



# The Integrated Buddhist Health Development Model of Company Employees

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## Abstract

This thesis study aimed to 1) study the problems of and obstacles in the well-being development of company employees; 2) study the Buddha Dharma for developing the well-being of company employees; and 3) present a format for developing the well-being of company employees based on the Buddhist Integration. The study employed a mixed research methodology including a field study at Western Digital (Thailand) Company Limited, a survey based on questionnaires, and in-depth interviews with the company's executives for information regarding the company's rules, regulations and policies.

The results revealed that the company made a good use of the concept of "Happy Workplace" as a guideline for developing the employees' well-being. The survey indicated that: 1) the employees lacked an understanding of basic health care; 2) some employees lacked emotional wellness due to life dissatisfaction; 3) some employees faced physical problems such as stress, exhaustion, and lack of sleep; and 4) some employees lacked an understanding of how religious principles could promote happiness at work.

The company's format for developing the employees' well-being was "MW Life Balance", which means a life balance as a result of mindfulness and wisdom. M (for 'Mindfulness') refers to physical and mental well-being that requires mindfulness in nutritional consumption according to the principle of *Pohchanaymatdtanyudtaa* (The Moderation in Nutritional Consumption) and mindfulness in leading a sublime life according to the principle of *Phromvihan 4* (The Four Sublime States of Mind). W (for 'Wisdom') refers to social and intellectual well-being that requires wisdom in social life according to the principle of *Nathakarana-dharma 10* (The Ten Virtues for Protection) which helps strengthen moral self-reliance and wisdom at work according to the principle of *Bala 5* (The Five Strengths) which is the power that creates strength and stability to distance oneself from idleness and carelessness at work. In addition, attitudes towards work must be adjusted based on the new science of NLP (Neuro Linguistic Programming) which is related to individual development to attain achievement in life. NLP posits that humans' emotional problems originate in the nervous system and a mental state that is incongruent with life's goals. Life balance is the result of the balance in all life aspects namely, professional life, personal life, social life, family and health.

**Keywords:** Well-Being Development, Buddhist Integration, Company Employees

## Introduction

Today's fast-changing social conditions have inevitably affected the ways of life of the working population, a great number of which are now under stress which causes illnesses that disrupt both physical and mental health. Good health care, therefore, is essential. Currently, health care practices that integrate traditional knowledge with additional therapies to promote well-being and prevent illnesses create holistic medicine, which, in turn, creates holistic well-being development in 4 dimensions: physical, mental, social and intellectual. Company employees face not only the risk of work-related diseases and injuries but also the possibility of illnesses that are not caused by diseases but by consuming, living and working habits. Health problems as a result of certain behaviors and ways of life, particularly obesity, diabetes and high blood pressure, tend to increase and affect the incidence of the cardiovascular disease in the future, which will be a burden for the health service system. The working-age population has been shown to have the highest risk of suicide mostly due to financial and professional problems.



Positive and holistic health care must embrace physical, emotional and social happiness and focus on prevention and a lower level of dependence on drugs and medical treatments.

Factors affecting the well-being of today's working population in all four dimensions are as follows. (1) The physical well-being or a person's behavior and ways of living can be different due to the person's cultural, social and probably economic background. Some behaviors affect only those performing them and do not affect others. Some affect the health of the performers and of others and/or the environment in direct or indirect ways and for a short term or for a long term. These are called "Health Behaviors". Consuming behaviors that are harmful to the physical well-being are eating unclean and contaminated food, smoking, drinking and taking drugs, for example. Some people spend so much time working that they do not have time for exercise. Ill health and illnesses are not always caused by chemical abnormality and cellular physiology; they are sometimes related to a person's emotional condition. Studies have shown that cells transmit feelings to the brain and, therefore, the body's defense mechanism affects not only a person's immune system, nervous system and endocrine system but also his emotions. On the other hand, his thoughts and feelings also affect his defense mechanism and his physical health. Therefore, the holistic well-being promotion suggests that the physical, mental, social and intellectual well-beings are significantly connected (Singkham, 2014). (2) The mental well-being in today's society is affected by the economic decline that makes it difficult to earn enough income for all the expenses. This creates cumulative stress that can cause domestic problems. (3) The social well-being and (4) the intellectual well-being are related because problems at work come in all shapes and forms, and there are many factors that can cause unhappiness for the working population. These factors are different from workplace to workplace depending on the organization's policies that can sometimes be unpredictable. If the people at work are emotionally stable and able to use their wisdom to come to an understanding of the organization's operation, they will have a good mental condition and cooperate well with their colleagues. Problems will decrease, as a result.

The researcher perceived the benefits of implementing the Integrated Buddhist Health Development Model to promote the well-being of company employees in all four dimensions. Ven. Phramaha Udorn Suddhiñāno pay attention to consuming behaviors for the physical well-being, keep a strong mind to tackle any emotional problems for the mental well-being, and understand and help one another for the social well-being (Ketthong, 2011). The Integrated Buddhist Model is regarded as a way to instill morality and ethics and to practice the mind to achieve virtue, concentration and wisdom according to Buddhist principles. It is an intellectual science that creates knowledge that is pure and derived from the mind of the one who practices it. In other words, wisdom creates light, which means an awareness that is the result of experiences of hearing, listening to and practicing something and that enables one to solve problems appropriately and reasonably and to embrace values that benefit oneself and the society. Being in employment enables humans to meet their basic living needs, to have a source of income and to enjoy a social status and position. Work characteristics partly determine the human quality of life.

In addition, the Thailand 4.0 policy from the 12<sup>th</sup> National Economic and Social Development Plan (2016) pushes for a value-based economy in order to transform the development of products and services based on technology, creativity and innovation (Office of the National Economic and Social Development Council, Office of the Prime Minister, 2016). A key goal is to upgrade the quality of life of Thai people from the middle-income level to the high-income level. This is seen as a signal to corporates and their employees to adjust themselves to the new situations that take into account the quality of the population in terms of knowledge, skills and attitude,



including moral and ethical problems, the violation of the rights of others, the lack of public conscience and the lack of manpower due to the advent of an aging society.

### **Research Objectives**

This article is part of a doctoral dissertation titled “The Integrated Buddhist Health Development Model of Company Employees.” There are 3 research objectives presented in this article.

1. To study the problems of and obstacles in the well-being development of company employees
2. To study the Buddha Dharma for developing the well-being of company employees
3. To present a format for developing the well-being of company employees based on the Buddhist Integration

### **Research Methodology**

The study employed mixed methods including the qualitative research methodology using a documentary study and in-depth interviews and the quantitative research methodology using questionnaires focusing on the sample group for the data analysis.

#### **Qualitative Research Design**

In this study, the qualitative research involved a study of documents, textbooks, concepts, theories and related research works, and in-depth interviews with key informants based on purposive sampling and participant observation.

The key informants for the interviews consisted of five executives at Western Digital (Thailand) Company Limited from departments of operation, quality control, production planning, and staff relations. The interviews were conducted to gather information regarding the company’s overall conditions, rules, regulations and the executives’ opinions concerning the employees’ life quality care. The interviews were analyzed using the SWOT technique. The interviewer made formal appointments with the informants and collected information from the 5 executives using interview forms and audio records regarding the company’s policies and activities to promote the employees’ well-being. In addition, documents related to the company’s activities on the well-being promotion were collected and analyzed by the researcher.

The analysis made use of the data collected from the interviews, written records and documents about the activities to promote the employees’ well-being and related activities to promote the employees’ quality of life. The data were summarized and analyzed using the SWOT technique based on the context of the care for the employees’ well-being and quality of life in order to identify the strengths, weaknesses, opportunities and threats for the development of the staff’s well-being.

#### **Quantitative Research Design**

In this study, the quantitative research involved a survey of the obstacles and problems regarding the development of the employees’ well-being at Western Digital (Thailand) Co., Ltd. using questionnaires to gain information on the staff’s knowledge and understanding of fundamental health care, the physical and mental readiness for work, the factors affecting the staff and their happiness in terms of their holistic well-being.

The sample group from the population was selected by an executive from Department of Staff Relations to answer the questionnaire questions. The sample group comprised 33 employees, divided into two groups:



1. Operation (production) staff
2. Office staff

The tools employed in the study were designed to gain accurate information and answers covering all the issues and objectives of the research. The survey was divided into five parts: Part 1 asked about the general information of the employees, Parts 2–4 aimed to respond to the first research objective, and Part 5 asked questions related to the knowledge and understanding of Buddhism, ethics and morality in order to respond to the second research objective.

For the data collection from the (survey) questionnaires, the researcher collected information from 33 company employees and analyzed the data by categorizing them according to the problems and obstacles regarding the development of the employees' well-being as follows:

1. Personal data: Questions related to the employees' personal data
2. Knowledge and understanding of health care: Questions related to the employees' fundamental knowledge and understanding regarding their health care
3. Problems and factors affecting the well-being: Questions assessing the factors that affected the employees' physical, mental, social and intellectual well-being in order to gain information on their living behaviors
4. The physical and mental readiness: Questions related to the employees' physical and mental readiness in order to gain information on their current level of well-being
5. Knowledge about holistic well-being in the Buddhist way: Questions related to Buddhist ideas, actions and wisdom

The data collection period lasted from September 2018 to January 2019.

The data from the questionnaires were analyzed to gain information on the problems and obstacles in the employees' well-being development. The analysis aimed to gain the following information:

1. The employees' fundamental knowledge and understanding regarding their health care
2. The employees' living behaviors and factors affecting their physical, mental, social and intellectual well-being
3. The employees' current level of physical and mental readiness
4. The knowledge about holistic well-being in the Buddhist way including the Buddhist ideas, actions and wisdom

The analysis was conducted in the following steps:

Step 1: Check that the returned questionnaires were fully completed.

Step 2: Analyze the data using the following statistics:

1) Analyze the respondents' general information by means of frequency, percentage, arithmetic mean and standard deviation.

2) Analyze the factors affecting the employees' development of well-being and physical readiness by means of the arithmetic mean of the data containing frequencies using the following formula:  $\bar{x} = \frac{\sum fx}{n}$

when  $\bar{x}$  = arithmetic mean

$f$  = frequency

$x$  = data value

$n$  = total frequency or total data



3) The arithmetic mean of the well-being development was interpreted according to the following scale:

The average of 1.50 – 2.00 = Needs Improvement

The average of 2.01 – 2.50 = Moderate

The average of 2.51 – 3.00 = Good

The average of 3.01 or higher = Very Good

The standard deviation (S.D.) of the data containing frequencies was calculated according to Formula 1:

$$S. D. = \sqrt{\frac{\sum f(x-\bar{x})^2}{(n-1)}} \text{ or Formula 2 } S. D. = \sqrt{\frac{n \sum fx^2 - (\sum x)^2}{n(n-1)}}$$

S.D. = Standard Deviation

$f$  = Frequency

$x$  = Midpoint

$\bar{x}$  = Arithmetic Mean

$n$  = Number of Data

4) The standard deviation (S.D.) was interpreted according to the following scale:

Lower than 0.05 = The Highest Congruency

0.06 – 0.99 = High Congruency

1.00 – 1.49 = Moderate Congruency

1.50 – 1.99 = Low Congruency

2.00 and higher = The Lowest Congruency

## Research Results

This survey study was a quantitative research using questionnaire-based interviews and purposive sampling. The results revealed important information as follows.

### The Respondents' General Information

From the questionnaires distributed to 33 employees in departments of operation, office, training, technical maintenance and administration, who were categorized into two groups: the operation staff and the office staff, it was found that 78.80% of the employees were female working in the operation and the office departments and 21.20% were male working in the technical maintenance and engineering departments. 60.60% of the employees were aged between 30–40 years, and most (91.00%) had been working for more than five years. Most of the employees (58%) had a bachelor's degree and were married. Overall, there were two clear pictures: most of the employees (78.80%) were female and most (91.00%) had been working for more than five years.

### The Results of the Analysis according to the Research Objectives

**1. The Results of the Analysis according to Research Objective 1:** To study the problems of and obstacles in the well-being development of company employees, the results from the questionnaires about problems and obstacles could be presented as follows:

1.1 In terms of the basic knowledge and understanding about health care, it was found that some employees did not see that physical disorders could be symptomatic of illnesses and did not know the symptoms of stress; for example, they did not know that anger, distress and sorrow had negative effects on mental health and work; 21% of the respondents answered "No" to this question.



1.2 In terms of the factors affecting the development of well-being; in other words, the problems and obstacles in the development of well-being, it was found that questions regarding mental health and life satisfaction had the lowest average, followed by those regarding family affection. This showed that the employees had problems in their family relations and in their lives in today's society due to the declining economy and high competition. Their ties to their families had become weaker because much of their time was spent at work.

1.3 In terms of the employees' physical and mental readiness; in other words, the current state of the employees' well-being conditions, it was found that most of the employees could take the stairs for 3 floors without stopping but with some heavy breathing. At Western Digital (Thailand) Co., Ltd., the work building was a one-storey construction, so the employees did not need to take any stairs to get to their work stations. It was possible that they did not have time for exercise, which would explain why they were tired easily. After work, they were tired, which was a result of insufficient rest, but were still able to be engaged in other activities. It could be observed from the questionnaires that the office staff showed more symptoms of neck pain and back pain than the operation staff. This was because the office staff worked on their office computers and suffered from Office Syndrome (Bumrungrad International Hospital, n.d.), which was a common affliction for office workers who worked in front of a computer or sat in one position for a long period of time and which could cause systematic illnesses and disorders.

1.4 In terms of the holistic well-being in the Buddhist way, the average percentage was 2.98%. The employees displayed an understanding of Buddhism and Buddhist ethics at a rather high level. However, they were easily agitated, troubled by future problems and distressed by not getting what they wanted. Most of these problems originated from their attitude and mindset. Despite their understanding of ethical teachings, they could not cope with emotional pain caused by external problems. In conclusion, the problems and obstacles in developing the well-being of the 33 respondents involved the lack of primary health care, the lack of understanding about self-health care, mental problems caused by dissatisfaction with life and family due to the insufficiency of the basic needs and economic regression that affected both physical and mental well-being.

**2. The Results of the Analysis according to Research Objective 2:** To study the Buddha Dharma for developing the well-being of company employees, it was found that when the concept of "Happy Workplace" and the holistic well-being in the Buddhist way were integrated with Buddha Dharma. There were four methods that should be implemented to achieve the integrated Buddhist health development of the employees.

2.1 Physical well-being means having a strong body that is not plagued by illnesses caused by work or life environments and that enjoys safety at work, a balanced life and a distance from negligence. In order to achieve good health and a strong body, one must be mindful of and wise about not eating food that is useless for the good functions of the body. The Dharma that can be implemented to enhance the eating habit for better health care is "*Pohchanaymatdtanyudtaa*", or the moderation in nutritional consumption. Many illnesses are caused by the negligence of self-care, part of which concerns careless eating. Obesity is caused by excessive eating and the inability to consume suitable food. It entails many other ailments such as diabetes, high blood-pressure and cancer.

2.2 Mental well-being means being in an environment that promotes health care services including opportunities provided by a company for its employees to improve their ways of living and to enhance both their physical and mental health. The principle of "*Phromvihan 4*", The four sublime states of mind that enhance one's ways of living to the level of Brahma, can be implemented at the executive level as a guideline for the executives' practice and dealings with others so that they achieve a peaceful mind and win the heart of their subordinates.



“*Phromvihan 4*” comprises *Metta* (loving kindness), *Karuna* (compassion), *Mudita* (joy), and *Upekkha* (balance). This principle can be applied at work as follows: (1) *Metta* is the desire for others to be happy. When the subordinates are happy because their work and personal life are going well, the supervisor should encourage the sustainability of this happiness so that the employees see that they receive sincere attention and care. This, in turn, will help enhance the efficiency of the administration. (2) *Karuna* is the ability to empathize with others. When the subordinates are faced with professional or personal problems, the supervisor should provide help as appropriate. What they need may only be inspiration and a few words of encouragement. An important thing is that they do not feel that they are deserted in times of needs. (3) *Mudita* is happiness about the well-being of others. When the subordinates have performed well at work and received a promotion, the supervisor should be sincerely happy with their success and must not be intimidated by their professional progress. They should be proud that their subordinates’ ability and dedication have been suitably rewarded. (4) *Upekkha* is serenity in relations and not holding on to love or hatred. Any good intention should be checked by fairness. The principle of “*Phromvihan 4*” can once again be implemented to promote the mental well-being of the supervisors, subordinates and colleagues so that they have good relations with one another which will result in an overall happy workplace.

2.3 Social well-being means attitudes, beliefs, values and practices that affect the employees’ happiness physically and mentally. The Dharma that promotes self-reliance that benefits oneself and others and supports the practice of good deeds is “*Nathakarana-dharma 10*”, which promotes self-reliance and encourages a person to develop his potential. This principle comprises the following: (1) *Sila* means having good conduct and discipline and an honest work. (2) *Bahusacca* means possessing much experience, knowledge and learning. (3) *Kalyanamittata* means knowing good association, having good friends and companions who are capable of giving good advice. (4) *Sovacassata* means being easily spoken to and being willing to listen to reason and facts. (5) *Kimkaraniyesu dakkhata* means making an effort with the group’s activities and bringing them to fruition. (6) *Dhammakamata* means being a lover of truth who seeks knowledge and truth and knows how to speak up and to listen. (7) *Viriyaambha* means having effort, avoiding and abandoning evil actions and cultivating good actions. (8) *Santutthi* means being content with gains, results and successes brought about or achieved rightfully through one’s own efforts. (9) *Sati* means having firm mindfulness and recollection of what one has said and done and not being reckless. (10) *Panna* means having the wisdom to see causes and results, to examine and judge with a free mind, and to see all things as they are. “*Nathakarana-dharma 10*” can enhance the social well-being at work because the principle encourages self-development by keeping good conduct, making an effort to do good deeds, having firm mindfulness that prevents reckless decisions, examining causes and results, being open to colleagues’ opinions and being good friends and teammates with them. All of these lead to the establishment of good social relations.

2.4 Intellectual well-being means the connection between the community and the organization through organizational activities and expertise. The Buddha Dharma related to this aspect of well-being is “*Bala 5*”, which is the power that creates strength and stability to distance oneself from idleness and carelessness at work. The principle comprises the following: (1) *Saddha* is faith in the benefits of goodness and in one’s profession. (2) *Viriya* is persistence in fulfilling one’s duty to the best of one’s ability and not giving up. (3) *Sati* is mindfulness of one’s duty and the ability to control heedlessness. (4) *Samadhi* is concentration and the ability to control distraction which will lead to success at work. (5) *Panna* is wisdom and discernment of reason related to oneself,



one's colleagues, one's subordinates and one's duties. *Bala 5* creates strength based on one's wisdom and generates mental firmness and persistence that will bring about professional success.

**3. The Results of the Analysis according to Research Objective 3:** To present a format for developing the well-being of company employees based on the Buddhist Integration. The study provided a model of development called "Life Balance" which means the development that creates physical and mental balance and that is accessible by the employees based on their ways of living. "Life Balance" involves the balance of different aspects of life, namely professional life, personal life, social life, family life and health. The model employs the concept of attitude adjustment by integrating the Buddha Dharma of mindfulness and wisdom into the ways of living.

The "MW Life Balance" model features a life balance based on mindfulness and wisdom.

For the physical well-being, the principle of "*Pohchanayamatdanyudtaa*" features consumption with mindfulness. Consuming without care is comparable to gradually taking in poison which will only weaken the body and cause illnesses. In today's world, food is easily contaminated, and there is a high risk of obesity due to excessive fat stored in the body which will cause other illnesses such as high blood pressure, etc.

For the mental well-being, the principle of "*Phromvihan 4*" features a guideline to be mindful and attain the sublime states of mind for the practice of executives in dealing with others so that they achieve a peaceful mind. *Metta* is compassion for other social members. When we empathize with others, we will wish them well. *Karuna* is helping others when they face difficulties regardless of who they are. If we help others out of the kindness of our heart, we will gain merit from that act. *Mudita* is happiness about the well-being of others. *Upekkha* is serenity and not holding on to physical, verbal or emotional vices. We must be mindful not to allow these vices to cause misery in us and must not get involved in gossips, for example.

For the social well-being, the principle of "*Nathakarana-dharma 10*" promotes self-reliance based on the principle of morality. This principle creates wisdom for the ways of living in the society. It starts with *Sila*, which features a conduct according to the Five Precepts: abstention from killing living beings, abstention from theft, abstention from sexual misconduct, abstention from falsehood, and abstention from intoxication, all of which are the causes of recklessness. This principle is a guideline for a peaceful and happy life and encourages learning and understanding based on wisdom. Our social life is enhanced by good friends who are ready to stand by us in good times as well as in bad times, who will never desert us, and who warn us of our own misconduct. Therefore, being willing to listen to others, to understand others and to help and promote others will bring happiness to the society. Industrious people who are attentive to the efforts of their team and wise about fulfilling their responsibilities are loved by others. Social members who can live happily in the modern conditions are those who study and practice Dharma, make efforts to do good deeds and abstain from bad ones, find contentment in what has been earned by themselves, avoid envy from comparing themselves with others, spend and consume moderately, practice mindfulness, possess the wisdom of reason and understand the nature and reality of all things.

For the intellectual well-being, the principle of *Bala 5* features wisdom and the strength to prevent idleness and recklessness at work. It focuses on *Saddha* which is faith and belief in one's work, *Viriya* which is persistence in fulfilling one's duty to the best of one's ability and not giving up, and *Panna* which is wisdom and discernment of reason related to one's duties that will benefit oneself and others.

In addition, the researcher has found that the balance in life and work is related to the adjustment of attitude regarding work. The western science related to the development of an individual's potential called NLP (Neuro





Linguistic Programming) started around 40 years ago. The term NLP was invented by Professor Richard Bandler. It can be explained as follows (Sripibool, 2007):

N = Neuro; it refers to the neuro system or the brain system. NLP technology projects that human perceptions function through their eyes, ears, nose, tongue and touch, which are then translated through a thinking process by consciousness and sub-consciousness. This thinking process activates the neuro system or the brain system that results in emotional and behavioral expressions.

L = Linguistic; it refers to linguistic methods used by humans to respond to situations. Language is used to translate meaning to express it both to ourselves and to others. Every word has a direct impact on our behavior.

P = Programming; it refers to the process of instilling a thinking method, language use and body movement in order to build a powerful mental state and a new thinking pattern that will excellently affect physical expressions. This is an adjustment to the thinking structure and the emotional pattern that will render outstanding results in problem solving, learning, evaluation and memory enhancement efficiency.

NLP believes that humans' emotional problems are caused by the incompatibility between the functions of the nervous and mental systems and the goals set by humans. This is because the ways the brain, the thought, the mind and the physical expressions work are all systematically connected. Adjusting the work attitude by setting clear goals and learning to communicate with the subconscious to enhance our potential, therefore, is important and requires learning and practicing to achieve professional success. NLP is a mental process consisting of 2 parts: consciousness and sub-consciousness. These 2 parts work systematically together. This mental process corresponds to the Buddhist teaching stating that the mind is the master of the body. Physical sickness is a result of an ill mental condition. When we are under stress, it is, therefore, easy to fall ill.

NLP is related to the Buddhist cycle of the appearance and disappearance of suffering. The scientific principle and the Buddhist principle offer similar methods to practice mindfulness and avoid recklessness. The behaviors of a systematic life involve positive attitude, thought, speech, practice and action. We must not look at others negatively or subjectively because everybody is essentially good. The Buddhist principle of meditation offers a way to practice mental concentration and self-learning so that we think and act positively in all aspects. This corresponds to the NLP principle that encourages positive thinking in order to train the subconscious to generate automatic positive brain function and to dissipate negative ideas or thoughts. Positive thoughts and actions, when repeated, can generate happiness, love and respect for ourselves and others. This is similar to "*Phromvihan 4*" in Buddhism: *Metta*, *Karun*, *Mudita* and *Upekkha*, that offers a guideline to be mindful and to attain the sublime states of mind in order to have appropriate conduct and to empathize and help others out of love and compassion for humanity.

### Conclusion and Discussion

The researcher proposed to conduct a study on the well-being development of company employees because life in a modern society is overwhelmed by haste, competition, economic regression and fast-changing ways of living. A large portion of the working population is faced with stress and physical illnesses as a result of unnatural ways of living. The researcher conducted the research at Western Digital (Thailand) Co., Ltd. The sample group, selected by the company, comprised 33 employees. It was found that the company had been implementing activities related to the promotion of well-being called "Happy Workplace" for 11 years and displayed evidence of continuous activities that promoted the quality of life of the employees. However, it still struggled with mending



the employees' emotional trouble caused by family problems. As Buddhism believes that the mind is the master of the body, it projects that the illness of the mind leads to the illness of the body. If stress disrupts the mind, the body will respond by showing physical illnesses such as high blood pressure, depression, etc.

It could be observed that some illnesses were not caused by diseases but by the employees' own behaviors. Therefore, taking care to avoid stress, practice compassion and mindfulness to perceive problems with wisdom would help reduce the suffering and the stress. The company, therefore, should advise its employees to gain knowledge and understanding of basic health care in order to prevent illnesses, promote a basic practice of mindfulness such as concentration on work, encourage a practice of mindfulness to achieve wisdom to solve problems with strength, and family love and understanding, support the employees in adjusting to a new attitude towards the ways of living using NLP that focuses on the thinking process whose goals correspond to the employees' ways of living. This thinking process operates at the conscious and subconscious levels and results in emotional and behavioral expressions. This is because the thinking process is carried out by both consciousness and sub-consciousness, and by old and repeated behaviors, which can be compared to the Buddhist principle of perception through the 6 channels: eyes, ears, nose, tongue, body and mind. These channels operate automatically without wisdom, and hence are likely to make mistakes, called recklessness. On the contrary, if, in conducting our lives, we use wisdom to consider the conditions that affect our emotions, or behaviors, through the 3 channels of the body (actions), the speech (words) and the mind (thoughts), every action, word and thought will be guarded by wisdom and will likewise affect the brain. Adjusting the physical, verbal and mental behaviors is, therefore, essential because the brain only follows the information fed through the five senses and screened by the evaluation and decision of the sixth sense which is the mind. NLP means creating mindfulness to achieve worldly success. Buddhist principles and those of NLP are very much compatible. For example, *Metta* offers love and compassion for social members. If we empathize with others, we will wish them well. Compassion also attracts love from others around us. NLP suggests that we must learn about life and live with happiness based primarily on self-love and self-esteem. This is because self-love has the power to generate and transmit love to others. *Karuna* is helping those who are in trouble regardless of their behaviors. If we help them out of a good heart, we will receive the merit of *Karuna* which will make us content with the happiness of others. NLP also encourages us to sincerely love and help others. *Mudita* is encouraged because humans in today's society are made unhappy by envy. If we can be free of envy and can embrace success of others with sincere joy, the goodness and happiness will be sustainably promoted. NLP also teaches that life rhythm comprises both happiness and sorrow, and therefore we should feel content for others' happiness and avoid feeling envious of others when we have problems. This is because happiness and fulfillment will arrive at their own rhythm. *Upekkha* gives peace to the mind from letting go of physical, verbal and mental vices, or any suffering that we and others experience. We should forgive the anger and envy of others. Gossips are caused by human nature. We should remain objective and at peace because the Law of Karma states that what goes around comes around. This is similar to the principle of NLP that states that nothing happens by accident and that everything happens as a result of our actions. Good actions are rewarded, and bad actions are punished. Results follow their causes. To win a good life requires good deeds, good thoughts, good speech and good actions.

The integrated Buddhist health development model for company employees is MW Life Balance, which promotes life balance based on mindfulness and wisdom. This is because the well-being development requires a balance of professional life, personal life, social life and family life. This can be achieved by applying Dharma in



the development of the four dimensions of well-being. The physical well-being requires mindfulness in consumption. The mental well-being requires mindfulness in *Metta*, *Karuna*, *Mudita* and *Upekkha* to let go of issues that are not of any use to oneself and to the society. The social well-being requires wisdom in the ways of living. The intellectual well-being requires a precaution against recklessness at work. Both mindfulness and wisdom are needed to create a balanced life.

In conclusion, practicing mindfulness and practicing NLP to adjust the attitude of work are related and compatible because they offer similar practical principles. This is because in order to solve life problems and achieve a peaceful mind, we are required to practice at the conscious and subconscious levels and to express positive attitudes. NLP calls this the physical and verbal language. In Buddhism, the practice of Dharma to learn about the process of birth, existence and death of suffering has the ultimate learning goal of letting go and being mindful of life. Work principles must set clear goals as a guideline to simultaneously and congruently develop ways of living.

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