in the Los Angeles City School System. In 1975,

she attended a meditation course given by Ven. Lama Yeshe and Ven. Zopa Rinpoche, and subsequently went to their monastery in Nepal to continue to study and practice Buddha's teachings. In 1977, she received the *sramanerika* (novice) ordination, and in 1986, received bhikshuni (full) ordination in Taiwan. She studied and practiced Buddhism of the Tibetan tradition for many years in India and Nepal under the guidance of the Dalai Lama and other Tibetan teachers. She directed the spiritual program at Lama Tzong Khapa Institute in Italy for nearly two years, studied three years at Dorje Pamo Monastery in France, and was resident teacher at Amitabha Buddhist Center in Singapore. For ten years she was also resident teacher at Dharma Friendship Foundation in Seattle, where she continues to be spiritual advisor. Ven. Chodron was a co-organizer of Life as a Western Buddhist Nun, and took part in the conferences of Western Buddhist teachers with the Dalai Lama in 1993 and 1994. She was present during the Jewish delegation's visit to Dharamsala, India, in 1990, which was the basis for Rodger Kamenetz' *The Jew in the Lotus*, and keen on interreligious dialogue, she attended the Second Gethsemani Encounter in 2002. She has also been present at several of the Mind-Life Conferences in which the Dalai Lama dialogues with Western scientists. Ven. Chodron travels worldwide to teach the Dharma: North America, Latin America, Israel, Singapore, Malaysia, and former communist countries. Seeing the importance and necessity of a monastery for Westerners training in the Tibetan Buddhist tradition, she founded Sravasti Abbey and is currently involved in developing it. Ven. Chodron emphasizes the practical application of Buddha's teachings in our daily lives and is especially skilled at explaining them in ways easily understood and practiced by Westerners. She is well-known for her warm, humorous, and lucid teachings.

3. Professor Jeffrey Hopkins, who is of Christian background., was born in Barrington, Rhode Island, USA. Considered to be the preeminent Tibetan-Vajarayana Buddhist scholar, he is Professor Emeritus of Tibetan Buddhist Studies at the University of Virginia where he

taught Tibetan Buddhist Studies and Tibetan language for thirty-two years since 1973. He received a B.A. *magna cum laude* from Harvard University in 1963, trained for five years at the Lamaist Buddhist Monastery of America in Freewood Acres, New Jersey, USA (now the Tibetan Buddhist Learning Center in Washington, New Jersey), and received a Ph.D. in Buddhist Studies from the University of Wisconsin in 1973. Prof. Hopkins served as the Dalai Lama's chief interpreter into English on lecture tours for ten years, 1979-1989. At the University of Virginia he founded programs in Buddhist Studies and Tibetan Studies and served as Director of the Center for South Asian Studies for twelve years. He has published thirty-nine books in a total of twenty-two languages, as well as twenty-three articles. His most prominent academic books are the trilogy *Emptiness in the Mind-Only School of Buddhism*. If you do this, there is a need to do it with the other titles too? *Reflections on Reality: The Three Natures and Non-Natures in the Mind-Only School*; and *Absorption in No External World: 170 Issues in Mind-Only Buddhism*. In 1999 he published *The Art of Peace: Nobel Peace Laureates Discuss Human Rights, Conflict and Reconciliation*, edited from a conference of Nobel peace laureates that he organized in 1998 for the University of Virginia and the Institute for Asian Democracy. Recently he published the first translation into any language of the foundational text of the Jo-nang sect of Tibetan Buddhism in *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha-Matrix*. He has translated and edited thirteen books by the Dalai Lama, the latest being *How to See Yourself as You Really Are*. He is also the author of *A Truthful Heart*, which includes anecdotes from his years as a practitioner of Buddhism.

   Buddhist business leaders and coaches. The following 7 Buddhist business leaders and coaches were interviewed.

1. Grant Couch, who serves as the president and CEO of Colorado-based publisher Sounds True is a member of the Mind & Life Institute's Financial Advisory Board, after having served on the Tricycle Foundation

Board from 2004-2006. He brings more than 35 years of top-level management experience in the financial services industry, most recently as president and COO of Countrywide Securities Corporation. Grant Couch has served as director of a number of non-profit organizations, including the Farm Workers Coordinating Council of Palm Beach County and the United Way / Community Chest of Palm Beach County. He is currently CEO at Sounds True, an independent multimedia publishing company that offers audio, music, video, and books about spiritual traditions, meditation, psychology, health and healing, self-discovery, and more. The company's more than 600 titles feature some of the world's most respected teachers, authors, and visionary artists, including Eckhart Tolle, Sharon Salzberg, Ken Wilber, Andrew Weil, Clarissa Pinkola Estés, Caroline Myss, and Thich Nhat Hanh.

2. Paul and Tiffany Kotz, who are members of the Rime Buddhist Center, which is led by Lama Chuck Stanford, introduced earlier in this chapter. Paul Kotz is the founder of FRD Communications Inc., a marketing logistics and advertising company located in Lenexa, Kansas. He started the company about eight years ago as a part-time venture. At that time it was named, Front Row Design. However, business evolved and activities increased, so for the last two years FRD Communications has become his full-time activity. Today, Paul Kotz runs the operation with 20 employees, and is convinced that FRD's success is a direct result of the people involved. On the website is stated, "FRD Communications is a company of passionate people dedicated to finding the marketing solutions that you need." Being a marketing company, most employees manage client accounts as if they were consultants. This creates a high level of independent performance and requires a proactive approach. Yet, while there are different projects that the various coworkers are involved in, there is great synergy. This synergy among his team of co-workers gets translated in quicker turnaround times for projects.

3. Geshe Lhakdor, whose name was introduced earlier in this dissertation: he is also one of the Buddhist Teachers interviewed for the

foundational data of this study. Yet, because the Geshe is also the director of the Library of Tibetan Works and Archives (LTWA), an important organization for Tibetan cultural expressions, located in Upper Dharamsala, India, he was also observed and interviewed as a business leader. Marques had the opportunity to observe Geshe Lhakdor in his work performance during several days of her visit to Dharamsala, and found that Lhakdor was deeply respected by his workers and the members of the surrounding society. While he did not openly speak about his multiple operations, it was obvious that he was a busy man, involved in a number of important building projects aside from his daily tasks as director of LTWA.

4. Laurens van den Muyzenberg, who graduated as a mechanical engineer at the University of Delft in the Netherlands. He worked as a management consultant in the USA, Chile, almost all Western European countries, the Middle East, Japan, and India. He has consulted pharmaceutical companies, truck manufacturers, steel mills, shipyards, ball bearing producers, defense industries, retail chains, national research laboratories, and government departments. The projects concerned productivity improvement, establishing business principles (mission and values), corporate governance, organization structures, strategic alliances, reducing lead time in new product development, turnaround and management development. He lives in France in Cannes after having resided in the Netherlands, USA, Chile, Sweden, and the UK. He speaks Dutch, English, German, French, Spanish, Italian, and Swedish. Together with the Dalai Lama, he is the author of a recent book *Leader's Way*: *Business, Buddhism and Happiness (*2008).

5. Janice L. Marturano, who serves as Vice President, Public Responsibility and Deputy General Counsel, General Mills and as Director of Corporate Leadership Education, Center for Mindfulness in Medicine, Health Care, and Society, UMass Medical School. She has trained with Jon Kabat-Zinn, the doyen of mindfulness studies in health care, and teaches corporate executives mindfulness practice as a way to effective decision-making.

6. Diana Winston, who is Director of the Mindfulness Education Center at UCLA, and brings a secular approach to teaching mindfulness across the age spectrum. She spent a year as a Buddhist nun in Burma and has been practicing mindfulness meditation since 1989. She has been teaching mindfulness since 1993 and has brought mindful awareness into schools, hospitals, and nonprofits, as well as to adolescents, seniors, leaders, teachers, activists, and health professionals in the US and Asia. Prior to her position at UCLA, Winston was a nationally known Buddhist teacher and writer in the Theravada tradition of mindfulness trained under Jack Kornfield. She is the author of *Wide Awake: A Buddhist Guide for Teens* a member of the teacher's council at *Spirit Rock Meditation Center* in California.

7. Michael Carroll, who is the author of *Awake at Work* and *The Mindful Leader*, and has held executive positions with such companies as Shearson Lehman/American Express, Simon & Schuster, and The Walt Disney Company over his 25 year business career. Michael Carol has an active consulting and coaching business with client firms such as Procter & Gamble, AstraZeneca, Starbucks, Lutheran Medical Center, National Board of Medical Examiners and others. He has been studying Tibetan Buddhism since 1976, graduated from Buddhist seminary in 1982, is an authorized teacher in the lineage of the Tibetan meditation teacher, Chögyam Trungpa, and has lectured at Wharton Business School, Columbia University, Swarthmore College, St. Mary's University, Kripalu, Cape Cod Institute, Zen Mountain Monastery, Omega Institute (assisting Pema Chödrön) and many other practice centers throughout the US, Canada, and Europe.

  Non-Buddhist scholars. The following 2 non-Buddhist scholars were interviewed.

1. Richard Boyatzis. A pioneer in the field of emotional intelligence, Prof. Boyatzis teaches in the departments of Organizational Behavior and Psychology at Case Western Reserve. Using his well-established Intentional Change Theory (ICT) and complexity theory, he has continued to research how people and organizations engage in sustainable,

desired change. The theory predicts how changes occur in different groups of human organizations, including team, community, country, and global change. Ongoing research supporting this theory includes developing new and better measures of an individual's emotional, social and cognitive intelligence as well as studies that demonstrate the relationship between these abilities and performance. Dr. Boyatzis teaches leadership, is an active researcher, and has numerous publications to his name. His co-authored book titled *Resonant Leadership* is hailed as a seminal work that combines the fields of leadership, mindfulness, and compassion.

2. Dr. Ellen Langer, professor of Psychology at Harvard University. Her books written for general and academic readers include *Mindfulness* and *The Power of Mindful Learning*, and the forthcoming *Mindful Creativity*. Dr. Langer has described her work on the illusion of control, aging, decision-making, and mindfulness theory in over 200 research articles and six academic books. Her work has led to numerous academic honors including a Guggenheim Fellowship, the Award for Distinguished Contributions to Psychology in the Public Interest of the American Psychological Association, the Distinguished Contributions of Basic Science to Applied Psychology Award from the American Association of Applied & Preventive Psychology, the James McKeen Cattel Award, and the Gordon Allport Intergroup Relations Prize. The citation for the APA distinguished contributions award reads, in part, "...her pioneering work revealed the profound effects of increasing mindful behavior...and offers new hope to millions whose problems were previously seen as unalterable and inevitable. Ellen Langer has demonstrated repeatedly how our limits are of our own making." Dr. Langer is a Fellow of The Sloan Foundation; The American Psychological Association, the American Psychological Society, The American Association for the Advancement of Science; Computers and Society; The Society for the Psychological Study of Social Issues; The Society of Experimental Social Psychologists. In

addition to other honors, she has been a guest lecturer in Japan, Malaysia, Germany, and Argentina.

Sources of Data

Data for this study were obtained from the 17 identified core sources for this study, as well as the 7 business leaders and coaches and 2 non-Buddhist scholars. The data were gathered through the use of individual interviews.

Sampling. Goulding (2005) explains the following about the phenomenological process: The basic assumption is that a person's life is a socially constructed totality in which experiences interrelate coherently and meaningfully (p. 301). Reviewing the data gathering process in a phenomenological study, Goulding underscores that the phenomenological researcher relies on the views and experiences of participants to the study as legitimate data, which indicates that participants' views are considered factual. Goulding elaborates that participants in this study should only be selected if they have lived the experience under study. Sampling for a phenomenological study is therefore purposive and prescribed from the start. Davey (1999) concurs with Goulding about the necessity of purposive sampling in this type of study, and points out that trustworthiness of participants is therefore crucial. Creswell (1998) also supports the notions about purposive sampling and even phrases it as a key decision point in the study. He therefore advises researchers conducting qualitative studies to have clear criteria in mind and to provide rationales for their decisions. The purposive sampling strategy that Creswell recommends for phenomenology is similar to the earlier mentioned criterion sampling, in which all individuals interviewed must have experienced the phenomenon. One of many researchers who used purposive sampling for his phenomenological study is Alexandersson (1994), who explains that he used Patton's definition of purposeful sampling and Cohen's and Manion's definition of purposive sampling, together with what is known in ethnography as theoretical sampling. He did this because these selection principles encourage the researcher to hand-pick the subjects by using set criteria which correspond to the researcher's need for specific information.

On basis of the above, the two researchers in this study concluded that interviewees in a phenomenological study who passed the criterion sampling have been purposefully sampled at the same time, since these subjects were deliberately chosen for the purpose of obtaining in-depth information about the phenomenon studied. The sampling strategy that was used for the 17 main subjects in this research was therefore *criterion sampling*, which Creswell (1998) considers ideal for a phenomenology. The specific criteria formulated for selection of the analysis units for this study were:

1. The participant had to be a practitioner of Buddhism;
2. The participant had to be considered an acknowledged authority in the field of Buddhism. This was verified through Internet research of each subject, and through the references that recommended this subject.
3. The participant had to have a specific viewpoint regarding Buddhism and its effects;
4. The participant had to have proof of expertise in this phenomenon, either through writing of books and/or articles published in credible sources, or teaching on the topic; and
5. The participant had to be willing to allocate uninterrupted time to share thoughts on this phenomenon, either in person, over the telephone, or per email, and had to be ready to provide clarification where needed at a later stage.

As indicated before, the data were obtained through in-depth interviews with the selected subjects after contacting them by telephone or email, and agreeing upon a time, date, and place for an uninterrupted personal, telephone, or email-response session.

Instrument and Interview Implementation

1. In order to ensure an interview protocol with content validity, the researchers discussed their interview protocol with one another, and submitted it for review to a scholar at Tilburg University with expertise in Indian religions, Indian rituals, and theoretical reflection, prior to utilizing it toward the participants. The interview protocols mentioned here above are included in Appendix A of this dissertation.

2. After the initial review, the researchers presented the instrument for review to two colleagues at their institution, both holders of doctorates, in order to verify proper formulation and understandability.

3. The 17 research interviews were then conducted after a) recommendations of potential participants, b) contacting of these aspiring participants, c) sending over the interview protocol for orientation, d) gaining approval for an interview, and e) scheduling an appointment.

Several of the participants were contacted through recommendation from other interviewees, a *process also known as* "snowball sampling," which is common in phenomenology. Snowball sampling simply entails referral by interviewees to other potential candidates with consideration of the sampling criteria.

4. The 7 Buddhist business leaders and coaches, and the 2 non-Buddhist scholars, were identified in similar ways as the teachers: through online research and snowball sampling. The referrals came from the teachers, who happened to know these individuals.

5. The data obtained from the interviews were transcribed and word-processed in Microsoft Word, whereby the search and find function was used in combination with the researcher's common sense interpretation in order to obtain common themes toward the findings of the study. This cautious combination was necessary and considered more effective than prefabricated software because of contextual issues: oftentimes the same word can be used in multiple contexts, while the same context can be translated in a variety of words as well. Due to the fact that the meaning behind statements was crucial for the findings of this study, the researchers chose for the time consuming yet more secure way of manual detecting of the themes. Oftentimes, the researchers found additional referrals to certain themes when carefully reviewing each answer listed in the horizonalization table. A copy of the seventeen transcripts is incorporated in Appendix B of this dissertation. The horizonalization tables are included in Appendix C.

Content validation. Content validation, as explained in point 1 of the section Instrument and Interview Implementation, was obtained by submitting the interview protocols for pre-interviewing approval to a scholar at Tilburg

University with expertise in Indian religions, Indian rituals, and theoretical reflection.

The instruments were further tested on their face validity through the review of two doctors in Woodbury University's School of Business. Upon their approval, the data-collection process was implemented. The interview responses were recorded, transcribed, and emailed to the interviewees for content validation of their statements. After obtaining approval, the researchers started the extensive phenomenological analysis process of horizonalizing, clustering, meaning units development, formulating emergent themes (see Chapter 7), reduction, synthesizing, and representing. The discussions and conclusions incorporated in subsequent chapters are a result of this analysis process.

Data Collection Strategy and Materials

Creswell (1998) visualizes data collection as a series of interrelated activities aimed at gathering good information to answer emerging research questions. He further advises to focus on participants that are easily accessible, to enable the process of conducting extensive, and sometimes multiple interviews. Adhering to Creswell's recommendation, the choice of interviewees, once found eligible for participation in this study, was guided by their availability and accessibility.

Both initial research projects followed Dukes' suggestion (Creswell, 1998) of studying 3 to 10 subjects, whereby the emphasis is laid on a small number of in-depth interviews. Creswell also includes a recommendation from Polkinghorne to include depictions of the experience that are outside the context of the research project. He thereby mentions examples such as descriptions drawn from novelists, poets, painters, and choreographers. The researchers of this dissertation followed this direction by including proverbs and poems pertaining to the researched phenomenon.

The format for the primary data collection was developed after Creswell's (1998) model for an interview protocol.

Interview protocols. Two interview protocols were used to gather the data from the 17 Buddhist teacher-participants in this study.

Marques' interview protocol consisted of five parts (see first part of this chapter). The first four parts were derived from the first four research questions, and the fifth part completed the interview with a conclusive opportunity for revisions, additions, and clarifications to the interview.

1. Part one focused on the first research question, which was the central question: Finding the main elements of Buddhist practice that can elevate personal and professional wellbeing in contemporary organizations.

In this part the following four topical questions were included:

   1.1 Which are the Buddhist principles that you consider most important in your daily life?

   1.2 Which are the Buddhist principles that you consider highly important in work situations?

   1.3 Do you think workplaces can be successful without these principles?

   1.4 What in general is essential, from your perspective, for workers to attain greater meaning at work?

Question 1.4 was derived from a sample in Creswell's book for a nursing-caring interaction study, but modified to fit the purpose of this study.

2. Part two pertained to research question two, which was the first of four topical or issue questions, and sought to identify the foundational meaning of Buddhist practices and how this meaning can be beneficial to workers and workplaces. This part consisted of four topical questions:

   2.1 If a worker was operating with respect to Buddhist practices, what would he or she actually do?

   2.2 If a worker was operating with respect to Buddhist practices, what would he or she not do?

   2.3 What is easy about living in alignment with Buddhist practices at work

   2.4 What is difficult about living in alignment with Buddhist practices at work?

3. Part three examined the underlying themes that justify Buddhist practices at work. This part aligned with the third research question. The following two topical questions were asked in this regard:

    3.1 If an organization is consciously attempting to nurture Buddhist practices in the workplace, what will be present?

    3.2 If an organization is consciously attempting to nurture Buddhist practices in the workplace, what will be absent?

4. Part four pertained to research question four, and observed the universal structures that encourage feelings and thoughts about Buddhist practices at work. The topical questions that were asked for this purpose were:

    4.1 Describe in general a person who is a corporate worker and adheres to Buddhist principles?

    4.2 Describe in general an organization that is led with Buddhist principles?

5. The fifth part of the interview protocol consisted of a conclusion, in which the interviewee was asked: Would you like to add, modify or delete anything significant from the interview that would give a better or fuller understanding toward the application of Buddhist practices for the well-being of today's organizations and workers?

The fifth research question, "What are the invariant structural themes that facilitate a description of Buddhist practices in the workplace?" was excluded from the interview protocol, since this question would be answered as a result of the horizonalization of the collected data, and the conclusions drawn from this process. A sample of the interview protocol used for this particular study is incorporated in Appendix A.

Dhiman's interview protocol consisted of six parts. The six parts were structured around two core questions:

1. What role do Buddhist Principles and Practices play in achieving Personal Fulfillment and Workplace Harmony?

2. Specifically, what is the role of Mindfulness in achieving Personal Fulfillment and Workplace Harmony?

The interview questions were:

1. Role of Buddhist Principles in achieving Personal Fulfillment/Happiness

    1.1 Which Buddhist principles play a key role in achieving personal fulfillment in your life?

1.2 What are the challenges in observing these principles in your daily life?

1.3 What suggestions do you have to overcome these challenges?

2. Role of Buddhist Practices in achieving Personal Fulfillment/Happiness.

2.1 Which Buddhist practices play a key role in achieving personal fulfillment in your life?

2.2 What are the challenges in observing these practices in your daily life?

2.3 What suggestions do you have to overcome these challenges?

3. Role of Buddhist Principles in achieving Workplace Harmony

3.1 Which Buddhist principles are most conducive to workplace harmony?

3.2 What challenges do you foresee in observing Buddhist principles in the workplace?

3.3 How would you overcome these challenges?

4. Role of Buddhist practices in achieving Workplace Harmony

4.1 Which Buddhist practices play a key role in achieving workplace harmony?

4.2 What are some of the challenges faced by organizations that are trying to incorporate Buddhist practices in the workplace?

4.3 How would you overcome these challenges?

4.4 How would you best describe an organization that is run on Buddhist principles and/or practices?

5. Role of Mindfulness in your Personal life

5.1 What role does the practice of mindfulness plays in your daily life?

5.2 In what ways has it benefited you in your personal life?

5.3 What are the challenges in applying mindfulness in your daily life?

5.4 What suggestions do you have to overcome these challenges?

6. Role of Mindfulness in your Professional/work life

6.1 What role does mindfulness training play in your professional/work life?

6.2 In what ways has it benefited you in your professional/work life?

6.3 What are the challenges in applying mindfulness in your work life?

6.4 What suggestions do you have to overcome these challenges?

6.5 In what ways may an organization hope to benefit from the practice of mindfulness?

6.6 What are the limitations to applying mindfulness in the workplace?

6.7 Do you feel that there is a downside to the hype around mindfulness, especially when it is taught/practiced outside of the Buddhist context?

Final question: Anything else that you would like to add to what you have said?

Consent

The interviewees in this study were all adults with significant experience in the field of Buddhism. The researchers therefore interpreted their approval for participating in this study and scheduling an appointment for the interview as the consent needed for this process.

Initial contact was established per telephone or email with an explanation of the purpose for this research. Once the aspirant participants expressed their support in the study, then time, place, and mode of interviewing (in person, per telephone, or per email) were determined, and interviews were executed. Subsequently, the transcripts were prepared and emailed to the respective interviewee for review. Each participant had the opportunity to review the transcribed version of his or her interview and modify where considered necessary. The researchers found, after reviewing several other phenomenology-based dissertations obtained from dissertation databases, that this process represents an important validation tool in a phenomenological study. Creswell (1998) refers to this validation strategy as "member checks", and explains that this technique is considered to be "the most critical technique for establishing credibility" (p. 202-203).

Attributes

For the execution of those interviews conducted in person or over the telephone, the researchers used the following attributes to work with:

1. the interviewees' permission: a tape recorder, in order to have all details captured for the transcription process.
2. the spaces in the interview protocol and an additional notepad for taking notes during the interview.

Data Storing

The textual information obtained from the interviews between the researchers and the participants was typed and stored in its entirety in MS Word 2000 and 2007 documents in a computer with backup files. The entire text was stored per participant, after which the information was analyzed.

The recorded material was also stored, while the backup was formed by the typed out versions of the recorded material. This happened to obtain accordance with Creswell's suggestion to backup information collected and note changes made to the database.

Data Analysis and Representation

The steps Creswell (1998) suggests for data analysis and representation in a phenomenological study are listed in table 1 (to follow under General Framework). The table, as represented here, is inspired by Creswell's Table 8.2 (pp. 148-149). While the table, in its entirety, reviews five different qualitative studies, the researchers of this dissertation focused on the phenomenological part only.

The data were reported in themes with reference to the participant. The raw data were not shared with sources outside of this study.

Method of Analysis

Dey (cited in Creswell, 1998) states that qualitative researchers learn by doing, which determines this research style to fall back on the three "I's"- "insight, intuition, and impression" (p. 142). Creswell further explains that to analyze qualitative data, the researcher engages in the process of moving in analytic circles rather than using a fixed linear approach, starting with raw data, and ending with an account or narrative. The researchers of this

study analyzed the obtained data by following Agar's suggestion, as cited by Creswell (1998), which entailed reading the transcripts in their entirety multiple times, immersing in the details, and obtaining a sense of the interview as a whole before breaking it into parts.

General Framework

The framework for analysis used in this study was derived from Creswell's (1998) citations, which suggest the researcher to engage in the following sequence:

1. First understanding the possible ways people can experience the phenomenon, and then applying the concept of "epoche," which entails bracketing own notions of the phenomenon and understanding it from the perspectives of the participants.
2. Formulating research questions that encourage participants to describe their experience of the phenomenon in daily practices.
3. Gathering data from participants who have experienced the phenomenon studied.
4. Engaging in the general analysis steps as presented next.
5. Dividing the original protocols into statements or horizonalization.
6. Extracting clusters of meanings
7. Tying the meaning clusters together into a general description of the experience, which becomes the textural description of what was experienced and the structural description of how it was experienced.

Creswell (1998) finalizes his suggested framework for analysis by asserting that readers of the phenomenological report, produced as a result of the steps above, will better understand the essence of the experience and recognize the unifying meaning that exists of this experience.

Blodgett-McDeavitt (1997) provides a simplified, yet fairly similar explanation of the phenomenological analysis process by using Moustakas' presentation of four main steps listed as epoche, reduction, imaginative variation, and synthesis of composite textural and composite structural descriptions. Blodgett-McDeavitt's recommendations are paraphrased below.

Table 1.Data Analysis and Representation Outline for a Phenomenological Study

Data Analysis and Representation	Phenomenology (as suggested by Creswell, pp.148-140)
Regarding data management:	"Create and organize files for data" .
Regarding reading and memoing:	"Read through text, make margin notes, form initial codes"
Regarding describing:	"Describe the meaning of the experience for researcher"
Regarding classifying:	"Find and list statements of meaning for individuals" and "Group statements into meaning units"
Regarding interpreting:	"Develop a textural description, 'What happened' Develop a structural description, 'How' the phenomenon was experienced Develop an overall description of the experience, the 'essence'"
Regarding representing and visualizing:	"Present narration of the 'essence' of the experience; use tables or figures of statements and meaning units"

1. Epoche: Every person has an awareness of a certain experience, which can cause bias in approaching it. This can be lowered by becoming aware of the notion, and then deliberately setting it aside, which is known as "epoche."
2. Phenomenological reduction entails doing away with overlaps in responses, and producing one rich, unified, flowing outcome with segments of the various participants included.
3. Through horizonalizing, in which all statements are viewed as equal in value, and through the process of extracting a rich, unified, flowing text, a merge occurs between the conscious experiences from researcher and participants about the phenomenon. This is called, "imaginative variation," as it entails a reflective exploration of different perspectives.

An illustration of both horizonalization tables that were used to compare and review the interview responses in this study, is incorporated in Appendix C.

4. Synthesis, finally, integrates the structural and textural descriptions into a statement, which clearly and meaningfully describes the essences of the phenomenon.

Specific application of the framework to this study. Derived from Blodgett-McDeavitt's (1997) phenomenological study, the researchers followed the below described steps for this study:

1. Epoche: Understanding our own perspectives on the topic, we faced them and then bracketed them, in order to obtain a comprehensive perspective of the phenomenon under observation. Although we realize that it is almost impossible to eliminate all judgment, we realized the value of bracketing or epoche as an effort to be aware of our biases.

2. Following epoche, the transcripts resulting from the interviews were carefully and extensively reviewed to classify common themes (horizons). The list of "emergent themes" that was consequentially developed is presented in Chapter 7 as Table 12. This list was used as the foundation of discussing these themes through verbatim examples from the participants.

3. Since the questions in both interview protocols used for this merged study turned out to be conveniently geared toward specific themes (awareness and mindfulness in the workplace through Buddhist practices), the researchers found it more apparent to develop Horizonalization Tables (see Appendix C) that represented the answers to the questions, and work toward the creation of a list of nonrepetitive, nonoverlapping statements from there.

The above-described process led to a compilation of textural descriptions of the interviewees' experiences. Here we followed Creswell's guidance about grouping the participants' statements into meaning units, in order to produce a textural and structural description of the experience-what happened- with inclusion of verbatim examples.

Lastly, the textural and structural descriptions were combined to reduce the interviewees' experiences into invariate themes, as Blodgett McDeavitt suggested.

To clarify the procedure applied, the researchers in this study developed a model that represents their actions in a schematic way. Figure 1 displays the model of the applied research process in this study.

Figure 1 can be explained as follows:

1. Seventeen participants were interviewed by two researchers: 8 (Vajrayana teachers) by Marques, and 9 (6 Theravada and 3 Vajrayana teachers) by Dhiman.
2. The information gathered from these interviews was transcribed and subsequently projected in two horizonalization tables for a better overview
3. The horizonalization tables provided clarity regarding overlapping statements. Result: phenomenological reduction for each set of data
4. After phenomenological reduction, the researchers could group the essential statements for each set of data into meaning clusters
5. The meaning clusters enabled the surfacing of emergent themes, which is where both study findings were compared and merged
6. Based on literature review and intense studying of the meaning clusters, the researchers categorized the themes into personal and organizational aspects.
7. The personal aspects could be subdivided into inner-personal qualities and inter-personal qualities.
8. The organizational aspects could be subdivided into internal, intermediate, and external aspects.
9. The seven Buddhist business leaders' and non-Buddhist scholars' interviews also led to a number of common themes, used as practical verification of the themes gathered from the teachers.
10. The various divisions of emergent themes led to the formulation of textural and structural description.
11. The phenomenon to be researched, Buddhism as a source of greater mindfulness and expanded awareness in the workplace, could subsequently be analyzed.
12. The analysis led to insights, critical notes, and to answering of the research questions.

13. The results from the processes under point 12 ultimately led to the formulation of the implications of findings, and
14. Recommendations for individuals and organizations.

Data gathering and initial analysis Dhiman

Theravada Buddhist Teachers (all Western)

Goldstein | Bodhi | Harvey | Amaro | Shaw | Thanissaro

Vajrayana Buddhist Teachers

Sopa | Chodron | Hopkins

Horizonalization Table

Phenomenological Reduction

Meaning Clusters

g e n t   T h e m e s

Organizational

Internal | Intermediate | External

Verification

Non-Buddhist Scholars

Boyatzis | Langer

Research Question 1

Research Question 2

Research Question 3

Research Question 4

Research Question 5

Main research question

Topical questions

Content Analysis

As explained earlier, the researchers of this study applied the manual approach toward content analysis, which requires insightful coding and subsequent reorganization of the data. The decision to choose the manual approach was based on the following facts:

1. The interview protocols were designed in a way that the answers to the questions lend themselves easily for forming meaning units.
2. The collected data were, due to the eloquence and clarity of the majority of the participants, interesting and comprehensible enough for the researcher to apply manual analysis.
3. Several themes could be described in multiple wordings, which required review from a multi-interpretable standpoint, which would not be possible with a non-human device.

Verification and Reliability

Creswell (1998) considers viewing verification to be a distinct strength of qualitative research, because the investment in time spent in the field, the elaborate ("thick") description produced, and the closeness developed with participants all add to the value of the study. Creswell explains "thick description" as follows: "the narrative presents detail, context, emotion, and the webs of social relationships… [and] evokes emotionality and self-feelings. The voices, feelings, actions, and meanings of interacting individuals are heard" (p. 184).

Since this study was conducted by both researchers involving solid time devoted to participants who expressed their perspectives about the effects of Buddhist practices on the workplace, the data obtained through this process supported the verification of this study. As a clarification to the previous statement may serve that the participants were individuals who had extended exposure to-, awareness of-, and experience with the topic of research (Buddhism), and could therefore be regarded valuable sources of verification to the material.

Creswell mentions a number of additional techniques to increase reliability of the study. For this study the following techniques were implemented as additional verification tools:

1. Peer review or debriefing (Creswell, 1998), which provides an external check of the research process, much in the same spirit as interrater reliability in quantitative research. The role of the peer debriefer is something like a devil's advocate, who keeps the researcher honest by asking challenging questions about methods, meanings and interpretations, while at the same time also serving as a sounding board for the researcher's feelings. The two researchers in this study served as each other's peer reviewer in the analysis process.

2. "Member checks" (p. 202). The researchers solicited participants' views of the credibility of the findings and interpretations. As mentioned earlier, this technique is considered to be the most critical technique for establishing credibility. It involves the inclusion of the participant in verifying that the data is accurate and credible. All participants approved the contents of the transcribed data.

3. "Rich, thick description" (p. 202). The researchers described in detail the participants or settings under study, which enables the reader to make decisions regarding transferability. The researchers thus enable the readers to transfer information to other settings and to determine whether the findings can be transferred due to similar characteristics.

Creswell stresses that phenomenologists view verification and standards as largely related to the researcher's interpretation. He also states that establishing a solid perspective of matters starts with the researcher's perception, which, in this study, was considered the procedural preference as well.

In the presentation of findings, included in Chapter 7, the results of the data analysis, as described in this chapter, will be presented in detail.

Chapter 7:

RESEARCH FINDINGS

> *"It is easy to be mindful.*
> *What is difficult is to remember to be mindful."*
>
> —Thanissaro

In this chapter we will present the findings from the two interview processes in a narrative form as well as through tables and charts where appropriate. In a combination of paraphrases and verbatim statements, we will discuss the themes that emerged from our analysis of the interviews. We will present our interview protocols as used for this study, the data analysis, the themes that emerged, a discussion on the themes, and our conclusions.

Interview Protocols, Analysis, and Conclusions

As stated in chapters one and six, there were two interview protocols used for this study, both structured with the intention of gathering as much information as possible in one session. Marques' protocol consisted of four main questions, segmented into twelve topical questions, and one concluding request for adding, deleting, or modifying previously provided information, listed in the interview protocol as question 5. Dhiman's protocol consisted of six main questions, segmented into twenty-four topical questions, and one

concluding request for adding, deleting, or modifying previously provided information.

We would like to underscore at this point, that this dissertation consists of the merged findings of two research projects, which were initially developed and conducted separately, and only got merged at the evaluative stage. This may explain the different interview protocols and selections of participants. While such a merging process provides the advantage of a broader database and enhanced solidity of findings, it also brings along increased complications in data evaluation and drawing of conclusions. We therefore request the reader to consider the aspects mentioned above and earlier in this dissertation when proceeding with the reading process.

In our continued efforts to get to a proper data evaluation, we will first present the topical questions and collective responses for both interview protocols, followed by an overview of common themes derived from both studies. True to the phenomenological research model, we will present verbatim statements from the interviewees to illustrate their responses on the topical questions. Through illustrative charts and graphs we will reflect the most important findings on these topical questions.

Analysis of Marques' Interviews

The first part of the interviews focused on the universal structures that precipitate (fuel) feelings and thoughts about Buddhist practices at work. Two topical questions were asked, which will now be reviewed.

Research question 1, topical question 1. Which are the Buddhist principles that you consider most important in your daily life?

A compilation of the answers given by the eight participants to this topical question can be found in Appendix B-1, titled Horizonalization Table Marques. The principles or themes that were predominantly mentioned for this question by the eight Buddhist teachers were: non-harming, compassion, mindfulness, ethics, serving, kindness, altruism, care, patience, happiness, motivation, peace, and interconnectedness. The theme of "non-harming" ended

up to be the third most frequently mentioned theme throughout Marques' interviews: 33 times. A nice introductory statement on this topic came from Stanford, who commented,

There's a Sanskrit word called "ahimsa," which is "non-harming:" As Buddhists we try to do our best not to harm. The Dalai Lama is fond of saying, "Do your best to help other beings. Try to help them. Be as kind as possible to them, and if you can't do that, don't harm them".

The theme "ethics" ended as fourth most frequently used theme in the Marques interviews overall: 32 times. An eloquent appeal for this theme was made by Wallace:

The most important principle in daily life, to begin with, is ethics, in terms of our activities—my own activities, body, speech and mind: I do try my best not to engage in injurious behavior; injurious to myself and others; and the other aspect of Buddhist ethics is to be of service wherever possible.

Interestingly, while not underscored as such in the responses to this particular question, there were two other themes that ended higher in overall listing throughout the Marques interviews: work and compassion/care. The theme of work was used 49 times. Several of the Buddhist teachers made interesting statements on this topic in various questions. Some examples are presented below:

The reason for benefiting others is that our happiness depends on others, because without others, we cannot survive. So, we have to serve others and work for them, make an effort for their welfare.—Tsongdu

> […] in terms of the food and the clothing you get: everything comes from other people's hard work, their labor. There is no point of saying that you get something because you paid money for it. That's a wrong way of thinking. The fact is that, even if you have money, there are situations and places where you cannot do anything, regardless of how much [money] you have. So, for your own flourishment and success, others are very important.—Lhakdor

[In reference to the purpose of karma] We need to do good work. In the future, that will help us. –Thrangu

The theme compassion/care ended second overall in the Marques theme ranking: 37 times. Some statements to illustrate the perceived importance of this theme are presented below:

The Dalai Lama is fond of saying, "Do your best to help other beings. Try to help them. Be as kind as possible to them, and if you can't do that, don't harm them". So that's most important, combined with compassion.—Stanford

[…] wisdom, knowledge of reality and knowledge of interconnectedness and interdependency, will be very useful [at work]. If you are somebody who has that wisdom and nurtures this wider perspective, you will also be able to develop stronger love and compassion in your workplace and everywhere else.—Lhakdor

[…] if a company is to follow Buddhist principles overtly with a strong encouragement that employees do such, then, if this happens without coercion and without impinging upon the religious rights such as freedom of belief, freedom of behavior, etc., then it would first have to be established if everybody in the business would be really happy to want to go along with those principles. If that is the case: if the company is really Buddhist or if people are Buddhist-sympathetic, or open to follow Buddhist principles regardless of whether they regard themselves as full blown Buddhists or not; then we would see: principles of compassion—above all; and further, principles of ethics, of altruism, of letting the organization itself display at all times a paradigm aligned with the principles of ethics, altruism and the seeking of genuine happiness and a paradigm that is intrinsically good.—Wallace

The reason why the top ranked overall themes are also mentioned in answering this question is, that those themes should not be underestimated in evaluating the findings and formulating an answer to this particular question. It turned out that all themes mentioned in chapter 6 (to be depicted later in this chapter) pertain to principles that are generally held in high regard in Buddhism. It may be important to restate that the themes were often verbalized in alternative wording, and we had to use our interpretational skills in the data analysis to categorize the themes. Aside from that, the themes that emerged through this question were of a recurring nature throughout most of the interviews.

Research question 1, topical question 2. Which are the Buddhist principles that you consider highly important in work situations?

Most of the teachers responded to this question in a similar fashion as with question 1.1. Their main initial impulse was to state that these principles should be the same: they did not feel that one should nurture different principles at work as in daily life.

One of the interesting statements made in this regard came from Lhakdor:

I think the same thing [as in other settings]. If you develop the concept that others are exactly like you, and more importantly, others are more important than you, you have obtained the right mindset, because in terms of numbers you may be very important, but you are just one person. There is still the whole community, the whole world, and in Buddhism we talk about all sentient beings, including animals, insects, birds. So once you have that understanding and that knowledge, naturally you will not see yourself any longer as the most important thing whose needs and wishes must be fulfilled at the cost of all others.

Lhakdor's stance was seconded by Stanford who put it this way:

We have something called The Five Precepts, which you are probably familiar with. In some other Buddhist traditions there are addition precepts,

but in my tradition there are five: Abstain from killing, stealing, lying, sexual misconduct, and intoxicants. And all of those are designed not to harm yourself or others. So again, I think it just boils down to one: don't harm others.

However, aside from this common factor, there were still some new themes that emerged in reflection to work-related circumstances. Many of these themes were mentioned in an interrelated manner. To provide an example, Tsongdu captured the essence of wellbeing, respect, responsibility and collaboration within the following statement:

> When we work together, we have to try to accommodate others. If we do so, it will be to our own benefit. If we don't, we are harming ourselves. The reason why we should help one another is because there is a principle called, "dependent origination" or "dependent arising" or "interdependence" or "interconnectedness". Everything is caused by something: there is a continuous cause and effect situation going. One should not act without considering this: the causality of everything: everything causes something else. If we help others, it is therefore like a good seat, and that good seat serves our own benefit: it causes good karma.

These newly mentioned themes turned out to display a recurring nature throughout the interviews from then on as well.

Research question 1, topical question 3. Do you think workplaces can be successful without these principles?
The general impression we obtained from the answers provided to this question by the eight Buddhist teachers, was: "On the short term, yes. In the long run, no." Several of the participants (Wallace, Stanford, Thrangu, Khyentse, Lhakdor, and Tsongdu) explained that, in their opinion, workplaces might be able to collect great monetary gains without these principles, but not lasting happiness and wellbeing.
Wallace presented his opinion on the success issue as follows:

Without ethical principles one is simply leading or participating in business with sheer cut-throat principles that are simply like dog-eat-dog. There's no question in my mind: There are mobsters and criminals who do get short term gain by being extremely dishonest, and then there's this gray area. So you have the criminals, who are overtly breaking the law, and then this large gray area which is quasi legal but really not ethical, all the way into business. But in so far as one's drifting into the dark—a large piece of the spectrum is unethical behavior—Again, one can get short term gain, if that's all one is concerned with, including great monetary gain, power, and influence. Yet, it will only be for the short term.

Thrangu worded it this way:

With deceitfulness, someone who thought, "They spoke well to me," might later find out they have been deceived. If there is ill-will, people will be afraid and will avoid you, so you will not be able to accomplish your aims.

At least three of the teachers, Newman, Simmer-Brown, and Lhakdor, indicated that success is a multi-interpretable term, and that it therefore depends on how one defines success to determine whether one sees those who don't adhere to Buddhist principles as successful or not. Explicitly, the teachers indicated that, in the superficial sense of success, where career, money, and prestige matter, workplaces that don't adhere to these principles may be successful. In the deeper sense, where genuine peace of mind and happiness matter, they will not.

Simmer-Brown, for instance, presented the following take on success:

It depends what you mean by successful. Worldly success happens all the time, but for me, the greater value is mutual respect, nurturing environments that bring out the best in everyone present, challenge that opens the heart and mind.

One of the interesting comments made was that it is good to work hard, but not to the extent of sacrificing one's conscience or fundamental good human values, and an intriguing take on the short term and long term perspective of success was brought up by Tsongdu, who asserted,

> Living unethically and mean-spirited may lead to contemporary success (in this life), and may blind many people, causing them to wonder why so many wicked business executives get away with criminal practices and still seem to succeed. This is because many people don't understand the concept of karma. These criminal business people may be currently benefiting from their good karma, generated in a previous life, but will pay for their current misbehaviors in a next life.

Research question 1, topical question 4. What in general is essential, from your perspective, for workers to attain greater meaning at work?

Three main points surfaced from this question (see table and figure below):

1. Right ("balanced"—authors) livelihood
2. Helping not harming
3. Intrinsic rewards instead of external prosperity alone.

While using different ways to verbalize their opinions, seven of the eight participants referred to the principle of balanced livelihood as an important driver for workers to obtain meaning in their workplace.

- Wallace worded it as "engaging more deeply in what truly brings happiness," after which he explained the importance of adding value to the quality of life to this activity as well.
- Stanford explicitly used the phrase "right livelihood" as a step in the Eightfold Path. He thereby explained that right livelihood means having "a job that is of service to others."
- Newman stated practically the same when he affirmed that one should "focus on how the work benefits others" and "treat co-workers with kindness and compassion."
- Simmer-Brown referred to her answer to the previous question, in which she had stated that " the greater value is mutual respect, nurturing environments that bring out the best in everyone present,"

- Khyentse captured his opinion in "right motivation", which can also be interpreted in doing the right thing for the right reasons.
- Lhakdor opined, among a number of other things, that interdependence and the realization that our actions affect others, should be important drivers in our performance at work and elsewhere.
- Tsongdu also talked about benefiting others and applying an altruistic mindset in work situations.

Within the statements of balanced livelihood was oftentimes captured, the concept of helping, or at least not harming. This perspective was confirmed by all participants in their own words as well.

Wallace and Lhakdor also focused strongly on the importance of laying more focus on intrinsic ("meaning"-related) values, rather than material and financial prosperity alone. They explained that one should apply more focus on real happiness than the socially established "symbols" of it.

Wallace also commented on the need for greater awareness of the bigger picture, the wholesome concept, rather than narrowly defined victories when attempting to attain greater meaning at work. He advised that workers should not dwell on fortune or setbacks too long, but should realize that they are part of a greater whole. This is very closely related to the principal Buddhist concept of impermanence: arising and passing.

In his direct referral to "right livelihood" as one of the steps on the Eightfold Practice, Stanford underscored that a job, within his perspective of "right" livelihood, would serve general wellbeing instead of destroying it. He thereby first explained the opposite: "wrong" ("unbalanced"—authors) livelihood, and stressed, "Wrong livelihood is to bring harm to other beings, such as slaughtering animals, making weapons, making knives, making bombs, ammunition, and things like that: that would be wrong livelihood. 'Right' livelihood would be a job that is of service to others: helping other beings."

While Thrangu also emphasized altruism as the path toward greater meaning at work, he particularly underscored the necessity of being "truthful and straightforward."

Lhakdor reviewed the meaning-issue at various levels as well and underscored the need for nurturing the wellbeing of the mind rather than only

focusing on physical wellbeing. He highlighted the virtue in being compassionate and helpful toward those who are in lesser positions, while he also warned that one should maintain his or her personal value, and not sacrificing his or her entire human dignity to others who happen to be financially more powerful. Finally, also underscoring the concept of impermanence, he stated, "Be cheerful when you achieve something, but don't get carried away."

Tsongdu, finally, stressed again that meaning can be augmented when one understands the concept of karma as a driving factor in witnessing seemingly unjustified fortune in others, or experiencing personal setbacks in spite of genuine efforts. All these seemingly unfair occurrences can be attributed to the karmic cycle.

The next part of the interviews focused on the foundational meaning of Buddhist practices and how they can be beneficial to workers and workplaces. Four topical questions were asked, which will now be reviewed.

Research question 2, topical question 1. If a worker were operating with respect to Buddhist practices, what would he or she actually do?

The dominant answer to this question pertained to a leading theme from the previous topical question: "right" or rather, balanced livelihood. The teachers believed that a person operating with respect to Buddhist practices would first and foremost ensure that he or she was involved in "right" livelihood. Posted below is Wallace's take on this issue:

[A worker adhering to Buddhist principles would] examine one's motivation first of all. That is, engaging in a business that is not by nature something harmful or detrimental to others. Let's say, a business that makes paper, or cardboard boxes, or pottery, or furniture and so forth: there is nothing inherently harmful or evil in such a business- it's perfectly good business, and most businesses *are* of that sort. But how this can be truly meaningful is by having motivation when coming to work…

Khyentse presented his opinion as follows:

With good intentions he or she would try to help others and create space for others' positions.

Aside from the main point of balanced livelihood, the participants shared a number of interesting details, which we classified in 3 categories: internal issues, internal/external issues (applicable to both areas), and external issues. Table below depicts these categorized details.

Table 2: Specific actions of a person operating with respect to Buddhist practices at work

Internally (reflective)	Internally/Externally	Externally (toward others)
Ensure that the workplace does not engage in harmful practices to the wellbeing of the living.	Maintain a passion for learning and willingness to try new things while respecting the journeys of others.	Treat all stakeholders, co-workers, customers, and others—with kindness and compassion, even when they are challenging.
Examine one's motivation: working for the honorable reasons, and refraining from purely selfish reasons toward engaging in this business.	Working toward enhancement of the *inner-journey (reflection)* for self and others.	Being helpful and yielding to others (in observance of accumulation of good karma).
Understanding one's work as a contribution to the wellbeing of the world, and ensure that this stands primary in one's performance. This motivates as well toward better performance.		
Being honest and straightforward.		
Ensure intrinsic gratification with and approval of the job instead of only external rewards.		

Elaborating on the point of a person, adhering to Buddhist practices, working toward enhancement of the *inner-journey (reflection)* for self and others, Lhakdor presented an insightful lecture. He stated,

Buddhist practice can be done physically, verbally, and mentally. Physically you can go to visit your temple, go to visit your holy

teachers, pay respect, and bow down: these are physical practices. Verbally, you do a lot of chanting in the temple: you sing songs and praises of the sublime higher beings; read the holy texts and things like that. Mentally, you can think about the meaning of wisdom, of compassion, of love: so, there are three ways of practices. Again, there are these three outlets: either physical, verbal, or mental for both positive or negative [practices]. There is no fourth outlet. If you look at ordinary people, they are engaged in the physical and verbal religious practices, but, as I said in the beginning, not much mental.

Research question 2, topical question 2. If a worker were operating with respect to Buddhist practices, what would he or she *not* do?

While not literally worded as such, all participants provided answers that referred to engagement in wrong livelihood, or the opposite of the pervious section. Within that perspective, another number of interesting details surfaced, which we categorized as micro level or internal factors, median level, or human interaction-based factors, and macro level or organization external factors. The reason why this slight difference was applied is because the comments made by the interviewees covered a larger scope than the previous question this time. These were not only comments made about personal-internal and personal external issues, but also about a wider area of performance: at the organizational level. The table below presents these details. As can be seen, some statements were applicable to two different areas, which explained the broader span of those statements in the table.

Table 3: Specific actions that a person operating with respect to Buddhist practices at work would refrain from doing

Micro level (internally)	Median level (interaction with other people)	Macro level (Organization-Externally)
Dwell in anger.	Engage in activity that will harm others: swindling, backstabbing, deceit, dishonesty, manipulation, or disrespect.	Engage in unethical environmental practices.
	Engage in unethical (win-lose) deals, in which clients are seen as objects to take advantage of.	
	Engage in work that is harmful to self and others (non- virtuous practices).	
Only caring about personal success and treating others as expendable commodities.		
Abuse one's position or relationship with others for gratification of self and downfall of others.		

Research question 2, topical question 3. What is easy about living in alignment with Buddhist practices at work?

The three main perspectives, shared by almost all participants were, 1) Bodhicitta (the heartfelt wish for an awakened mind in order to benefit others), 2) Less stress and other negative emotions, and 3) More relaxation, motivation, and understanding. While the choice of wording varied per participant, the context of their messages was clear. Points two and three are interrelated, yet still mentioned separately, as the decrease of one does not necessarily result in the increase of the other vice versa.

Represented in a textural description, this question delivered the insight that all participants agreed, in different wording, that being accustomed to the Buddhist mindset (Bodhicitta) makes everything easier: it eliminates fear for being "caught" in deception or lies; anxiety, jealousy, anger, disappointment, and regret. It enhances a relaxed approach, a spirit of ease, enjoyment with the work itself, and improved relationships with other people. Thus, you become your own teacher. When you understand the recurring cycle of suffering (samsara), you also understand that fortunes and mishaps are irrevocable parts of life. You learn to accept them without stressing out too much.

As a final illustration to this topical answer, here is Wallace's comprehensive response, involving all three factors listed in the table and figure above:

What is easy about it is when one grows accustomed to it. That is, one learns these principles, and does one's best to follow them. And so, it's a matter of cultivating these qualities, these modes of behavior, types, of attitudes. What is easy about it is as one becomes accustomed to them, one comes to work in a spirit of ease—of relaxation. One can be largely free of anxiety, largely free of regret. When one meets one's colleagues at work there's an approach with an open heart without uneasiness and anxiety, no fear for retaliation, no fear that other people will discover one's deceptiveness, one's devious behavior, and so, overall, it gives rise to a sense of ease; of comfort, so that one's basic stance at work can be one of relaxation and enjoyment with the work itself, as well as in relationships with those people at work and those in the wider environment.

Research question 2, topical question 4. What is difficult about living in alignment with Buddhist practices at work?

The three main perspectives, shared by almost all participants were, 1) Falling prey to abuse from others, 2) Maintaining Bodhicitta , 3) Feeling alienated by swimming against the flow, especially in toxic work environments.

Represented in a textural description, this question delivered the insight that all participants agreed, that it is difficult to deal with stakeholders (co-workers, clients, others) that are unethical, manipulative, or abusive. They may take advantage of you, especially if they know you will not retaliate. You can become a prey. Stanford posted a wonderful story to illustrate this problem. He stated:

When we work with the public we may run into situations that are really difficult, because some people can be really nasty. I was at the Grocery Store a few weeks ago, and they have a Deli section. There is a woman working there at the counter whom I happen to know because I go to that store a lot. This lady is from another country: she's from France, so her English is not perfect, you know. The man next to me, whom she was waiting on, was giving her a really difficult time. He was getting some ham, and constantly

pointing that he didn't want this piece but that piece, and she was genuinely trying to help him, but he kept on going, "No, not that, I want this!" He was just really being difficult. And he would look over at me and smile as if he wanted to say, "Isn't she an idiot?" And he did this two or three times, and finally I couldn't help but respond, and I said, trying to do that without anger, "You know, you are really making her job unnecessarily difficult." He was so shocked. He said, "What?!?" So I repeated, "You're making her job really difficult. That's not even necessary. She's really trying to help you, but you're making this very difficult." He got real red in the face and said, "What business is it of yours?!?" He got real angry, so I said, "Well, you kept looking at me, as if you wanted confirmation, and I'm not going to confirm it. You're being difficult! If you don't want me to respond, then don't look at me." And then he just shut up. But later, when I had already gotten what I needed at the Delhi, but I had to return because I had forgotten something due to this incident—it was about 10 minutes later and the woman was leaning at the counter and she came up to me and said, "Thank you so much! We can't say anything to these customers. But thank you for being there for me."

As a result of things like the above happening to workers with a Buddhist mindset, the participants agreed that it is not easy to maintain Bodhicitta, particularly when confronted with challenges, malice, and deceit.

The topic of feeling alienated as a challenge of being a worker applying a Buddhist practices also surfaced in various interviews. Especially Wallace, Newman, Simmer-Brown, and Lhakdor made a point of mentioning this challenge. Wallace and Lhakdor even explicitly mentioned that, when feelings of alienation occur in a toxic workplace, one should exit and seek a more compatible workplace to become affiliated with.

The next part of the interviews focused on the underlying themes that serve as the foundation for Buddhist practices at work. Two topical questions were asked, which will now be reviewed.

Research question 3, topical question 1. If an organization is consciously attempting to nurture Buddhist practices in the workplace, what will be present?

The overarching themes that we discovered in the answers to this question were, 1) mutuality, which was radiated through all the statements, and 2) charity engagement, which was particularly highlighted by Wallace and Stanford as an organizational gesture, while it was radiated by Lhakdor as a personal gift to the organization and those it serves. The answers to this question were mostly limited to internal organizational aspects, geared toward the nature of the question. The table below presents the dominant statements. The aspects listed as "internal" pertain to principles nurtured by the worker internally. The aspects listed as "external" pertain to interactive behaviors.

Table 4: Present in an organization that nurtures Buddhist practices

Internally	Externally
Principles of compassion, ethics, altruism, the seeking of genuine happiness, and a positive paradigm. Yet, no one in the company would be forced toward participation in any of these tendencies.	
There will be a spirit of service and a tendency toward charitable support	
There will be respect for and support of diverse religious and/or non-religious practices from workers.	
There will be an atmosphere of support, collaboration, team spirit, mutual appreciation, and good communication.	
Positive attempts to guide co-workers, and patience.	
Remembering cause and effect.	
Hard work and awareness of the larger purpose of this organization to the wellbeing of all sentient beings. In that, there will be no harmful production.	
Positive mindsets, speech, and actions.	

Capturing almost all of the above aspects in one example, Stanford asserted,

[O]ne of the members at the Rime Buddhist Center owns his own business, and it's not a big business. They have maybe 5 or 6 employees. And they thought of a number of things and I think they are very innovative. They have made a meditation room: a quiet room where people can go and meditate. They also said that

they will match any donation given to any religious or non-profit organization. They want to give money and will match it up to $500.00—so a dollar for a dollar. And the grantee doesn't have to be Buddhist. It can be Christian, Jewish, or anything else. I think that's very generous.

Stanford's example led to a direct interview with the owners of the business he mentioned, Paul and Tiffany Kotz, who will be referred to in chapter 8.

Research question 3, topical question 2. If an organization is consciously attempting to nurture Buddhist practices in the workplace, what will be absent?

The most common factors mentioned in this regard were, 1) harming others, and 2) unethical behavior. Five of the eight participants referred to the taboo of harming others in workplaces, and two of the teachers (Wallace and Stanford) added to that perspective the specific issue of unethical behavior. The answers to this question were, again, limited to internal organizational aspects, geared toward the nature of the question. The table below presents the dominant statements. The aspects listed as "internal" pertain to principles that workers in such an organization will internally abstain from. The aspects listed as "external" pertain to interactive behaviors, which these workers will refrain from displaying.

Table 5: Absent in an organization that nurtures Buddhist practices

Internal	External
Unethical behavior, including self-centeredness and harming others: from management as well as employees' sides.	
The thought of things coming independently and randomly.	
Anger and other afflictive emotions.	
Bias or partiality: measuring with multiple scales in treatment of people.	
Production of goods and services which are harmful to others.	
* Nothing: these workplaces would just try to deal with human cruelty and insensitivity in a compassionate way.	

A very interesting perspective on this question was provided by Lhakdor, and echoed by Simmer-Brown. Both teachers concluded that basically nothing will be absent, because Buddhist oriented workplaces are not free from human flaws.

Lhakdor stated,

> Trying to be do something and physically implement it are two different things. When you're trying you may not be able to achieve perfection.

Simmer-Brown affirmed,

> Of course, the world is full of confusion, intense emotion, at times cruelty and insensitivity. Buddhist workplaces will have such things as well, but be willing to work with the consequences of such painful phenomena, and respect that life is challenging, always, and that we are all on a journey together. So, nothing would be absent.

The next part of the interviews focused on the universal structures that precipitate (fuel) feelings and thoughts about Buddhist practices at work. Two topical questions were asked, which will now be reviewed.

Research question 4, topical question 1. Describe in general a person who is a corporate worker and adheres to Buddhist principles?

A review of the responses given by the participants led to the following image: this person would…

- Optimally apply his or her own personal skills, include Buddhist practices therein, and perceive his or her participation in the organization as a means to contribute to society.

Wallace explained the above eloquently when he asserted,

> This person would view his occupation in the organization as a way of drawing on his own skills: personal skills, but possibly also the qualities that he has cultivated through his Buddhist practice per se.

You would find that he would look upon activities in the corporation as a way of contributing to society, within the corporation itself, and contributing to a larger society by way of the corporation.

- Be friendly, open hearted and respectful to anyone regardless of position (whether equal, higher, or lower ranked), and do his or her very best.

Stanford expressed the above as follows:

This person would be ethical in their dealings; would be kind and compassionate. This person's behavior would also be determined by the job he or she is fulfilling.

- Be a pleasant person to work with.

Newman, a man of few words but deep meaning, simply stated that this person would be "Mindful and kind."
- Never lose sight of the main purpose of applying human qualities before any job.

Simmer-Brown described this behavior of a corporate worker who adheres to Buddhist principles as follows:
- Openness to all life experiences without rejecting or disrespecting the nitty-gritty of human life; patience with the journeys of oneself and others.
- Be compassionate, intelligent (emotionally and spiritually), altruistic and courageous.

Thrangu presented it this way:

You need to be intelligent and courageous and have altruism, honesty […]. You need to be free of ill -will, deceitfulness, and so forth.

- Be giving (charitable).

Lhakdor presented this quality as one that emerges with maturity. His example was interesting:

> In the beginning part of this person's life, when he or she is more energetic and young, this person will probably strive for money and even try to become the richest person and the wealthiest one. But then, gradually, he or she will realize that this is not the complete purpose, and then he or she will gradually start to think about improving the name of the company, or at least make a donation here and there for a good cause. There is a Tibetan saying that says: The King dies, leaving his whole kingdom behind. The beggar dies, leaving behind his walking stick. He has nothing but that. But both of them leave everything they have behind, and go to exactly the same place. There is also a Buddhist principle that says: Since you are going to give away everything one day, why don't you start giving right now? After all, when you die, you have no choice: you have to leave it all. So, this being the case: why so much craving, and why so much unnecessary hoarding?

A short but radical statement came from Khyentse:

"There should not be."

Applying multiple interpretations to this statement, we concluded that this statement could either mean that a corporate worker should not adhere to Buddhist principles, or that a Buddhist should not become a corporate worker. It seems that Khyentse considered the two phenomena incompatible.

Research question 4, topical question 2. Describe in general an organization that is led with Buddhist principles?

A review of the perspectives shared by the participants led to an interesting description. This organization would:

- Not engage in production that would be of any harm to others or the environment.

Tsongdu presented his perspective on this matter as follows:

Such an organization will not be in any business that will deliberately harm the livelihood of living beings. No cigarettes, weapons, or negative chemical plants. The purpose of this organization will be in line with the concept of wellbeing for all the living.

- Possibly engage in neutral business lines (non-harming), yet perform as honestly and generously as possible.

Wallace captured this important attribute in the following statement:

[T]hey may be involved in producing neutral goods, like furniture, automobiles, the software-, the computer industry and so forth—nothing non-virtuous about that.

- Possibly engage in new alternatives toward betterment of the quality of life, in order to help make a positive difference.

Wallace worded this section very well when he affirmed:

The company would be focusing, quite possibly, on articles, services, and skills that are of value to the business world. They may also be involved in areas where there is a special need in the modern world, for example, in alternative forms of energy. Clearly, we have a growing population and we have a depleting supply of fossil fuels, and therefore there is a great need now for looking into

different types of energy, so a Buddhist company or a company that's working along Buddhist lines might very well seek out different aspects in the business world that can truly make a difference for the better. Alternative forms of energy are a clear case. And so too, organic foods, for example: developing healthy food. They may be working in the education area—providing educational supplies, like books and those types of things. They may be working in the field of medicines or alternative forms of construction that are more friendly to the environment. So they might go out and create something that is not simply the norm, like paper and cardboard boxes and so forth.

• Adhere to the doing well while doing good principle.

Thrangu presented his view as projected below:

There are organizations that think about their own private interest and exerting influence over others. Some organizations think about helping others, doing good, treating their countries well, treating children well, treating the deaf and blind well. This type of organization accords with the Dharma and will turn out well.

• Facilitate human needs within the organization (e.g. quiet room for relaxation, prayer, or meditation, etc.)

Stanford verbalized his opinion as follows:

[I]deally such an organization would have room for private prayer or meditation; would match donations, and behave in a compassionate way.

• Be involved in charitable activities.

While this statement was not explicitly mentioned as an answer to this particular question, it was mentioned as an important action of organizations driven by a Buddhist mindset. Therefore, this characteristic was included in this section.

- Be very likely rather involved in spiritual activities than in pure for-profit business.

Lhakdor addressed this concern of Buddhism with expanded and purified consciousness by stating,

I'm sure there are many Buddhist organizations, but most of the Buddhist organizations are primarily related to spiritual practices.

A similar short but radical statement as in the previous question came from Khyentse: "There should not be." Applying multiple interpretations to this statement, I concluded that this statement could mean that a corporation should not adhere to Buddhist principles, nor should Buddhist principles be applied to corporations. It seemed, again, that Khyentse considered the two phenomena incompatible.

Conclusive question. The final interview question, as can be read in the Interview Protocol in Appendix A-1, is:

Would you like to add, modify or delete anything significant from the interview that would give a better or fuller understanding toward the application of Buddhist practices for the well-being of today's organizations and workers?

As stated earlier, the fifth research question, "What are the invariant structural themes that facilitate a description of spirituality in the workplace?" was the one for which the answer could only be obtained after review of the entire transcripts and finding the invariant structural themes as they were placed in the horizonalization table. The various answers given by the

interviewees to the last question in this interview protocol are horizonalized in the table in Appendix B-1. There were some interesting notes given by some of the participants. These comments are presented below.

Thrangu brought up a very important philosophical point. He commented that it is okay to harm a few if you help many with that. This perspective from a Buddhist teacher, who had continuously referred to non-harming up to this point, instigated a curiosity within us, as it resembles the utilitarian mindset: the greater good for the greatest number of people[13]. In light of the note below, Thrangu's statement makes sense.

An important point that Wallace made in his final comments is, that there is general awareness that Buddhist-practices receive more attention these days. He therefore encourages companies to consider meditation and mind training sessions, paid by the organization for the workers, in order to help the workers perform and feel better, and ultimately benefit the wellbeing of the organization with that. Wallace also promotes the idea of a quiet room for prayer, meditation, or simple relaxation to release stress through the day. This is in line with Stanford's story of a revival room used by Paul and Tiffany Kotz in their company, in order to enable their employees to relax, pray, or meditate between hectic activities, so that they can regain better balance of mind.

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[13] Hinman (1998) refers to utilitarianism as a *consequentialist* moral doctrine, as it basically entails that "the morality of an action is to be determined solely through an assessment of its consequences" (p. 163). Hinman (1998) continues, "Utilitarianism demands that we consider the impact of the consequences on everyone affected by the action under consideration" (p. 163). Reviewing the moral convictions of Buddhism, Hinman (1998) points out, "consequences in Buddhism are not judged by the same standards that many versions of Western utilitarianism employ" (p. 95).Hinman further asserts that, in Buddhism, "the motives behind our actions are not irrelevant to the consequences, as they are in western utilitarianism" (p. 95). Subsequently distinguishing Theravada Buddhism from Mahayana Buddhism, Hinman explains, "Mahayana Buddhism understands karmic consequences much more in terms of an action's contribution to reducing the overall amount of suffering in the world for all creatures" (p. 95).

Analysis of Dhiman's Interviews

The first part of these interviews focused on the role Buddhist principles and practices play in achieving personal fulfillment and workplace harmony. Three topical questions were asked, which will now be reviewed.

Research question 1, topical question 1. Which Buddhist principles play a key role in achieving personal fulfillment in your life?

A compilation of the answers given by the nine participants to this topical question can be found in Appendix B-2, titled Horizonalization Table Dhiman. Themes that emerged from this topical question were, impermanence, selflessness, understanding, kindness, helpfulness, happiness, non-contention, generosity, serving, mindfulness, awareness, non-harming, compassion, peace, gentleness, interdependence, wisdom, love, wisdom, patience, and ethical conduct. These themes turned out to be recurring ones in subsequent questions during the interviews. Given the main focus of Dhiman's interview protocol, the theme mind/mindful/mindfulness emerged as the highest mentioned throughout the interviews: 230 times. To formulate a response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> Well impermanence is certainly right at the top. And, you know, actually it's all basic Buddhist principles. It's also the principle of selflessness Anatman. Ah, it plays a very big role in understanding. (Goldstein)

> In general: keep things simple; do not over-react to things; focus on one thing at once, then put it down and do the next one well; be aware of the impermanence of organizational structures, so don't be surprised when they happen. Always deal with people in a friendly and helpful way. (Harvey)

> In terms what is a basis of happiness, the fundamental principle of, I'd say, non-contention. And then of generosity. So, unselfishness

is a principle. And then the quality of virtue. The principle of Seva (service out of compassion)… And then, internally, the quality of mindfulness in that the training of the mind to be, or the quality of the mind to be, attentive to the present moment or attentive to the flow of mood and experience. So, as a principle, the principle of being awake, being aware, being mindful is on the internal level is the key piece. (Amaro)

The middle way and the principle of non-harm. The principle that happiness may be found, for oneself and others too in following these. (Shaw) Being compassionate, being peaceful, and being gentle. Gentleness is the best thing. (Sopa)

Compassion. Interdependence. The functioning of the law of cause and effect. Wisdom, Patience, Ethical conduct And then there are these two mental factors that we talk about called integrity and consideration for others. And those are mental factors that prevent us from acting in ways that are harmful to others. (Chodron)

Love and Compassion. (Hopkins)

Research question 1, topical question 2. What are the challenges in observing these principles in your daily life?

Responses from the nine interviewees varied widely, yet boiled down to one main theme: distractions, created by our current societal system and our flaws as human beings. Numerous challenges were listed, varying from television, internet, ambition, selfishness, and other bad habits. To formulate a response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

The challenges, I think are when I become too busy and too caught up in what I'm doing, So then I'm not as aware of those principles, you know, as I might be. And also, distractions such as TV, etc. (Goldstein)

Living in modern day society, there are many pressures that are exerted on a person; pressures and temptations that are pulling a person away from the path of morality. The path of ethics. Especially there's a general kind of consensus that the way to happiness lies in fulfilling one's own ambitions. And that nothing should stop, nothing should stand in the way of ones effort to fulfill one's own ambitions. And so there's a kind of high evaluation placed on wealth, position, success, material success. And this will push a person in a way that might motivate him to be part from the adherence of the precepts. And then also in our present day with these modern means of communication or obtaining information. It's very easy to get access to things, which are especially stimulating sexually. So there's a lot of pornography on the Internet. And also a lot of emphasis on being having many sexual partners without concern for the consequences. And so this can be a challenge for somebody who is trying to live a life of virtue. (Bodhi)

The reason [behind] these challenges is because of the human tendencies towards contention, towards selfishness, and towards heedlessness. (Amaro).

The main difficulties are your distracted mind or your sleeping mind the basic hindrances or the list of five hindrances is pretty good: Sensual desire *(kamacchanda),* Ill-will *(byapada),* Sloth and torpor *(thina-middha),* Restlessness and remorse *(uddhacca-kukkucca),* Skeptical doubt *(vicikiccha).* (Thanissaro)

Bad habits, negative karma, lack of mindfulness, alertness, and clear comprehension. Confused values, lack of wisdom, all of that makes it challenging. (Chodron)

One of the difficulties is that we are all so egocentric and self-centered that it is very easy to forget and others are similar to oneself. It is

almost seems a truth and worth reflecting of the fact that others are like oneself and wanting happiness and not wanting suffering… So that biggest obstacle there is that I'm so thoroughly accustomed to putting myself first. (Hopkins)

Research question 1, topical question 3. What suggestions do you have to overcome these challenges?

The majority of interviewees, Goldstein, Amaro, Shaw, Thanissaro, and Chodron, agreed that meditation could be helpful in overcoming the challenges toward observing Buddhist principles in daily life. At least two of the participants, Hopkins and Harvey, also mentioned humor as an important factor. To formulate a response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

One way around that is to understand how counter-productive that (self-centeredness) is. It cannot possibly make one happy. Humor is very important. It is one way to counteract this problem of a fact that I'm so and you know my egotistical outlook is so ingrained… I should have a sense of humor about it and not beat myself about it. But just recognize what's going on and realize that, well, it's just the way things are. And beating myself is not going to help at all. And to laugh about it and share it: You must be willing to say to others don't mind me I'm just being selfish. (Hopkins)

Some gentle discipline is good. Such as for example having a regular sitting practice every day. You know to remind oneself. And many of the Buddhist practices actually such as of mindfulness of the body, you know, which is very helpful and effective. You know and also renunciation or detachment. (Goldstein)

A sense of humor, and there is no point in worrying over things. Do what you can, as you can, when you can. Expecting "abiding joy and contentment" seems too high an expectation to me! But I

get some joy, and some contentment. Life has its ups and downs, its dukkha. As a Buddhist, one should expect this! (Harvey)

[…] practices of developing meditation and the practice of recognizing one's own limits, and then also just the sustaining a quality of reflective wisdom so that there's a method of mindfulness in terms of noticing what is going on. But also, a quality of […] mindfulness and clear comprehension. And as a matter of fact, a full awareness of the flow of mood and feeling. The different states of mind that come and go as well as the particular activities that you're involved in or particular conversations that are going on and whatever. Looking at how we arrange our days is a very important thing. We can often build our life around the ideal me rather than the actual me. We live in this, you know, we create this abstract idea about ourselves and our world and then we try and make reality fit into that... And so what's most helpful is stepping out of that or recognizing that that is just a construct and to use that quality of reflective wisdom to say whoa, what really can be done here, what do I have time for and what really matters. So weighing out those priorities and capacities from a place of realism rather than idealism. Because primarily the Buddha was a pragmatist. Not an idealist. His teaching is like a tool kit More than a kind of spectacular picture of the universe. Yeah he is a clinician rather than a theoretician. (Amaro)

Training of mind, daily meditation practice, mindfulness, simplifying life. (Shaw, Thanissaro, and Chodron)

[…]one point is not to be discouraged. Even if you practice for quite some time, you have to realize how awfully ingrained these counterproductive attitudes are. You have to have the willingness, develop willingness to keep working at it over, and over, and over again. And notice the incremental, the gradual progress that one's making. You know, we talk about impermanence and so forth, and

how suffering and you know then the next moment I'm lusting after a new car. And to admit that. (Hopkins)

The next part of the interviews focused on the role of Buddhist practices in achieving personal fulfillment/happiness. Three topical questions were asked, which will now be reviewed.

Research question 2, topical question 1. Which Buddhist practices play a key role in achieving personal fulfillment in your life?

An interesting observation in reviewing the responses to this topical question is that most interviewees found the distinction between principles and practices to be a bit artificial. As one interviewee, Bodhi, put it: "I find it difficult to draw a razor sharp distinction between these two domains. The Buddhist principles always translate into practices and practices are always practical embodiments of principles."

Dominant themes that emerged from this question were meditation, loving kindness, mindfulness, generosity, honesty, ethical conduct, karma, unselfishness, patience, effort, helping, wisdom, and balanced livelihood. These themes were found to be recurring throughout the entire interviews as well. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

First, of course, is the practice of meditation. Both loving kindness and insight mindfulness; meditation… Also, the real practice of generosity is very important. The practice of *Sila, panchasila, the five precepts:* Not to take life, not to take what is not given, not to lie, not to indulge in sexual misconduct, not to indulge in intoxicants. (Goldstein)

So the basic five precepts for a lay practitioner whether you happen to be Buddhist or not in a way match a lot of the codes that exist around the world. They are just understood human values. (Amaro)

I would say an important principle that would underlie the attempt to achieve fulfillment and happiness in life is in my opinion would be an understanding of the principle of karma. The principle of karma means that whatever ethically significant actions we perform good and bad actions, wholesome and unwholesome actions, will eventually come back to us in the form of certain fruits or results. This serves as a kind of what I would call a framework for the entire Buddhist ethical life. So when we are confronted with various choices then we have to weigh these choices in the light of the principles of karma and its fruits. Recognizing that even though the choice of the good wholesome action might be difficult and might even involve a certain degree of struggle with our impulses and desires. And so it might bring some immediate frustration and displeasure… We understand that choosing this more difficult course is going to be more beneficial more profitable to us in the long run, and eventually bring us greater happiness than yielding to the easy way, which might bring immediate returns and bring an immediate pleasure and gratification. But because of the working of the principle of karma in the long run it will increase our suffering and tie us with tighter bondage to this round of birth and death. (Bodhi)

I think the most simple and tangible […] element of that is simply developing a habit of generosity… I mean the Buddha laid out three different types of giving. The stingy giving, which is giving with an idea in mind. With a return in mind. Or giving something you were going to throw anyhow. So there is what equals stingy giving. And then there is the ordinary giving which is giving something, which is valuable, but still expecting a return of some kind. And then what is called kingly giving or regal giving which is giving what is most precious to you and having no expectation of any kind of return. So not expecting either a favor in return or even expecting gratitude

or a particular thankful response. It's just something that is given with a completely open handed way. (Amaro)

Trying to practice the eightfold path, in particular the last three elements of mindfulness, effort and concentration, through meditation. (Shaw)

Well it's the practice of generosity… Your kindness. You're learning how to how to let go of things that you don't need. Right! Simplify. It also means making a practice of learning how to let go. And also considering the needs of other people. You may have something that is helpful to you but if somebody else had it, it would be more helpful to them and you want to give it to them and developing that attitude is as simple as that. Again it's whatever attitude you have in your mind that goes against them—most of them; your own stinginess, your own laziness, whatever… It's what you know about how to effect reconciliation. Right Speech here is especially useful. It's just the one that you are ready tell the truth but at the right time. You have a sense of the right place to speak. Because one of the problems in work places is when people just blurt out their problems without thinking about who's around or you know what the impact is going to be. So you should only speak things that are true, things that are beneficial. And then you find the right time and place to speak depending on if they are negative or positive. That's a big one right there. (Thanissaro)

Well practicing generosity, and ethical conduct, and practicing patience, practicing joyous effort, practicing concentration, practicing wisdom, you know, practicing all of those kinds of things. You know practicing the Right Livelihood, the Eightfold Noble Path; those are the practices I think that are all valuable in my personal life. (Chodron)

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Research question 2, topical question 2. What are the challenges in observing these practices in your daily life?

At least three of the interviewees (Harvey, Shaw, and Chodron) mentioned laziness as a potential challenge in observing Buddhist practices in daily life. Goldstein and Chodron also mentioned *heedlessness* as a recurring impediment. A third important problem mentioned was distraction due to work or other activities. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> Some of the practices have become quite strong: it's become more natural now to practice generosity, and just looking for opportunities to practice, you know, Right Speech. And it's just become a central part of how I live. The constraints are just like moments of heedlessness. (Goldstein)

> When one is very busy at work, one may squeeze the time for practice. But sometimes, it is just tiredness or a bit of laziness! (Harvey)

> And to recognize what happens to your mind, what happens to your *Dhukka* when you make that choice to kill. And how does it feel when you see life being taken on your choice? So that it's not a kind of moralizing from a superior position but more a sense of well look, let's see what happens when we do this. When we tell a lie we have to protect that lie. If we didn't lie then we wouldn't have to protect it. We never have anything to hide. So there's a much greater basis and ease. (Amaro)

> All the usual difficulties of laziness, bad temper etc.! (Shaw)

> The part, a lot of this is of course, dealing with being in an organization where people's speech is not skillful, or is not really caring

about what they are saying and the impact they are going to have on you. And it's keeping up the resolution that you're not going to let this make you change your ways. (Thanissaro)

Egotistic view. (Sopa)

Well it's the same thing. You know laziness, and heedlessness, and distraction, and confused values, and confusion and all those things. (Chodron)

Well one of the biggest problems comes from the self-deception… And if one is too proud, then one will distort the afflictive emotions into somehow being an expression of spiritual life. (Hopkins)

Research question 2, topical question 3. What suggestions do you have to overcome these challenges?

The interviewees came up with some interesting advise such as transforming these practices into disciplines (Goldstein), so that they become part of one's routine (Harvey and Chodron), but also making the right choices (Thanissaro) and observing oneself continuously (Hopkins), can be very useful. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

I think maybe often taking the practices as a discipline. So instead of simply waiting for them to arrive, having the intention to make them a practice, you know, and then so then they become stronger and then there's more intentionality. Yeah, keeping at it. So, for example, to really think about making generosity a practice or making Right Speech a practice. (Goldstein)

The more one practices, the more one feels and sees the benefit of practice. (Harvey)

I also like to try and practice the *brahmaviharas* of loving-kindness, compassion, sympathetic joy and, crucially, equanimity. (Shaw)

Well um... make the CEO less greedy. (Thanissaro)

Well again, a clear determination and practice over time. You know putting in, hanging in there and practicing over time. (Chodron)

Well again it's a matter of being willing to be realistic about the noticing the conflict between how you were in a good session of meditation and how you are in daily life. I think once you break through and see how self-destructive and afflictive one's view can be, then it's not so harrowing to notice. You then see, oh there I go again. (Hopkins)

The next part of the interviews focused on the role of Buddhist principles in achieving workplace harmony. Three topical questions were asked, which will now be reviewed.

Research question 3, topical question 1. Which Buddhist *principles* are most conducive to workplace harmony?

Non-harming (Goldstein, Amaro, Shaw, and Chodron) was an overarching theme in the answers given to this question, even though it was not mentioned explicitly by all. Yet, the context in which the interviewees formulated their answers indicated this typical Buddhist concept as a foundation. Some terms used in the answers to this question to support the concept of non-harming were "right" speech, loving-kindness, compassion, harmony, respect, gentleness, sharing, equality, "right" action, heedfulness, values, generosity, ethical conduct, honesty, serving, and helpfulness. As was the case with the other enumerations of themes, the above themes were recurring throughout the interviews as well. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

Two come to mind. One is the principle of non-harming. I don't know if you would call this a principle or a practice, but the principle of Right Speech, which is very important. I think it's one of the most important, because most conflicts come because of unskillful speech. Umm, well kind of the other expression of non-harming is just the principle of loving-kindness. And compassion. *MettaKaruna*. (Goldstein)

One useful framework could be the six principles of harmony and respect. Because following these principles will lead to affection between the members of the Sangha will lead to respect for each other. And thereby it leads to harmony and to unity. The six principles are expression of loving kindness and physical actions: expression of loving- kindness in words. Speaking kind words and complimenting others. Speaking gently and politely to others. Then the third principle is developing loving thoughts towards the others. Wishing them to be well and happy [..] the fourth is sharing things in common. So the Buddha says that… so the monks that they should share even the contents of their domical when they go on alms round and collect food. And some will get more, some will get less that they should share what they bring in, in order to balance the amount of food that everybody gets. And the fifth is harmony and precepts that is observing the same precepts together. And then the sixth is harmony in view which means that they all accept the same basic views in the case of the Buddha's the view that it's called noble and proliferating and that leads to the complete end of suffering. Impermanence, suffering, non-self. Now, not all of these will be applicable in every way to the work place where you have people coming from different religions with different ideas, […] but still I would say one could adapt these principles with suitable modifications. So that certainly the first three emphasizing good physical actions towards the others, good words, good thoughts.

And then looking at sharing of basic benefits that might come to the people in the company. And perhaps an important principle that could be urged for achieving workplace harmony which is not being followed in the United States in the American economy is a much greater balancing of salaries. […] Of course within a company in a capitalist country you can't have complete equality and even that doesn't take place in a socialist country. But there should be these great barriers of income in the way of moral shame on the economy. (Bodhi)

Well I think honesty is the key. In a sense, if people know they can trust you, I mean you can't make other people be different from the way they are. There's a basic Buddhist principle that senses you've really got to work on yourself first. But if you want to achieve harmony in the workplace by making everyone else be different, well good luck. You're really going to have your work cut-out for you. But what you can do is you can change yourself. And so that even if there's a lot of contention in the workplace, then too establish that sense of being trustworthy and honest within yourself. And then also by going back to the principle of non-contention, it's important to understand that doesn't mean just being a doormat and just being passive. What it means is that we always have a choice of not to get into a fight even if someone comes at us with a flagrant accusation or some sort of snide remark or whatever. It's always up to us whether we take that gauntlet up and come back at them in the same terms. And that's also where mindfulness comes into it a lot in terms of how one handles that, but the principle of non-contention so that then when you relate to others you're elating from places of being responsive rather than reactive. Cause if I'm angry with you and I come at you and say you've done something totally outrageous and you know we were supposed to have the meeting at three o'clock and you weren't there and then I fly at you in a rage, then if you

come back at me being sort of fearful and defensive and aggressive in return, then we have a fight on our hands. But if you say well I can see you're really upset Ajahn, but if you look at your diary you'll see that the meeting was supposed to be at four. Don't you remember that we all agreed that the time was going to be changed? I saw you writing it in your diary, so it should be there. (Amaro)

The Middle Way and the principle of non-harming. (Shaw)

Well one of them is Right Speech, and the other is Right Action: Right Speech [and] Right Livelihood—those go into it. The principle of heedfulness where you have to be very careful how you act. And you have to think about the consequences of your actions. Having a very clear set of guidelines as to common agreements of conduct. It's all about putting others first and also having a sense of common values… You create a regular time where you all sit down and everyone has to be there and it's an opportunity to for people to say what's going on in their lives. Likewise, group generous activities like there's a culture of enjoying generosity so the workplace is not just seen as a thing that is there to produce a particular product. For instance there are going to be differences of opinion but if you have a sense of common values that the group as whole adheres to then you can use that set of common values to overcome your differences or at least to leave the different differences. There's still harmony for one. To have a sense of we all observe the same ideas of what's right and what's wrong, what's appropriate behavior, what's inappropriate behavior. (Thanissaro)

I think ethical conduct is very, very important. […] That what you do is honest and you tell the truth, not only to your employees and to your bosses, but also to your customers and so I think truthfulness is very important because so many conflicts happen in the work place because people are not telling the truth and they don't

have good ethical conduct and this comes from the mistaken value that the purpose is to make money. Whereas, I think if you have good values, you know, your value is to take care of other sensitive beings. And so if you're manufacturing something, then your goal in manufacturing this is to provide a worthy product that will benefit others, […] not just to make money in a corporation. I can't tell you how many people write to me and they're so torn because their bosses are asking them to bribe people and to lie and to steal and they don't want to and yet they feel that their lives are, their jobs are threatened if they don't break their ethical principles. And I think something is wrong because you should get fired because you're being unethical. Not because you want to be ethical! When it should be that those are the kind of employees companies want to have. So I think ethical conduct, I think the correct motivation having the motivation to serve can actually be a benefit. Then I think Right Livelihood, choosing a career in a profession that is not harmful. So not something in the weapons industry, not something in making poisons. I think actually people in the media, I can be on a big soap box about the media. I think media ethics is very, very important. And I don't think the media is taking enough responsibility for how they are shaping the values of the country because they are just trying to sell things and get bigger and better. So what they are teaching is violence, and sex, and all this stuff and to me it's just horrifying. […] And so people learn that as a way of behaving in their daily life. And nobody ever questions that. And nobody ever says I don't want to watch TV 'cause I don't want that way of dealing with conflict to be imprinted in my mind. Nobody thinks like that. They think that this is entertaining. (Chodron)

Well people often feel that when it comes to work, the bottom line is making money. There's no question that one has to make money to live. There's no question that the organization that you're working for has to be profitable otherwise it cannot continue. But I think

it's a huge mistake to take money to be the bottom line. Because there's essentials. But not the bottom line. The bottom line should be to serve others. And there's a harmony between serving others and being successful at making money. And to never allowing one's self to think that the dollar is the bottom line. If you want [to be] more successful, you be just a little bit less successful. And instead of making a dollar and ten cents on every item, you just make a dollar eight cents, because you included something that's more helpful to the person that was buying. (Hopkins)

Research question 3, topical question 2. What challenges do you foresee in observing Buddhist principles in the workplace?

The answers provided to this topical question could be divided into two main categories: personal and organizational. All interviewees basically referred to the nature of human beings as a potential challenge toward observing Buddhist principles in the workplace. They predominantly stressed bad habits, among which stubbornness and fear of losing their job due to their dependence on a certain lifestyle, as problem areas. In organizational regard, the interviewees, specifically Bodhi and Amaro, pointed out the fact that workplaces, in contradiction to monasteries, don't have specific formulations of ethical conduct for workers, so employees adhere to different morals and values, which can be a significant problem in exerting Buddhist practices at work. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

I think the biggest challenge is the strength of bad habits. Yeah, you know because the power of habit is very strong. And it's just very easy to fall into an unskillful habit. You know, so it really takes a certain effort and energy not to. (Goldstein)

[…] when people in the workplace are […] trying to determine a particular policy to follow; a particular routine to follow; what's important is to have a sharing of ideas. And for people to be willing

to make compromises, in order to arrive at a consensus, one of the principles or attitudes that the Buddha has singled out is destructive to harmony, i.e., holding stubbornly to one's own views and refusing to relinquish them. And I would say this kind of attitude is also detrimental to workplace harmony. (Bodhi)

Well, people. If it were not for people, it would be easy. And it's the same in monasteries too. People are people and so that in a workplace and in a monastery it's a bit different because [in a monastery] you have common agreement in terms of standards of behavior and in a workplace it's much less articulated, like in a university where you are or in an office or in a factory or shop around where everyone might be. There is usually not a code of ethics laid down in intricate detail about what you should and shouldn't do. Its unspoken mores, a lot of it is blurry. So establishing a common, in a way of clarifying common agreements about what you do and what you don't do and what goes and what doesn't go, even though it might seem a bit strange or difficult to bring about, that also is an enormous basis for harmony. Because even if your standards are a little bit loose at least everyone knows that they're loose. And you get a lot of conflict when, well most kind of conflict when one person is working on one basis and another person is working on a completely different basis. So, the establishing of common basis of conduct and then the establishing of ways of dialogue with each other so when even if you have common agreement, you create situations where you can listen to each other. And so that quality of listening to where other people are coming from and being able to appreciate that is an enormous source of harmony. (Amaro)

In our discussion about your question today at the breakfast table today, one person mentioned the fear of losing the job. Why are people afraid of losing their job? It's because they have gotten themselves into personal situations of living a lifestyle that costs

a certain amount of money and so they have to bring home that much money to support their family in that lifestyle and so then they're in a real predicament because they are afraid of losing their job if they behave ethically. You know, and then they can't keep up with this lifestyle they've been living and then what will other people think of them and so the whole thing, you know, Yeah, to support that image, and to support creating who you think other people think you should be, and this is the influence of the media. The media is telling you what they think you should be, and then you think what other people think I should be and try and be that and then you get yourself in this position where you can't keep your own ethical discipline and where you lose touch with your own pure motivation to benefit others and you lose touch with your compassion and everything that's important. (Chodron)

Research question 3, topical question 3. How would you overcome these challenges?

In general the interviewees referred to increased personal discipline and continuous reflection as ways of overcoming the challenges in observing Buddhist practices in the workplace. They underscored the importance of leading by example, practicing more openness and listening to others, showing less selfishness and more consideration, detaching oneself from victimizing habits, and practicing more loving kindness, adopting more humor, and applying some moderation. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

I think one overcomes it through heedfulness, through discipline—You know where one really takes practices with a strong intention. And also I think some wise reflection on what brings happiness and what brings suffering. We need to reflect them in our lives -regarding what worked well, what didn't work well. (Goldstein)

In order to achieve harmony in the workplace of course people should be entitled to present their views, and if they think they are right they are entitled to defend them. But at a certain point they have to be willing to open up and listen to others. And then too, what you could call as an application of the principle of non-self, not identifying with the view of "this is mine." I am the one who is opposing this view so therefore it must prevail. So one should be ready to consider all views equally. And hold to the principle it doesn't matter whether it's my view or the view of somebody else but we should adopt whatever policy, whatever line of action that would be most effective in achieving our goals or aims. (Bodhi)

Regarding not becoming stuck in one particular lifestyle, I think one solution is not getting yourself in that situation, where you're overspending and where you're having a lot of attachment to an image and to a particular lifestyle because when you do that then you have to bring home a certain amount of money. (Chodron)

I think, you know, not being attached to what other people think of you. And keep your principles in your own mind. Yeah, that's exactly it. Yeah and so therefore the practices, you know, of equalizing and exchanging self in others and the other Bodhicitta practice, where you, it's called the Seven Instructions of Cause and Effect where you really think of the kindness of others, and again, how much you benefited from them. These kinds of practices really soften your mind and help decrease the self-centered attitude, as you mentioned, is the cause of so much misery. Stop trying to conquer something that doesn't exist. (Chodron)

And I think a more effective way of helping others to change is to exhibit those attitudes—that you are trying to foster in others--oneself rather than attempting to convert someone else through

talking to them. Because just as we pick up what others attitudes are they'll pick up what your attitude is. And it may take five years but they'll begin noticing and they will begin changing little by little. (Hopkins)

I would be very reluctant to generalize about this. But *metta*—loving kindness, a sense of humor, and moderation at every level cannot go amiss. (Shaw)

Thinking about the benefit of others… not for making money only. That is a bit difficult to think every morning. Every morning and when you go to work, or when you return to house in evening. You think what did I do? What happened today? Was it good or bad or everything? A little bit of checking, it would be nice. It will help. (Thanisarro)

[By] recognizing the other person as a true human being, and not reducing them to being dumb or something like that. We mustn't use words like that -- This person is a real shit -- Then that justifies being um, justifies almost anything that we might do to that person. Whereas when you retain a sense of their humanity, you… you retain your judgment as to how to influence the person. Whether you have to be a bit stern or you know a bit difficult with a person or not or whether a gentle method might work. (Hopkins)

The next part of the interviews focused on the role of Buddhist practices in achieving workplace harmony. Four topical questions were asked, which will now be reviewed.

Research question 4, topical question 1. Which Buddhist *practices* play a key role in achieving workplace harmony?

Once again, the interviewees underscored "right" speech and "right" action in their various work-life enhancing qualities, such as kindness, reconciliation, meditation, understanding impermanence, and learning to admit

mistakes. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

Well here again I would really emphasize Right Speech. And there are many subdivisions of Right Speech. But you know the Buddha talked of, of course not lying, but not using harsh speech. Not back biting or gossip. Not useless speech. Just those four, if one were to practice just those four guidelines, it would be a huge improvement in one's workplace life. (Goldstein)

Kindness, patience, and energy. But one need not always go for "harmony" if someone in authority is pushing a new way of doing things that seems rather stupid. It is then surely a kindness to criticize it. (Harvey)

For me, the practice of the immeasurable and trying to keep the five precepts. (Shaw)

Guidelines on how to go about to extracting reconciliation. And that I mentioned in a book called *Reconciliation*, you might want to look for the details in that.

I think it's in the collection Purity of Heart. In particular [we discuss] how to, for example, when someone misbehaves, how do you deal with it? How to you effect reconciliation in a way that you can really heal the community and resume the sense of common purpose. (Thanissaro)

Yeah, I think it's the same things, as in personal life. [...] if you want the practice of equalizing exchanging self in others, the seven point instruction for developing Bodhicitta, you know, I think the meditation on death, mindfulness of death is very good. Because it helps us really think about what is important in our life and that

makes our mind much stronger and more courageous to keep good sila. (Chodron)

Noticing the exaggeration of permanence. As if things will always be a certain way, and instead realizing how impermanent things are; how easily they can change. This will help in relations with coworkers. It will help with possibilities for marketing a product. […] thinking that things are going to stay the way they are—this keeps us from noticing trends. Or from making trends… seeing the possibility of making trends. (Hopkins)

[About learning to admit mistakes:] it can be much more helpful when I've made a mistake. To say myself "Oh I was so wrong, oh I was so stupid about that." And get the person in the habit of hearing someone do this successfully. And then I've found that the other person at some point will say something like "Oh wow, how stupid I've been. I've made a real mistake." But exaggerating their own feelings about it and falling into a lack of self-worth and so forth… The failure to recognize one's own mistake is often a protection from recognizing a low estimation of one's self. So when you see somebody else that you like, admire or whatever do it without falling into that problem. It usually gives that person a model for how to do it. (Hopkins)

Research question 4, topical question 2. What are some of the challenges faced by such organizations that are trying to incorporate Buddhist practices in the workplace?

Three of the interviewees (Goldstein, Shaw, and Chodron) emphasized the problem of lack of awareness as a major challenge in organizations toward incorporation of Buddhist practices. Thanissaro added the problem of individual (hidden) agendas to the list, and Sopa and Chodron added a number of other human flaws such as bad temper, lack of compassion, lack of patience,

and laziness. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

Well one challenge is, people not even considering these questions. Not being aware enough. I mean just the fact that you're asking these questions is an important first step. And so if a person or an organization is not asking the questions; if there's not that interest; so that's a huge challenge. So I would say lack of investigation of what brings happiness. (Goldstein)

I do not know of any such organizations, i.e., organizations run on Buddhist principles, except those involved in Buddhism anyway. I think the problems are the same for any organization. An emphasis on the five precepts, at least in the work place, are a helpful guideline though. The word Buddha comes from the word to be awake, so I feel flexibility and alertness to differing needs are important. Being aware of the importance of each individual in an organization and looking for a creative, third alternative in situations of difficulty or conflict. (Shaw)

Well again you have people, you have some people come and they may not have the organization in mind, they may have other agendas. Okay well one is, well I would have to have the sense that everybody's committed and if the boss is trying to think about how he can downsize the organization so that he can maximize his pocket, to put an example to that. So then the boss says it's best to maintain everybody's job. People will be more committed. (Thanissaro)

The difficulties you have somebody scolding, somebody saying bad thing and losing compassion, patience, etcetera. Not exercise or practice but then you get right away you get short temper and anger and very bad things, come back. And that kind of thing. (Sopa)

Oh, the self-centered thought! You know, and again the same things, the bad habits, laziness, the confusion, and ignorance, and all of that. (Chodron)

Research question 4, topical question 3. How would you overcome these challenges?

The most significant answers to this question came from Goldstein, Shaw, and Chodron. They all referred in their own words to bringing more mindfulness into the workplace. Goldstein referred to the growing need in this direction in today's workplaces. Shaw highlighted the interesting aspect that one can implement Buddhist practices without being a Buddhist, because good working habits and being good to others are secular qualities that are also foundational in Buddhism. Chodron underscored the need for continued practice, if possible, with a spiritual mentor. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

Well I think that dialogue with people who have experience in the field [would help]. You know there's a growing, there's growing interest in business organizations and other organizations [for] bringing mindfulness to the workplace. So I would say, you know, both the study of the literature and also meeting people who are working in the field then stimulates an interest in how to apply it. It's the equivalent of the Buddha saying associate with wise friends. So it's the equivalent of that. (Goldstein)

It seems to me that someone who is doing a job well, with skillfulness and attentiveness to others, is practicing Buddhism, whatever their own tradition. I do not know if an organization can impose Buddhism—but they could certainly suggest the five precepts as a work place guideline. (Shaw)

Again the same thing; you got to hang in there and keep practicing, and you know, hear teachings. I think for somebody who is a spiritual practitioner, having a good relationship with a spiritual mentor and following their guidance and getting regular teaching and practicing together with a group as well as doing one's own daily practice, I think these are all really important elements for, to help us keep what's important in life in front of us. (Chodron)

Research question 4, topical question 4. How would you best describe an organization that is run on Buddhist principles and/or practices?

The most significant answers to this question came from Harvey, Shaw, Thanissaro, and Hopkins. They all referred in their own words to the focus on people over money. They used terms as ethical, compassionate, alert, cautious, caring, respectful, friendly, and open to illustrate this view. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

It needs to be ethical, treating its "customers" or those it serves, and its employees, well. It should not over-work them, and should allow and appreciate initiative. If it is not a business with customers, but, e.g., a university, it should not pretend it is a business, by importing methods and attitudes from the business world. (Harvey)

Awake. This would mean in practice, I think, that there is a sense of alertness to what is needed both for each individual worker and for the organization as a whole. And, perhaps, a slight reticence about becoming victim to fashionable trends or a particular kind of jargon just for the sake of it. I would not really want to differentiate between a Buddhist organization and any other kind. Rather one where good principles, care for employees and attentiveness to others are predominant, and one where they are not. Do people look

happy and fulfilled when going about their job? Are longstanding traditions respected as well as new elements being allowed to bring change from time to time? Is the workplace well aired, light, and does everyone have a good space to sit and time for breaks? A key to me would be if the organization had happy, friendly and efficient tea ladies, lift operators and receptionists. This changes everything. I'd like to think a Buddhist organization would have plenty of 'tea ceremonies' to keep people happy! (Shaw)

People it's just basically starting with good will for all people within the organization. And we based on trying to have a culture, which people can discuss their problems with one another without fear of being punished. One more issue you could call corporate cultural-ized for discussions of differences. It provides a framework, a good framework for settling differences. (Thanissaro)

One thing an organization that does not put the dollar with the accu-mulation of money at the foundation of where... views for helping of others is more important. It views money and so forth only as a temporary means to bring this about. So more importantly is the atti-tudes or the activities of the people within the organization. (Hopkins)

The next part of the interviews focused on the role of mindfulness in one's personal life. Four topical questions were asked, which will now be reviewed.

Research question 5, topical question 1. *What* role does the practice of mindfulness play in your daily life?

The most interesting takes on this topic came from Goldstein, Bodhi, Amaro, Thanissaro, and Hopkins. All interviewees felt that mindfulness is of high importance in one's everyday life. Bodhi and Amaro underscored the importance of meditation in strengthening one's mindfulness. Amaro even referred to mindfulness as the path to deathlessness, because the mind never dies. Amaro, Thanissaro, and Hopkins also stressed the alertness that

mindfulness brings in its wake. They stressed the importance of being alert in day-to-day activities and held that against the background of mindfulness. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> It pays a central role, not that it's perfect by any means, but I really see that we're either mindful and aware of what's happening or we're in delusion. We're in ignorance, and so it's the fundamental, it's the fundamental quality in the mind that's needed for us to awaken [and] to see anything. If we're not mindful then we are just playing out the habits of our conditioning. So mindfulness is key. (Goldstein)

> I would like to be able to live and be practicing mindfulness throughout my life. […] It's difficult to maintain mindfulness in the sense of the meditative mindfulness consistently throughout my day. I try to make it a point of at least two periods of meditation each day in the morning and the evening for about an hour. […] The mindfulness, which applies in the practice of meditation. And maybe that this stemming from the mindfulness that one practices in daily life, which would be going about one's tasks with a clear awareness of what one is doing. And trying to maintain this consistency of awareness; not to let one's self be pulled away by distractions. And particularly, applying this mindfulness to one's conduct, to one's actions. So that one upholds a particular code of conduct that one sets for oneself. (Bodhi)

> […] if there's no mindfulness then all of the behaviors like putting my robe on and chanting and giving *Damitah* for meditation—those are areas for mindfulness and learned behaviors. […] Repeating ourselves, […] unconsciously driving your car down the freeway while your mind in somewhere else altogether [are signs of mindlessness]. So the whole point of the monastic life to develop mindfulness.

It's like a set of social structures and behaviors and principles in that for the purpose of cultivating mindfulness.[…] A lot of the most potent teachings of the Buddha is mindfulness; is the path to the deathless. Heedlessness is the path to death. The mindful never die. The Heedless are as dead already. That is [written in] the *Dhammapada*, Verses 20 and 21. There's numerous [benefits], [such as] just the capacity to harmonize with other people; the capacity to avoid personal injury; to pay attention to where you're walking so you don't crash into things or either emotionally or physically you're not creating collisions through heedless activity. And then, just the emotional balance from being mindful of a mood rather than buying into a mood. [It can help create] emotional balance, which doesn't mean emotional flatness, it means just maintaining a quality of clarity in the face of whatever emotional sweeps of mood, or fluctuations there are. You could call it even minded-ness—Tranquility-that same kind of quality. What I'm talking about, more emotional balance has more to do with that quality of staying centered while there are different emotions flowing through the system. So it's not just having tranquil emotions. You can have emotional balance while there's a profound feeling of fear or enthusiasm. You know, it's highly charged emotion, but it can be there in balance. (Amaro)

The meaning of mindfulness is a controversial topic. […] different people will translate it and understand it in different ways. From what I can see in the original meaning of the word was the ability to keep something in mind and then alertness, it's paired with alertness, and alertness is knowing what you're doing and the results of what you're doing. […] Once you have decided that you are going [to] keep a particular thing in […] mind or that you've got a particular way that you've got to behave, [then] your ability to keep remembering it, that's the mindfulness part. Mindfulness is

the remembrance and the alertness would be paired with it, that's the quality that makes sure you're alert of what you are doing. […] It's really not that much different between the professional life and personal life, it's that if you have some tasks that you have to do or there's a type of behavior that you realize isn't well -- just because you see you have the skills doesn't mean you have to keep it in mind all the time so you don't forget and start behaving in a way that you didn't originally intend to. (Thanissaro)

Well, mindfulness, as I know it, is a faculty that doesn't allow for forgetfulness of your object that I use to maintain concentration on an object. […] Also, because it is external, I am paying attention to something external according to wherever it wants to go, whether it's a person who did it or it's where the show wants it to go, it can create a false sense of mindfulness that is actually a state of distraction. I've tried to warn myself that I have to make sure to maintain the practice and external practice of trying to keep my mind on an object and inspect from time to time to see if it's on the object and if it's not to put my mind back on the object. Keep, as it's said, patching it back on the object. The faculty of mindfulness gets stronger. (Hopkins)

Research question 5, topical question 2. In what ways has it benefited you in your personal life?

The overarching theme that most interviewees presented was: greater awareness, resulting in many other positive qualities, such as greater wisdom in choices (Goldstein), less forgetfulness (Hopkins), less scatter-mindedness and less trouble (Hopkins), more tranquility, patience and appreciation (Harvey), better listening, improved relationships, better moods and greater adaptability to changing circumstances (Amaro), greater sensitivity and better focus on what is important (Hopkins). To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

Well the benefits are very clear. When we're mindful of what's arising, then we can make wiser choices. Because we can see what's wholesome, what's unwholesome. If we're not mindful we don't even see, we don't know and so then we often make poor choices. […] When we make wiser choices we are happier. And when we're happier, we then make wiser choices. So it's a spiral up. (Goldstein)

I find that without maintaining a degree of mindfulness my mind is too scattered to be really effective. And, I'll scatter too easily to an irrelevant topic, you know, no matter what I am doing and the fascination with the irrelevance will make trouble for myself. (Hopkins)

Calmer, more aware, energy, patience, concentration, resolve and determination, joyfully appreciative of simple natural things. (Harvey)

It has a lot to do with interpersonal relationships and then also in the role of teaching and guiding. So, mindfulness is a key part, and again, it goes back to that element about harmony in the workplace. It has to do with listening. And listening to other people, listening to the situation. […] So that that part of the mindfulness is the readiness to drop your current agenda or that preoccupation or a particular view and then adapt to somebody else that might be more needful or a whole different mode. (Amaro)

Oh in lots of ways. One: I'm a lot more scrupulous in my behavior. It's the account and restraint at times when I wanted to act in a less than skillful way it's has helped to restrain me, to behave in a more skillful way and as a result I have fewer regrets. In the choices I make, it also makes me more sensitive to the situation. Situations in way that I can respond in ways that are more appropriate to the situation. (Thanissaro)

I think it allows me to be more relevant; relevant in helping others and keeping me from not being so distracted to objects of desire or objects of hatred.

[…] To overcome that problem, I think, is to remember that I need to frequently, during the day, turn to putting my mind back on an internal object whether that is a mantra or whether it is an attitude such as compassion and the exercises involved in developing compassion and to watch very carefully to make sure that the distraction that I'm addicted to doesn't take over my mind. (Hopkins)

Research question 5, topical question 3. What are the challenges of applying mindfulness in your daily life?

Six of the interviewees were very vocal about this issue, and they all agreed that distraction is the main challenge, even though they presented various examples and manifestations of distraction. In general, they referred to two categories of distraction: personal distractions, which can come in the way of leisure, preoccupation, or emotional wanderings, and professional distractions, which are usually fueled by excessively busy schedules, multiple demands, and multi-tasking. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

When I get too busy and get caught up in things I have to do. So sometimes I can, you know, lose the mindfulness for a little while. And that's the main thing. Or it's like what I said before, like the leisure time distractions. I think those two are the main things. (Goldstein)

The main challenge to me in my daily life is the easy access to information of different kinds through the Internet. I often like to know what is going on in the world and then to learn about perspectives on issues. Perhaps this doesn't really fall outside the scope of my

monks' life but some would say that it does. But I would say that it's a way to get broader, more comprehensive perspective on how the Buddhist teachings, the Dharma applied to the problems and challenges that we face in the modern world. (Bodhi)

Over-busyness and 5 hindrances:

1. Sense-desire, lust or greed
2. Hatred, anger, aversion or fear
3. Sloth and torpor or sleepiness and sluggishness
4. Restlessness and worry or agitation in the mind and body
5. Doubt or uncertainty. (Harvey)

Preoccupation. Being preoccupied with too many things or just with your own things. Fixed views about how other people should be and how the monastery should be or how the office, the University should be. […] Fixed views about how other people should behave and what their attitude should be and how you want them to be. So the more fixed the mind is then the greater there is the challenge to be really mindful to what is. (Amaro)

Well I have the ones where I get distracted and I forget what my original intention was. Fortunately, the breath meditation technique gives you an object that's always there: the fact that you're with the breath at all times and then the breath finally becomes a reminder. (Thanissaro)

I think one challenge is to think that your daily schedule is more important than mindfulness. That the maintenance of your daily schedule is not the bottom line; the bottom line is mindfulness and to see the daily schedule as secondary to that bottom line. One has to decide what is helpful. Such as reflecting on impermanence or developing compassion and use mindfulness to remain on those

topics and to keep those topics sufficiently refurbished so that they are at least always in the background when, you know, you're driving the car, shopping in the store. I think that techniques to make this possible are to reflect on the uselessness of distraction. (Hopkins)

Research question 5, topical question 4. What suggestions do you have to overcome these challenges?

There were, again, six interviewees who provided substantial responses to this question. They paradoxically stated that the challenges to mindfulness in daily life can be overcome by practicing mindfulness! Goldstein suggested mindfulness of the body and mindfulness of speech, which can keep one centered and grounded. Bodhi and Shaw elaborated on meditation as a means to overcome the challenges. Bodhi added that one could enhance focus through meditation and gather better qualities while getting rid of worse ones. Amaro stressed the act of consciously working on adaptability. Thanissaro suggested breathing exercises, which could be classified as some type of meditation. Hopkins, finally, recommended reflection on impermanence, as this will restore one's priorities. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

One of the best ways I've found is the practice of mindfulness of the body. Really, really practicing being aware of the body and the body postures and the body of movement, because that's very grounding. And it brings one right back to the present. And as I said earlier, I really try to make a practice of Right Speech and because in the course of a day we speak often that brings mindfulness—that makes mindfulness a very frequent practice. And so those two things are very helpful. (Goldstein)

I think what people have to do if they really want to follow this path of Dharma, [is] to have a daily meditation practice. And set aside at least one period a day; if one can manage two periods a day where that period that one is devoting is specifically and intentionally to

the cultivation of the mind and to the development of mindfulness. Because in order to be able to bring mindfulness into daily life one needs that intensified practice of mindfulness that comes through the practice of meditation. And then another practice that I find to be useful and that I recommend to others is to make a resolution or determination to develop particular qualities that they see as worthy and in harmony with the Dharma. Or to overcome or to eliminate certain inner barriers that they face. […]

But each day during the quiet time after ones meditation just to reflect briefly on each of these qualities and then make a determination to pursue the development of the quality within the course of one's day." (Bodhi)

[…] training yourself to be adaptable. Seeing that using the motivation in particular to see the area that you're stuck or just noticing the area of conflict or abrasion and then being ready to ask yourself why is that at such a point of attention or why is that not working? Is there something that I can do to be different to work in a better way? So that you're being, you're bringing mindfulness to the mood that you're experiencing. (Amaro)

To see something positive and pleasant in a meditation practice: when I want to do it, it is simple to do it. When I don't, I make excuses! Laughing is also good when one gets too earnest. (Shaw)

Well when you take a breath and that's just it, that's your foundation. Then it's always there a sense to remind you. You can, when an unstable mind set comes up you begin to notice the breath is not as easy or as smooth as it was before. (Thanissaro)

I think the main one is to reflect on impermanence and that will show the uselessness of most of my objects of lust and hatred.

That there is no value in pursuing them and that can help retract from those distractions. Well, I think what I've mentioned about keeping, by knowing the value of mindfulness, always keeping it in the background. I usually do that with things that are irritating to me: certain noises, you know, cars rushing by. Use that as, use it as a reminder, a car rushing by, well there's a person driving a car, to take that as a cue to wish the person happiness and courses of happiness. (Hopkins)

The final part of the interviews focused on the role of mindfulness in one's professional life. Seven topical questions were asked, which will now be reviewed.

Research question 6, topical question 1. What role does mindfulness training play in your professional/work life?

Most interviewees felt that mindfulness played an equally important role in both their personal and their professional lives. There was also agreement on the fact that mindfulness enhances insight, understanding, and responsibility in relationships. Bodhi referred in that regard to the six principles of harmony, while Harvey simply affirmed that mindfulness helps in constructive communication. Shaw underscored this by pointing out the opposite: it helps you refrain from negative communication such as gossip and backstabbing. Hopkins, finally, stressed the positive effect mindfulness can have on openness in relationships and thoughtfulness in communication. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

I would relate the practice of mindfulness to some of the other guidelines that I mentioned as applicable in the workplace that I mentioned earlier [the six principles of harmony]. As well as need for listening to others. Being able to respect the opinions of others. Being willing to compromise […] and to achieve a consensus. Okay mindfulness, one aspect of mindfulness is the awareness of one's own

mind. And so to achieve […] harmony in the workplace the worker should be aware of their own mind because there are tendencies, we all have tendencies which lead to disharmony. So to conflicts, quarrels, disputes, and so we need to use the mindfulness in order to detect these tendencies when they're arising in ourselves. And also the mindfulness can make us more sensitive to these disruptive qualities when they arise in others and it will enable us to deal with others more effectively when these qualities arise in them. (Bodhi)

Mindfulness is equally applicable in work life. […] Things need to be said need to be said, [and what matters is your] tone of voice—how you do it. Technically, I would mean just as a human being whether or not you are at work, mindfulness is equally helpful. I do teach meditation, not as part of my professional life—although I do—some of the people I teach are students, some are people who work at my university, but it's really something I'm paid to do. I happen to be at work, gardening at home, or something else—you've got to be mindful. I don't think there is anything particular about the work context that I can think of. Perhaps you need more mindfulness of speech if you're interacting a lot verbally or through emails. You need appropriate mindfulness for speech and communication. So as not to say things that might be misconstrued or thought to be rude but to be helpful. But I have also said if somebody's trying to get to push something forward which seems to be rude you need to be able to criticize and in a constructive way. You talk about harmony—generally speaking harmony is a good thing. […] I wouldn't go for harmony at all price, at all cost. If you think it's legitimate and your harmonizing your synopsis, that wouldn't be such a good thing would it. That's an extreme example. Certain things need to be said and it needs to be said of course in the right way at the right time and sometimes it's still appropriate to be silent or go on with what's going on. But sometimes something needs to be said. (Harvey)

I try to be mindful of feeling particularly—gossip and back-biting is so draining and makes me unhappy. The wellbeing of the physical base is also important. (Shaw)

I think mindfulness provides a watchfulness as to what you're doing. Even in translating you use a particular word you're watching to see how appropriate it is and in interacting with others with teaching or handling questions and so forth. […] it creates an openness so that you can notice what is the most relevant either term to use in translating or way to react to something that somebody said. You're not locked into a certain style of behavior. Openness brings more precision. Openness is the sense of seeing more of the situation at hand. (Hopkins)

Research question 6, topical question 2. In what ways has it benefited you in your professional/work life?

As was the case with the effects of mindfulness on one's personal life, the interviewees again referred to the overarching theme of awareness. Goldstein explained the benefits from his position as a teacher of mindfulness, and how this quality spills over into his personal life, creating a mutually positive effect. Harvey listed awareness-related qualities as patience, energy, concentration and understanding. Shaw included the important factor of healthy detachment and a better view of our actions. Thanissaro alerted us on the fact that mindfulness opens the realization of negative patterns, so that one can refrain from falling in their traps again. Hopkins, finally, mentioned the greater insight which mindfulness brings in one's daily life. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

Well the one way it' benefited is by teaching mindfulness. It is also, it also helps me practice it. You know the professional life has a tremendous benefit to my personal life, because the very thing I'm

teaching is what I want to develop personally. So there's a great mutual support there. And that's an important point because sometimes if people don't continue their own personal practice, then they teach from a memory of it, and not because it's really alive in them. So it is an incentive. It very much helps in sorting out interpersonal conflicts in a harmonious way. Without mindfulness that's very hard to do. So it is very helpful. I think people have more trust when one is being mindful and aware. Out of that there is just a natural greater sensitivity and greater feeling of *Metta* so people have greater trust in me because of that. And so that makes the whole organization work smoother. It's sort of walking the talk. (Goldstein)

Patience, energy, resolve, concentration… it also helps me understand Buddhism better- and I'm a Prof of Buddhist Studies. (Harvey)

The very fact that one is looking at a situation from the view of arousing mindfulness and the path means that one is less locked into a situation. I notice more when I say something that is hurtful or brusque. (Shaw)

You can, well I talked with one of my students this morning, and he said that he was getting into an argument with his wife and he realized he was slipping into an old role that he didn't like playing and the fact that he was mindful of that. (Thanissaro)

It brings me more greatness of mind and that allows for more insight. (Hopkins)

Research question 6, topical question 3. What are the challenges in applying mindfulness in your work life?

The common theme amongst the interviewees as a response to this question was: distraction. Whether it was through too much work (Harvey), too

much temptation (personally and materialistically—Bodhi), too much focus (Shaw), too many deadlines (Thanissaro), or too much pressure (Hopkins), the factor of distraction was an unequivocally unifying theme. Thanissaro also presented an interesting insight that a professional challenge may be that mindfulness alone is not enough for success at work: one will also need negotiation skills, clarity, and good personality skills to have a positive work experience. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> Sometimes […] the interpersonal conflicts in the organization […] get very intense, so that can be challenging […] to maintain mindfulness. […] Here, because I teach mindfulness, there is a lot of support for it. So there might be less challenges here than in another business situation, because everything we do is about nurturing mindfulness. I think the biggest thing is that people often get too busy to practice, and so it slips away. (Harvey)

> I'd say in work life there are many distractions. Maybe there's competitiveness, and then of course when people, especially younger people from the opposite sex come together then there's the essential attraction. And then that can be magnified through interactions between people from the opposite sex. And so that will cause a disturbance to the application of mindfulness. And then there could be a temptation to cheat in their work. And try to get credit for themselves for positive contributions that are actually originate with others. Maybe if you're a working person you have a little bit more challenges than I do. (Bodhi)

> On a straightforward physical level, I have found I need to spend a certain amount of time moving posture, making sure my back is straight and not hunching over the computer. Most of my work is study and by taking a break every half hour or an hour to stretch

my legs and widen my attention helps me to remember that I may have been stooping etc. This physical base is very important for establishing happiness in the daily round for me. I need plenty of fresh air and walks to keep alert and balanced. (Shaw)

There are deadlines at times [that] are fast and you have to work quickly and some people find it difficult to maintain mindfulness under the pressure of deadlines, and pressure, sometimes you are dealing with emotional bosses. Well here you have to go beyond just plain old mindfulness training and have a clear sense of what your priorities are. Because here mindfulness is just reminding you to act in a skillful way, but then if your repertoire of skillful means is limited then you're going to end up running up against a problem. Some people, in their childhood, were never trained to negotiate well, because their parents would not allow negotiation in the house. Other people do not know how to deal with an authoritative figure, so mindfulness on its own is not going to be enough; it's got to be open with other training and other skills. Clarity and also you're remembering again this is the recalling, remembering side of mindfulness I want to do the most skillful thing I don't want to let these other moods get in my way. (Thanissaro)

In any of those contexts, one can see oneself as being hurried by the demands. But by keeping in mind that you can only do one thing at a time, I am relieved from feeling hurried. You know you get back, well I would get back a manuscript from an editor and they want it back quickly and so forth, but if I have some calmness of mind, mindfulness that I can only do one thing at a time, it brings an openness that allows me to quietly do the work at hand without feeling hurried. (Hopkins)

Research question 6, topical question 4. What suggestions do you have to overcome these challenges?

The main strategy of overcoming the challenges in applying mindfulness in one's work life lies, according to six of the nine interviewees, in *awareness of the actions that can help you maintain it*. Goldstein suggests finding the appropriate discipline to keep going, and subsequently making sure you do it. Bodhi advises to take some moments in-between busy practices to regain mindfulness. Harvey recommends regular meditation practice to keep mindfulness up. Shaw reflects on his own body mindfulness, which helps him remember to stretch regularly and do something else. Thanissaro suggests breathing checks, and Hopkins recommends turning inward to find mindfulness when things become challenging. To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> It's finding the appropriate discipline that keeps the practice going. And so I'll just give you one example. Some people have told me that when they come back on retreat that they are just too busy, they don't have time to meditate. I suggest that they make a commitment to at least get into the meditation posture once a day. Even if it's for one minute. So that they don't give themselves a time constraint, but just make the commitment to get into the posture. Because what I've seen is that it's not that people don't have time. It's that it's difficult to disengage from the worldly activities. And once they actually make that effort just to disengage, to sit for example then they very often will sit for some period of time. It could be fifteen minutes, or twenty minutes, or half an hour. But it's the actual getting to sit that's difficult. (Goldstein)

> A person who intents on following the life of mindfulness should periodically pause in the midst of their work day and try to reestablish the mindfulness whenever they can get a few minutes just to sit quietly and for example observe the breath or to observe the body to observe the mind. (Bodhi)

Regular practice, mindful listening, from time to time remembering to press the pause button, be quite for a moment, making sure that you are not saying things in an unmindful way, and not being over impulsive. (Harvey)

Body mindfulness will make one aware of the need to stretch your legs, change a job slightly if the mind is becoming strained, or just take a break when it is needed to walk around. I do a lot of work alone, so need to make sure I pay attention to the physical base and also to keep cheerful, so that I know when to take a break or meet someone for coffee or a chat. (Shaw)

I've actually learned that being mindful of your breath in stressful situations enables them to deal with a lot more stress and conflicts than they could have otherwise. And not absorb the stress and conflict and then carry it home and find themselves physically exhausted or taking it out on their family or their children. And they're basically able to keep their heads in chaotic situations. Thanissaro)

I think it's to be so convinced of the value of mindfulness, that when I am in a difficult spot and want something and when you're in a difficult spot and you want help and if you're convinced of the value of mindfulness you'll turn to mindfulness first and that mindfulness will open up the possibilities of how you can react. I think that's it. To reflect on the value of mindfulness how it has helped me in the past and how it will help me in the future to value it. (Hopkins)

Research question 6, topical question 5. In what ways may an organization hope to benefit from the practice of mindfulness?

The interviewees were in agreement that mindfulness could bring about great benefits for organizations, due to the fact that organizations are made up of people. They all underscored that mindfulness will bring greater wellbeing

for each employee, and through that, will translate in greater performance, efficiency, joy, sensitivity, adaptability, insight, creativity, harmony, mental capacity, and less distraction, backbiting, or stress. Bodhi warned that organizations might have the best chance on bringing this practice into the workplace if they adopt it as a secular practice and don't tie it to Buddhism. Shaw stressed four different levels of wellbeing: 1) Physical wellbeing (through external, work environment related comfort); 2) Emotional wellbeing (through consideration of co-workers' feelings); 3) Mental wellbeing (by giving people opportunities and work they appreciate); and 4) Team wellbeing (by ensuring positive collaboration among co-workers). To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> I think organizations can bring the practice of mindfulness to the workplace without having to cast it as a particularly Buddhist practice. But again just be presented as way for people to quiet their minds. In the course, of say, the work day. And to have some sense of solidity or presence while they're doing their work. And then having this mindfulness will also help to make them more efficient workers. Since the practice of mindfulness will bring a greater say openness and clarity of mind, which will enable people to see alternative ways of doing things. To be more creative and spontaneous in their approach to solving problems at work. And also the practice of group mindfulness will lead to a greater harmony. (Bodhi)

> Well genuinely being mindful, I would expect an increase in productivity, more insightful papers being written, a lot more cheerfulness and less neurotic reactivity. And also, […] the bottom line gets improved. […] you'll notice the bottom line, but if people are just simply being honest with each other there's a level of a sense of enjoyment of being there of enjoying the hanging out with those people and you just happen to be running into those people and happen to be running an office with, you have a monastery. But

you enjoy being with each other. Rather than just tolerating it and waiting until Friday. (Amaro)

The first foundation of mindfulness is that of the body. Does the organization make enough allowance for people to take breaks? Is there somewhere for them to get some light exercise if feeling clogged up? Is the central heating/ air conditioning adjustable? Does everyone have enough light, space and air around them? Does the equipment work? Are computers well-positioned? When these factors are well considered everyone works in a much better way. The second is that of feeling. Does everyone feel that they have a chance to air problems and difficulties? Is there a happy atmosphere? Why not, if there is not? Does the boss remember to invite people round informally sometimes, perhaps for a meal? This sort of thing is so important for general well-being in an organization. The third is that of mind. Are new ideas and improvements welcome? Are older ones respected, when they still apply? Is there enough space in the routine of the organization to accommodate change for emergency situations? I think these kind of considerations prevent things become clogged up at an organizational level. The fourth foundation is that of dhammas. Does everything work well together? Do people work as a team? Is that necessary? Are new developments accommodated? Are new directions ones which will help everyone? If not, can something be done about that? This seems to relate to whether the organization is marrying the needs of their job and purpose to those working in it, and whether everyone is working well together. For an organization to work at this level, I would have thought plenty of chances for promotion, for moving people to jobs where they can do better etc. are important. (Shaw)

First you have to get people to get on board with this idea that if they learn how to work together as a group as opposed to working across purposes and have more of a sense of teamwork; I think

here you have to apply discernment as well, but to teach people to be more aware of what they are saying, what they're doing, the response they're getting from other people. So again mindfulness combined with a discernment, [then] I think the organization will benefit. If the work gets done more efficiently the workers are happier. […] But then again it's one of many qualities. You know, it's sort of like keep practicing values to try and bring to an organization. You know trying to promote harmony, trying to prevent back biting, and people kind of stepping on each other trying to climb the corporate ladder, that's one thing the boss really would have to work hard to remind people that you know if you work together everybody benefits as opposed to one person taking advantage of the other people. But this really has nothing to do with mindfulness, it has to do more with just values as a whole and the way the corporation is run. (Thanissaro)

Well sometimes even organizations will offer the practice of mindfulness you know time during the day where people gather together and do this, but if people do it individually or as a group within an organization, because mindfulness is a retraction from distraction, one's consciousness, one's mind becomes more capable of noticing solutions. I think it can be extremely valuable in any walk of life. I think that mindful people are more capable of noticing the emotions of others and will take them more into account. And that is crucial for the effective working of an organization. You're more aware of the effect that you have on others. (Harvey)

Research question 6, topical question 6. What are the limitations to applying mindfulness in the workplace?

There were quite some interesting limitations offered by the interviewees, starting with the contention that mindfulness cannot do everything for you (Goldstein, Amaro, and Shaw). You can be mindful, yet lack other important skills and characteristics to be successful in your work. A different way of

interpreting the limitations to implementing mindfulness in the workplace is to see it as an effort to be exerted onto co-workers: not everyone may be interested in learning about mindfulness. Bodhi asserts that one can also find that there is no time or place for meditative mindfulness at work, and that the mindfulness of attention might be the only mindfulness to implement at work. Harvey brings in the perspective that mindfulness practice might be limited by the very nature of the organization: if it is unethical as a whole, or if the people are lazy or greedy. And then there is the external factor that, in spite of a mindful organization and mindful stakeholders, times may just be tough, and the organization may still not succeed (Shaw). To represent the response to this topical question using verbatim statements from the interviewees, the following quotes were extracted:

> I think that, by itself, it will not necessarily bring communication skills. You know we may see the need for wise communication, but those may be skills that have to be learned in addition to being mindful. And likewise there might be therapeutic skills, psychological understanding that mindfulness by itself might not bring. It's like if people come or have emotional difficulties: it may be that for some people a therapeutic mode would be more helpful, or in addition to that mindfulness itself may not be able to get at some of the root emotional issues. For instance, if people have bad self-image or feel insecure. You know that are very deep patterns that are affecting their work life that mindfulness itself might not be enough. It might need some real therapeutic skills as well. So those are a couple of examples. (Goldstein)

> Of course, there's nothing that can solve everything. One obvious limitation is that not everybody, in fact many people who are working might not be interested in applying mindfulness in the work place. But of course, that is a problem if one is trying to bring the group together to practice mindfulness. […] Of course in work place, in a working situation, […] one cannot apply mindfulness

quite in the same way that one applies it in a meditative framework. What I call a meditative mindfulness. Because in order to do one's work effectively, one has to lay aside the intentional attention to the meditation subject. And one has to direct the mind to the work. And so one can't maintain this unbroken continuous action by action mindfulness, the way some people teach it or develop it on meditation retreats where you're mindful of every action and every step, every bite of food that one takes in order to blend into the work place and to work at the same pace as others one has to work more quickly and that will cause it could cause some disruption of the mindfulness. […] when engaging in a work place […] there are two qualities that go often together: mindfulness, and […] *sampajanna*, clear comprehension. So within in a working situation I would say that the mindfulness in the sense of the sustained attention to a situation fades into the background and then the clear comprehension becomes more prominent. So that the clear comprehension listens knowing what one is doing. Knowing the most effective way to accomplish what one sets out to do. (Bodhi)

Could be working for an organization which may be ethically dubious, then you need to change your job. For example, working in the field of advertising you may be encouraging greed, aversion and delusion. People may be mindful but lazy, and so forth. (Harvey)

Well it can't do everything. But you know, it can help. It's like oxygen really. The quality of the air that we breathe and the um, you know, the presence of the good oxygen levels, it can do so much. It can facilitate the situation as much as possible, but there's after a certain point then there's only so much that it can contribute to the whole mix. So it can help, it can be a support with more people being a part of it, but it can't make everybody happy all the time. It can't make the company always think positively. It can't make all your papers get published. Because that's the way life works. (Amaro)

1) For oneself, one has to be aware of self, others and mindfulness of both internal and external. 2) From the point of view of the organization as a whole: The hard facts of economic necessity, like sacking the redundant etc. Sometimes, however alert all parties are, unpleasant things happen. These situations, of course, give everyone an opportunity to arouse mindfulness, but they may not be good for individuals or the company. 3) From the point of view of employees. No one can make anyone else be mindful! You can create happy and wholesome conditions, but if someone is in a bad temper, or wants to cause trouble, they will. In the end, mindfulness is the responsibility of the individual. But one can try and create a good setting in an organization, and set up things so that people are awake to each other's needs. Having said that, one person acting with genuine mindfulness and friendliness can do a great deal in a working environment, whether they be the tea lady, a friendly lift operator or the managing director. There is an incarnate Tibetan lama in Cambridge who worked for years as an orderly in a Psychiatric hospital. The wards he worked on just seemed to have a better atmosphere. (Shaw)

Research question 6, topical question 7. Do you feel that there is downside to the hype around mindfulness, especially when it is taught/practiced outside of the Buddhist context?

The answer to this question was worded splendidly by Goldstein, who raved about the timelessness and multi-applicability of Buddhist teachings. To represent the response to this topical question using verbatim statements from the interviewee, the following quote was extracted:

I haven't [found one]. This is what's for me, so amazing about the Buddhist teachings: I have not found anything that seemed out of date. Well I would just say that once people understand what mindfulness is, it's life changing because we see there's no choice then, because what's the alternative, to be unaware. So once you see the possibility of

awareness, it really becomes life transforming because you see this is a whole life past, because the alternative is so undesirable. (Goldstein)

Final question. Anything else that you would like to add to what you have said?

This question was mainly left unanswered, as all participants considered their previous responses extensive enough. The only participant that provided an answer to this question was Goldstein, who wanted to stress the importance of mindfulness in daily life. He explained that, once a person experiences mindfulness and understands its advantages, the senselessness and unattractiveness of staying unaware becomes entirely clear.

Common Emergent Themes

From extensive and repeated reading of the transcripts, and the application of multi-interpretation of various statements, we produced one table with emergent themes for each research, and then combined the two theme listings in a third table. Each of the initial tables was produced after an initial list of common themes was compiled, which provided an overview of all themes listed. From there on, the subdivisions of the themes emerged: There were two clear distinctions: personal and organizational. Once the categorization between these two themes was made, sub-themes emerged, leading to inner-personal and inter-personal themes under the main theme "personal", and internal, intermediate, and external themes under the main theme "organizational".

Note: While examining the data, it dawned upon us that the emerging themes have an abiding personal dimension. However, for the purpose of research analysis, we have delineated the following set of categories. To a perceptive reader, these finer distinctions may seem a bit arbitrary and artificial. The tables representing the themes are projected below.

Table 6: *56 Emergent Themes Marques Ranked*

Work	49	Responsibility	11	Patience	4
Compassion/Care	37	Suffer/suffering	11	Intrinsic rewards	4
Non-harming	33	Less Stress	9	Collaboration	4
Ethics	32	Understanding	9	Contentment	4
Happiness/Joy	30	Relaxation	9	Fairness	3
Workplace	27	Livelihood	8	Vision	3
Altruism	26	Charity	8	Openness	3
Karma	22	Peace	8	Harmony	3
Well being	21	Wisdom	8	Achieve	2
Kindness	20	Mindfulness	8	Truth	2
Human/humanity	20	Honest/honesty	7	Greed	2
Motivation	20	Focus	7	Conduct	2
Whole/wholesome	18	Respect	7	Support	2
Serving	17	Interdependence	6	Trust	1
Authenticity	15	Spiritual/spirituality	6	Generosity	1
Bodhicitta	14	Dharma	5	Communication	1
Values	14	Helping	5	Ignorance	1
Emotion	13	Straightforward	6	Impermanence	1
Relationship	11	Aware(ness)	5		

Figure 2: **Emergent Themes Marques**

Figure 3: **Emergent Themes Dhiman***

Table 7: *56 Emergent Themes Dhiman Ranked*

Mindful/mindfulness	161	Interdependence	13	Focus	6
Work	74	Karma	13	Ego	6
Helping	60	Kindness	12	Responsibility	6
Happiness/joy	47	Suffer/suffering	12	Gentle/gentleness	6
Harmony	30	Openness	12	Trust	6
Workplace	28	Achieve	12	Respect	6
Aware(ness)	25	Truth	11	Support	6
Emotion	24	Conduct	11	Relationship	5
Compassion/Care	24	Heedless/heedful	10	Wisdom	5
Communication	23	Non-contention	10	Humor	4
Generosity	21	Ignorance	9	Spiritual/spirituality	4
Values	21	Motivation	9	Greed	4
Whole/Wholesome	21	Livelihood	9	Well being	3
Understanding	20	Patience	8	Bodhicitta	3
Ethics	19	Dhamma	7	Vision	2
Peace	18	Human/humanity	7	Fairness	2
Serving	17	Laziness	7	Charity	1
Impermanence	16	Clear Comprehension	7	Straightforward	1
Contentment	14	Honest/honesty	6		
Selflessness	14	Non-harming	6		

*The theme mindfulness/mindful has been kept out of this chart, because of its high number of appearance, which disrupted the chart. The theme is, however, considered in further analysis.

The tables and figures above present the identified common themes as they emerged from each study separately. In Table 8 and Figure 4, the themes are merged to present a comprehensive overview of the most important aspects the 17 interviewees in both studies identified as being part of Buddhist psychology in work and life. The merging process yielded a total of 62 themes, due to the fact that a large number of themes were overlapping in both studies, and could therefore be accumulated. A small number of themes (62-56=6) did not overlap, so they are listed individually.

Table 8: *62 Accumulated Emergent Themes Marques and Dhiman*

Mindfulness	169	Well being	24	Patience	12
Work	123	Communication	24	Heedless/heedful	10
Happiness/joy	77	Suffering	23	Non-contention	10
Helping	65	Generosity	22	Ignorance	10
Compassion/care	61	Interdependence	19	Spiritual/spirituality	10
Workplace	55	Contentment	18	Relaxation	9
Ethics	51	Livelihood	17	Less stress	9
Whole/wholesome	39	Responsibility	17	Charity	9
Non-harming	39	Impermanence	17	Support	8
Emotion	37	Bodhicitta	17	Clear comprehension	7
Karma	35	Relationship	16	Trust	7
Values	35	Authenticity	15	Laziness	7
Serving	34	Openness	15	Straightforward	7
Harmony	33	Selflessness	14	Vision	5
Kindness	32	Achieve	14	Fairness	5
Aware(ness)	30	Truth	13	Ego	6
Understanding	29	Conduct	13	Gentleness	6
Motivation	29	Wisdom	13	Greed	6
Human/humanity	27	Honest/honesty	13	Humor	4
Altruism	26	Focus	13	Intrinsic reward	4
Peace	26	Respect	13	Collaboration	4

The final set of depictions in this sequence consists of Table 9 and Figure 5, which presents the theme clusters, generated from the accumulated list of common themes. The process of clustering themes with a similar meaning, a step that Creswell recommends to reduce the number of themes and increase comprehensibility of the results, ultimately yielded a total of 20 clustered themes.
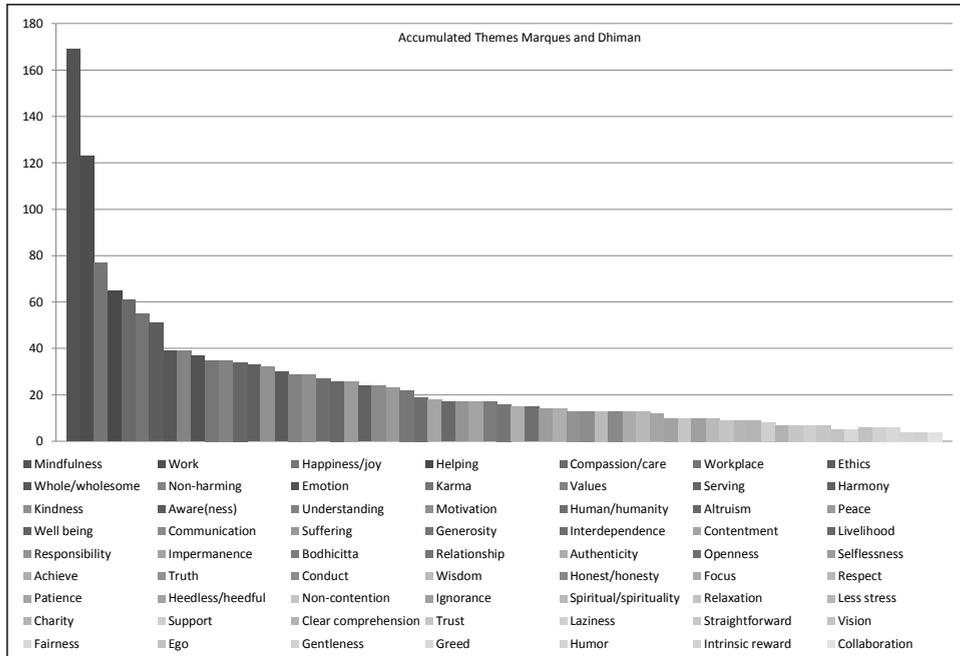
Figure 4: **Accumulated Emergent Themes Marques and Dhiman**

Table 9: *20 Clustered Themes Marques and Dhiman*

|			
Mindfulness/Awareness/Bodhicitta/ focus/ heedful	231	Understanding/wisdom/ clear comprehension	49
Performance based: Work/Workplace/ livelihood/achieve	209	Whole/wholesome/ spiritual/ spirituality	49
Happiness/joy/contentment/wellbeing/ less stress/relaxation/humor	141	Suffering/Impermanence	40
Compassion/care/non-harming/kindness/ gentleness	138	Emotion	37
Helping/support/serving	107	Non-virtue: ignorance/ heedlessness/ laziness/ego/greed	36
Ethics/values	86	Interdependence/relationship	35
Harmony/peace/non-contention/ collaboration	73	Karma/conduct	35
Altruism/selflessness/generosity/ charity	71	Motivation/intrinsic reward	33
Authenticity/openness/truthfulness/ honesty/straightforward	63	Human/humanity	27
Virtue: responsibility/patience/trust/respect/ vision/fairness	59	Communication	24

230
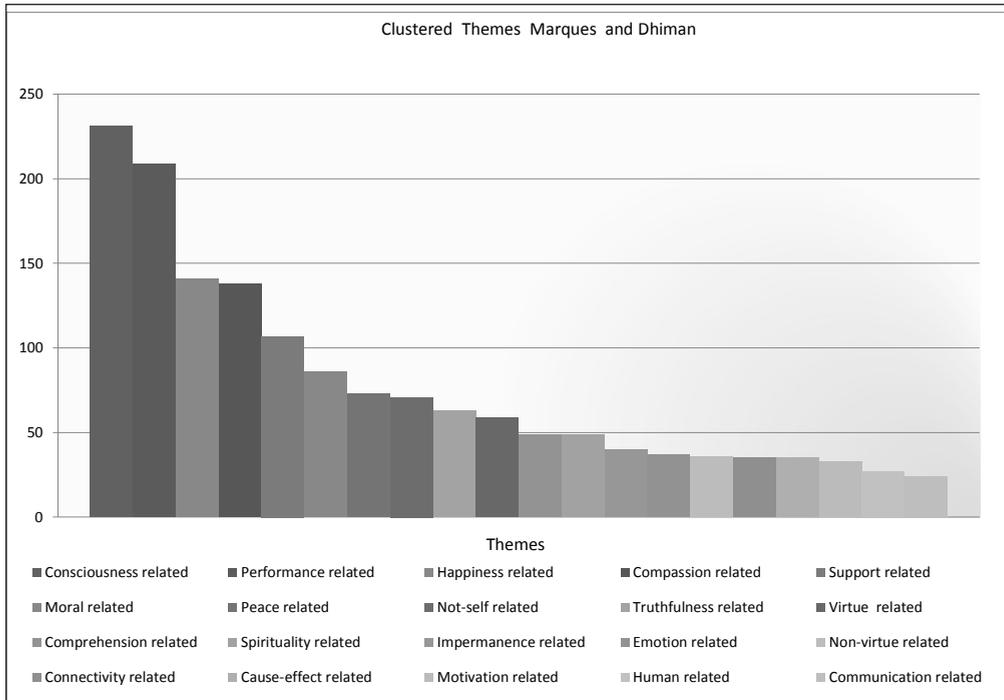
Figure 5: **Clustered Themes Marques and Dhiman**

Findings from the themes. The themes listed in Table 9 and Figure 5, were extracted from the two lists of common themes, which emerged from scanning the Horizonalization Tables (see Appendix B-1 and B-2). Through a careful process of reviewing and considering the themes, in which various interpretations of each theme were considered, the authors clustered a number of these together to apply the process which Cresswell refers to as theme clustering. For instance, the themes "Mindfulness", "Awareness", "Bodhicitta", "Focus", and "Heedful" all refer to mental alertness. The themes "Compassion", "Care", "Non-Harming", "Kindness", and "Gentleness" share the similar meaning of a caring concern for others.

In the selection of each theme listed in the preceding tables and figures (Table 6—9; and Figure 2—5) the context was first considered to make sure that the right intention for each theme was included. For example, the

word "care" can be used in various ways. In this particular context, it was intended to mean, *care as a concern for the wellbeing of others*. In counting the number of times that the word care should be listed, we had to consider each mentioning of the word against the context in which it would be listed. If, for instance, someone would say, "I don't care whether a person works in a certain environment", then this use of the word "care" had to be excluded, as it did not fit in the context as interpreted. Another example: the word "understand" can be used in various ways as well. In this setting it was interpreted as, *the ability to relate to others and their opinions or attitudes in order to accept them better and enhance the quality of life for all constituencies that way*. If, therefore, a participant would say, "You have to understand that there can be a difference between this concept and that concept," then this mentioning of the word "understanding" could not be counted along, as it did not match the context in which "understanding" is listed here.

A second point of attention is that not all words were used literally in the way they were listed. Some words were used verbatim by a few participants, but verbalized differently by other participants. When listing the themes, I therefore had to review the horizonalization table multiple times in order to ensure that all possible meanings of the word were included in the listing. Because this is a meticulous process, and even more, because opinions vary, I realize that certain words may be interpreted differently by different people. When analyzing data in this type of study, the researcher, being considered the main instrument, has to optimally apply his or her interpretation skills, and consider each statement or theme in every possible setting, so that as comprehensive an insight can be obtained as possible.

A third observation to be shared is that some listed themes were used as a dispute of the opposite. To illustrate this, an example may be in place. The theme, *fairness (in competition)*, was never mentioned as such in the interviews. However, three participants in Marques' interviews commented that individuals who adhere to Buddhist practices would never engage in negative competitive behavior, backstabbing, or care only for their own success. These answers were predominantly given in questions such as "What would a worker who adheres to Buddhist practices NOT do?" When, thus,

a participant had listed as answer, "[Engaging in] individual competition [and] caring only for one's own success", then this statement could be listed under the theme "fairness in competition," because the opposite of selfish competition is fair competition.

We also found that several themes could be combined for the sake of keeping the number of themes manageable. For instance, in the Dhiman data analysis and theme review, the themes *happiness* and *joy*, the themes *compassion* and *care*; and the themes *peace*, *calm*, and *tranquility* were combined, as they share similar senses and shades of meaning. We found similar combination opportunities rising when merging the themes from both studies. For example, we combined themes such as *altruism* and *selflessness*; *charity* and *generosity*; and *helping* and *collaboration*.

As a final note on the process of theme clustering we would like to underscore that we are aware of the arbitrariness of the clustering process. Many of the themes could be clustered in multiple ways, since they often form each other's causes or effects. We will therefore still maintain the original themes in the comprehensive figure (Figure 7), to be presented in the final chapter of this dissertation. However, the 20 clustered themes can provide the reader with a more concise and easier comprehensible format to consider.

In Chapter 8, the findings from the interviews with Buddhist business leaders and coaches will be reviewed, not to the same extensive degree as the Buddhist teachers, but more for validation purposes. In Chapter 9, the final chapter, we will answer the research questions based on the research analysis and literature review. In this chapter we will also include limitations to the study, recommendations for future research, and conclusions.

Chapter 8:

VALIDATION OF RESEARCH FINDINGS BY BUSINESS LEADERS, COACHES, AND NON-BUDDHIST SCHOLARS

A company that works according to the principles of Corporate Citizenship is close to a company that is operating according to Buddhist principles.

—LAURENS VAN DEN MUYZENBERG

In this chapter we will review the findings from the Buddhist teachers against the statements of the 7 Buddhist business leaders and coaches and the 2 non-Buddhist scholars, which we interviewed for this study. The dialogues with the leaders and coaches were in most cases not executed according to the formal interview protocol used for the 17 Buddhist teachers, due to the fact that we primarily gathered them as validation and solidification of notions presented by the teachers. We therefore did not include the transcribed interviews of these individuals in the horizonalization tables in the Appendices. However, the transcripts are available upon request to those who may be interested. While only parts of the interviews will be discussed, the themes will be considered against the entire interviews with these leaders, coaches, and scholars. At the end of each discussion, we will

present the most important themes, as detected from the interviews, either through verbal references or through contextual references.

Validation from the Buddhist Business Leaders and Coaches

The ultimate purpose of this research was to find out how Buddhist principles and practices can contribute to achieving a better work environment. In order to obtain real life support to this query as a supplement to the responses received from the Buddhist scholars, who were discussed in the previous chapter, we set out to identify and interview 7 Buddhist leaders and coaches and 2 non-Buddhist scholars, who could share their perceptions and experiences.

Grant Couch

In the case of Grant Couch, we were facing an interesting factor. Marques interviewed this Buddhist business leader in his position as President & COO at Countrywide Securities Corporation, located in Calabasas, California. He had been with this company for 12 years. Since then, Mr. Couch moved to Boulder, Colorado, to perform as president and CEO of the publishing company Sounds True. This is where Dhiman interviewed him about one year later. Interviewing Mr. Couch in these two widely differing environments provided us with a comprehensive view of his perspectives and actions as a Buddhist business leader.

In his interview with Marques, Couch validated several themes that emerged from the Buddhist teachers' interviews. He explained, for instance, that his main drivers on a daily basis are the fundamental principles of impermanence, interdependence, and causality called karma. Through daily meditation, this business leader tries to be mindful and aware each moment. He asserted that he considers mindfulness highly important in the workplace for himself, because it helps him to detect feelings of defensiveness or other negative emotions within, so that he can address them before they cause him to say or do things that might result in negative consequences. He admitted that dealing with a large number of people on a daily basis generally brings about a greater chance for negative emotions to emerge, especially in the type

of environment that he was working in at that time: the financial industry, where huge amounts of money and large risks were involved. Still, he did not consider the general emotions that he dealt with on a daily basis as a Buddhist business person to be different from those of business leaders in other settings. In his own words:

Fear is fear, whether you are afraid of losing 5 million dollars, afraid of losing your job, or afraid of losing that customer. Even if you're selling brushes door to door—there's always fear and it is the same.

When asked whether his Buddhist convictions and practices made a difference in his work environment, Couch admitted immediately that they did. He explained how co-workers would regularly comment that they felt a change for the better in their behavior due to their long time dealings with him. At the same time, Couch warned that one should be very cautious in inviting others on a spiritual path in a work environment. He also explained the helpfulness of his Buddhist background in dealing with dissatisfied customers. This background helped him in setting people at ease and helping them focus more on their well-being than the aggravation of the moment. Couch clarified how he brought his Buddhist ideals and ethics into his workplace.

One of the things he did was to inspire a sense of giving.

I help the people I work with become aware that they are very blessed to have the job they have and make the money they make, and that they should share that with others, upon which the company will match the amount. I encourage them to take advantage of that. A lot of them did, and they came in and told me that they had not thought of that before, and that they appreciate it, because it really feels good to give. That's important to me. It has been fun for me—it's more fun for me when I am able to touch someone like that- that they can come in and say, "you know, I get along much better with my wife and family now that I have thought about a number of things you've said." That puts a bigger smile on my face than if we had made another 10 million dollars last month. Just don't tell the shareholders that.

In reviewing his management style at work, Couch declared that his principal management mantra is, "Have fun, respect everybody, and no surprises." He made a point of stating that having fun was not merely directed to his seniors or peers, but perhaps even more to his "juniors" in the organization. He felt that such an attitude resulted in a more pleasant environment with workers who were smiling more often, feel more appreciated, and ultimately, performing better. He explained the "no surprises" part as a request for honesty. He stated that he much rather preferred his employees to immediately admit a mistake, so that they could work toward rectifying it, then hiding the flaw with potentially disastrous results in the future. Couch emphasized that this trait is not necessarily a Buddhist related one, even though it doesn't oppose Buddhist behavior either.

He confirmed that there are some uneasy parts in being a leader with Buddhist convictions: the part where you have to let people go, for instance. He immediately stated that he did not have a problem in letting someone go who would not perform or show up to work. However, when the laying off was due to a market or industry issue, and he would have to let hardworking people go, that is when he had a hard time.

Couch highlighted an interesting example of what he considered very difficult in his work as a business leader:

> The hard part—the worst part of managing, is when there's a situation—and situations are always people, right? It is hard when there's a situation that is an existing one, which has been going on for some time, and that is causing other folks to be miserable. Especially when that person that's causing others to be miserable is in my chain of command, is my responsibility, and in spite of talking we cannot let that person go because of his skill set, and the nature of the difficulty that we face in replacing that skill set—when we've weighted the plusses and minuses of keeping that—it is with a deep breath and with great sadness and reluctance that we're stuck in having to keep them. But still, there's this misery that's around them—I hate

that. That's the hard part. When I have to make others live with that. That's the part that I really don't like.

Asked what he considered a major problem in today's workplaces, Couch referred to the sense of entitlement that many younger workers seem to have. He felt that this attitude of having the right to get without giving anything should be seriously revisited. He affirmed:

I think the world is infected with "me". I think there are a lot of managers that have the "me" thing too: they don't think of "us" or "we". If managers could embrace this thing that you call spirituality just a little more, I think the workplaces would be far better off. I know I am a much better manager now than I was 20 years ago. And I agree that the shareholders are more satisfied and the bottom line gets improved if you have a workplace that's sensitive to workers, but firm. You need to have guidelines, be consistent, persistent, and keep them on track. And I'm reminded of an old expression that I heard when I was becoming a parent for the first time: "There are no bad children, there are only bad parents". I will take that to the next step: "There are no bad employees. There are only bad managers." I cannot tell how many times I've had a manager come in and complain about an employee and I asked, "Well, have you confronted him or her? Did you tell them that you don't like what they're doing and why?" What I usually find out is that they've been very vague. In passing they may have said, "Do you really need to do that?" I always say, you have to sit down and tell them: "This is what's going on, and it can't continue". Because if you close your eyes and play ostrich and hope it goes away—it will only become worse. If you don't say anything, then they keep doing it, and then more often, bigger, and others start doing it, and you get upset with them, and complain about it. That isn't right.

In his interview with Dhiman, Couch commented on the most often mentioned theme of mindfulness and its application at his current workplace, *Sounds True* in Boulder, Colorado. He clarified first that mindfulness should be interpreted as virtuous behavior, and not merely being mindful about what one does, when it is something harmful. Couch asserted that one can easily observe the mindfulness approach in Sounds True, because every meeting starts off with several moments of silence. Asked why these moments of silence were observed, Couch responded,

> Just to let people settle into the space of just being here and so you know to let go of whatever stuff they might be bringing in and then uh...meetings, the regular meetings that are certainly at the executive level we check in so that we take the opportunity to share with others in the room how we're actually feeling, which allows us to identify that for ourselves and let others that we might be wrestling with bad colds or we're feeling stressed at our job or we've got little problems going on at home or we're whatever.

Comparing Sounds True, as a more Buddhist practices oriented workplace than his previous one, Couch commented that the difference is that at Sounds True people still feel stress, but to a lesser degree, there's more of a family atmosphere: people are more respectful of how others feel, and are trying to be supportive. Couch considered mindfulness important in his daily life. He stated,

> I try to bring awareness and mindfulness and I try to bring equanimity and I try to bring a peace and compassion to each moment. Mindfulness is just one of those things. Mindfulness helps me catch myself. [...] It's important for helping to keep myself out of my own jail of self.

Couch further asserted that he meditates daily, but admitted that this is not always as easy as it seems. He compared the process as awareness

watching mindfulness, and concluded that concentration on breath and body were helpful tools.

Using mindfulness specifically at work, Couch averred:

I think that it's very helpful. To remain in my role as a CEO, it's important that [...] I remain as calm as possible to help make sure that I am open to all views and to be careful that I don't preach at you.

As we reviewed the interviews with Grant Couch in their entirety, we detected that he validated a large number of the themes listed in chapter 7, such as mindfulness, helping (being supportive), communication, karma, understanding, focus, selflessness, motivation, impermanence, respect, relationships, awareness, honesty, peace, openness, less stress, and interdependence.

Paul and Tiffany Kotz.

Paul and Tiffany Kotz are members of the Rime Buddhist Center, which is led by Lama Chuck Stanford. Stanford was one of the Buddhist teachers interviewed for this study. Paul Kotz is the founder of FRD Communications Inc., a marketing logistics and advertising company located in Lenexa, Kansas. He started the company about 10 years ago as a part-time venture. At that time it was named, "Front Row Design." However, business evolved and activities increased, so for the last four years FRD Communications has become Paul's full-time activity. Today, Paul runs the operation with 20 employees, and is convinced that FRD's success is a direct result of the people involved. On the company website is stated, "FRD Communications is a company of passionate people dedicated to finding the marketing solutions that you need." Being a marketing company, most employees manage client accounts as if they were consultants. This creates a high level of independent performance and requires a proactive approach. Yet, while there are different projects that the various coworkers are involved in, there is great synergy, according to Paul. He asserted that this synergy among his team of co-workers gets translated in quicker turnaround times for projects.

There are various outstanding elements to FRD Communications. One of these elements is the mission statement. Paul Kotz, his wife Tiffany, who is now also involved in the company, and the other employees, formulated a corporate mission statement to guide the company in how it should conduct itself. The core of this mission statement is "to have a positive impact on each other, our customers, our community, and our world." In support of this mission, Tiffany Kotz has designed a "mental health room" on the working premises. This idea was mentioned by several of the Buddhist teachers in their interviews. It was also this initiative that inspired Stanford to recommend FRD Communications for review in this study. The mental health room, or revival room, is a quiet place, where employees can go through the day to pray, meditate, or just relax for a little while. This special room is available to everyone involved in the company, and will not be linked to any specific religion or ideology. While Paul and Tiffany are Buddhists, the other coworkers adhere to different religions. "It just is not an issue," says Paul, "everyone may use the room for his or her own spiritual purposes."

When asked if this room could lead to decreased productivity from employees, Paul Kotz answered,

> On the contrary! With such a room where you can pull back and relax for a little while, you can regroup your thoughts, create some distance between yourself and the project or challenge at hand, and recuperate. The decisions that are being made today, in this organization, are fabulous!

Paul elaborated that a lazy worker would always find a way to slack, with or without mental health room. He claimed that, with the right people on board, a room like this serves as a true blessing for 1) their well-being and 2) the advancement of the organization.

Tiffany has come up with some other constructive ideas to support the company's mission statement. For instance, FRD matches any 501c3 charity donation that an employee makes up to $500.00 per year and they have a slush fund for supporting causes submitted by employees. Once per quarter

the entire group volunteers at a local charity and each person may take two paid days off per year to do philanthropy work. FRD has experienced that this is good for the team spirit and the sense of purpose within the entire organization.

In Paul's opinion, devoted to Buddhist practices as he is, earning money is not a bad thing, as long as it does not become the sole focus of a person or company; as long as your health and general wellness don't suffer from it; as long as you don't harm others by earning it, and as long as you give back when and where you can.

In evaluating the interview with Paul and Tiffany Kotz, we detected that they validated a broad array of the themes listed in Chapter 7, such as helping, responsibility, understanding, vision, happiness, motivation, respect, wholesome, relationship, awareness, well-being, greed (as a factor to avoid), compassion, peace, achievement, less stress, kindness, interdependence, relaxation, and fairness.

Geshe Lhakdor

This name was introduced earlier in this dissertation, because Lhakdor was also one of the Buddhist Teachers interviewed for the foundational data of this study. Yet, because Lhakdor is also the director of the Library of Tibetan Works and Archives (LTWA), the main entity for Tibetan cultural expressions, located in Upper Dharamsala, India, he was also observed and interviewed as a business leader.

Marques had the opportunity to observe Lhakdor at work during several days of her visit to Dharamsala, and found that Lhakdor was deeply respected by his workers and the members of the surrounding society. While he did not openly speak about his multiple operations, it became clear to Marques that Lhakdor was a busy man, involved in a number of important development projects for the Tibetan community in exile, aside from his daily tasks as director of LTWA. Lhakdor's charitable tendencies became obvious through various actions:

- He ensured prompt transportation and safe lodging throughout Marques' stay in India. He even coordinated the airline trip from

Delhi to Gaggal airport in Dharamsala, and safe transportation to Gangchen Kyishong, where the Library is located. Lhakdor did all of this without knowing Marques in any other way than through email and telephone contact.

- He provides poor Indian laborers, male and female, with jobs in the building projects near the Library, if they come and ask for work.
- He has an open door policy, and everyone is allowed to drop in for a talk.

In addition to interviewing Lhakdor extensively as a Buddhist teacher, Marques also asked him the following question as a business leader: "You are also a businessperson in your current position: Are you ever getting angry?" Lhakdor responded as follows:

Of course I get angry. Of course I get frustrations. But they will not be long lasting. You need to practice, you know. Some of these diehard negative habits, they will not go away just like that. We need wisdom: constant study, constant meditation, and constant awareness. In Buddhism they call these afflictive emotions our sworn enemies: worse than the external enemies.

Explaining why it is important to effectively deal with our negative habits, Lhakdor provided a familiar example: the invasion of the Chinese in Tibet. He explained that, while many Tibetans as well as other peoples of the world consider the Chinese the enemies of the Tibetans, they are not. The negative emotions are much closer than the Chinese occupants. Negative emotions are inside, and people, even though they are aware of their negative emotions, still nurture them. Lhakdor asserted:

Buddhism says, the real enemy is inside of you: get rid of that! It's these negative emotions that are making you confused, bewildered, blind, silly, and ignorant. Get rid of them! So, that's the kind of knowledge one needs to study in meditation, and then gradually, you will change.

When asked to reflect on his practice as an organizational leader, Lhakdor responded:

> I may not count as a good practitioner, but still, in my own case, having repeatedly been fed and [having] thought about these things, it has made an impact in my life. Normally I don't get angry, but if I do on the spot, I try to shake hands the next moment. That should be the way. Many people don't live that way. When they get angry, they stop talking to the other person from that time onwards. They think: "I don't want to have anything to do with this person. He said so many bad things about me." Even within families or between very close friends, who had been like hands and gloves for twenty and thirty years: if they run into an argument this morning, they refuse to talk to one another for a long time and they don't realize how silly that is.

As we reviewed the interview with Lhakdor in its entirety, we detected that he validated a broad array of the themes listed in Chapter 7, such as mindfulness, helping, harmony, karma, patience, non-contention, understanding, vision, selflessness, motivation, impermanence, respect, wisdom, relationships, spirituality, non-harming, awareness, compassion, serving, values, openness, less stress, generosity, and kindness.

Laurens van den Muyzenberg

Muyzenberg, who recently wrote a book with the Dalai Lama, titled *Leader's Way*: *Business, Buddhism and Happiness,* presented some interesting views in his interview. In this book, Muyzenberg distilled the essence of Buddhist approach into two key practices that he calls: Right Understanding and Right Conduct. He avers that right understanding inevitably leads to right conduct which is the path and the goal of all personal and professional development. During his interview with Dhiman, he commented on mindfulness as follows:

Mindfulness refers to the ability to watch the processes in the mind and gaining control over negative emotions such as anger greed, jealousy, fear, hate,

etc. The combination of cause and effect, impermanence and interdependence is in Mahayana Buddhist texts referred to as "empty of inherent existence." Fully understanding this "emptiness" is also referred to as "wisdom."

Having worked for large, non-profit entities during most of his adult life, Muyzenberg pointed out that there is not so much difference between non-profit and for-profit businesses as people usually think. He commented that "Right View", "Right Conduct", and the Six Perfections- generosity, ethical discipline, enthusiastic effort, patience, concentration, and wisdom—play a key role in his life. Yet, he also admitted that he experienced ego-centeredness and the inability to obtain control over negative emotions, leading to defensive behavior, as important challenges toward realizing these key principles. He considered simple exercises such as walking and sitting breathing effective ways to overcome these challenges.

Contemplating on the application of Buddhist values in the workplace, Muyzenberg commented,

> The most important factor in workplace harmony is trust. Trust between you and your colleagues your boss and the people working for you. Trust can only be built on the feeling that the persons you are interacting with feel that you are genuinely interested in their well-being, and the other way around. This is where right intention is crucial. It is also vital that you act in accordance with the stated values of the organization (assuming that the company has stated values). Without trust harmony cannot be reached. This is a very big challenge. The level of trust in many organizations is quite low. […]

The challenge in establishing Buddhist practices in workplaces, according to Muyzenberg, is that trust cannot be built overnight. "It requires a lot of patience. You have to take the initiative. And there will be problems with reciprocity. You will experience many instances that you think you act justly but others do not see it that way." Overcoming the challenges of mistrust in workplaces can happen through patience and enthusiastic effort, according to Muyzenberg. He brought up the skill of listening and used the Dalai

Lama as an example of a great listener. Muyzenberg explained that intense listening and deep consideration before answering, just like the Dalai Lama does, can be very effective in restoring trust in organizations. He warned that one should not expect others at work to practice in a compassionate, understanding manner, so a worker that adhered to Buddhist practices would, in many cases, be a pioneer in his or her workplace. Yet, Muyzenberg stated, one would become a nicer person, establish better relations, and become more effective.

In attempting to describe a company that adheres to Buddhist principles and/or practices, Muyzenberg asserted,

> A company that works according to the principles of Corporate Citizenship is close to a company that is operating according to Buddhist principles. Most companies that claim to act as responsible citizens do not act that way in reality. It is very difficult to reach that goal without applying the principles of "right view" and "right conduct". Jeff Immelt from GE tries to work this way at least that is what he says. I have never studied GE in reality so I do not know if there is a big gap between what he says and what he does… I use Buddhist principles as a management consultant and think my performance has improved but I am not aware of any large Western organization that is managed by an active Buddhist CEO. I would be very interested if you know of any.

In his interview Muyzenberg also listed the opinions of non-Western CEO's who were practicing Buddhists, what the benefits were of their practice. These business leaders mentioned advantages such as: 1) better decisions, 2) greater self-confidence, 3) increased ability to cope with stress, 4) fewer meetings and misunderstandings due to better communication, 5) more open-mindedness toward innovative ideas, 6) less judgmental intentions, 7) a more relaxed attitude toward the bottom line, 8) more crisis resistance through the realization of impermanence, 9) Focus on the future and not dwelling on the past, 10) Greater creativity and innovation, and 11) Embracing change.

As we reviewed the interview with Muyzenberg in its entirety, we detected that he, too, validated a broad array of the themes listed in Chapter 7, such as mindfulness, helping, harmony, communication, patience, understanding, focus, vision, happiness, selflessness, motivation, livelihood, impermanence, respect, wisdom, relationships, awareness, well-being, greed (as a factor that becomes unimportant), compassion, values, achievement, less stress, trust, interdependence, wisdom.

Janice Marturano

Janice L. Marturano, along with Saki F. Santorelli, is the co-developer of Mindful Leadership Programs. She is the director of corporate leadership education, Center for Mindfulness at University of Massachusetts Medical School; and vice president, public responsibility and deputy general counsel for General Mills, Inc.

Marturano considered mindfulness a highly important practice in her daily life. She felt that it provided her with greater clarity and focus on her immediate environment. Given her practice as a coach of business leaders, she distinguished between formal and informal mindfulness practice. The formal practice pertains to her meditation, while the informal practice is geared toward bringing mindfulness into everyday events of leaders. Marturano stated that being mindful is not always easy due to the many distractions we encounter in our daily activities. Yet, she offered a very practical way of disarming the challenges: placing triggers that remind you of being mindful. She emphasized that these triggers could be very simple, such as a hallway that you walk through daily, which can serve as a reminder. Another idea that she offered toward mindfulness was a simple "standing meditation," where a business leader can simply stand in an elevator or on an escalator, with eyes open, yet focusing on the mind.

Marturano clarified her mission in corporate life: to enhance mindfulness amongst business leaders. She clearly distinguished between practices such as MBSR(Mindfulness-Based Stress Reduction program) and her own teachings. She felt that MBSR was too limiting a way of thinking about mindfulness. She therefore developed a four-day intensive retreat for leaders, and

found that the effects expanded beyond her expectations. In the course of time, she found leaders approaching her with corporate problems and asking her to set up mindfulness sessions for their staff. Involved in General Mills, Marturano asserted that the effects of this mindfulness approach have been highly significant: the company has been rated the sixth best corporation for leadership development worldwide by the Fortune magazine. Marturano presented a positive outlook on the task of business leaders in the future. In an interview conducted by Dhiman, she explained the importance of mindfulness in leadership as follows:

> I honestly do believe that many of the world's problems are going to be solved by leaders in corporations and large organizations and small organization, by people who are ready, skilled and trained as leaders because they don't believe that the government can do it and don't believe that non-profits can do it. I think to the extent of things that can be solved and need to be solved, it's going to be these same sorts of best and brightest people who are in our corporations. And if we can give them access to the full vastness of their capabilities by teaching them about mindfulness, they will do best. And in fact, I think that's true.

Marturano stated that several major corporations, such as Cargill, Medtronics, and Microsoft have sent their leaders to the earlier mentioned four-day intensive retreats. She stated that ninety-three percent of the eighty leaders that recently participated in her mindfulness retreat said that they saw some or great positive change in their behavior. They labeled the experience as transformative. In view of the company she is affiliated to, General Mills, Marturano stated that mindfulness could not be detected by merely walking into the corporate building. There are 29.000 employees. However, her impression was captured well in the statement below:

> …where I do believe it makes a difference is that the mindfulness --
> the leaders who choose to continue to practice mindfulness and who

have brought it into their lives, their work lives and their personal lives -- I think it shows up in [...] the way in which they interact, the way in which they negotiate. I think it shows up in every aspect of what they are called to do.

As we evaluated the interview with Janice Marturano in its entirety, we discovered that she validated the following themes listed in Chapter 7: mindfulness, communication, responsibility, focus, vision, motivation, relationships, spirituality, awareness, well-being, serving, achievement, and less stress.

Diana Winston

Diana Winston had been teaching Vipassana meditation to members of the Spirit Rock Buddhist community but felt that the teachings should be made available to a larger audience. She started a center at UCLA (University of California in Los Angeles), and has been teaching courses of mindfulness in the past years. In her interview she stated that she considered the principles of mindfulness, interconnection, the "Four Noble Truths" (Ennobling Realities—authors), and the causes to- and paths to end suffering as the main ethics of guidance in trying to live a life that can have a more liberated mind and heart. She explained that regular meditation and staying in close connection with her *Sangha* and the people she trusted, anything that reminded her of the *Dharma* and that connected her back to it, helped her to retain her mindfulness. The main advantages she gathered from adhering to Buddhist practices were self-awareness and understanding. Winston affirmed that her work-life experience got enhanced through the adherence of principles such as ethics, non-harming, harmony, interconnectedness, and interdependence. Reflecting on her personal life, she stated that the Internet formed a great distraction to her mindfulness practices. This was in line with the opinion of Bikkhu Bodhi, one of the Buddhist teachers interviewed in Chapter 7. Just like Bodhi, Winston asserted that the Internet provides such a flood of information that it is hard to retain mindfulness.

In considering her workplace, Winston explained the main challenge toward her Buddhist practices as follows:

[…] even though I work for a mindfulness center, you're working with a lot of people who may or may not, well, have mindfulness to varying degrees and may have their own set of principles that govern their lives that may be not in, let's just say, they may not be in agreement with mine, and so that's a challenge. […] Luckily my boss is a meditation practitioner, so I have some like-minded others, but a lot of people do not, so I would say, I would say that's a big challenge. And what else is a challenge? Well you know, in some ways mindfulness principles are against what the culture teaches, you know the idea of being self-reflective and being as ethical as possible and practicing love and compassion and all of these things are not what you're taught.

Given the workplace challenges above, Winston considered it important to be able to return to her Spirit Rock Sangha, where there were more like-minded people, and where she could rejuvenate her spiritual outlook. Winston brought an interesting insight to the table: prior to her current workplace, she had worked for a Buddhist organization that was highly focused on the quality of human well-being and healthy relationships. The main concern was in effective communication, ensuring that no one felt hurt, and that ethics and compassion were highly attended to. Unfortunately, the organization was not very efficient. She concluded,

Just so you know that I know there's got to be some kind of balance within an organization of upholding some of the principles, you know, and also like here's a way that it got difficult, like everybody at this organization was committed to their *Bodhisattva* vows, and so they would work themselves to a bone thinking they had to save all beings. That was very dysfunctional.

In contrast to Muyzenberg, Winston felt that there was a clear difference in approach in for-profit business compared to non-profit. In a non-profit setting, according to Winston, there was more of a martyr sense as opposed to in the corporate world, which seemed to be, often financially and ambition driven.

As we evaluated the interview with Winston in its entirety, we found that her statements validated the following themes listed in Chapter 7: mindfulness,

helping, communication, responsibility, understanding, motivation, impermanence, respect, wisdom, relationships, ethics, non-harming, awareness, well-being, Dhamma/Dharma, serving, peace, achievement, interdependence, and suffering.

Michael Caroll

Carroll has held executive positions with such companies as Shearson Lehman/American Express, Simon & Schuster, and The Walt Disney Company during a 25 year business career. He currently has an active consulting and coaching business with client firms such as Procter & Gamble, AstraZeneca, Starbucks, Lutheran Medical Center, National Board of Medical Examiners, and others.

In his interview with Dhiman, Carroll stated that the key Buddhist principles in his life toward the attainment of personal fulfillment, the direct experience of absolute Bodhicitta, and the daily engagement in loving kindness. He realized that these principles get challenged regularly through deeply rooted habitual patterns. He therefore warned that seeing our mental obstacles as hindrances may become another obstacle. He found that when one befriends his or her defilements or confusions rather than seeing them as obstacles, they emerge as wisdom that was high jacked. A Buddhist practice that he regularly engages in is Vipassana meditation. Much in accordance with Marturano, an earlier presented Buddhist business coach, Caroll asserted that he engaged in formal and informal mindfulness. Only, he named this distinction different. He referred to on-the-cushion and off-the-cushion behavior. On-the-cushion behavior was the "formal" mindfulness practice as Marturano referred to it, and off-the-cushion behavior had to do with the "informal" practice of acting more mindfully in daily life. As a simple example he presented a visit to a grocery store, as we all do, and seeing something lying on the floor that doesn't belong there. He explained further,

> Now sometimes when we're in a rush we just rush past it and leave it sitting there. Or maybe we say to ourselves why don't these people clean up? I mean why do they do their jobs or whatever? But as

practitioners we can't do that anymore. Because if we go, "that's not supposed to be on the ground, that's supposed to be hanging up over there," so we just naturally pick it up. It's not like it's anything extraordinary. It's just being human: taking care of our world. That's right. If you stay present you can't help but take care of the world.

Regarding Buddhist practices in the workplace, Carroll presented a very interesting example of a CEO who got disheartened about his lack of success in the company he was leading. He was a Buddhist, but felt that his approach was not taking the company anywhere, so he asked Carroll to come and take a look, and give him feedback. Caroll concluded that the CEO was focusing too much on harmony in the company, and with that, was discouraging any type of confrontation or healthy conflict, which could have led to innovation and creative outcomes. Due to the fact that conflict was pushed below the surface, an unhealthy culture emerged where people only whispered about their conflicts behind closed doors and kept up an unrealistic impression of harmony. Caroll underscored:

> I recognize that there is always going to be conflict; there's always going to be limited resources; differing points of view; and that we shouldn't be afraid of conflict. There are ways that we can work with it that are dignified and appropriate.

In addition to the above, Carroll warned that effectiveness is not a main focus in Buddhist practices, which may also conflict with the day-to-day workplace mindset. At the same time, Carroll underscored that the practice of being a Bodhisattva (Buddha-to-be) would be very helpful toward authenticity and better relationships and performance at work, because Bodhisattva's practice patience and generosity. The challenges that may hinder these behaviors are, according to Carroll, fear, arrogance –"which is just a form of fear masquerading as confidence—and impoverishment in the sense of feeling inadequate and not worthy of one's experience." These three emotions cause a person to feel that he or she cannot be generous, open, and giving. Carroll felt that the

most advisable way to get over these challenges is through sitting meditation in order to get rid of the confusion and obtain a right view.

In describing an organization that is run on Buddhist practices and principles, Carroll first made the assumption that such an organization would engage in right livelihood as a prerequisite. He then went on describing:

> With that said then, the policies of the company would also look at a few things within, as major priorities […]. One and first and foremost is the notion of health and well-being. The leadership of the organization would look at health and well- being as absolutely vital to the success of the organization. Not just because it's a nice thing to do but because they get it. They understand that it's not a vice to have, but it's vital to the success of the organization. So policies around health and well-being would be very thoughtful, would be very deliberate, and very well managed. Another one would be a very deliberate approach to detoxifying the work place. For instance the […] obvious one is absolutely no tolerance of sexual harassment or diversity harassment at all. That's an easy one. Another one more subtle is how people conduct themselves in terms of emotional intelligence. […] I think the other is really around human innovation, […] where, if we're just trying to pick the garbage up every day, we've got so many stops that we've got to do innovation—that's is not necessarily going to be the number one thing, but the whole idea of innovation is I think is the strangest is clearly the mark of an enlightened organization.

As we assessed the interview with Michael Carroll in its entirety, we found that his statements validated the following themes listed in Chapter 7: mindfulness, helping, harmony, communication, responsibility, understanding, vision, motivation, right livelihood, respect, wholesome, wisdom, ethics, non-harming, awareness, well-being, authenticity, values, openness, human, trust, generosity, and Bodhicitta.

Validation from the non-Buddhist Scholars

Further validation of our findings was sought by interviewing two non-Buddhist scholars, Dr. Richard Boyatzis and Dr. Ellen Langer, both of whom were introduced extensively in Chapter 6.

Professor Boyatzis has done significant research on emotional intelligence and teaches in the departments of Organizational Behavior and Psychology at Case Western Reserve. His co-authored book titled *Resonant Leadership* (published by Harvard Business School Press) is hailed as a seminal work that combines the fields of leadership, mindfulness, and compassion.

Dr. Langer is a professor in the Psychology Department at Harvard University. Her books written for general and academic readers include *Mindfulness* and *The Power of Mindful Learning*, and the forthcoming *Mindful Creativity*. Dr. Langer has published her work on the illusion of control, on aging, decision-making, and mindfulness theory in over 200 research articles and six academic books.

Our choice of Drs. Boyatzis and Langer in this category was based on several criteria. First, both represented a non-Buddhist perspective with no specific Buddhist focus. Secondly, both have engaged in mindfulness applications in various workplace settings: business, education, and health care.

Richard Boyatzis

Boyatzis is a cognitive psychologist and the lead author of a recent book published by the Harvard Business School press titled *Resonant Leadership: Renewing Yourself and Connecting with Others Through Mindfulness*, *Hope*, *and Compassion*. The book devotes a full chapter on the role of mindfulness in leadership. Though Boyatzis expressly acknowledges the Buddhist roots in his interpretation of the term mindfulness, he is not a Buddhist. He is a psychologist interested in the application of mindfulness in the areas of management and leadership. Boyatzis consults and oversees doctoral research in such areas as mindfulness and cognitive agility, openness and flexibility. In an interview conducted by Dhiman, Boyatzis described mindfulness as a process of "…being awake and being aware of what's going on inside yourself,

the other people around you, and the natural environment." He added that this would not exactly be the technical definition that he would use in any research or conceptual paper, but that he has used this simple explanation in his practitioner writing.

Boyatzis asserted in his interview that he uses the practice of mindfulness with participants in his classes, seminars, and workshops "to get them in touch with their feelings, to monitor how they're feeling about things around them, and to be more tuned in to bodily sensations as well as emotions." He commented that in his personal life, mindfulness, as a self-monitoring process, has helped him in lowering his blood pressure, made him a more patient person, and has increased his situational and contextual awareness. Recognizing the havoc done by all the distractions of modern life, such as TV, emails, and phone calls, Boyatzis commented that we tend to overrate work and "let everything else just fall on the wayside."

Asked how to overcome the challenges to mindfulness in personal life, Boyatzis elaborated on the relationship of his research and mindfulness as follows:

> Well, you know for the better part of last almost now forty-two years I've been working on the process of how it's all sustainably changed in desired directions. I call it my intentional change theory. For the first thirty some years it was called self-directed change. But um…and I believe that when we have ample enough physiological, neurological, and endocrine evidence as well as emotional and psychological evidence to say that people only change sustainably when they first create a vision of what they want. And that vision literally has the ability to open them up cognitively to handle much more complex concepts and to be more mindful…of themselves as well as other people around them and other ideas.

Boyatzis cautioned that it is a mistake to "start with the data which is horrible because it puts everybody on the defensive…and does the opposite by simply arousing the sympathetic nervous system. You literally close down

neural circuits." In order to stay mindful both in personal and professional life, Boyatzis commented that there are many challenges:

> One of the challenges is you really have to be constantly reminding yourself of the purpose. Of why you're living, why you're working…our core values, what kind of person you want to be all the stuff I load into the personal vision… you need to have this vision clear of fear and you need to be reminding each other of it. So I think that's one of the biggest challenges. And the other one is to help people appreciate the fact that um…any attempt to maintain a certain lifestyle or work style, any attempt to maintain a certain virtue is as stressful as trying to change…to improve yourself in this or to improve your virtue. And what all of those have in common is they're damn hard work and they are stressful and therefore they lead to neurological and endocrine processes that do the opposite to help you open up.

Boyatzis further indicated that mindlessness leads to "dissonance" which at the personal level results in being disconnected and finally in self-defeating behavior: "You are not only disconnected [but] you are also doing things that are the opposite to good. One of the biggest obstacles is that the cumulative effect of chronic stress in our lives results in processes which move us away from the very thing which we need to keep renewing and sustaining ourselves." Mindfulness is also very crucial, opined Boyatzis, in keeping us attentive—to increase our presence, to increase our selflessness— so that we can be more effective in helping others.

Boyatzis summed up his views on role of mindfulness in the professional life by remarking that mindfulness is absolutely pivotal in achieving leadership effectiveness, organizational resilience, and especially psychological and personal sustainability:

> Sustainability, physiologically, for the human organism is a direct function of your ability to be…mindful. I mean mindfulness. I

should say that it is not the only thing but it certainly is one of the most potent and easily available methods people have on a regular basis to stay tuned. And you know if you really want to have a big impact on sustainability in the work place and I don't mean environmental sustainability…as much as…personal sustainability. You have to have people learn methods for doing that. Mindfulness is one of those methods. It's unbelievably powerful and very accessible.

I think any organization that doesn't engage in mindful practice, mindfulness as a developmental practice, is actually hurting the people in the organization…if you want to have the person most open to new ideas, new data, new possibilities…you have to enable them to tune in…So if you want adaptability…and if you want people to handle things that are not typical in their environment then we have to teach them methods like mindfulness that will enable them to be more open…to possibilities. So I think the entire resilience of organizations, the nature of their ability to innovate or adapt is a direct function of whether or not people can engage these processes. And mindfulness happens to be one of the potent ones um…effective ones in that sense…to help people…Well again, you know, mindfulness is one of the few things that can arouse the sympathetic nervous system.

Finally, speaking of the dangers of the faddish tendency in applying mindfulness mindlessly, Boyatzis remarked that "the unfortunate problem is that when something starts to work in an organization they immediately want to apply it everywhere. There is a mindless drive to try to apply it everywhere. I mean the two words I hate to hear in organizational work that I do are: "Wow, this is so great! Let's bring it company-wide." In Boyatzis' opinion this comment indicates a "cookie-cutter" mentality.

As we assessed the interview with Boyatzis in its entirety, we found that his statements, while not solely based on Buddhist psychology, validated a large number of themes listed in Chapter 7, such as: mindfulness, helping,

communication, responsibility, patience, understanding, focus, vision, happiness, selflessness, motivation, wholesome, relationships, awareness, well-being, compassion, serving, values, openness, achievement, less stress, and emotions.

Ellen Langer

Langer, in all her published work, makes it very clear that her work on mindfulness grew independent of Buddhist meditative practice of mindfulness. At the very outset of her interview conducted by Dhiman, Langer explained her view of mindfulness, as follows:

> For me, mindfulness is a process, it is the *process of noticing new things*. So When people meditate for years then the boundaries, the rigid categories that they are trapped in break down and they come to see that the things they thought they knew they did not know and when you approach something that you see is new you attend to it. And you can do that either through meditation as you propose-- meditative-mindfulness-- or you can do it directly, as I study, by just noticing new things. You notice new things you come to see that the thing you thought you knew changes, depending upon the perspective or the context. Mindfulness is a sort of mundane creativity…*It is amazing that all you need to do is to notice new things and you get all the same effects that you will get from years and years of meditating.* (italics added)

When inquired about whether she was aware of the existence of the meditative practice of mindfulness, Langer explained: "Well, I think I have always been aware of the word—I just never paid a lot of attention to it until I started studying it from the perspective that I study it and everybody kept asking me how it is related to the Buddhist context and so I studied that also and said here is how it is related."

Here is how Langer described her chance initiation into the field of mindfulness via studying mindlessness:

Originally I was studying mindlessness. I had come from New York—teaching in New York-- where everybody—well not everybody—we had a sense that everybody there was street smart. Then I came to Cambridge where I knew there were lots of IQ smarts roaming around in the streets and yet I noticed that people seem to do the most inane things, you know, as if they were not fully present. So to answer that, I studied mindlessness. And then eventually people started asking me about the other side of mindlessness, i.e., from mindlessness, instead of looking at mindlessness, I stated looking directly at mindfulness and I had lots of questions about Buddhism and there you have it.

Langer sees mindfulness as a cognitive state opposite to mindlessness. Speaking of the artificiality of the distinction between the personal and professional applications of mindfulness, Langer mused that one should not make these distinctions mindlessly. "But if you are fulfilled in one area and not fulfilled in the other, it is maladaptive to have that distinction." Then, almost in a Buddhist vein, she cautioned: "You can always create categories and be aware that you are the one who is creating the categories and that when those categories do not work, you should go away from them."

Commenting on the universality of the practice of mindfulness and elaborating on its benefits in all aspects of one's life, Langer stated:

I have 30 years of research showing that the more mindful one is, the better their memory, the happier they are, the more creative they are, the more effective they are, the fewer accidents, the longer their lives, the quicker they heal from any disorder. I think that there are few other things in this world that pertain as much to our daily living as this construct of mindfulness. No matter what you are doing you are either doing it mindfully or mindlessly. So, in each case, doing it mindfully should have payoffs… *As soon as you start noticing new things, you end up with more control of the world around you* (emphasis added).

Langer suggested that mindfulness naturally helps people to notice what is new and, through recognizing inherent uncertainty of things, augurs well for an open and flexible state of mind:

> If people recognize the inherent uncertainty in the world around them, then they should along with that become aware that they don't know the things that they think they know. And that should naturally lead them to look at what is new. So, if you should have one mindset, it should be a mindset of uncertainty. In addition to that, what people can do is to just sit about noticing five different things of everything that catches their attention, asking themselves when they state some facts how might it not be true. As soon as you start noticing new things, you end up with more control of the world around you. So the state and the result happen instantaneously.

Langer believes that mindfulness leads to greater understanding and hence greater happiness in relationship: "But I think that in our intimate relationship, there it is probably best to set out to see the sense that the behavior makes from the other person's perspective. By doing that over and over again, mindfulness in relationship will bring more understanding and happiness in the relationships. "Speaking in the context of workplace, Langer observed that mindfulness will "lead to greater satisfaction, fewer accidents, increased productivity, increased health and I guess you take all the benefits that I mentioned before, there is no reason mindfulness at work should be different from mindfulness at home." Langer elaborates on the role of mindfulness in the workplace, as follows:

> I think that the greatest, the most important link to success would be by making the workplace mindful, both physically and as far as all the different people are concerned. And part of the way of doing that is to give people responsibility; it is easier to give people responsibility when you recognize that what they are doing does not have a valence. So, if you go back to the 3M Company, when

they first created glue that failed to adhere, it seemed like a big failure until they thought to make post-it notes. So, we can try to make things in a particular way and if it works out that way, that is fine, but if it works out in another way then rather than see it as an error, recognize that there is information in there that could even lead to greater success. So you become less afraid of making mistakes and you can then have more people enjoying what they are doing. There is no reason for people to be working and not enjoying themselves: that leads to burnout, that leads to accidents, that leads to inefficiency. And the way to get them to pay more attention to what they are doing is again just getting them to actively notice new things. Once they think they know, then mistakes set in. And that goes straight up from the bottom of a chain to the CEO.

Comparing her approach to Jon Kabat-Zinn's MBSR and Herbert Benson's Relaxation Response, Langer concluded the interview by hinting at the key difference between Buddhist meditative practice and her version of mindfulness: "Starting with Benson's Relaxation Response and Kabat-Zinn's MBSR: Those are secular treatments. No, it is because those require meditation. And people often don't want to undertake them and put them back in their lives to be more effective. To be mindful in my way, they do this while they are fully engaged in their lives. What I do is I give them experience with their own mindlessness. Once they are surprised with how mindless they are, the rest just naturally follows from that."

As we reviewed the interview with Langer in its entirety, we found that her statements, while not based on Buddhist psychology, still validated a number of themes listed in Chapter 7, such as: mindfulness, harmony, communication, responsibility, understanding, happiness, motivation, impermanence, respect, relationships, awareness, well-being, truth, values, achievement, less stress, human, and kindness.

Conclusions and Theme Evaluations

In reviewing the comments made by the business leaders, coaches, and non-Buddhist scholars, we could draw some interesting conclusions.

- Buddhist practices should be applied with proper moderation, since an over-emphasis of some concepts, such as harmony, non-harming, and compassion, could interfere with effectiveness and healthy conflict in business organizations. In such cases, these concepts could actually trigger adverse effects such as hypocrisy.
- Buddhist practices may lead to great outcomes in personal and professional environments, but they should be presented in a secular (non-religious) way in order to refrain from causing defensiveness or even rejection among stakeholders who strongly adhere to certain religions.
- Meditation is generally considered a highly effective way toward attaining mindfulness leading to greater awareness about essentials such as the interdependence and impermanence of phenomena. Yet, meditation is not necessarily perceived as the only way to attain some sort of mindfulness. Langer was the exception to the rule in this team of leaders, coaches, and non-Buddhist scholars. She did not adhere to meditation as a pathway toward mindfulness.
- The majority of business leaders, coaches, and non-Buddhist scholars, as well as the Buddhist scholars presented in Chapter 7, felt that there was no clear distinction to be made between challenges of mindfulness in professional and personal environments. They felt the same way toward advantages: there was a general spill-over due to the fact that relationships and human behavior transcend the boundaries of work and daily life.
- All of the business leaders, coaches and non-Buddhist scholars indicated the interrelationship between the themes that surfaced during their interviews. They all conveyed that mindfulness leads to greater awareness and subsequently greater happiness, well-being, understanding, etc.
- Almost all interviewees (including the Buddhist scholars) agreed that the pressure of everyday life can be a burden or set-back in nurturing

Buddhist-based practices. The only exception was Langer, who felt that there would not be any challenges once mindfulness was attained.

- Several of the business leaders, coaches and non-Buddhist scholars hinted that mindfulness and its derivatives are not easy to transfer to others, and can backfire if attempted on a large scale in a short time.

Table 10a and Figure 6a below present the themes that were validated in the interviews with the business leaders, coaches, and non-Buddhist scholars. We focused on various themes as they emerged through our analysis of the interview transcripts with these individuals. Accordingly, we chose the process of applying a comprehensive review of all the interviews with business leaders, coaches, and non-Buddhist scholars in their entirety, and including terms that were used literally as well as those that were inferred through context. The numbers in Table 10arepresent the number of times these themes were mentioned by the Buddhist business leaders, coaches and non-Buddhist scholars. As was the case in Chapter 7, the theme mindfulness was by far most often mentioned (370 times). We left this theme out of the chart for two reasons: 1) This theme, being an outlier, would reduce the other themes to invisible bars, and 2) The number of times this theme was mentioned was enhanced by the fact that last two of the six questions of Dhiman's interview protocol were specifically geared toward mindfulness, which entails that this theme was mentioned in questions and therefore oftentimes treated as a central theme, thusly repeatedly mentioned in response formulations of those questions. While not included in the chart, the theme "mindfulness" will be considered in further analyses.

Table 10a:
48 Themes validated by business leaders, coaches, and non-Buddhist scholars—ranked

| Mindfulness	370	Wisdom	18	Wholesome	13	Honesty	7
Awareness	50	Focus	18	Respect	12	Non-contention	7
Helping	44	Trust	18	Peace	12	Authenticity	6
Understanding	32	Ethics	18	Non-harming	12	Relaxation	5
Communication	30	Impermanence	16	Vision	10	Truth	5
Less stress	26	Emotions	15	Achievement	10	Bodhicitta	5
Motivation	25	Human	15	Kindness	9	Karma	4
Harmony	23	Relationships	14	Selflessness	8	Dhamma/Dharma	4
Happiness	22	Well-being	14	Spirituality	8	Fairness	3
Compassion	22	Responsibility	14	Right Livelihood	8	Greed	3
Openness	22	Interdependence	14	Suffering	8		
Values	20	Generosity	14	Serving	8		
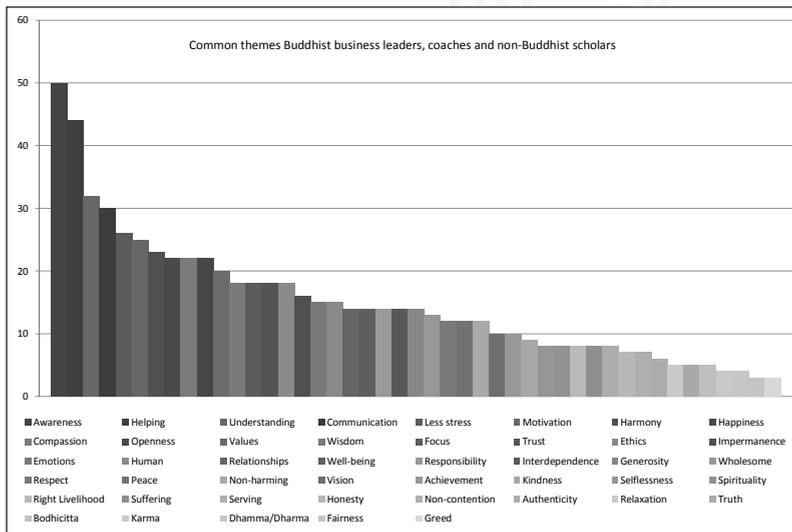
Figure 6a: **Themes validated by business leaders, coaches, and non-Buddhist scholars**

In addition to the ranked themes, we wanted to find out whether some themes were specifically supported by the Buddhist business leaders and coaches versus the non-Buddhist scholars, vice versa. For this purpose, we produced two columns and categorized each theme one time on basis of the individuals that mentioned them. There were seven Buddhist business leaders

and coaches, and two non-Buddhist scholars. Table 10b and Figure 6b provide an overview of the themes that were supported by the two groups.

Table 10b:
Themes validated by business leaders, coaches, and non-Buddhist scholars ranked

Themes mentioned:	Supported by Buddhist business leaders and coaches	Supported by Non-Buddhist scholars
Mindfulness	7	2
Helping	5	1
Communication	5	2
Karma	2	0
Understanding	6	2
Focus	3	1
Selflessness	3	1
Motivation	7	2
Impermanence	4	1
Respect	5	1
Relationships	7	2
Awareness	7	2
Honesty	1	0
Peace	3	0
Openness	3	1
Less stress	5	2
Interdependence	4	0
Responsibility	3	2
Vision	5	1
Happiness	2	2
Wholesome	2	1
Well-being	5	2
Greed	2	0
Compassion	3	0

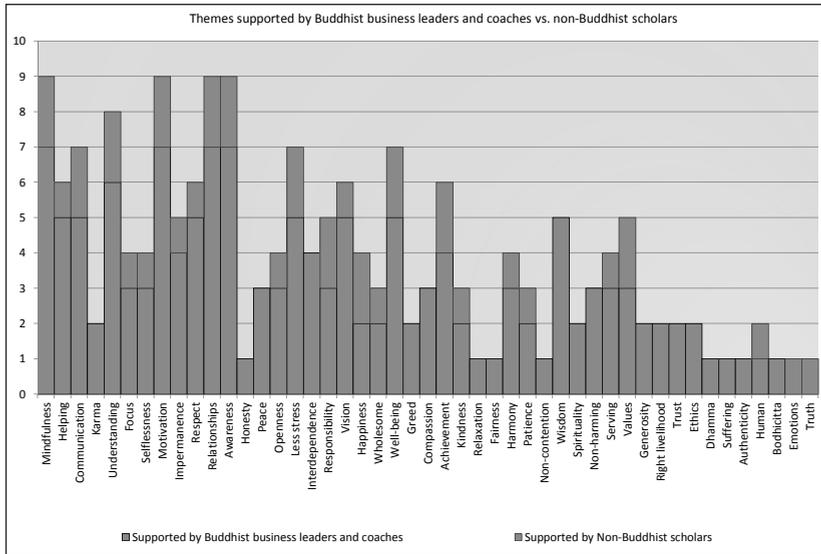| Themes mentioned:	Supported by Buddhist business leaders and coaches	Supported by Non-Buddhist scholars
Achievement	4	2
Kindness	2	1
Relaxation	1	0
Fairness	1	0
Harmony	3	1
Patience	2	1
Non-contention	1	0
Wisdom	5	0
Spirituality	2	0
Non-harming	3	0
Serving	3	1
Values	3	2
Generosity	2	0
Right livelihood	2	0
Trust	2	0
Ethics	2	0
Dhamma	1	0
Suffering	1	0
Authenticity	1	0
Human	1	1
Bodhicitta	1	0
Emotions	0	1
Truth	0	1

Figure 6b: **Themes supported by Buddhist business leaders and coaches vs. non-Buddhist scholars**

As Table 10b and Figure 6b demonstrated, most of the mentioned themes were supported by both groups. However, the themes honesty, relaxation, fairness, non-contention, wisdom, spirituality, non-harming, generosity, right livelihood, trust, ethics, Dharma, suffering, authenticity and Bodhicitta were only supported by the Buddhist business leaders and coaches, while the themes emotions and truth were only supported by the non-Buddhist business scholars. As a possible explanation may serve that the themes non-harming, right livelihood, Dharma, suffering, and Bodhicitta are words that seem to be more associated with Buddhist phraseology, and that this may be the reason why these words were not used by the non-Buddhist scholars in their interviews. However, for all of the omitted words, there were enough themes that indicated similar meanings. For example:

- "honesty" (only supported by the Buddhist group) could also be interpreted as "openness" (supported by both groups);
- "relaxation" (only supported by the Buddhist group) could be substituted by "less stress" (supported by both groups).

- "fairness" (only supported by the Buddhist group) could be implicated through various other words, such as "Understanding", "Selflessness", "Respect", and "Kindness"(supported by both groups).
- "non-contention" (only supported by the Buddhist group) could be implicated through various other words such as "less stress", "Understanding", "Respect", "Happiness", "Well-being", "Kindness", or "Harmony".

Similarly, the two themes that were only mentioned by the non-Buddhist scholars, "emotions" and "truth", could be considered captured by a number of other phrases from the Buddhist business leaders and coaches:

- "emotions" could be indicated by "happiness", "well-being", and/or "suffering"; and
- "truth" by "honesty, "openness" or "authenticity."

As can be noted above, it is difficult to find any significant difference between the themes found by the Buddhist business leaders and coaches, versus the non-Buddhist scholars, given the multiple ways a theme can be interpreted. In Chapter 7, many of the themes were clustered. Yet, the researchers are aware that each theme can be clustered in multiple ways, based on one's interpretations. A similar stance could be taken with the various themes above.

Comparing the Themes

In Chapter 7 we listed a total of 62 themes, derived from the 17 Buddhist teachers. In this chapter, we listed a total of 47 themes, derived from the 9 individuals (7 Buddhist business leaders, coaches, and 2 non-Buddhist scholars) approached to support the notions of the Buddhist teachers. To compare the findings, detect which themes are missing, and contemplate on any significance or possible explanation for those missing themes, we will first place the two theme lists (unclustered) beside one another in Table 10c, and present them in Figure 6c.

Table 10c:
Themes Buddhist teachers vs. business leaders, coaches, and non-Buddhist scholars

Themes	Buddhist teachers	Leaders, coaches, and non-Buddhist scholars
Mindfulness*	169	370
Work	123	
Happiness/joy	77	22
Helping	65	44
Compassion/care	61	22
Workplace	55	
Ethics	51	18
Whole/wholesome	39	13
Non-harming	39	12
Emotion	37	15
Karma	35	4
Values	35	20
Serving	34	8
Harmony	33	23
Kindness	32	9
Aware(ness)	30	50
Understanding	29	32
Motivation	29	25
Human/humanity	27	15
Altruism	26	
Peace	26	12
Well being	24	14
Communication	24	30
Suffering	23	8
Generosity	22	
Interdependence	19	14
Contentment	18	
Livelihood	17	8

Themes	Buddhist teachers	Leaders, coaches, and non-Buddhist scholars
Responsibility	17	14
Impermanence	17	16
Bodhicitta	17	5
Relationship	16	14
Authenticity	15	6
Openness	15	22
Selflessness	14	8
Achieve	14	10
Truth	13	5
Conduct	13	
Wisdom	13	18
Honest/honesty	13	7
Focus	13	18
Respect	13	12
Dhamma/Dharma	12	4
Patience	12	
Heedless/heedful	10	
Non-contention	10	7
Ignorance	10	
Spiritual/spirituality	10	8
Relaxation	9	5
Less stress	9	26
Charity	9	
Support	8	
Clear comprehension	7	
Trust	7	18
Laziness	7	
Straightforward	7	
Vision	5	10

Themes	Buddhist teachers	Leaders, coaches, and non-Buddhist scholars
Fairness	5	3
Ego	6	
Gentleness	6	
Greed	6	3
Humor	4	
Intrinsic reward	4	
Collaboration	4	

Due to the high number of occurrences of the theme "mindfulness" this theme is not included in Figure 6c, as it disables a clear view of the other themes.
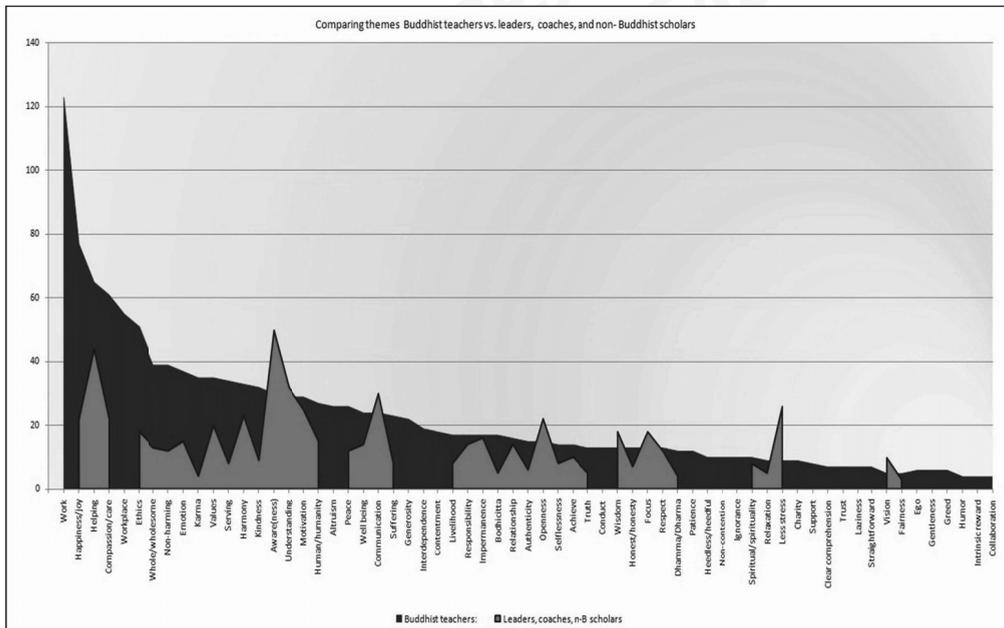

Figure 6c: **Themes Buddhist teachers vs. business leaders, coaches and non-Buddhist scholars**

Explaining the Missing Themes

There were 19 themes from the Buddhist teachers that did not overlap with the themes from the leaders, coaches, and non-Buddhist scholars. However, when reviewing these 19 themes in their clustered format as represented in table 9, Chapter 7, the following conclusions could be drawn:

- *Work* and *workplace*: these themes may have been lacking, due to their self-explanatory nature for the verification group. The business leaders, coaches and scholars provided their insights mainly in reflection to work environments, which made the use of these themes a non-issue in their interviews.
- *Altruism*, *generosity,* and *charity*: these themes may not have been very common amongst the verification group, but could be considered represented by two related themes in their cluster (see Table 9, Chapter 7), "selflessness" and "kindness." The researchers considered these two themes proper validations for the three missing themes just mentioned.
- *Contentment* and *humor*: In Table 9, Chapter 7, these themes are clustered with "happiness/joy", "well-being," "less stress" and "relaxation." Since these themes were all included in the lists of the verification group, the two missing themes from the cluster could be considered validated.
- *Conduct*: this theme was clustered with "Karma" in Table 9. Due to the fact that "karma" was validated by the verification group, we can consider the same for this theme.
- *Patience*: This theme was listed in Table 9 along with other virtue-based themes such as trust, respect, responsibility, vision, and fairness. All these themes were validated by the verification group, so we can consider the same for "patience."
- *Heedful*: This theme was clustered in Table 9 with mindfulness and awareness. Since these themes were well-supported by the verification group, we can consider "heedful" verified as well.
- *Ego*, *ignorance*, *heedless*, and *laziness*: These 4 missing themes were listed in Table 9 along with the other non-virtue based theme "greed." Greed was mentioned by the verification group, and while this forms

the narrowest verification margin, we can consider the 4 themes validated through this theme.

- *Support*: This theme was clustered with "helping' and "serving," which were both mentioned by the verification group. We can therefore consider "support" validated.
- *Clear comprehension*: this theme was clustered with "understanding," which was verified, so "clear comprehension" can also be considered validated.
- *Straightforward*: This theme was clustered in Table 9 with "authenticity," "honesty," "truthfulness," and "openness." Since all these themes were validated, we can assume that "straightforward' is as well.
- *Gentleness*: This theme was clustered with "compassion," "care," "non-harming," and kindness." Together, these 4 themes form a decent validation basis for "gentleness."
- *Intrinsic reward*: This theme was clustered in Table 9 with 'motivation," which was mentioned by the verification group, and can therefore be considered validated.
- *Collaboration*: This theme was clustered with "peace," "harmony," and "non-contention," and since all three were validated by the verification group, we can assume the same for "collaboration."

In sum, we may assume that, in spite of 19 non-overlapping "raw" themes, there seemed to be a decent degree of similarity in interpretation. Some themes were not mentioned by the verification group because of the very environment this group represented, while other themes were represented by themes with a similar interpretation, as clustered in Table 9, Chapter 7.

In Chapter 9 we will answer the research questions based on the research analysis and literature review. We will also include limitations to the study, recommendations for future research, and conclusions.

Chapter 9:

ANSWERING RESEARCH QUESTIONS AND CONCLUDING REMARKS

Abstain from all unwholesome deeds,
cultivate the capital of wholesome deeds,
purify your own mind completely—
this is the teaching of the Buddhas.

—Dhammapada, verse 185

In this final chapter, we will first reiterate our stance on Social Construction and phenomenology, as well as our views on "Interbeing" as the connecting theme of this dissertation. We will further present our answers to the research questions based on the research analysis and literature review. In this process, we will re-post a number of quotes from the analysis-based Chapters 7 and 8, so that the reader may be able to immediately verify our reasons for formulating our answers as we did. We will also include quotes from the Buddhist business leaders, coaches, and non-Buddhist scholars, which are not included in the appendix transcripts, for reasons clarified in Chapter 8. We will then draw some conclusions and formulate some points of caution based on our study, present limitations to the study, and offer some recommendations for future research.

Social Construction, Phenomenology, and Interbeing

As we were exploring our subject, we discovered a harmonious interplay between the psychology of social construction (SC) and phenomenology. Crotty (2003) shares this opinion as he notes, "Constructionism and phenomenology are so intertwined that one could hardly be a phenomenologist while espousing either an objectivist or subjectivist epistemology" (p. 12). Gergen (1994, 1999) clarifies that social constructionist orientation assumes that all we take to be objectively real is constructed collectively in relations with others.

For a social constructionist, our "knowledge" of reality is not an objective and true mirror of reality itself but primarily a "communal convention or construction" that becomes meaningful to us only as a result of our relationship with others. For a constructionist, the main point of doing the research is to generate an engaging and hopefully productive intelligibility, not the TRUTH, but something we should think about: something we might use in our pursuits. "There is no transcendentally correct way; there is only the matter of trying to make an interesting and useful case" (Gergen, *e-communication*, Jan 30, 2011). This stance enables us to take a humble view of our findings and their interpretation.

The proposition that there is no separate "conventional" self and that the ultimate nature of self is empty is based on the axioms of reality as (empty) social convention and of human beings as "inter-being". Mahayana's elaboration of the principle of inter-being into the ultimate reality of emptiness was an elegant way of showing that, in reality there is no separate self at the personal and phenomenal level—*there is only apparent separation; separateness is at bottom an illusion.* As stated earlier in this dissertation, there are harmonious parallels between Buddhism and social constructionism (Gergen& Hosking, 2006). In social construction language, therefore, to *be* is to *inter-be* and to *act* is to *interact.* Kwee (2010) explains it this way: "To live means being socially entwined and intertwined: to be is to inter-be. There is no other way. Existing in a social web, it is impossible to be self-contained" (p. 18).This conclusion is entirely in balance with the Buddhist principle of Dependent Origination and

Interbeing. In this sense, at least, according to Kwee, both social construction and Buddhist psychology seem to be singing from the same hymn-sheet.

The researchers believe that the presentation of key Buddhist tenets in this dissertation as well as our research findings converge on this vital point: the inseparable dependence and interconnectedness of all existence. This, then, is the great meeting point among Buddhism, Social Construction, and the workplace: we are all in this together. The more we understand this in our day-to-day interactions, personally and professionally, the more we realize that self-reference and self-containment are counterproductive, thus futile, in the social web called life.

The principle of Dependent Origination also teaches us that events have multiple causes and conditions. This understanding has great application in the workplace, where we often tend to approach problems and issues as if they have a single cause. Consequently, our tendency is to find one person or occurrence to blame. Within the context of Dependent Origination we become aware that there are multiple causes and conditions to look for. This results in a better analysis of workplace issues, and contributes to more effective problem solving. The above presented line of thinking underscores the interconnection of various parts contributing to the whole. This concept of interconnectedness, which is based on the principle of Dependent Origination, is also validated through the research findings from our interviews as presented in the previous chapters.

Answering the Research Questions

The research questions in this phenomenological study were divided in one central and four topical questions. We will answer them in the sequence in which we presented them.

Answering the Central Research Question

The central question was:

1. What are the main elements of Buddhist practice that can elevate personal and professional well-being in contemporary organizations?

There are multiple elements of Buddhist practice that can elevate personal and professional well-being in contemporary organizations. Based on the themes that emerged from the interviews conducted in this study with 17 Buddhist teachers, 7 Buddhist business professionals and coaches, and 2 non-Buddhist scholars, we could distinguish 20 clustered themes. A deeper examination of the 20 clustered themes also led to another distinction, based on the areas which these themes enclose: inner- and interpersonal, and inner-, intermediate, and external organizational. This particular distinction of the themes is presented in Table 11 below. As was the case with the clustering of the 20 themes in Chapter 7, this categorization, represented by different coloring, was based on the researchers' common perspective after intense dialogue, and may differ from the reader's notions.

Table 11: Clustered themes

Inner-personal	Inter-personal	Inner-organizational	Intermediate-organizational	External organizational
Mindfulness - Awareness - Bodhicitta - Focus - Heedful				
			Work - Workplace - Livelihood - Achieve	
Happiness - Joy - Contentment - Wellbeing - Less Stress - Relaxation - Humor				
	Compassion - Care - Non-harming - Kindness - Gentleness			
		Helping - Support - Serving		
Ethics - Values				
Harmony - Peace - Non-contention - Collaboration				
Altruism - Selflessness - Generosity - Charity				
Authenticity - Openness - Truthfulness - Honesty - Straightforwardness				
	Virtue: Responsibility - Patience - Trust - Respect - Vision - Fairness			
Understanding - Wisdom - Clear comprehension				
Whole - Wholesome - Spiritual - Spirituality				
Suffering - Impermanence				
Emotion				
	Non-virtue: Ignorance - Heedlessness- Laziness - Ego - Greed			
		Interdependence - Relationship		
Karma - Conduct				
	Motivation - Intrinsic Reward			
Human - Humanity				
	Communication			

At the personal level, the most frequently emerging factors were: mindfulness, (in the Interbeing/SC-relational/interpersonal view to be interpreted

as to also "protect "others; *Sedaka Sutta*[14]), compassion (in the Interbeing/ SC-relational/interpersonal view to be interpreted as compassion for another), support (in the Interbeing/SC-relational/interpersonal view to be itnterpreted as support to the other), and generosity (in the Interbeing/SC-relational/ interpersonal view to be interpreted as being generous to the other). At the professional level virtues such as not-self (altruism), non-contention (to others), non-harming (of others), trust (of others), ethics (or ethical behavior toward others), kindness (to others), balanced livelihood, balanced speech, and harmony (with others) were some of the main drivers. However, these drivers are also instigated by personal motivations, and should therefore be perceived from a broader perspective than merely professional.

The distinction in inner- and inter-personal; inner-, intermediate, and external organizational themes which we depicted in Table 11 is based on an inside-out approach for better work enjoyment and performance, which the author sensed from the interviews with scholarly and business participants, as well as the literature review. However, this concept is not a new one. In 1997, authors such as Biberman and Whitty already shared the inside-out perspective, asserting, "Only by reinventing work *from the inside out* will individuals acquire a sense of deeper purpose in work" (p. 135).Biberman and Whitty (1997) elaborated, "In the postmodern future, humankind's eternal search for meaning will require not only reinventing work and the workplace but also a renewed sense of the deepest intentions behind human activity." (p. 135).

It may be important to state here that there were far more practices mentioned in this study as being crucial in elevating personal and professional well-being at work. These additional values, which are also highly important, can be retrieved in Chapter 7 for the Buddhist teachers, and in Chapter 8 for the Buddhist business leaders, coaches, and non-Buddhist scholars. They will also be represented in their entirety in the comprehensive Figure 7 further in this chapter. However, since a comprehensive view was sought, the most

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[14] See Bhikkhu's translation of the SedakaSutta at: http://www.accesstoinsight.org/ tipitaka/sn/sn47/sn47.019.than.html

dominating aspects were clustered in order to answer this question in a succinct and efficient manner. For conciseness purposes, we will only present a limited selection of the themes or theme clusters presented in Table 11 here below.

Mindfulness:

It plays a central role […] we're either mindful and aware of what's happening, or we're in delusion […]. It's the fundamental quality in the mind that's needed for us to awaken [and] to see anything. If we're not mindful then we are just playing out the habits of our conditioning. So mindfulness is key. (Goldstein)

…as a principle, the principle of being awake, being aware, being mindful is on the internal level the key piece. (Amaro)

Mindfulness can protect one from various kinds of mistakes and getting "stressed out." (Newman)

Balanced Livelihood:

And this is a society where everybody relies…everybody cutthroats their ways then you tend to pick up those things. So it's good to choose who you are going to associate with as your friends. Obviously choosing right livelihood and also choosing right friends. (Thanisarro)

Then I think Right Livelihood, choosing a career in a profession that is not harmful. So not something in the weapons industry, not something in making poisons [Or intoxicants]—Right, not selling or making intoxicants. I think actually people in the media, I can be on a big soap box about the media. I think media ethics is very very important. (Chodron)

Compassion:

The Buddhist principle is that even if you're in a job that is not of service to others, then you should still do the job as ethically as possible: to be as kind, compassionate and ethical in your dealings with people. (Stanford)

I think another important principle is love and compassion. It's built on our recognition of suffering in oneself and others. And one of the difficulties is that we are all so egocentric and self-centered it is very easy to forget [that] others are similar to oneself. It is almost seems a truth that's worth reflecting of the fact that others are like oneself and wanting happiness and not wanting suffering. So that biggest obstacle there is that I'm so thoroughly accustomed to putting myself first. And one way around that is to understand how counter-productive that is. (Hopkins)

Helping (Support):

Even if we strive for others' happiness and work hard for others, we may still find ourselves suffering and encountering difficulties and problems: this is because of our previous karma, and not because of the fact that we're now helping others. (Tsongdu)

(Describing an organization that is best run on Buddhist practices): […] an organization that does not put the dollar or the accumulation of money at the foundation of its operations; views helping others with great importance; and views money and so forth only as a temporary means to bring this about.(Hopkins)

Generosity (giving):

(As quoted in Chapter 7:) Buddha laid out three different types of giving. The stingy giving, which is giving with…a return in mind. Or giving something you were going to throw anyhow. So there is what equals stingy giving. And then there is the ordinary giving which is giving something, which is valuable, but still expecting a return of some kind. And then what is called kingly giving or regal giving which is giving what is most precious to you and having no expectation of any kind of return. So not expecting either a favor in return or even expecting gratitude or a particular thankful response. It's just something that is given with a completely open handed way. (Amaro)

(As quoted in Chapter 8:) I help the people I work with become aware that they are very blessed to have the job they have and make the money they make, and that they should share that with others, upon which the company will match the amount. (Couch)

(As quoted in Chapter 7:) It also means making a practice of learning how to let go. And also considering the needs of other people. You may have something that is helpful to you but if somebody else had it, it would be more helpful to them and you want to give it to them and developing that attitude: it is as simple as that. (Thanissaro)

Not self (altruism, selflessness):

I think that good intentions (that is, altruism), straightforwardness, and patience are three things that are important. (Thrangu)

(As quoted in Chapter 7:) Well, impermanence is certainly right at the top. And, you know, actually it's all basic Buddhist principles.

It's also the principle of selflessness. *Anatman.* Ah, it plays a very big role in understanding. (Goldstein)

Non-harming (non-violence):

(As quoted in Chapter 7:) There's a Sanskrit word called "ahimsa," which is "non-harming:" As Buddhists we try to do our best not to harm. (Stanford)

(As quoted in Chapter 7:) Two come to mind. One is the principle of non-harming. I don't know if you would call this a principle or a practice, but the principle of right speech, which is very important. I think it's one of the most important, because most conflicts come because of unskillful speech. Umm, well kind of the other expression of non-harming is just the principle of loving kindness. And compassion. *Metta Karuna.* (Goldstein)

(As quoted in Chapter 7:) It's important to understand that non-contention doesn't mean just being a dormant and just being passive. What it means is that we always have a choice of not to get into a fight even if someone comes at us with a flagrant accusation or some sort of snide remark or whatever. (Amaro)

Ethics:

[E]thics […] is of enormous importance to interpersonal relationships in business. Yet, it also applies to our relationship with the environment as a whole. This is where we can speak of environmental ethics, related to the ecosphere; that is, when businesses as a whole, not only the individuals within them, are engaging with the natural environment in ways that it can be conducive to the flourishing of

life around us over the long term, and not let the short term profits, and frankly greed, affect our wisdom and our long term vision for what is truly beneficial for our well-being and the well-being of future generations. (Wallace)

(As quoted in Chapter 7:) I think media ethics is very very important. I mean the media really controls the country in a very important way. Because they tell people what to think and how to think and what's valuable and what's not. And I don't think the media is taking enough responsibility for how they are shaping the values of the country because they are just trying to sell things and get bigger and better. (Hopkins)

(As quoted in Chapter 7:) There is usually not a code of ethics laid down in intricate detail about what you should and shouldn't do [in the workplace]. Its unspoken mores, a lot of it is blurry. So establishing a common, in a way of clarifying common agreement about what you do and what you don't do and what goes and what doesn't go, even though it might seem a bit strange or difficult to bring about, that also is an enormous basis for harmony. (Amaro)

Kindness:

Kindness, patience, [and] energy. But one need not always go for "harmony" if someone in authority is pushing a new way of doing things that seems rather stupid. It is then surely a kindness to criticize it. (Harvey)

[E]ven […] people who are mean and nasty to us have been our mother in past lives, so we should be kind to them. (Stanford)

(As quoted in Chapter 7:) Bodhicitta practice, it's called the Seven Instructions of Cause and Effect, where you really think of the kindness of others, and again, how much you benefited from them. These kinds of practices really soften your mind and help decrease the self-centered attitude, as you mentioned, which is the cause of so much misery. (Chodron)

Balanced speech:

(As quoted in Chapter 7:) Well here again I would really emphasize right speech. And there are many subdivisions of right speech. But you know the Buddha talked of, of course not lying, but not using harsh speech. Not back biting or gossip. Not useless speech. Just those four, if one were to practice just those four guidelines, it would be a huge improvement in one's workplace life. (Goldstein)

(As quoted in Chapter 7:) It's what you know about how to effect reconciliation. Right speech here is especially useful. It's just the one that you are ready to tell the truth, but at the right time. You have a sense of the right place to speak. Because one of the problems in work places is when people just blurt out their problems without thinking about who's around or you know what the impact is going to be. So you should only speak things that are true, things that are beneficial. And then you find the right time and place to speak depending on if they are negative or positive. That's a big one right there.(Thanissaro)

Harmony:

(As quoted in Chapter 7:) So, mindfulness is a key part, and again, it goes back to that element about harmony in the workplace. It

> has to do with listening: […] listening to other people, listening to the situation. I want to say listening obviously has a broad sense. Listening to your own moods so that, say do I have the feeling I'm in the middle of something else and someone wants to come talk to me. […] Am I attending to the greater situation, no matter how many times we have had this conversation before or what else might be behind this particular persons feelings, why they're so excited about this project or upset about that interaction? Am I aware of the bigger picture? (Amaro)

In sum, according to the interviews conducted for this study, there is a richness of elements in Buddhist practices that can elevate personal and professional well-being in contemporary organizations, comprising inner- and interpersonal, internal-, intermediate- and external organizational elements. When a person remains mindful of the need to be compassionate, supportive and generous toward others, hence the realization of Interbeing, he or she will have less of a tendency to engage in egocentric, harmful, or unethical practices at either the organizational level. Such a person will practice kindness toward internal and external stakeholders, engage in balanced livelihood, conduct balanced speech, and always try to maintain harmony amongst all parties involved.

Answering the Four Topical Questions

The four topical questions were:

1. What is the foundational meaning of Buddhist practices and how can this meaning be beneficial to workers' jobs or personal fulfillment and workplace harmony?

The foundational meaning of Buddhist practices is to have insight into the way things become. Once we have this insight, we discover a more realistic nature of matters, i.e. impermanence, not self, and suffering. Attaining an understanding of the way things become can help us not to get carried away with every passing phase in our personal and professional life. As a result, we develop an equanimous (balanced/calm) mind, which is the ultimate

attainment of Buddhist practice, and gets manifested through less stress, greater understanding, clear communication, harmonious relationships, a great sense of generosity, and ethical awareness.

2. What are the underlying themes that justify Buddhist practices at work?

The themes that justify Buddhist practices at work include mindful adherence to the main workplace objectives. One such theme is harmony. A workplace is an enterprise where a group of people come together to achieve some goals which they jointly perceive as important. It stands to reason that, if these people work in harmony with one another, this will result in an effective and expedient achievement of the organization's goals. While a good dose of constructive conflict may lead to innovative solutions in workplaces, destructive conflict is always counterproductive.

Another underlying theme that justifies Buddhist practices at work is effective communication, which is rooted in the Buddhist principles of balanced thinking and balanced speech. Thich, 1998, asserts that balanced thinking endorses balanced understanding. Rahula (1974) affirms that balanced speech, along with balanced action and balanced livelihood, constitutes the ethical conduct and the moral basis of the eightfold balancing path. At the same time, these three aspects are also of high importance in the workplace. In workplace perspective, effective communication contributes to a sense of community and collaborative performance, which in turn, leads to well-functioning, healthy teamwork and better organizational performance.

A third underlying theme that justifies Buddhist practices at work is trust. Perceived in light of the corporate scandals, specifically in the U.S. in the past decade, it is understandable that there is great distrust amongst workforce members, customers, and society toward corporate leaders. Some of the Buddhist principles that foster trust are the concepts of *non-harming, impermanence,* and *not-self.* Two of the interviewees eloquently captured these values as follows, "As Buddhists we try to do our best not to harm" (Stanford), and, "Impermanence is certainly right at the top. And, you know, actually it's all basic Buddhist principles. It's also the principle of selflessness, *Anatman*" (Goldstein).

Regarding the Buddhist principle of impermanence: as stated earlier in this dissertation, Theravada considers impermanence *(anicca)* as the first of

the "Three Empirical Marks of Existence" (*ti-lakkhana*)and the basis for the other two marks: suffering*(dukkha*) and not-self*(anatta).* All formations (or phenomena) are impermanent and might lead to suffering (*Dhammapada*, 1985). The concept of "dhamma" (the smallest unit or phenomenon of experience encountered during mindfulness) should be explained here, because *dhamma* also includes the unconditioned (that which is not learned and belong to our basic nature), i.e., not-self and Nibbana (the extinction of the "Three Poisons"—greed, hatred, and ignorance—or emotional arousal). According to pristine Buddhism, in this earthly life, all *dhammas* are not-self, i.e. lacking ego, essence, or inherent existence. Thus, in the same vein, we may say that Nibanna or Nirvana is "freedom" from self and the other two marks of existence, impermanence and suffering. This "liberation" from emotional suffering is the "raison d'être" of Buddhism.

When business leaders understand and live in accordance with these principles, they will consider the long-term and broad effects of their actions rather than focus merely on short-term advantages. The concept of non-harming will instill the awareness of connectedness with all living beings (Interbeing), as is underscored by the Dalai Lama (1978) in his recurring statement that everyone has fulfilled many different relationships with everyone else over the course of many lives. Therefore, we should recollect each other's kindness, and repay this kindness with compassion and love, or at least refrain from harming.

The next underlying theme, ethical performance, is closely linked to the previous theme of trust. These two themes represent a cause and effect cycle in workplace settings: when leaders are perceived to perform ethically, they gain trust from their employees and other stakeholders. Buddhism is often described as an ethical system, due to its interlinked principles of non-harming, not self, and the Eightfold Balancing Practice, which lies at the core of this psychology. This practice, as explained in the literature review chapters (2 through 5) of this dissertation, consists of, 1) Balanced Understanding or Balanced View, 2) Balanced Intentions, 3) Balanced Speech, 4) Balanced Action, 5) Balanced Livelihood, 6) Balanced Effort, 7) Balanced Awareness, and 8) Balanced Attention (Bodhi, 1994; Rahula, 1974; Thich, 1998), whereby

the latter two constitute mindfulness. In observing the Buddhist principles listed here above, corporate workers and their leaders will be encouraged to perform with greater ethical sensitivity.

The underlying theme of responsibility is considered vital in workforce performance. In work processes there is no room for irresponsible behavior, as this can cause waste, financial loss, and in some environments even harm to workers' and stakeholder's well-being. "Responsibility", as a theme, can be traced back to many Buddhist principles, but mainly to the concepts of non-harming (discussed above), the Eightfold Balancing Practice (discussed above), and serving others.

Serving is also an underlying theme unto itself, as workplaces mainly exist for the purpose of serving, whether this is through creation of products or providing a service. Serving others is a Buddhist principle that is embedded in earlier discussed elements such as compassion, loving-kindness, generosity, not-self, and non-harming.

3. What are the universal structures (general tenets) that encourage feelings and thoughts among workforce members about Buddhist practices at work?

Buddhism, as discussed in chapters 2 through 5 of this dissertation, has been spread worldwide over the course of many centuries, but has gained increasing popularity in the past decades in the U.S. with the arrival of influential, albeit controversial, Tibetan Buddhist scholars such as Chögyam Trungpa; the emergence of alternative groups aside from the ethnic Asian-American Buddhists, such as Caucasian-American Buddhists and Jubu's, and the regular and highly profiled visits from the Dalai Lama. Exposure of today's internet savvy working generation to other cultures through increased travels and internet usage should not be underestimated as a general factor to encourage feelings about Buddhist practices at work. Considering, on top of that, the growing dissatisfaction with Christian based rules and regulations, and adding the disappointment caused by the infamous "American corporate greed," and a fertile climate for Buddhism emerges. Due to the flexible inter-pretation and the amenability to secular practicing of Buddhist values, the desire has surfaced to consider these values, with or without referring to them

as "Buddhist practices." In this dissertation we have interviewed a number of Buddhist scholars, coaches, business people, and even non-Buddhist scholars, of whom the majority acknowledged the value and steady adoption of and acquiescence toward Buddhist practices in U.S. workplaces.

In applying self-reflection, listening to the study participants, and reading the literature for this study, we further came to the conclusion that happiness may be the most important goal in anyone's life, even though this was worded differently by the various participants, using words such as joy, well-being, and contentment. In his book with Cutler, the Dalai Lama (1998) also expressed his belief that the purpose of our life seems to be to seek happiness. Tsongdu, one of the interviewed Buddhist teachers, reflected on the purpose of an organization that engages in Balanced Livelihood, stating, "The purpose of this organization will be in line with the concept of well-being for all the living." The general conclusion that can be drawn from the interviews with the Buddhist teachers, business leaders and coaches is that, in order to make ourselves and others happy, we need to become more selfless and generous, because when we give to others, we realize the happiness it brings. Amaro, another interviewed Buddhist teacher, brought it all together and worded it this way, "In terms [of] what is a basis of happiness, the fundamental principle is, I'd say, non-contention. And then generosity. So, unselfishness is a principle." Several of the interviewed Buddhist business leaders (Grant Couch, Paul and Tiffany Kotz, and Geshe Lhakdor) also reflected on corporate and personal giving as a highly prominent value in their daily performances. The Buddhist coaches were on the same line in underscoring generosity as an important Buddhist practice and principle. Van den Muyzenberg included it in his enumeration of the six perfections: "we also attach importance to the six perfections: generosity, ethical discipline, enthusiastic effort, concentration, and wisdom." Carroll identified generosity as the foremost important principle toward attaining authenticity and a healthy atmosphere in workplaces.

Highly revered practices in Buddhism such as generosity/charity, balanced livelihood, and a wholesome view, all mentioned in several of the answers provided by the Buddhist teachers, business leaders, and coaches, can help

serve as a moral compass at the personal level, and can help establish workplaces with less internal competition and more collaboration. Couch made this statement in a very pertinent way in his position as President & COO at Countrywide Securities Corporation:

> I think that this division is different. It's not unusual for the business—and I am speaking of the Wall Street business force—to have competition and antagonism going between departments, specifically between sales and trading—yelling, screaming, just a lot of emotional outbursts and that type of stuff—there's very little of that here. I just won't allow it. And it doesn't have that much to do with being a Buddhist. I just don't think it's a good environment, so I just don't tolerate it. (Couch).

One year later, Couch reflected on an entirely different workplace, SoundsTrue Publishing Company. He stated at that time:

> My experience in the world before has all been testosterone. It's all been Wall Street. This is a much more of a feminine place and people are much more respective of how others feel and are trying to be supportive.

As one attentively observes the themes listed in Table 11 earlier in this chapter, it becomes increasingly obvious that all the practices are actually interrelated with one another, often serving as each other's causes and effects, and giving yet another dimension to emphasis of Interbeing in this dissertation. This was also the reason why we considered it arbitrary to classify the themes as inner- or inter-personal, and inner-, intermediate-, and external organizational. In their broadest and clustered manifestation, Buddhist practices motivate workforce members that adhere to them, to look for creative ways toward win-win-win approaches entailing, advantage for the practitioner, the other party, and the environment. If this can be achieved, even if not always easy, there will be a greater level of happiness achieved overall.

4. What are the invariant structural themes (solid, embedded concepts) that facilitate a description of Buddhist practices in the workplace?

In order to answer this research question, all the interview transcripts were reexamined to verify the emergent themes as listed in Chapters 4 and 5. Subsequently, the themes that emerged through the literature review were also reviewed for comprehensiveness. We initially concluded that the answer to this question is, in fact, already interwoven in the answers provided to questions 2, 3, and 4. Yet, after deeper contemplation, we concluded that the emphasis of this question is placed on structural themes. Therefore, while there is an abundance of themes mentioned throughout the interviews and the reviewed literature, deeper analysis is necessary.

"Structure" is to be interpreted in this question as "fundamental," "embedded," or "constitutional". From the frequently recurring themes as laid out in Chapters 7 and 8, we concluded that there is, in fact, only one all-encompassing invariant structural theme, which facilitates a description of Buddhist practices in the workplace. This theme is the multi-dimensional theme of mindfulness, awareness/attention, through which one activates the other in a perpetual cycle toward expanded consciousness. As laid out in Figure 7, we conclude that everything else stems from this particular theme. Mindfulness, as stated in Chapter 7, was a heavily underscored theme in this research, while the theme of greater awareness/attention was not mentioned as such, but still highly perceptible as an underlying theme. In our literature review, which we conducted during and after our data gathering process, we allotted specific attention to the topics of consciousness and mindfulness as a result of the obvious emergence of this interlinked foundational theme. The two meditation techniques reviewed in Chapter 4, The Seven-Point Mind Training and Vipassana, also focused on the practice of mindfulness and the attainment of greater awareness and attentiveness. Both of us participated in 10-day Vipassana meditation courses since we started this study, and had the benefit of personally experiencing the self-reflection technique of Vipassana that leads to greater awareness of and attention to the continuous transition we are all in. The most important teaching in Vipassana, as in most other Buddhist teachings, is that we impose most of our suffering upon ourselves

through craving or aversion. If we can train our minds to refrain from these two emotions, we will attain greater equanimity and experience less misery. As stated in the literature review in Chapter 4, Vipassana was the meditation technique in which Gautama engaged and which ultimately led him to become known as the Buddha. All of the Buddhist teachings are focused on attaining expanded and purified consciousness. All other realizations are consequential to this theme: impermanence, karma, non-harming, ethics, kindness, compassion, mindfulness, balanced livelihood, generosity/charity, interdependence, and interconnectedness, wholesome view, collaboration, fairness, as well as other themes listed throughout this dissertation, or left out.

Reflecting on the structural theme of consciousness, the Dalai Lama (2005) asserts, "The question of consciousness has attracted a good deal of attention in the long history of Buddhist philosophical thinking" (p. 121). Expressing the role of this theme in Buddhism, the Dalai Lama (2005) continues, "For Buddhism, given its primary interest in questions of ethics, spirituality, and overcoming suffering, understanding consciousness, which is thought to be a defining characteristic of sentience, is of great importance" (p. 121, italics added). Subsequently admitting the structural importance of this theme as a foundational one in Buddhism, the Dalai Lama (2005) affirms that early scriptures have established that the Buddha considered consciousness a crucial factor in the transition from suffering to happiness. The Dalai Lama illustrates the importance that the Buddha allotted to consciousness by referring to the first verse in the Dhammapada, which pertains to the fact that "mind is primary and pervades all things" (Easwaran, 1985; p. 121). It should be noted here that mind and consciousness are translated in many ways in Pali and Sanskrit. For instance, the word "citta" translates in Pali as mind, heart, or state of consciousness, and in Sanskrit as that which can be seen or belonging to consciousness. "Consciousness" in the sense of "Insight into the true nature of things," is translated in Pali as vinnana and in Sanskrit as vijnana. The mind should thus be seen as the way to attain consciousness through "expanded and purified" awareness and attention.

Reviewing the first verse in the Dhammapada for illustration purposes to the reader, these are the first two strophes:

Our life is shaped by our mind
We become what we think
Suffering follows an evil thought
As the wheels of a cart follow the oxen that draw it.

Our life is sharped by our mind
We become what we think
Joy follows a pure thought
Like a shadow that never leaves.

—Easwaran, 1985, p. 78

In sum, the invariant structural theme that facilitates a description of Buddhist practices in the workplace is mindfulness, leading to greater consciousness. Through continuous concentration of the mind, purity of thoughts can be obtained, and subsequently, insight into the "true nature of things". Stemming from this theme, a broad variety of other themes as mentioned above and throughout this dissertation, come forth.
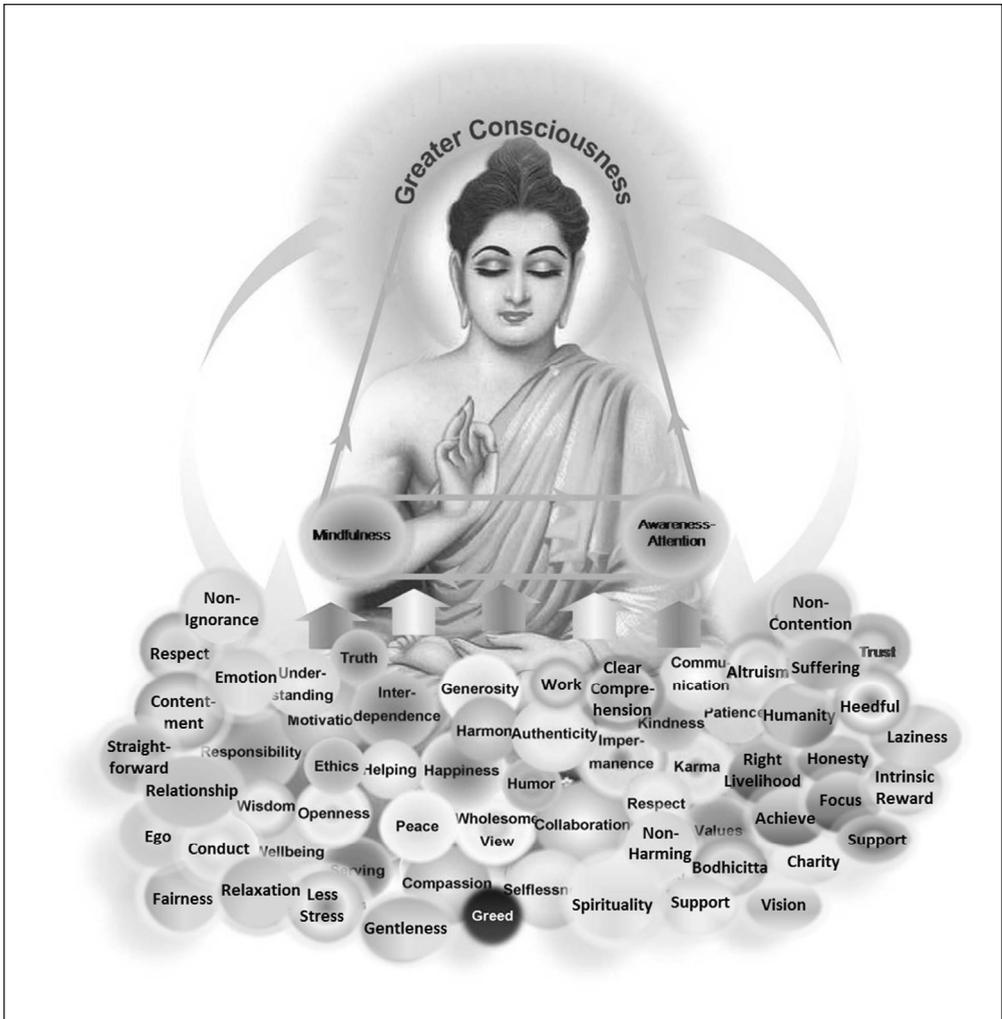
Figure 7: **Buddhist principles and practices to be mindful of**

Conclusions from the Study

SWOT Analysis

In the simple SWOT analysis on the next page, we presented the strengths and weaknesses examined above, as well as some opportunities and threats of utilizing the Buddhist mindset at work, which we extracted from the strengths and weaknesses as well as the general impressions gathered throughout this study.

Brief overview of the strengths, weaknesses, opportunities, and threats. The following comments serve to clarify our perspective on strengths, weaknesses, opportunities and threats when considering Buddhist practices and principles in the workplace. Table 9 (next page) presents a concise overview, after which we will briefly elaborate on each section.

Strengths

There is no doubt to the fact that Buddhist practices can bring a high level of improvement to the quality of a person's life, in- and outside of the workplace. Based on the statements made by the Buddhist teachers and business executives who participated in this study, as well as our own observations and reflections, there is much to be said about the positive effects for the individual who adheres to Buddhist practices in the workplace. While the following enumeration of advantages of Buddhist practices at work is by no means exhaustive, it may provide a good idea about the reasons why these practices have been gaining in popularity, especially in the U.S., in the past decades. The list below is based on our own observations and conclusions about strengths of Buddhist practices, derived from the interviews and literature review implemented for this dissertation.

Table 9: Strengths, weaknesses, opportunities, and threats of Buddhism at work

Strengths	Weaknesses
Pro-scientific psychology	Non-harming (Ahimsa)
Greater personal responsibility	Equanimity (no cravings and no aversions)
Greater Harmony	No competition
Healthy detachment	Bodhicitta (awakened mind)
Increased collaboration	Greater mindfulness and awareness
Wholesome view	
Opportunities	**Threats**
Re-educating the world of business	Creating different imbalances
Enhancing personal ownership among members of the workforce	Disinterest
Healthier society—less psychosomatic cases	Stationary development
Restoring current imbalances	Lethargy: No retaliation
Greater inter-human acceptance	Loss of intimacy and new suffering

Buddhism as a pro-scientific psychology. By acclaim, one of the most important proponents of accelerating the involvement in science by Buddhists is the Dalai Lama. He has good reasons for this. The Dalai Lama (2005) admits that his interest in science is not only personal, but a result of the enhanced awareness that Tibet's current repression is the consequence of its failure to remain aware of- and involved in progress. The Dalai Lama attests to the fact that he understands now how important contemporary education is, specifically when it centers on science and technology. In his advocacy for science involvement, he also affirms that he sees spirituality and science as different yet complementary investigative approaches, because they both serve a similar goal, which is seeking the truth. The Dalai Lama warns us to refrain from ignoring scientific discoveries, because that can lead to impoverished mindsets and even fundamentalism. He underscores that it is this realization, which drives him to encourage his Buddhist colleagues to engage in the study of science, in order to integrate the acquired insights into the Buddhist worldview.

Taking a pro-science and critical self-examining stance was also underscored by Lhakdor, who worded it this way:

[T]his library has started a program to teach computer science to the monks. And that is important because today's world thrives on science and technology. Technology is very powerful, but it basically comes from science. So, these scholar-monks must get well versed or become at least familiar with science, so that they know the latest discoveries and the latest findings in terms of health, growth, and other things. But at the same time, in Tibetan Buddhist spiritual wisdom, we can also help the modern trend of the scientist. While they think that, as scientists, their task is only "to discover things and leave it on the table, and it is not our responsibility to say how to use it or when." Buddhists say, "we all have a responsibility about how discoveries and inventions will be used." So, we need to also help them help develop this ethical sense.

There is an undeniable endorsement toward science engagement amongst Tibetan Buddhist monks. This attitude definitely resonates with the Western world, where science is of major importance. In an era of computer babies and sophisticated Play Station games, Buddhism is clearly surpassing other religions with its pro-science approach. It is therefore not amazing that an increasing cohort of Westerners feels attracted to this dynamic psychology, which keeps reinventing itself and is therefore acknowledged to be more than a religion.

Another field within Buddhist psychology that has been extensively explored "pro-scientifically" is the study of mindfulness and its salutary effects. Recently, there has been growing evidence about the fact that mindfulness can be instrumental in reducing the negative functioning and increasing the positive outcomes in several important life domains, including mental health, behavioral regulation, and interpersonal relationships (Brown, Ryan, & Creswell, 2007). These authors report that, over the past 20 years, mindfulness-related reports have increased from less than 80 in 1990 to over

600 in 2006. We can safely assume that now, several years later, this number has grown significantly. Brown, Ryan, and Creswell conclude their research, which explored the theoretical foundations of mindfulness and the evidence for its crucial effects, with the following positive note:

> Perhaps the greatest challenge for those tilling the field of mindfulness research will be to develop empirically grounded, theoretical models examining the directional links between those conditions that support the unfolding and expression of mindfulness (e.g., attitudes like acceptance), mindfulness itself, processes explaining its effects (e.g., insight), and relevant outcomes of mindful states, traits, and interventions. Several of these pieces have yet to be examined, but the existing evidence suggests that developing a sophisticated understanding of mindfulness is a worthy endeavor. This venture pursues a line of inquiry that is as old as psychology itself but carries no less mystery for its age: the study of consciousness. The investigation of mindfulness can help to widen our window into the nature of consciousness, its fundamental role in human functioning, and how it can be refined to optimize that functioning (p. 231).

We strongly believe that this all has tremendous practical potential in the workplace and therefore re-post a statement from Amaro, earlier presented in Chapter 7, but very clear in delineating the potential of mindfulness:

A lot of the most potent teachings of the Buddha are about mindfulness; Mindfulness is the path to the deathless. Heedlessness is the path to death. The mindful never die. The Heedless are as dead already. That is [written in] the *Dhammapada*, Verses 20 and 21. There's numerous [benefits], [such as] just the capacity to harmonize with other people; the capacity to avoid personal injury; to pay attention to where you're walking so you don't crash into things or either emotionally or physically you're not creating collisions through heedless activity. And then, just the emotional balance from being mindful of a mood rather than buying into a mood. [It can help create] emotional balance, which doesn't mean emotional flatness, it means just maintaining a quality

of clarity in the face of whatever emotional sweeps of mood, or fluctuations there are. You could call it even mindedness—Tranquility—that same kind of quality. What I'm talking about, more emotional balance has more to do with that quality of staying centered while there are different emotions flowing through the system. So it's not just having tranquil emotions. You can have emotional balance while there's a profound feeling of fear or enthusiasm. You know, it's highly charged emotion, but it can be there in balance.

Buddhism as a source toward greater personal responsibility. Because Buddhists are so strong on the principle of cause and effect, expressed as karma, it can reasonably be concluded that adhering to the Buddhist mindset brings greater self-responsibility. Bercholz and Kohn (1993) explain karma within the teachings of cause and effect as an ongoing consequence to the actions we undertake, making our current experiences the result of previous actions, and future experiences the result of current actions. Thondup (1995) underscores this belief by stating that believing in karma will help us deviate from actions that can cause negative results for ourselves in our future.

Couch expressed his belief in karma as follows:

> I personally desire and find that I am better off if I breathe each moment, and live each moment with the understanding of the fundamental principles of impermanence, interdependence, and causality called karma. I meditate every day: that's a way to hopefully recharge the battery and to calm my mind, so I am just really trying to be mindful and aware each moment so that, whenever I feel that I am being defensive or whatever feelings are arising in the body, I can notice that before it causes me to say or do things that might have negative consequences.

Bodhi's clarifying statement on karma, earlier presented in Chapter 7, may also be appropriate at this point:

> I would say an important principle that would underlie the attempt to achieve fulfillment and happiness in life […] in my opinion would

be an understanding of the principle of karma. The principle of karma means that whatever ethically significant actions we perform, good and bad actions, wholesome and unwholesome actions, will eventually come back to us in the form of certain fruits or results. This serves as a kind of what I would call a framework for the entire Buddhist ethical life. So when we are confronted with various choices then we have to weigh these choices in the light of the principles of karma and its fruits.

On basis of the brief explanations above it can be concluded that a person who adheres to Buddhist practices will not easily put the blame of things that happen at this moment on others, but will have a tendency of taking full ownership of his or her actions, and reflect on past wrongdoings as the cause of these occurrences. With such an attitude there will be less backstabbing, conflict, anger, and work-related stress arising, as the worker will mainly seek the causes for things that happen within his or her own life and not in the actions of others.

Buddhism as a harbinger of greater harmony.
It is especially in Western (U.S.) workplaces, which have been dictated by an overly developed sense of individualism in the past centuries, where the guidance toward greater harmony, originated through an increased sense of interconnectedness or Interbeing, is needed. As the industrial revolution gave way to the technological revolution, the pace of performance increased, thus, the sense of competition. Amaro stressed the need for harmony by weaving the concepts of non-contention and mindfulness together, as follows:

(As cited in Chapter 7:) If you want to achieve harmony in the workplace by making everyone else be different, well, good luck. You're really going to have your work cut-out for you. But what you can do is you can change yourself. And so that even if there's a lot of contention in the workplace, then you establish that sense of being trustworthy and honesty within yourself. And then also

by going back to the principle of non-contention, it's important to understand that [this] doesn't mean just being a doormat and just being passive. What it means is that we always have a choice of not to get into a fight even if someone comes at us with a flagrant accusation or some sort of snide remark or whatever. It's always up to us whether we take that gauntlet up and come back at them in the same terms. And that's also where mindfulness comes into it a lot in times in how one handles that. But the principle of non-contention [is crucial] so that then when you relate to others you're relating from places of being responsive rather than reactive.

Buddhism as a motivator toward healthy detachment. Morvay (1999) used the concept of "healthy detachment" when describing the practice of mindfulness training in Zen: "When one is in a 'mindful' state, there develops a quiet control over the mind by simply paying attention to sensory perceptions and thoughts within a context of healthy detachment" (p. 29). Morvay continued, "Thus, one becomes an open and receptive onlooker toward the ordinary stream of consciousness without preconception or judgment." Detachment is, indeed, a strong virtue in Buddhist thinking. To further illustrate this, Morvay also cites the *Dhammapada*, "All states (*dhamma*) are without self, when one sees this in wisdom, then he becomes dispassionate toward the painful" (p. 32).

Metcalf and Hateley (2001), also devote some attention to detachment at work and affirm that the Buddha's path is useful in becoming free from suffering at work, as well as in other environments. They stress the importance of maintaining the awareness of things coming and going, so that attachment is minimized.

A positive outcome of being detached is, that work-related stress does not affect the practitioner's health as it does others who define themselves by their position or possessions. One who lives by the not self-precept will not be very likely to take organizational setbacks too personal; will not be likely to engage in gossip, participate in the water cooler complaining gatherings,

or generate obsessive anger, fear, grief, pride, or other psychosomatic foundational symptoms from the ever changing world of work. Because Buddhism teaches acceptance toward change, which was emphasized in the review of Vipassana in Chapter 2, a person who adheres to this mindset will not become psychologically victimized by the vagaries of contemporary trends.

Wallace presents it this way:

> (As cited in Chapter 7:) [O]ne learns these principles, and does one's best to follow them. And so, it's a matter of cultivating these qualities, these modes of behavior, types of attitudes. What is easy about it is as one becomes accustomed to them, one comes to work in a spirit of ease—of relaxation. One can be largely free of anxiety, largely free of regret. When one meets one's colleagues at work there's an approach with an open heart without uneasiness and anxiety, no fear for retaliation, no fear that other people will discover one's deceptiveness, one's devious behavior, and so, overall, it gives rise to a sense of ease; of comfort, so that one's basic stance at work can be one of relaxation and enjoyment with the work itself, as well as in relationships with those people at work and those in the wider environment. So this truly is easy. But of course, it takes some cultivation to get to this point.

Muyzenberg underscored the value of healthy detachment for business executives at work. He stated this in his list of findings from interviewing many business leaders who engaged in Buddhist practices. Especially the following two findings demonstrate the value of healthy detachment:

> More relaxed attitude to profit. Profit will come if you do deals that benefit your own company and your clients/customers… Easier to deal with crises by realizing impermanence. Even what look like insurmountable problem can be solved with patience and constructive thinking.

As a final note to the advantage of detachment: one may wonder where "healthy" detachment ends and "unhealthy" detachment begins. The answer is subjective, because it depends on the worker and the organization. In the comments and citations above, it was predominantly the perspective of the worker that was considered. For the organization, however, "healthy" detachment from a worker could be considered "unhealthy", because this worker might decide to exit the work environment at a time when he or she is most needed, yet feels that the challenges and stress at work are too much to cope with.

Buddhism as a motivator toward increased collaboration. The capacity to work together and perform well in a team, are highly sought after qualities in contemporary work environments. Workers who adhere to the Buddhist mindset are encouraged to collaborate as much as they can. Metcalf and Hateley (2001) presented this awareness by stating that good ideas at work should be shared and not stored inside. In their explanation about the reasons why one should collaborate intensely, Metcalf and Hateley stressed that this is in everyone's best interest, and that those who refrain from doing so are behaving foolish, as no one will know their wisdom (p. 21). These authors also reviewed the giving part in collaboration and asserted reflectively,

> If I want good relationships with my coworkers, I should follow Buddha's coaching as best I can: give to others even when I feel selfish; take on hard jobs that need doing; put up with difficult things without complaining; be honest, admit my mistakes, and ask for help; keep confidences that others share with me; help coworkers in need; and be loyal to friends who may be going through scandal or disgrace. If I want these things from others, then I must start by *giving* them first (p. 65).

Bodhi reflected on the advantages of mindfulness as a Buddhist practice in the workplace, thereby focusing on the aspect of increased collaboration as well:

(As cited in Chapter 7:) Since the practice of mindfulness will bring a greater say openness and clarity of mind, which will enable people to see alternative ways of doing things. To be more creative and spontaneous in their approach to solving problems at work. And also the practice of group mindfulness will lead to a greater harmony.

Because the mindset of giving, respecting, collaborating, and being compassionate are of great importance in Buddhism, a worker who adheres to Buddhist practices will be a better team player without selfish agenda's, other than the thought that doing something good will generate some good karma for the future.

Buddhism as the instigator of a wholesome view. Many of the books and articles reviewed for this study, and several of the participants to this study repeatedly emphasized the importance of seeing the bigger picture and ensuring that their work represented "Balanced Livelihood." Thich (1998), for instance, stated,

> Millions of people […] make their living in the arms industry, helping directly or indirectly to manufacture conventional and nuclear weapons. The U.S., Russia, France, Britain, China, and Germany are the primary suppliers of these weapons. Weapons are then sold to Third World countries, where the people do not need guns; they need food. To manufacture or sell weapons is not Right Livelihood, but the responsibility for this situation lies with all of us—politicians, economists, and consumers (p. 116).

Stanford, concurred with Thich's standpoint, and stressed,

> [T]o understand right livelihood, we first have to define what wrong livelihood is. Wrong livelihood is to bring harm to other beings, such as slaughtering animals, making weapons, making knives, making bombs, ammunition, and things like that: that would be wrong livelihood.

Goldstein reflected on the most important Buddhist practices according to his insights, and listed non-harming as the most prominent one:

> (As cited in Chapter 7:) Two come to mind. One is the principle of non-harming. I don't know if you would call this a principle or a practice, but the principle of right speech, which is very important. I think it's one of the most important, because most conflicts come because of unskillful speech. Umm, well kind of the other expression of non-harming is just the principle of loving kindness. And compassion. *Metta, Karuna.*

With their statements, the authors and study participants meant that the whole of life should be preserved and that the nature of any job in which one is engaging, as well as the entire purpose of the organization one is affiliated with, should not be harmful to life. Through an examination of Balanced Livelihood, we can see the interrelatedness of many Buddhist virtues surfacing, such as the concepts of non-harming, compassion, respect, and kindness, which all contribute toward the awareness of a wholesome view. The way in which the quality of maintaining a "wholesome view" can be seen as an advantage is that workers adhering to Buddhist practices will be advocates for processes toward betterment of humanity. They will refrain from engaging in jobs that represent anything negative toward the quality of life.

Weaknesses

In spite of the many advantages to the Buddhist attitude in work environments, there are some important drawbacks to this practice that should be listed as well. While not mentioned or promoted by the individuals interviewed for this study, the possible disadvantages and points of caution for applying Buddhist practices in a die-hard capitalistic environment as the U.S. could easily be read between the lines. The list below is based on my own observations and conclusions about points of caution to be considered in Buddhist practices. They were derived from the interviews and literature review implemented for this dissertation.

*The principle of non-harming (Ahimsa).*As was stated in earlier chapters, non-harming is one of the most stressed virtues in Buddhism. Yet, one may start wondering how far this good worth could be taken, and how practical it really is in today's aggressive and rapidly moving world. Non-harming pertains to all that lives, and therewith, to everything that is also harmful to human life. Within a larger perspective, one can detect the inadequacy of non-harming when thinking of epidemic threats of malaria and yellow fever mosquitoes, swarms of flies that lay their eggs on food, and bug-ridden areas where health is severely threatened. If everyone in the world would fanatically and radically apply Buddhist principles, and start honoring the precept of non-harming, which entails no killing, what would the end be? It can easily be deduced that unharmed swarms of insects might breed uncontrollably, and ultimately eradicate human life.

Reflecting on the workplace: non-harming may be a wish that cannot be realized as easily as one would want it to there either. Reflecting on the American business environment, Richmond (2000) stated that the nature of business basically requires an interplay between winners and losers. In such an environment, where the mindset is ingrained that winning requires for the other side to lose, it will not be easy to apply the principle of non-harming, especially not in major corporations that have been performing with a win-lose mentality for decades. One may be more successful in applying non-harming if one starts his or her own venture, assuming that one has the means, will, and drive to do it, but even then it will depend on the industry and aggression of potential competitors, whether non-harming can be maintained. Non-harming will mean that the competition should be nurtured, and unfortunately, these nurturing emotions will not be reciprocated by those very competitors, so it may be a matter of time before the non-harming venture will cease to exist.

The principle of equanimity (no cravings and no aversions). While it is definitely praiseworthy to engage in regular exercises that can help maintain as much equanimity as possible, the very fact that one partakes in a work environment entails that there will not be a continuous presence of non-craving or non-aversion. Lhakdor admitted to the fluctuations of emotions:

(As cited in Chapter 8:) Of course I get angry. Of course I get frustrations. But they will not be long lasting. You need to practice, you know. Some of these diehard negative habits, they will not go away just like that. We need wisdom: constant study, constant meditation, and constant awareness. In Buddhism they call these afflictive emotions our sworn enemies: worse than the external enemies.

Yet, while Lhakdor is a businessman, he is also in the middle of a strongly religious environment. It becomes even harder to maintain constant mindfulness and awareness in an average business environment. Some of the interviewed Buddhist teachers (Bodhi) and coaches (Winston) underscored this, mentioning the abundance of information presented to us on a daily basis through the Internet and the television as potential distracting factors. Concurrent to what these interviewees were stating, there is, indeed, a tremendous amount of craving- and aversion-creation that we deal with on a daily basis in the West. Western society (and others as well) has many creative ways to awaken cravings within members of society. Not only do the many vehicles of advertising drive us to crave numerous items, but the standards and expectations of society also dictate certain dress codes, and ways of carrying oneself, which cause a number of cravings that one need to have fulfilled in order to be considered a decent member. At work, there are goals that need to be achieved. Workers are encouraged to achieve personal targets as well. People learn to set career goals in order to generate the motivation to achieve them. It is called ambition. What if all ambition would be eliminated? How far would society still move in inventions, solutions to problems, and the furthering of science, which the Dalai Lama praises so highly? The cycle is clear: because people crave improvement of their circumstances, they get ahead, and develop means and modes that elevate standards of living. Without craving, the incentives for performance improvement would be gone.

The same goes for aversion. In workplaces, it is not always easy to abstain from aversion. One may encounter a company culture in which colleagues engage in crass politics. One may encounter a supervisor with major insecurities and suspicions, and become the scapegoat of this supervisor's

maltreatments. Aversion of this situation may then lead the worker to both report the supervisor and seek to rectify the situation or exit. It is, then, thanks to the aversion that emerged within the worker that necessary steps were undertaken toward situational improvement.

In sum, craving and aversion have their place in contemporary workplaces, even though there is definitely something to be said for a mindset in which these two emotions are reduced to a minimum.

The principle of no competition. Competition is one of the cornerstones of business performance. However, in Buddhism, the concept of competition is not an encouraged one, due to the dominant mindset of compassion, charity, respect, and helpfulness in this philosophy. Competition often happens internally (within the organization) and externally (toward competitors). In Couch's division during his years at Country Wide Securities, for instance, there were high amounts of commission to be made through the large portfolios of clients and the fluctuations of the financial market. It is hard to eradicate internal competition in such an environment. Couch explained that he did try to eliminate it, but did not succeed in ruling it out entirely:

> It's not unusual for the business—and I am speaking of the Wall Street business force—to have competition and antagonism going between departments, specifically between sales and trading—yelling, screaming, just a lot of emotional outbursts and that type of stuff—there's very little of that here. I just won't allow it. And it doesn't have that much to do with being a Buddhist. I just don't think it's a good environment, so I just don't tolerate it. It's not as if we never have it, and sometimes the situation is such that you let it pass. (Couch)

A worker who decides to be non-competitive, especially in a high dollar environment, may find him or herself being outperformed by others who don't adhere to Buddhist practices.

From an economic standpoint, competition between businesses serves as an advantage for customers, as it drives the price down and the service

up. Competition in any industry will therefore be hard to eradicate, and the notion that there should always be collaboration and never any competition may be wishful thinking, but not very realistic in the world of work. This may invoke the question whether Buddhism may not be more suited for non-profit environments?

The application of Bodhicitta or awakened mind. In his book, "*Activating Bodhicitta and a Meditation on Compassion*", the Dalai Lama (1978) explains the Buddhist viewpoint that, due to our countless births, every being has been our mother, but also our friend, wife, husband, lover, relative, and so on. Kernochan, McCormick, and White (2007) agree that this is a classic procedure in Buddhism for cultivating compassion, because when we view each living being as our past mother, it can draw out senses of fondness, cherishing, gentleness, affection, and gratitude in us toward others.

Speaking of the value of such practices as Bodhicitta in combating our inveterate tendency of self-centeredness, Chodron observed, "Bodhicitta practice, where you really think of the kindness of others, and again, how much you benefited from them. These kinds of practices really soften your mind and help decrease the self-centered attitude which is the cause of so much misery."

The Dalai Lama, along with many other Buddhist authors, asserts that, based on the above insight, we should recollect the kindness of others, and repay it with compassion and love. "The Dalai Lama says that we should cultivate compassion first for friends, then neutral persons, then enemies, and finally for all sentient beings." (Barad, 2007, p. 27). This is, thus, where the awakened mind, or Boddhicitta, comes into play.

Barad's concern about this perspective is, that it takes a strong soul and a strong psyche, free from selfishness and self-esteem issues, to be able to act in such a compassionate way. Barad (2007) explains that a person lacking constructive love for him or herself will always seek for ways to compensate for this lack, often at the expense of others. This is actually more egotistical grasping than self-love and indicates a weak ego. Elaborating on this profile that fits so many members of today's workforce, Barad(2007) affirms that the struggle of coping with a weak ego triggers within the person in case, a

sense of competition toward others in order to prove something to him or herself or to compare favorably with those others and feel more worthy. Bara warns that this mindset of feeling low on oneself and trying to make up for that affects the possibility of feeling compassion for others.

Yet, even when one has a healthy emotional and mental constitution, applying uninhibited compassion may still backfire at work. In modern day's work society, people have been trained to get ahead at the expense of others. If a person with a Buddhist mindset strives to display unlimited love and compassion, expressed through the ideals of unconditional helpfulness and generosity, he or she may find him or herself being taken advantage of in the most unpleasant ways. Richmond (2000) concurs that the distinctive set of dynamics and rules in workplaces make the functioning of generosity rather different from the way it works in more private settings. He warns that generosity in workplaces may sometimes be misinterpreted or go awry.

The way in which good intentions of generosity can be misinterpreted and go awry in the workplace is when people are not used to dealing with a no-self mentality. They may quickly think that the person who displays this mentality has a hidden agenda and is out to undermine them. In other cases, the same may happen as was mentioned earlier: one can be taken advantage of by colleagues to do all kinds of extra tasks without any reward.

The reality of greater mindfulness. Attaining greater mindfulness (awareness and attention) is an admirable state of being. However, one can wonder how much of a fit this state of being is for the contemporary corporate environment? Given the state of many of today's workplaces, we see many challenges in applying mindfulness in such environments. Sarah Shaw, one of the interviewees enumerated these challenges as follows:

1. For oneself, one has to be aware of self, others and mindfulness of both internal and external.
2. From the point of view of the organization as a whole: The hard facts of economic necessity, like sacking the redundant etc.
3. Sometimes, however alert all parties are, unpleasant things happen. These situations, of course, give everyone an opportunity to arouse mindfulness, but they may not be good for individuals or the company.

4. From the point of view of employees: No one can make anyone else be mindful! You can create happy and wholesome conditions, but if someone is in a bad temper, or wants to cause trouble, they will. In the end, mindfulness is the responsibility of the individual. But one can try and create a good setting in an organization, and set up things so that people are awake to each other's needs.

5. Having said that, one person acting with genuine mindfulness and friendliness can do a great deal in a working environment, whether they are the tea lady, a friendly lift operator or the managing director. There is an incarnate Tibetan lama in Cambridge who worked for years as an orderly in a Psychiatric hospital. The wards he worked on just seemed to have a better atmosphere.

Referring to the centrality of mindfulness to human experience, Brown, Ryan and Creswell (2007) agree that mindfulness is embedded in the foundational workings of consciousness, through attention and awareness. To further illustrate the point we want to make here, we include a statement from Thich (1998), who reviews the ways in which we can develop our consciousness: "We can nourish our consciousness by practicing the Four Immeasurable Minds of love, compassion, joy, and equanimity, or we can feed our consciousness with greed, hatred, ignorance, suspicion, and pride." (p. 36).

When contemplating the phenomenon of greater mindfulness and awareness against a business setting, one may wonder how successful such a mindset can be given the competitive (win-lose) nature of business? If compassion, the will to generate good karma, respect, fairness, and a holistic view motivate one's decisions and actions, it seems to be highly probable that the mindful and aware person may choose to exit a short-term focused, win-lose based corporate environment, and seek affiliation to a more humanistically inclined and wholistically focused environment.

Endnote on critical evaluations. In fact, all the qualities that are listed above as positive can be considered a setback when implemented mindlessly or to an excessive degree. To the same extent, the qualities that were dis-

cussed as points of caution, can be seen as advantages, when implemented with appropriate moderation at work.

Opportunities

- Re-educating the world of business: This opportunity was derived from the strength of Buddhism as a pro-science philosophy reviewed earlier in this chapter. If Buddhism continues to gain popularity in Western societies, it may succeed in reframing the mindset of business entities and corporate workplaces toward greater collaboration and quality of life, even if that means more moderate profits.

- Enhancing personal ownership among members of the workforce: This opportunity was derived from the strength of "Greater personal responsibility," reviewed earlier in this chapter. This opportunity could be seen as an immediate consequence of the previous one as well: if a massive re-education and adoption of more interdependence-oriented values is instigated, greater numbers of workforce members will learn how to take more ownership for their actions, complain less, and perform better.

- Healthier society—less psychosomatic cases: This opportunity was derived from the strength of "Healthy detachment," reviewed earlier in this chapter. Just like the one above, this opportunity is also related to the previous ones. An individual that engages in Buddhist practices such as meditation and mindfulness training, has fewer problems with the tidal waves of society, and suffers less stress. If entire societies can adopt this mindset, there will be a large saving on medication, physician's visits, hospital bills, and stress related deaths. This will create room for more healthy investments in the well-being of humanity and, ultimately, all life on earth.

- Restoring current imbalances: This opportunity was derived from the strength of "Increased collaboration," reviewed earlier in this chapter. There is a great opportunity in a better management of global resources such as food, medication, and finances, if human beings acquire greater consciousness through Buddhist practices. The world

is not suffering because there are not enough means to feed and serve everyone. The world is suffering through egotism from a small group that hoards everything and neglects the call from the less fortunate masses. Broader adherence to the Buddhist mindset would rectify this imbalance.

• Greater inter-human acceptance: This opportunity was derived from the strength of "Wholesome view," reviewed earlier in this chapter. By transcending perspectives on personal and business actions to the effects these actions may have on the long term well-being of life on earth, many businesses would alter their practices, not only by engaging in less harmful productions, but also by ensuring the hiring and support of citizens of lesser developed countries. Moreover, a wholesome view enables a person to mentally "zoom out" and perceive the earth from a distance: as one home to all of us, and all human beings as related members of one family. This paradigm shift would instigate greater inter-human acceptance.

Threats

• Creating different imbalances: This threat was derived from the concern toward "Non-harming (Ahimsa)," reviewed earlier in this chapter. As was already indicated in the critique on non-harming: if we perceive this Buddhist precept on a large scale, we could face problematic imbalances through overpopulations of decease-spreading pests, causing substantial human destruction.

• Disinterest: This threat was derived from the concern toward "Equanimity (no cravings or aversions)," reviewed earlier in this chapter. A large-scale manifestation of equanimity could result in a decreased interest in progress-based activities. As mentioned earlier, if there is nothing to be desired and nothing to be overcome, there will be no motivation toward undertaking any action.

• Stationary development: This threat was derived from the concern toward "No competition," reviewed earlier in this chapter. When considering a total abstinence of competition in the world, we can

see the potential threat arising of fewer and fewer constituencies in the business world, as incentives dwindle. Through this trend, there might be little motivation for innovations of existing products or new discoveries and developments anymore, and the pace of general advancement may stall.

- Lethargy: No retaliation: This threat was derived from the concern toward Bodhicitta Limitless compassion and support in the workplace may lead to abuse, as was stated earlier. A massive implementation of this precept in the workplace may lead to lethargy, whereby Buddhist practitioners fail to retaliate when they are abused by colleagues and other stakeholders, which will ultimately have a negative effect on the entire motivation toward work.

- Loss of intimacy and new suffering: This threat was derived from the concern about "Expanded and purified Consciousness," reviewed earlier in this chapter. This concern needs to be perceived on a very broad scale, yet also on a very personal level. Throughout history, it has been documented that individuals with a high level of awareness, such as the Buddha and Jesus, and more recently Gandhi, Mother Theresa, and Nelson Mandela, have paradoxically distanced themselves from those closest to them in order to devote themselves to a greater cause. While this is laudable for humanity as a whole, it weakens the intimacy between people at the personal level at the same time. All of the aforementioned individuals set out for their purpose and neglected their family.

Limitations to the Study

This study represents some important limitations that need to be addressed. First of all, the study was qualitative in nature, which entails that a relatively small number of subjects were interviewed in depth. While the advantage to in-depth interviews is that one attains deep insight into the perspectives of the interviewed subjects, the limitation remains that the subjects are only a marginal representation of the entirety of Buddhist practitioners out there. On the other hand, the fact that the participants to this study were highly

regarded and well-studied individuals in Mahayana/Vajrayana (Tibetan) and Theravada, may compensate somewhat for their small numbers. Also, the fact that a deliberate spread was made in selecting the participants (Eastern-based, Western-based, Mahayana, and Theravada) helped to attain insight as to whether there was a divergence of perspectives. The fact that all participants, in great lines, presented similar focus points and living manuals, may serve as an important indication that there is a decent level of generalizability of the study findings. This generalizability is further enhanced with the broad literature review, which served to examine and validate the usefulness and coherence of the participants' statements with published literature by other Buddhist practitioners and scholars.

Another limitation to this study is that we, as a team of two scholars, also have a limited ability of analyzing data as opposed to a larger and more diverse team of analyzers. A larger team of minds sees more and analyzes deeper than two. The findings to the study are therefore based on our insights and could have been different when reviewed by other groups of individuals.

A final limitation is that of time and location. Regarding the time aspect: Every study is in fact incomplete, as it only spans a limited time frame in order to be presented. This study started for both of us unofficially a number of years ago with our mutual interest in the topic of workplace spirituality. As we engaged in massive reading about Buddhism the groundwork for this study was gradually laid. Yet, officially, this study was only conducted over the course of two years, while our exposure to Buddhist practices were limited to our readings and visits to Buddhist centers in India and the U.S. Regarding the location aspect: Although not American from origin, we have both been living and working in the U.S. for more than one decade now, which definitely influences our thoughts and perceptions. While attempts were made to present some critical notes on Buddhist practices in the workplace (see SWOT analysis above), the potential presence of bias and perceptional limitation should not be neglected.

Recommendations for Future Research

This study expressed the belief that Buddhist practices, while to be implemented in the workplace with proper moderation, positively influence the world of work. It was explained that work can become more gratifying when one adheres to an inside-out Buddhist approach, whereby one first focuses on the attainment of greater mindfulness and awareness in oneself, and then integrates these practices in one's interactions with others.

The findings of this study highlight that, especially at the personal level, engagement in Buddhist practices can be very helpful in maintaining one's balance, reducing stress, and improving happiness. This study, in congruence with the abundant literature on Buddhism that is in existence, has concluded that engagement in Buddhist practices is good for one's overall stability, sense of purpose, and well-being. In the course of this study, we both participated in Vipassana meditation courses, and attained renewed insight into the changing nature of the self, which enhanced our understanding and acceptance of the changing nature of everything. Based on our own experiences, and strengthened by the repeated statements of the Buddhist teachers, business leaders, and coaches interviewed for this study, we came away with the conclusion that every person should attempt to engage in some kind of meditation on a regular basis to achieve greater inner-calm and enhanced perceptiveness of the real essence of life.

In regard to the organizational level, Buddhist practices are also highly important, but may not be accepted readily by major capitalistic corporations, due to the fact that they will require a serious re-examination of practices (Balanced Livelihood), a possible change of direction, and less focus on the bottom line, while they will endorse a greater focus of the organization on well-being for all life on earth. However, in light of the enhancing awareness of contemporary human society, moving toward increased global performance and thus increased interdependency, the worldwide gravitation toward social entrepreneurship and non-profit performance structures, Buddhist practices have made tremendous headway into Western societies. This is a hopeful trend, and indicates that the call for more humanity-orientation in order to nurture current and future life on our planet is not entirely ignored. It seems

that Buddhist practices are already highly successful in smaller organizations and non-profit entities, even if the stakeholders are often unaware of the fact that their practices are Buddhist-based. Buddhism, as also radiated through interviews, especially the one with business executive Couch, has such a high success rate because it is not intrusively, but rather very subtly implemented.

As interest in Buddhist philosophy grows, so will the hope that the mindfulness and awareness levels of human beings, especially those involved in business practices, will increase. And as mindfulness and awareness increase, so will the realization of the senselessness of wars, greed, hatred, selfishness, and ego-driven behavior.

Concluding Thoughts from the Researchers

As an endnote to this dissertation, we would like to underscore the profound impact that this study has had on our performance in our work environment, our perceptions of and approaches toward person-based and situational challenges, and our perspective on life overall. The exposure toward Vipassana meditation, the many books and articles analyzed for this study, the broad array of insightful statements by the distinguished interviewees, and the many hours of dialogues with one another toward constructive development, have all contributed to a state of being that is expressed in our approaches toward those we guide in the educational environment, our students, as well as others we encounter. We went into this study with a positive perspective on Buddhism and its potential effects on workplaces, but we gained a multidimensional insight into the versatility of this psychology in 21st century workplaces.

While we don't want to repeat ourselves, we feel compelled to stress that we mainly earned confirmation of the fact that Buddhism is a magnificent path toward greater awareness and mindfulness, leading to greater consciousness in personal and professional life. We have been curiously active in a multitude of collaborative projects with other scholars on a global level, and one of these projects is called Interbeing. We realize now, more than ever, the strength behind the insight of Interbeing. Once a person realizes the "relational" nature of reality—that everything inter-is, there is no room

left for mental or emotional distance or separateness. We realize that, as in everything, implementing Buddhist psychology in 21st century workplaces will have to happen cautiously, as it could easily offend workforce members who are adherents to various religions and may perceive Buddhism as a religion. The good news for Buddhist psychology is that this era has started with some heavy disillusions about the pillars of modern Western society. This has opened the room for new thinking, and Buddhism has been praised more than any other psychology as a flexible, easily adapting one. Buddhism also furnishes a do-it-yourself orientation: "You have to do your own work; Awakened Ones will only show the way." (*Dhammapada, Easwaran,1985XX. 4(276)*.We think that recent history has already indicated that the ground has been made fertile for Buddhist psychology to take root. It will be up to those who believe in its merits, such as the authors of this dissertation, to actually make it happen in our life and in our work.

We conclude by quoting two verses that capture, in our opinion, the essence of the Buddha's entire teachings in the Theravada and Mahayana tradition. These verses also provide all the theoretical and practical instructions that one needs to live in harmony with oneself and with others. The first verse from the Pali Canon represents an exemplary summary of all the teachings of the Buddha and the second verse represents the essence of the Bodhisattva ideal.

When asked to summarize his myriad teachings, the Buddha replied—in the language of those days:

> *Abstain from all unwholesome deeds,*
> *cultivate the capital of wholesome deeds,*
> *purify your own mind completely—*
> *this is the teaching of the Buddhas.*
>
> —Dhammapada, Easwaran, 1985XIV. 5(183).

Here is the essence and epitome of the ideal of selfless service—an ideal that is sorely needed in this Darwinian world—in a verse that sums up the longing and spirit of Bodhisattva path, a favorite of the Dalai Lama:

For as long as space endures,
As long as living beings remain,
Until then may I too abide
To dispel the misery of the world.

—Chodron, 2005, p. 359, italics added

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Appendix A-1:

Interview Protocol Marques

Interview Questions:

1. Questions about elements of Buddhist practices in contemporary organizations.
    1.1 Which are the Buddhist principles that you consider most important in your daily life?
    1.2 Which are the Buddhist principles that you consider highly important in work situations?
    1.3 Do you think workplaces can be successful without these principles?
    1.4 What in general is essential, from your perspective, for workers to attain greater meaning at work?

2. Questions about the foundational meaning of Buddhist practices and how they can be beneficial to workers and workplaces.
    2.1 If a worker were operating with respect to Buddhist practices, what would he or she actually <u>do</u>?
    2.2 If a worker were operating with respect to Buddhist practices, what would he or she <u>not </u>do?
    2.3 What is easy about living in alignment with Buddhist practices at work?
    2.4 What is difficult about living in alignment with Buddhist practices at work?

3. Questions about the underlying themes that serve as the foundation for Buddhist practices at work.
   3.1 If an organization is consciously attempting to nurture Buddhist practices in the workplace, what will be present?
   3.2 If an organization is consciously attempting to nurture Buddhist practices in the workplace, what will be absent?

4. Questions about the universal structures that precipitate (fuel) feelings and thoughts about Buddhist practices at work.
   4.1 Describe in general a person who is a corporate worker and adheres to Buddhist principles?
   4.2 Describe in general an organization that is led with Buddhist principles?

5. Conclusion.
   Would you like to add, modify or delete anything significant from the interview that would give a better or fuller understanding toward the application of Buddhist practices for the well-being of today's organizations and workers?

Appendix A-2

Interview Protocol Dhiman

Mindfulness in Life and Leadership: Buddhist Perspectives on Personal Fulfillment and Workplace Harmony

Key Research Questions: What role do Buddhist Principles and Practices play in achieving Personal Fulfillment and Workplace Harmony? 2. Specifically, what is the role of Mindfulness in achieving Personal Fulfillment and Workplace Harmony?

Interview Questions:

1. Role of Buddhist Principles in achieving Personal Fulfillment/Happiness.
   1.1. Which Buddhist *principles* play key role in achieving personal fulfillment in your life?
   1.2. What are the challenges in observing these principles in your daily life?
   1.3. What suggestions do you have to overcome these challenges?

2. Role of Buddhist Practices in achieving Personal Fulfillment/Happiness.
   2.1 Which Buddhist *practices* play key role in achieving personal fulfillment in your life?
   2.2 What are the challenges in observing these practices in your daily life?

2.3   What suggestions do you have to overcome these challenges?

3.   Role of Buddhist *Principles* in achieving Workplace Harmony.
    3.1   Which Buddhist *principles* are most conducive to workplace harmony?
    3.2   What challenges do you foresee in observing Buddhist principles in the workplace?
    3.3   How would you overcome these challenges?

4.   Role of Buddhist *Practices* in achieving Workplace Harmony.
    4.1   Which Buddhist *practices* play key role in achieving workplace harmony?
    4.2   What are some of the challenges faced by such organizations that are trying to incorporate Buddhist practices in the workplace?
    4.3   How would you overcome these challenges?
    4.4   How would you best describe an organization that is run on Buddhist principles and/or practices?

5.   Role of *Mindfulness* in your Personal life.
    5.1 . What role does the practice of mindfulness play in your daily life?
    5.2 . In what ways it has benefitted you in your personal life?
    5.3. What are the challenges in applying mindfulness in your daily life?
    5.4 . What suggestions do you have to overcome these challenges?

6.   6.   Role of *Mindfulness* in your Professional/work life.
    6.1. What role does mindfulness training play in your professional/work life?
    6.2. In what ways it has benefitted you in your professional/work life?
    6.3. What are the challenges in applying mindfulness in your work life?
    6.4. What suggestions do you have to overcome these challenges?
    6.5. In what ways an organization may hope to benefit from the practice of mindfulness?
    6.6. What are the limitations to applying mindfulness in the workplace?

6.7. Do you feel that there is downside to the hype around mindfulness, especially when it is taught/practiced outside of the Buddhist context?

Anything else that you would like to add to what you have said?
May I contact you later in case I have some other questions?
Thank you so much for taking the time to answer my questions.

During the past two decades several studies have indicated that there is a mounting dissatisfaction among members of the workforce. This is manifested in high employee turnover, absenteeism, greater stress and burnout at work, and lack of trust and fulfillment in the workplace. To provide a possible solution to the predicaments of contemporary workplaces, the researchers engaged in a study on Buddhist Psychology in work environments.

The researchers undertook this project because a review of the key Buddhist principles and practices reveals a striking similarity between what the current workforce wants from their work -- greater sense of interconnectedness, meaning and fulfillment -- and the core message of Buddhist psychology. Given our "fast and fragmented lives"--both personally and professionally--few topics are more pertinent in the present times than the art of conscious living and working.

This study explores the relationship between Buddhist practices and workplace wellbeing through the attainment of mindfulness and greater awareness. Thus far, no formal, in-depth studies exist that systematically explore the role of Buddhist principles and practices in achieving personal and professional harmony—especially the role of *mindfulness* and *greater awareness* in achieving workplace fulfillment. The present study intends to fill this important gap.

The research presented in this dissertation is meant to provide clarity to members of the corporate workforce as well as scholars and students of organizational behavior and Buddhist psychology about the linkage between Buddhist principles and practices. The study particularly focuses on the practices of mindfulness and the attainment of enhanced awareness, for greater personal fulfillment, increased workplace harmony, and improved organizational performance through better human connection.