

BUDDHIST GUIDELINES FOR MANAGING SELF: INSIGHTS FOR MODERN DAY MANAGERS

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ABSTRACT

In today's scenario of tough competition and run for success, managers forget their true self. They are doing whatever they can do to win the race without thinking ethically. The need here arises to manage personal competencies that include self-awareness, self-regulation, and self-expectations.

An individual who possesses self-confidence and positive attitude is considered to be a person with healthy self. In present scenario developing a positive self is the need of the hour. For building a healthy self, individuals can take refuge in teachings of Gautam Buddha. Based on teachings of Gautam Buddha of four noble truths, mindfulness, eight fold path models can be prepared to help managers understand the true self.

Keywords: Brahmavihara, Buddhism, Eight fold Path, Four Noble Truths, Mindfulness, Self Management

INTRODUCTION

“To conquer one-self is a greater task than conquering others.” (Elitedailycom,2014)

The self-concept is how a person thinks and evaluates oneself. To be aware of oneself is to have a concept of oneself. Self-concept (also called self-construction, self-identity or self-perspective) is a multi-dimensional construct that refers to an individual's perception of "self" about any number of characteristics, such as academics (and nonacademic), gender roles and sexuality, racial identity, and many other (Self Concept 2011). Self-concept is made up of how a person assesses himself, how they see their personality and how they rate their skills and abilities. The self, helps in taking life decisions. The different works of psychology have developed this perspective into the concept of a “self-schema.” A schema is a mental structure that provides a way of thinking for interpretation and making decisions (Schwenk 2001). Schemas help people to take the day to day life decisions like buying, selling off items. It also helps people to decide which role to play at what time according to the importance of role of manager, spouse, and father, mother, etc. These schemas help individuals to decide among the available choices and take right social actions.

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The question that arises here is why we need to understand self or why a person needs to work on managing his /herself? In today's scenario of tough competition and run for success, managers forget their true self. They are doing whatever they can do to win the race without thinking ethically. The need here arises to manage personal competencies. Personal competencies include how we can manage ourselves in various situations. This will include self-awareness, self-regulation, self-expectations.

- 1.1 Self awareness: It is the state where a person tries to know about his internal states, preferences and his intuitions. Developing self-awareness is necessary in the work place because it leads to self-confidence that helps in emotional awareness as well as the self assessment.
- 1.2 Regulating self: After a person is aware of his internal states, preferences and intuitions he should try to manage them. Managing self is also very important in work place as it develops self-control, trustworthiness, adaptability and accountability.
- 1.3 Self expectations: This will help people to attain their goal. It will develop qualities of commitment, achievement drive, initiative and optimism.

Understanding these three components of personal competencies will help managers achieve their goal by being ethical. But here again, the question arises how they can develop personal competencies. For developing competencies, there is a need to develop a healthy self that can be attained by introspection and self analysis. It cannot be achieved through external sources. An individual who possesses self-confidence and positive attitude is considered to be a person with healthy self that ultimately lead him to achieve whatever comes in the way. To help develop positive self a person should have: awareness of oneself, love oneself, and true to oneself. For today's world developing positive self is the utmost requirement. For building a healthy self people can take refuge in teachings of Gautam Buddha.

2. BUDDHA'S PERSPECTIVE

Gautam Buddha compared self-construction with the construction of the house. When a person builds a house keeping in mind that the house he is building is to be built only once, he builds the house with all positivity. Likewise, self is also constructed only once and so should be built with positive thoughts and energies.

Buddha stressed on complete mental freedom, self-realization about nature and the reality of one's body, mind, life and the visible and invisible worlds to enable him to have full control over the feelings, thoughts, speech, and actions and made the mind calm, quiet, pure, balanced and fully disciplined. Gautam Buddha focused on the day-to-day life of an individual. He showed the path towards making a peaceful and healthy mind. When Buddha talks about the sufferings of life, he is not only talking about the superficial physical sufferings of life but also the suffering of mind that arise due to the dissatisfied nature of human mind. No matter how much a person might get but he will continue to be dissatisfied. The unceasing desire to gain leads to suffering, and this desire comes in an individual's mind so Buddha talks about the purity of mind.

Buddhist doctrine discusses the factors that lead to frustration and impurity of mind: ignorance of reality, anger, attachment, delusions, unethical views and pride. These are the basic reason of frustration that arises in human behavior. In Mahanidana Suttait¹ is being explained that craving and 12 other factors are interlinked. The 12 factors are: (Accesstoinstorg, 2014)

¹ Mahanidana Sutta: It explains the teachings of dependent co-arising and not-self in an outlined context of how these teachings function in practice

- 1 Ignorance of reality: It is being compared to a blind woman who cannot see. People with eyes are blinded by this ignorance factor. They are not able to see the reality of life. ie the truth of the life as referred to as four noble truths.
- 2 Volitional formations (or unconscious impulses): This is being compared to a Potter. When Potter is making pots, spin starts working and he continues to make one pot after the other. When the Potter performs his task consciously and properly, he gets beautiful pottery out of his good karma but when he becomes careless, his pottery gets cracked thereby leading to bad karma.
- 3 Consciousness: On the basis of volitional formations that were being produced in previous lives, the consciousness called re-linking arises that becomes the basis of this present life. It is being represented by a monkey going from window to a window that signifies that individual is trapped in the wheel of life. Taking birth again and again and facing pleasant and unpleasant experiences based on past life actions.
- 4 Mind and body: In this category mind and body is compared to a boat. Where the mind is steering and body is the passenger of the boat. So mind takes body wherever it wants. If the human mind is uncontrollable, it will lead to craving of the things and dissatisfied mind. For complete control of mind, there is need to practice meditation to develop mindfulness and become free from the cycle of birth and death.
- 5 Six sense bases: When there is mind and body than arises six senses, which is depicted, by a house with six windows and a door. The senses are the 'portals' whereby an individual gain an impression of the world. Each of the senses is the manifestation of desires to experience things in a particular way. These six senses are eye, ear, nose, tongue, touch and mind, and these are the bases for the reception of the various sorts of information that can gather in the presence of the correct conditions. This information falls under six headings corresponding to the six spheres: sights, sounds, smells, tastes, tangibles and thoughts. Beyond these six spheres of sense and their corresponding six objective spheres, we know nothing. All our experience is limited to the senses and their objects with the mind counted as the sixth. The five outer senses collect data only in the present but mind, the sixth, where this information is collected and processed collects and store data for that past present and future. So to process the correct information a person should always keep a check on the environment he is working in as his senses will be influenced by the conditions present and will guide the mind. So this calls for controlling the six senses.
- 6 Contact: With six senses there develops contact. It is being referred to a stage where couples come together. People indulge in sexual intercourse. But when this need of sex becomes uncontrollable this lead to the wrong deed of sexual misconduct.
- 7 Feeling: Dependence on sensuous impressions, arise feelings. It is being compared with an eye pierced with an arrow. The arrow represents the sense data which is impinging on sense organs, in this case, the eye. It suggests the strong feeling that sensory experiences evokes-although only painful feeling is implied here, both painful and pleasant are intended. Even a very small condition causes a great feeling in the eye. Likewise, no matter what kind of feeling one experience, painful or pleasurable, one is driven and conditioned by it. This means that a person is influenced by both good and bad feelings. Their actions are being guided by the feelings i.e. if the person faces criticism than it develops a bad feeling, and if a person is flattered and applauded for good work, this instills a good feeling. Such behavior is not based on reasoning and thinking. People should consider criticism as part of life and should accept it and work on their shortcomings. There are people who just do flattery to get their work done. So before developing a feeling either good or bad one should analyze the situation and then respond in terms of feelings.

- 8 Craving: As feelings arise it leads to craving or longing for things. It is being compared to the beer that a person consumes even though he is aware that it is harmful, but people keep on drinking beer. This is craving that develops attachment for things. For this, a person should practice Sati i.e. mindfulness. By practicing it, people can take decisions that are good for them as well as for the society as a whole.
- 9 Clinging: When craving cannot be controlled, it leads to clinging or grasping of things or objects. It is being compared to a monkey that clings to different fruits. People hold on to objects and things. People should follow the art of letting go of the things.
- 10 Conception: It is being compared to women who is about to give birth to a child. The child will develop according to the karma of his previous lives.
- 11 Birth: Birth reminds of the painful process with which a woman goes and this depicts that dukkha cannot be avoided.
- 12 Aging and death: Death is an ultimate reality for all human beings. With growing age a person is nearing to one's death also, which is the reality of life. It means nothing is permanent so one should not cling to different things. In this world, those who take birth have to leave one day what matters are the good deeds that a person performs when he is in the world.

The human mind is full of ignorance, and they keep on clinging to things and beings. This is blind craving i.e. Tanha². This leads to wastage of resources and over-consumption. Payutto (Urbandharmaorg, c2012) explains Tanha with the example of food. Food should be consumed for nourishment purpose, for strength but when people cling to food than tanha arises because they take food, not for nourishment but taste. This will not only affects health but also leads to social costs with over consumption. On the other hand, when a person follows mindfulness then he is following chanda that will finally lead to peace of mind and harmony in the environment. The Mahanidana Sutta (Accesstoinsightorg, 2014) explains the cycle of the sequence that starts from craving and ends in attachment. Craving gives rise to pursuit i.e. people try to pursue it and try to gain things and this process affects their decision making and binds them into lust, desire and the attachment. This whole process is the result of ignorance of mind.

Therefore to overcome these delusions there is a need to investigate one's mind. In today's generation the basic emotions that govern the mind is one's ego. This ego arises due to the attachment and the attachment arises due to clinging to the possessions. This unending cycle goes on leading to an unhealthy mind. So, to overcome ego there is a necessity to overcome attachment and there by letting the light of wisdom grow and purify the mind i.e. practicing mindfulness. Gautam Buddha summarized his teachings in this sentence, "Sabbe dhamma nalam abhinivesaya," which means that "It is not fitting that there should be any inclination towards any (psycho-physical) conditions." (Horner 1992).

Ellan Langer, the psychologist, described the difference between mindfulness and mindlessness. Mindfulness is a continuous process of examination, definition and creation of new thoughts whereas Mindlessness involves rigid thought process which is not altered by time and based on old assumptions. Langer says, "When we are mindful, we implicitly or explicitly (1) view a situation from several perspectives, (2) see information presented in the situation as novel, (3) attend to the context in which we perceive the information, and eventually, (4) create new categories". (Langer 2010) Suzuki Roshi (As quoted by Cheng 2015) relates mindfulness with beginners mind where there is possibility to learn new things and develops new thoughts whereas expert mind is limited. "In the beginner's mind there are many possibilities, but in the expert's mind there are few."

² Tanha: It is a Pali term which mainly means craving or misplaced desire.

Mindfulness according to Buddha means carefully watching without being attached to the things, which comes whether good or bad, pleasant or unpleasant. It is essential to have clear comprehension without bias. When a person has clear comprehension he can take decisions, which will be beneficial in the long run.

CURRENT SCENARIO

Today everyone is running after success, and if faced with failure they lose their self-control and thereby leading themselves towards their downfall. Therefore in today's scenario there is a need to practice mindfulness. Practicing mindfulness will help in taking unbiased decisions. It might help in knowing the potentialities of an individual. Various training programmes have been designed to help employees practice mindfulness. Practicing mindfulness will help in developing the quality of compassion, love and kindness.

So the job of today's managers is to practice mindfulness and compassion to analyze situations as a whole. The need of the hour is conducting courses for the employees that can make them mindful in all their endeavors. Mindfulness plays an important role in developing the following skills that play an important part in workplace success.

1. Attention development

Mindfulness helps in developing self-control, self-awareness and thereby leading to develop the attention needed to deal with multiple situations at the workplace and make decisions. This helps in better understanding of a particular situation and clearly communicating the issue.

2. Emotional Intelligence and Perspective

Mindfulness brings with it emotional balance and regulation. This emotional balance helps to develop the right perspective that is necessary to make decisions. The study conducted on USA Marine Corps showed that employees who practiced mindfulness are more capable of working under pressure and take right decisions. Marine Corps is carrying out various tests involving brain easing exercises called "Mindfulness-Based Mind Fitness Training" that they believe could improve the troops performances and release pressure from their mind. (Huffingtonpostcom,2013)

3. Reductions in the Stress level and Absenteeism in working environment

People who practice mindfulness in daily activities experience less stress, anxiety or any other health problems. A study conducted for Transport for London has shown that people taking off due to stress have come down by 70% and people taking leave due to other health issues has fell by 50% after practicing mindfulness (Livingmindfullycouk, 2014)

4. Rational decision making

People who have trained in mindfulness have been shown to make more rational decisions. This is because of the fact that mindfulness training increases their potential to understand a problem or issue in light of all factors and then make a final decision. A study was conducted by INSEAD and The Wharton School to find out how mindfulness can help in taking decisions. It was found that 15 minutes of meditation helped in making better choices. According to the researcher, mediation helps in reducing sunk cost bias that is the phenomena where people are throwing good money for bad. It is a process where people are spending unnecessarily because of their wrong decisions making. (Hafenbrack 2014)

5. Corporate social responsibility

Practicing mindfulness develops feeling of love, care, concern and empathy for all beings. Thus, it helps people to understand their responsibility towards the society. Pravir Malik, an organizational change consultant through his research organization developed a fractal based mindfulness systems at Stanford University. He conducted an experiment by asking members to measure their feelings throughout the day after and before meetings. This exercise helped members to know about the negative and positive emotions of the members. Changing outlook at the individual level will help people understand clearly what impact their actions will have on the world. (The csr blog, 2011)

Thus, research shows that practicing mindfulness will not improve a manager way of working but will also build enthusiasm and confidence in the employees and thereby creating synergy in the working environment.

The only way for the easing of our tension and the healing of our diseases is to cast off egoism and purify the mind. It has been emphasized by the Buddha in the last two verses of the Yamakavagga³ in the Dhammapada⁴ that in spite of being conversant in the moral precepts as enunciated in the Buddhist scriptures, one who does not put them into practice fails to obtain the fruits of the life of recluse whereas one who has little knowledge of the precepts but puts them into practice obtains his share in the fruits of life of recluse.

The acquisition of basic human values such, as generosity, polite speech, public welfare or sociality and courteous behavior are very much valuable in all places. That is the reason when Buddha says, "He who is not generous, who is fond of sensuality, who is distressed at heart, who is of perverted mind, who is not reflective, who has not reached the calmness of the mind, who is discontented of heart, who has no control over his senses such a disciple is far from me, though he is in body near to me."

Buddha quotes in Dhammapada "By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another."(Maine 1999) For spiritual well-being and peace of mind and inner harmony individual has to take steps himself. Gautam Buddha prescribed the eightfold path or eight codes of discipline, Vipassana meditation and the practice of four Brahma viharas to be free from all sufferings and purify the mind.

3.1. Eight Code of Discipline or Eightfold Path

In each sphere of life, we should follow a code of discipline. For proper movement, one should follow certain rules and know certain important factors. In this connection, Gautam Buddha said that there are eight codes i.e. the noble eightfold path. He described the path in these words:

"Herein a monk cultivates right view, that is based on seclusion, that is based on dispassion, on cessation, that ends in self surrender, and he makes much of itHe cultivates right aim (thought), right speech, right action, right living (livelihood), right effort, right mindfulness, he cultivates and makes much of right concentration that is based on seclusion, on dispassion, on cessation, that ends in self surrender". (Bodhi 2012)

The noble eight-fold path (Anandmurti 2011) acts as guiding principles in today's materialistic world where everyone is concerned with earning money without bothering about others. For spiritual well-being and peace of mind Gautam Buddha prescribes the eightfold path comprises of three parts:

³ Yamakavagga: Yamaka means pair. It consists of ten pairs of parallel verses.

⁴ Dhammapada: It is the collection of sayings of Gautam Buddha in verse form. It is in the Khuddaka Nikaya.

- Panna (wisdom): It comprises of right view or understanding and right thought
 - Sila (morality): It comprises of right speech, right action, and right livelihood
 - Samadhi (concentration): It comprises of right effort, right mindfulness, and right concentration.
- 3.1.1 Right view (samyak or proper darshana): There are two meanings of the word Darshan. Firstly, Darshana means to see, in philosophical language, it means seeing the spirit of a scholar, an aspirant. An individual should always have an inclination to learn more. It's not only that the employee should have a learning urge, but the employers should also develop a learning attitude. This would bring not only new ideas but will bring synergy in the organization. Secondly, Darshana means a guiding philosophy so everyone of us ought to have a philosophy of life that will help us to progress. Not only the organizations should have the mission and the vision but the individuals should also have their personal vision and mission that they should follow in their life. Through the practice of sustained concentration, one develops right awareness, which helps one move from delusion to reality, from darkness to light and gradually develop mastery over the mind. A person who cannot lead himself, who has no control over his mental processes can never lead others. Focus and objectivity are essential to good management because they enable lucid and impartial assessments of people and situations. Right view is important for open mind and broad outlook that is a very important aspect of today's organizations as they cannot exist in isolation, and they have to develop an open system organization.
- 3.1.2 Right resolve (samyak samkalpa): Meaning proper determination that is the strong will to accomplish the task. Having the attitude of "I will do it. I must do it." The determination is essential to live up to the goals of one's life. The person should develop strong will power. It is the strong will power of Gandhi ji and all other freedom fighters that we got freedom from the Britishers. Similarly Anna Hazare ji stood against corruption and fasted and his strong determination has forced the society and polity to redefine the way politics should be conducted.
- 3.1.3 Right speech (samyak vak): Whatever we touch, speak and see all these expressions are found within the scope of Vak. So every person should have proper control over his or her sensory organs while expressing oneself in different walks of life. Every person should know how to behave in different situations. One must have proper control over one-self. If some problem arises then one should point the finger at oneself not on others, this gives control and calmness in the situation. So self-control is necessary.
- 3.1.4 Right livelihood (samyak ajiva): One can earn money through stealing, hurting another man but a good man should earn his livelihood through clean means. He should not indulge in unfair practices. As the money earned through unfair means may give pleasures for the moment but, in the long, run they yield pains. They ruin an individual's image e.g., Ramalinga Raju of Satyam, A Raja, and Kanimodhi in telecom scams. They all indulged in corruption and earned money through unfair means but had to pay the price of dishonesty in the long run. Livelihood should be earned through fair means to be sustainable. Gautam Buddha says, "Very easy is life for a man who is shameless, impudent as a crow, one who sacrifices the interests of all, who indulges in excess, is boastful and leads a corrupt life." (Jatava 2007)

- 3.1.5 Right effort (samyak vyayama): There is a need to keep body both mentally and physically fit because a person being physically and mentally fit takes decisions that are good for all and such a person will be mindful in all his endeavors. To develop a healthy body and mind the individual should practice yoga and meditation.
- 3.1.6 Right action (samyak karmanta): This implies that when the work is done it should be finished properly and in a nice way. One should not leave the work half done. Sometimes when a task is being given to an individual initially, the person starts the work in full enthusiasm but slowly his interest start declining, and he submits the work half-heartedly. This leads to a bad image and would affect a person future prospect. While doing planning for some work practice mindfulness. So work should be completed on time and should be of high quality.
- 3.1.7 Right thought (samyak smriti): Smriti means memory, and Samyak Smriti means proper memory. Whenever a person sees, hear or smell something, the mind gets compartmentalized. One portion of mind takes the subjective form, and the other portion of mind takes the objective form and then we analyze a particular phenomenon and react to the situation. So an individual mind holds an important place. There is a necessity to keep the memory or mind in peace so that proper conduct can be adopted in various walks of life. As Gautam Buddha says, "If the mind is dominated by hatred, the best part of the brain, which is used to judge right and wrong, does not function properly."
- 3.1.8 Right concentration (samyak samadhi): It implies the proper suspension of mind. Whenever a work or task is being done taking task, of high importance to the daily routine task there should be proper Samadhi i.e. concentration should be only on the task. This will help the individual not only completing the task in time but also properly. This is proper Samadhi or proper suspension of mind. Zen Roshi Suzuki (Brainyquotecom, c2001-2015) said, "When you do something, you should burn yourself completely, like a good bonfire, leaving no trace of yourself..."

These are the eightfold codes of discipline that will lead an individual to the path of success. In Buddhism, human nature is being given utmost importance. Human nature is supposed to be pure, and all its impurities arise because of akusala Kamma i.e. wrong deeds whether in words speech or action. Gautam Buddha says these lines to Sadhu Simha, "It is true Simha that I denounce activities, but only the activities that lead to evil in the words, thoughts, or deeds. It is true Simha, that I preach extinction, but only the extinction of pride, lust, evil thought and ignorance, not that of forgiveness, love, charity and truth. When a man lives a life of avidya he is confined within his own self. It is a spiritual sleep; his consciousness is not fully awake to the highest reality that surrounds him when he attains bodhi i.e. the awakened from the sleep of self to the perfection of consciousness, he becomes the Buddha." (Rajagopalachari 1999). So there is a need to do Kushal Kamma i.e. good deeds. Silence, calm speech, and listening play a pivotal role in solving any problem. When people deal with problems calmly and listen to others viewpoint also than the outcome of such a discussion is the right solution to the problem.

3.2. Vipassana meditation

Buddha added a new type of meditation called insight meditation i.e. Vipassana. The goal of this was not peace and tranquility but the generation of penetrating and critical insight. The concept of meditation is gaining heights as it helps in developing a more calm and understanding personality. By practicing meditation a person gets to know the reality and his potential also. When a person is calm

inside, then only he can achieve targets of his life. Vipassana helps by gaining control over the mind. Vipassana teaches us how to keep our mind clean.

It was a technique developed by Gautama Buddha. It helps in rediscovering potentials of a person. It helps in the deeper understanding of situations. It provides an insight and helps to understand the situation as they occur. It provides people with the inner strength to deal with different hardships of life. This technique is being practiced in jail also to transform the life and environment of prison. Kiran Bedi in Tihar jail introduced Vipassana for reforming lives of prisoners.

The experience of some business organizations has shown that the introduction of Vipassana to the people in the organization has improved working atmosphere. Managers have become more patient and tolerant in dealing with uncertainties. Workers have become more disciplined. Organizations have treated Vipassana as their training programme and included it in their HRD activity. It makes them more responsible. It makes their willpower to persist with the right action; it makes them more patient. CEO of the Matrix Param Ajjan says: "I include meditation in all my workshops on emotional intelligence. I have observed remarkable results. The work environment as a whole becomes quite charged and I become very much relaxed."

SAIL organized Vipassana meditation at their regional centers. A 10-day residential programme is also being conducted at Igatpuri. At NTPC RV Shahi conducted a ten day course for meditation and yoga. Today, General Motors incorporates SSY in its basic training programme for recruits. Some of the organizations that has benefited from this meditative technique include Bhandari Industries, Kirloskar Oil Engines, Thermax, Otis Elevators and Sangola Spinning Mills. (Lifepositive 2011)

Thus, Vipassana is an art of stress management, people management, and conflict management. In short it is an art of total corporate management.

3.3. Four braham viharas

The Buddha asked his followers to practice the modes of sublime state or four psychological states called as Brahmavihara. (Jatava 2007). Practicing these states will lead to welfare of oneself and all the beings. They are:

- 3.3.1 Metta: It means the practice of loving-kindness. The vice of anger can be subdued through the practice of Metta. This can be developed by nurturing sincere efforts and work for the welfare of all beings. Thus, calmness and peace will reign in the whole world if the Metta Bhavana is practiced on a wide scale. In this world of stress and strain, everyone should inculcate the feeling of loving-kindness. Faced with unforeseen downsizing in today's recession economy, many businesses are handing out pink slips. However, corporations such as financial services ING, realize the impact of letting employees go as having implications on deeper levels. Tom Waldron, HR director at ING said in an interview, "You need to treat people with dignity. That's important for the morale of the people who are remaining with you as well as for the people who are leaving. This is our brand and those are our customers. ... People come and go. We believe these people will be our customers and that many of them will come back to work for us." (Workforcecom, 2009)
- 3.3.2 Karuna: When a person develops the feeling of loving kindness for all then he cannot see others in problematic situations. The person will try to solve or overcome the problem of people in grief. If he cannot do anything, he will pursue others to stand and work for helping the person in sorrow or grief. It teaches us to serve the others to remove their sufferings thus, giving a good ground to resolve all conflict

- 3.3.3 Mudita: Another vice in man is jealousy, which poisons one's system and leads to unhealthy rivalries and dangerous competitions. The practice of Mudita Bhavana helps in subduing this vice. It teaches one to feel happy and liberal in others prosperity. It requires great personal effort and strong will power. When people see that person in grief is now happy this develops the feeling of happiness in the person himself. When a person develops this feeling of happiness i.e. seeing others happy he is also happy then this is called as Mudita.
- 3.3.4 Upekkha: Attachment to the pleasurable and aversion to the non-pleasurable are two other universal characteristics in a man. People should calmly go through both the situation of pleasure and grief. People should be same in all the situations of life whether it is happiness, suffering, fame, praise or blame.

Thus, the four abiding Brahm Viharas are immediate answers to different conflicts of daily life that occur between parent and child, husband and wife, master and servant and teacher and pupil. Gautam Buddha Says, "He who want to reach the stage of Brahmavihara shall deceive none, entertain no hatred for anybody, and never wish to injure through anger. He shall have the measureless love for all creatures, even as a mother has for her only child, whom she protects with her life. All around him he shall extend his love, which is without bounds and obstacles and which is free from all cruelty and antagonism. While standing, sitting, walking, lying down, till he falls asleep, he shall keep his mind active in his exercise of universal goodwill." (Rajagopalachari 1999)

There are certain ways through which the feelings of loving-kindness can be developed in the organization discussed by Jazwiecis (2009). These are:

1. Lead by example: The leader of the organization, need to set the example of compassionate feeling. He should tell his team that kindness is the main aim. Develop the feeling of loving kindness at work towards all whether the clients or vendors. Practice one gesture daily like saying thank you, helping people at workplace.
2. Put an end to petty criticism: Many times employees engage in negative thoughts. They keep on criticizing others and make others feel bad. This should be stopped. People should engage only in healthy discussions leading to positive outcomes.
3. Welcoming new employees: Many times it is seen that new employees are not being welcomed wholeheartedly. It should be the duty of old employees to make new entrants comfortable and help them to understand the work culture so that they can give his 100% and work towards making progress.
4. Recognize one another's strengths, not weaknesses: It is the duty of team leaders to make their employees work as a team by focusing more on each other's strength rather than on weakness.
5. Be nice to others: It is being found that people form groups in office and then ego clashes between the groups. This is not a healthy environment for making progress. They should consider themselves as one whole group working towards success.

Kindness is not difficult. Various researchers show that group productivity multiplies exponentially when employees are emotionally nurtured by kindness, respect, and empathy. People spend a lot of time in the organizations with their co-workers, a little bit of kindness, helping hand and maintaining the balance of mind in each situation can go a long way.

Only an egoless and confident manager can overcome all the difficult situations that occur. A person who possesses feeling of kindness, care will work for the larger goal of the company rather than personal vested interests. An egoistic manager develops negative environment, not fruitful for success.

4. INTERPRETATIONS

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4.1. Four components of self (Figure 1)

From the above discussion on teachings of Buddha on self-management it can be said that for self-development and management a person should develop spiritual, mental, physical and emotional self (SMPE Components).

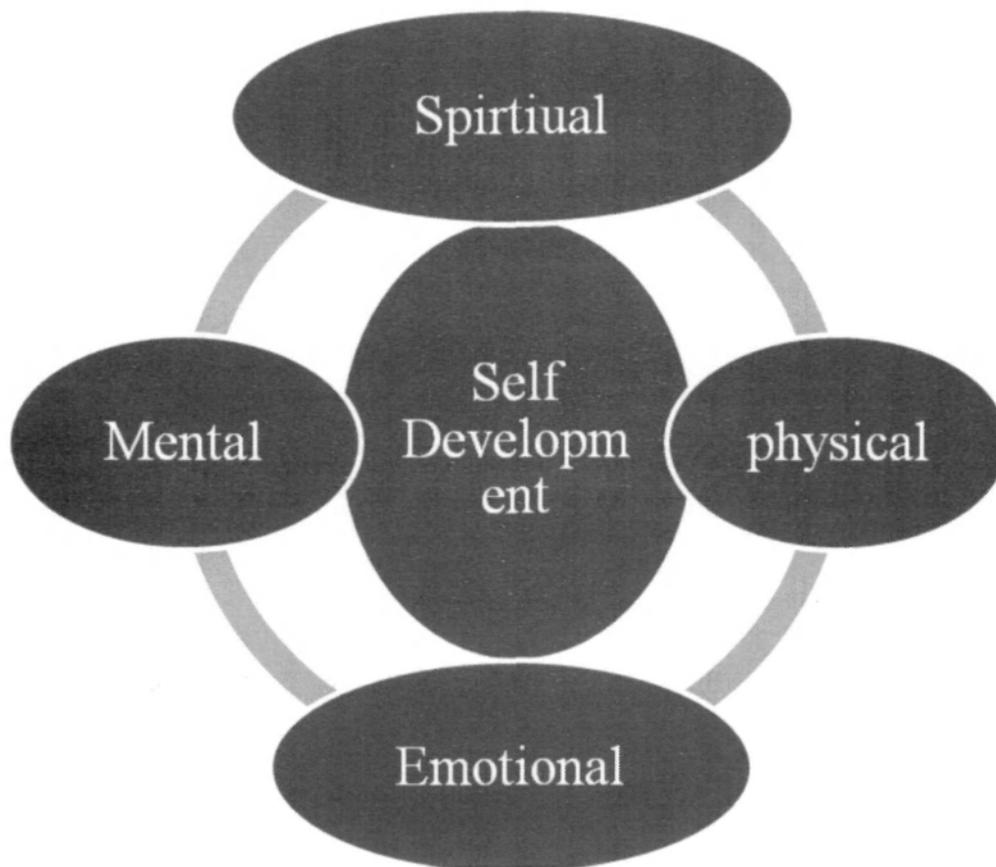


Figure 1: SMPE (Self Mental Physical Emotional)

- 4.1.1 Spiritual development: When a person is spiritually strong he can achieve what he wants. It develops the will power. It strengthens the power of other three components.
- 4.1.2 Physical development: This refers to the development of the body. A strong spirit and solid mind help but if the body is not strong a person can't achieve anything.
- 4.1.3 Emotional development: It is tested by willingness and unwillingness to do a certain task by controlling one's emotions. An emotionally strong person can achieve his or her goals.
- 4.1.4 Mental development: A person's mental ability tells about the ability to take information and interpret it and find solutions to problems.

Developing these four components will develop the self A model can be framed on the basis of teachings of Buddha on managing self:

4.1 Synergy empathy leadership freedom (SELF Model Figure 2)

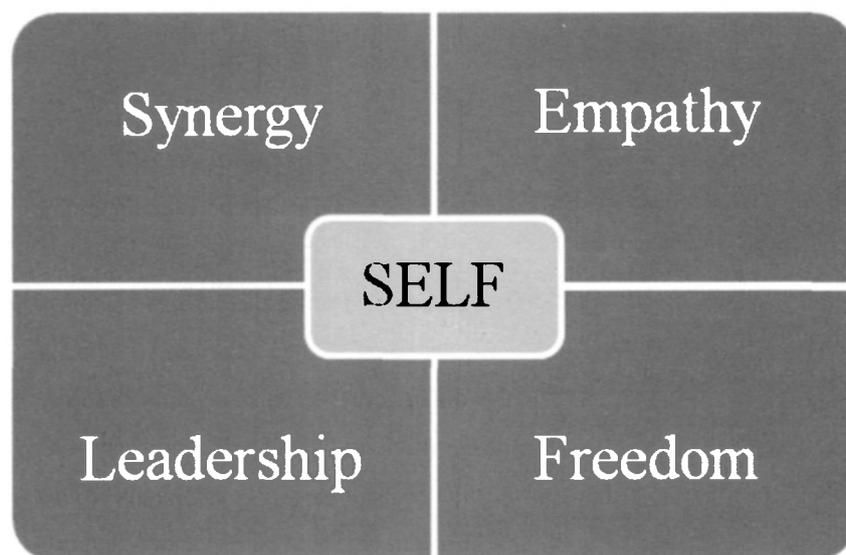


Figure 2: SELF Model

- 4.2.1 S: Synergy: Gautam Buddha believed in the concept of independent origination. It means that everything that exists depends upon every other thing for existence. When people consider the organization as one then they become more concerned for others in the organization. Synergy is when two or more people work together to achieve more than they could have achieved alone When people are surrounded by experts they can learn from them. They, in turn can learn from their colleagues too, thereby developing the self.
- 4.2.2 E: Empathy: Teachings of Buddha gives utmost importance to compassion. It is essential to develop a feeling of empathy with others. The feeling of empathy can be developed with the mindfulness and meditation practices. Emotional intelligence has

become an increasingly popular idea over the last twenty years. While “IQ” (intelligence quotient) attempts to describe our thinking and reasoning abilities, “EQ” (emotional intelligence quotient) attempts to describe our ability to work with our own and others’ emotions. The importance of these skills for personal, relationship and even work success is being increasingly recognized. One of the main components of EQ is Empathy. Developing Empathy will develop a person’s EQ.

- 4.2.3 L: Leadership: One of the necessary qualities is developing the leadership qualities and leading by example. A person should preach what he practices. As a leader intuition and inner voice plays a very important role. There are situations that require introspection to solve the problem. Intuition can be developed when the mind is at peace and calm. Practicing meditation helps in making the mind calm. According to Buddha, a leader should maintain balance and middle way which means maintaining a balance and not being self indulgent. A leader should give importance to the voices of the followers also and take their feedback to make right decisions.
- 4.2.4 F: Freedom: According to Buddhism freedom is not only about physical freedom but also mental freedom. There are two reasons for this because individual is the best judge of what is good for him and secondly with respect to the individual own feelings and circumstances he can take decisions for himself So freedom plays a very important role in the self development of the people.

5. CONCLUSION

Thus applying eight codes of discipline, Vipassana meditation and Four Brahm Viharas in day-to-day life of individual and in organization as a whole will lead towards the healthy individual and organization. Thus Sujiva V. (Buddhanetnet,1991) gave a summary of what Gautam Buddha said for developing loving-kindness: “What should be done by one skilled in good, Wishing to attain the state of peace, is this, (He should be) capable And frank Extremely honest Meek And gentle Not proud”.

Modern managers can apply teachings of Buddha by being compassionate to all, be mindful in everyday life, flexible and most importantly consider everything as impermanent i.e. the success Thus, Buddha’s recommendations for modern managers could be summarized as follows: be mindful, be compassionate, consider the fact that a person is only a part of a complex and dynamic situation, be flexible and open minded, and recognize that nothing is permanent – not the organization, not strategies that one work upon, nor leadership style. Enlightened management is about accepting change, creating harmony among those you work with, and treating all people with dignity and respect.

Master your words. Master your thoughts. Never allow your body to do harm. Follow these three roads with purity. And you will find yourself upon the one way, the way of wisdom. (Gautam Buddha as quoted by Sharma 2012).

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