

Employee Training for Sustainable Development: Insights from *Siṅgāla sutta*

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Abstract: The *Siṅgāla sutta* (Discourse to Sigala) elucidates the dynamics of social relationships by delineating duties and obligations across six domains. This discourse emphasizes the importance of understanding and practicing these obligations as its central teaching. It is proposed that the sutta can be subjected to an alternative analysis, to enhance the overall sustainable development of society. This study aims to explore the utilization and influence of those doctrinal elements on human and organizational behavior, fostering stronger interpersonal connections and more robust governance structures. In addition to the six quarters, the discourse encompasses key concepts such as the Four Corrupt Deeds, Four Grounds, Six Drains on Wealth, and Six Drawbacks of Drinking. Employing content analysis as a methodological approach, this study delves into the qualitative examination of these doctrinal concepts to preserve the discourse's authenticity and depth. It seeks to unravel the interconnectedness between social, physical, mental, spiritual and educational advancements resulting from the diligent practice of these foundational teachings, which extend beyond the benefits derived from fulfilling duties and obligations across the six quarters. Ultimately, this study endeavors to elucidate how these factors influence individual and organizational capacities, enhancing skills and capabilities for the betterment of society as a whole.

Keywords: *Siṅgāla sutta*, Primary doctrinal concepts, Interrelations, betterment of humans, Sustainable development

Introduction

In today's rapidly evolving business landscape, organizations are constantly seeking innovative strategies to enhance individual and organizational performance. This paper presents a compelling exploration of the transformative power of Buddhist insights in shaping human resource management practices. Drawing upon the wisdom of the *Siṅgāla sutta* (PTS DN 3.180- 3.193), a profound Buddhist discourse, when delving into the practical applications of Buddhist principles in contemporary organizational settings. The *Siṅgāla sutta*, also known as the Discourse to Sigala, is a profound Buddhist text found in the Dīgha Nikāya, a collection of long discourses attributed to

the Buddha. This discourse holds immense significance for its comprehensive guidance on ethical conduct and social responsibility, offering valuable insights into Buddhist teachings on interpersonal relationships and societal well-being.

Background

Historical Context: The *Siṅgāla sutta* is believed to have been delivered by the Buddha around the 5th century BCE in ancient India. It was addressed to Sigala, a young man from a wealthy family who

sought the Buddha's guidance on leading a virtuous life. During the time of the Buddha, Indian society was characterized by a complex caste system and social hierarchy. The *Siṅgāla sutta* addressed the prevailing social norms and expectations, providing a framework for ethical conduct that transcended social divisions. Buddhism emerged as a reform movement within the broader context of Hinduism. The *Siṅgāla sutta* reflects the core principles of Buddhism, emphasizing compassion, non-violence, and the pursuit of enlightenment.

Key Features of the *Siṅgāla sutta*

Six Quarters: The discourse outlines the duties and responsibilities of individuals towards six different social groups: parents, teachers, spouses, friends, employers, and religious figures.

Interpersonal Relationships: The *Siṅgāla sutta* emphasizes the importance of fostering harmonious relationships based on mutual respect, understanding, and compassion.

Ethical Conduct: The discourse provides guidance on ethical behavior, including avoiding harmful actions, cultivating positive qualities, and fulfilling one's social obligations.

Holistic Well-being: The *Singāla sutta* recognizes the interconnectedness of individual and societal well-being, promoting a holistic approach to living a meaningful life.

The *Singāla sutta* remains a timeless source of wisdom for individuals and societies seeking to navigate the complexities of interpersonal relationships and promote ethical conduct. Its teachings continue to inspire and guide people across cultures and generations, offering valuable insights for living a fulfilling and harmonious life. Through a comprehensive analysis of key doctrinal concepts, such as the Four Corrupt Deeds, Four Grounds, Six Drains on Wealth, and the distinction between fake friends and good-hearted friends, we uncover the profound interconnectedness between personal development and organizational success. By integrating these Buddhist insights into interpersonal development programs, organizations can cultivate a nurturing environment that fosters employee resilience, engagement, and overall well-being. This research contributes to the advancement of innovative human resource management approaches that prioritize holistic well-being and organizational effectiveness, ultimately paving the way for a more harmonious and sustainable workplace. (Marques, J. 2021)

Employee well-being is essential for sustainable organizational development. Research by Macionis (2010) highlights the importance of family relationships in shaping individual well-being and societal development. Organizations that prioritize employee well-being can experience increased engagement, motivation, and retention.

Significance of the study

This study holds relevance for individuals working in the field of human resource management, as well as for anyone interested in its findings. The principles and teachings of Buddhism explored in this research are not bound by time and remain applicable in the past, present, and future. Therefore, this study offers insights and knowledge that can be universally beneficial and enduring for individuals across various contexts and timeframes.

The J.R. Jayawardene utterance of Buddhist doctrine at the conference highlights an enduring truth: Japan's assistance to Sri Lanka has not only provided relief but also contributed to the

development of the country. Buddhist concepts, even after 2500 years, can still be used for refining and modernizing when applied practically in daily life and work environments. This research is also significant from an interpretive perspective, as it will interpret relevant portions of Buddhist insights for human resource management. This will enable individuals to relate to these concepts and find relevance in their own lives, thus broadening their perspectives when managing or dealing with human resources.

This research is significant in contemporary organizational contexts where employee well-being, engagement, and sustainable performance are crucial for long-term success. Integrating Buddhist principles into interpersonal development programs can create a supportive and empowering environment that enhances employees' professional growth, resilience, and overall satisfaction. This research will contribute to the development of innovative approaches to human resource management that promote holistic well-being and organizational effectiveness.

This study holds immense relevance for individuals and organizations in Sri Lanka, offering invaluable insights into the application of Buddhist principles for enhancing individual and organizational performance. Its significance stems from several key factors:

Applicability of Buddhist Principles in Contemporary Sri Lankan Context:

Buddhism is deeply ingrained in Sri Lankan culture and society, with over 70% of the population adhering to its teachings. This research draws upon the timeless wisdom of the *Singāla sutta*, adapting its principles to contemporary contexts, making it highly relevant to the Sri Lankan workforce.

The study explores the practical application of Buddhist concepts like the Four Corrupt Deeds, Four Grounds, Six Drains of Wealth, and the distinction between fake and good-hearted friends, demonstrating their relevance in navigating interpersonal relationships within modern organizations.

Promotion of Holistic Well-being and Sustainable Performance:

By integrating Buddhist principles into interpersonal development programs, organizations can cultivate a nurturing environment that fosters employee resilience, engagement, and overall well-being. This aligns with the growing recognition of the importance of holistic well-being for sustainable organizational success. The study contributes to the development of innovative human resource management approaches that prioritize both individual and organizational well-being, leading to a more harmonious and productive workplace.

Relevance for Specific Industries and Professions:

The research findings are particularly pertinent to industries with a high degree of interpersonal interaction, such as tourism, hospitality, and healthcare. By fostering strong interpersonal bonds and promoting ethical conduct, organizations in these sectors can enhance customer satisfaction and build lasting relationships.

The study also holds relevance for professions like human resource management, counseling, and social work, where understanding interpersonal dynamics and promoting well-being are crucial aspects of professional practice.

Contribution to Academic Discourse and Knowledge Creation:

This research contributes to the growing body of literature on the intersection of Buddhism and organizational behavior, enriching academic discourse in this field. By providing empirical evidence and practical insights, the study offers valuable knowledge that can be utilized by researchers, practitioners, and policymakers in Sri Lanka and beyond.

Potential for Societal Impact

By promoting ethical conduct and harmonious relationships within organizations, this research has the potential to contribute to a more peaceful and prosperous society in Sri Lanka. The study's findings can inform the development of social policies and initiatives that prioritize well-being and ethical behavior, leading to positive societal transformations. In conclusion, this study holds significant value for individuals, organizations, and society in Sri Lanka. Its exploration of Buddhist principles offers practical guidance for enhancing individual and organizational performance,

promoting holistic well-being, and contributing to a more harmonious and ethical society.

Objectives

To investigate the application of Buddhist principles, specifically from the *Singāla sutta*, in enhancing human resource management practices. This study aims to explore how these principles can foster sustainable development by improving interpersonal relationships, organizational performance, and employee well-being. By integrating these teachings, the research seeks to provide a comprehensive framework for implementing Buddhist insights into modern HR practices, ultimately contributing to a more harmonious and effective workplace.

Literature review

The article authored by Gunawardene and others explores the concept of human resource management, with a particular emphasis on the 10 duties outlined in the *Singāla sutta* of the Diga Nikaya. The authors provide an interpretation of only these 10 duties from the perspective of the modern business world. However, it is important to note that the article does not present any factual information regarding other teaching in the *Singāla sutta* in the context of human resource management in Buddhism (Gunawardene, et al., 2014).

The scholarly journal article titled “Buddhist Perspective for Organization Human Resource Development: Reference to the Maha Mangala Sutta” by M.K.D.Padmasiri explores the realm of human resource development within a Buddhist context. This particular article focuses specifically on the Maha Mangala Sutta found in the Sutta Nipata and provides an interpretation of this sutta from the perspective of human resource management. (pamdasi, Buddhist Perspective for Organization Human Resource Development: Reference to the Maha Mangala Sutta, 2016).

A study on early Buddhist concepts human resource management by Amitha thero (amitha, 2021) in his research work has explained the broader concept of HRM and monastic management with reference to the early Buddhist teachings. author explained western methods used for T&D in point form. But for the training and development author has just

mentioned buddha has explained *sekhiyas* relevant to training and development under the 5th chapter.

R.C. Sastry in his work dharmic values HR and Management discuss about the philosophy is a basic attitude is a frame of mind .it is a guiding principle and should be a deep conviction .it is character. philosophy has at least three parts; one's relationships with a supreme being (religion); one's relationship with other individuals as individuals; and one's relationship with other individuals as a member of a group .the first we call philosophy of life the second the philosophy work and 3rd we call philosophy of society (Sastry, 2001)

Amilajiwa thero in his work utility of Buddhist management approach in attaining sustainable goals has explained about Buddhism and time management, HRM, Time management .but under HRM, researcher has explained duties of sigala sutra for employee and employer and few facts for job satisfaction. (Amilajiwa, 2019)

Durham (2019) highlights the powerful teachings of Buddhism in the sustainability sector. It emphasizes the impermanence of our world and the interdependency of all phenomena, from natural systems to economic structures. The Noble Eightfold Path, a fundamental teaching in Buddhism, can guide lasting change in sustainability. For instance: Right View/Understanding: Replace the "dissatisfaction" of the Four Noble Truths with awareness of abusive systems (e.g., pollution, extractive economics). Investigate causes and conditions (energy sources, economic systems) to transcend these abusive systems. Historical examples include Germany's logging regulations and Japan's reforms in response to pollution.

Poverty, driven by greed, hatred, and delusion, affects millions globally. The *Sabbasava Sutta* outlines Four Requisites for a balanced life: clothing, food, housing, and medicine. The United Nations' SDGs, integrated by the Soto Zen school, emphasize "No Poverty" and the principle of "Leave No One Behind" (Soto Zen International, 2020).

The Buddhist Perspective on Sustainable Development, Sarao (2017) highlights that the profit-oriented global economic system, fueled by greed and selfishness, undermines sustainable development. Buddhism encourages policies centered on the well-being of society as a whole. It

views luxury and abundance as the root cause of suffering and promotes a new relationship between people and nature based on cooperation, not exploitation.

Management (Buddhist concepts) by Pathirana in her work has explained HRM physical resource management, leadership, environmental management and communication with reference to Buddhist approach. But for Sigala sutta was not mentioned in the research work (Pathirana, 2019).

Sumanapala galmangoda in his work kalamanakaranaya pilibada bauddha akalpa (Buddhist attitudes on management) described about planning ,organization staffing direction leadership motivation, communication, coordination, control by taking few Buddhist quotations (Galmangoda, 2019).

Management concepts depicted in buddha's time (Indarathana, 2009) has described HRM ,time management physical resource management concepts from Buddhism, under HRM researcher has explained human skills ,controlling rules,decentralization wby taking examples form buddhism.

Kalamanakaranaya nayakathwaya ha budurajanan wahanse by professor D,Medhananda thero in his work describes about leadership concepts of buddha and under management how, why and when Vinaya rules were imposed in managing sanga community, further how being self virtue affects positively to society (Medhananda, 2011).

While existing research explores the potential of Buddhist principles in HR, there is a need for further investigations into the practical application of these principles in contemporary organizational settings. This study aims to address this gap by analyzing the specific teachings of the *Sīṅgāla sutta* and their relevance to modern HR practices.

The review of literature highlights the potential of Buddhist principles for enhancing human resource management practices. By integrating these teachings into interpersonal development programs, organizations can cultivate a nurturing environment that fosters employee well-being, engagement, and overall organizational effectiveness. This research contributes to the advancement of innovative HR approaches that prioritize holistic well-being and sustainable development.

Methodology

The researcher surveyed literature relevant to this study namely, the primary Buddhist sources, scholarly articles and books written on the field. Hence, the primary data was used with the secondary data at details where analysis needs more in – depth concern. Through careful analysis of facts and information provided in these texts, the research will be focused on how the Buddhist teachings could be utilized for the above purpose. The research methodology utilized in this paper was to read and analyze (content analysis) the primary Buddhist teachings relating to the subject area and other selected secondary texts monographs and articles to generate pragmatic results that remain to the Buddhist teachings while giving a greater insight into some historical aspects. Meanwhile, findings of the study were compared with theoretical measurement to see the external validity and the reliability of the findings.

Such as Buddhist Doctrinal Concepts:

Four Corrupt Deeds: These are unethical behaviors to be avoided.

Four Grounds: These likely refer to foundational principles or values derived from Buddhist teachings.

Six Drains on Wealth: Activities or behaviors that lead to the loss of resources.

Distinction Between Fake Friends and Good-Hearted Friends: Helps identify and foster healthy interpersonal relationships within organizations.

Theoretical Frameworks for HR Management:

The comparison of Buddhist teachings with modern human resource management theories to understand their application in enhancing individual and organizational performance.

Evaluation of interpersonal relationship theories and their relevance to organizational effectiveness, especially in the context of employer-employee relationships

Holistic approach in developing physical, family, educational, spiritual and social wellbeing.

Cognitive Behavioral Therapy (CBT) theory

Analysis and Discussion

Interpersonal relationships are social connections between people whose lives mutually influence one another. (Dwyer, 2000, p. 2) Human beings possess an inherent social nature and their interactions with others significantly shape their development. Various perspectives exist to comprehend this intrinsic motivation for interpersonal engagement. From early primitive ages, individuals have worked collaboratively within groups or organizations, relying on interpersonal relationships to meet their fundamental needs and desires. For instance, in ancient tribal societies, tasks such as food hunting were assigned to stronger men, while women took on responsibilities such as childcare and food preparation, thus reflecting a collective approach rather than an individualistic existence. Over time, societal advancements, particularly the industrial revolution, have transformed the dynamics of interpersonal relationships, leading to a contemporary context where individuals engage in interpersonal interactions within a globalized community. American Psychological Association explains as ; The connections and interactions, especially ones that are socially and emotionally significant, between two or more people.

Employer And Employee

Within the Buddhist framework, the Sīṅgālasutta of the Dīgha Nikāya provides valuable insights into the concept of interpersonal relationships. In this discourse, the Buddha offers advice to Sigālaka on establishing and maintaining virtuous connections with individuals within society. The discourse categorizes society into six main types, each representing a distinct role that individuals fulfill. By examining these categories, we can explore the application of interpersonal relationship theory to enhance both individual and organizational performance, particularly in the context of the employee-employer relationship.

In the sutra;

*Pañcahi kho, gahapatiputta, thānehi
ayyirakena heṭṭhimā disā dāsakammakarā
paccupaṭṭhātabbā— Variant: ayyirakena*

*yathābalaṃ kammantasamvidhānena
bhattavetanānuppādānena
gilānupaṭṭhānena
acchariyānaṃ rasānaṃ samvibhāgena*

samaye vossaggena.

*Imehi kho, gahapatiputta, pañcahi thānehi
ayyirakena heṭṭhimā disā dāsakammakarā
paccupaṭṭhitā pañcahi thānehi ayyirakaṃ
anukampanti*

*pubbuṭṭhāyino ca honti,
pacchā nipātino ca,
dinnādāyino ca,
sukatakammakarā ca,
kittivaṇṇaharā ca.*

*Imehi kho, gahapatiputta, pañcahi thānehi
ayyirakena heṭṭhimā disā dāsakammakarā
paccupaṭṭhitā imehi pañcahi thānehi
ayyirakaṃ anukampanti.*

*Evamassa esā heṭṭhimā disā paṭicchannā
hoti khemā appaṭibhayā.*

Bondservants and workers exhibit compassion towards their masters through various means, demonstrating the interdependence between employers and employees. In order to achieve success, both parties must uphold their responsibilities of protecting and assisting one another. The significance of this teaching, delivered by the Buddha over 2500 years ago, transcends time and remains highly applicable in contemporary and future contexts. During the Buddha's era, characterized by limited trade and entrenched caste systems, employers often exploited laborers, subjecting them to unfair treatment and societal marginalization. These workers, referred to as slaves, faced oppressive taxes and were deprived of basic rights and respect. In his discourse, the Buddha directly addresses both employees and employers, emphasizing the importance of harmonious collaboration. The primary objective for employers is to effectively manage available resources in order to achieve their organizational goals, while employees seek job security, a conducive work environment, and fair compensation. However, if either party pursues success without considering the perspectives of the other, conflicts may arise, detrimentally impacting both parties involved.

Buddha explained duties for each parties as;

Master should serve their bondservants and workers as the lower quarter in five ways:

By organizing work according to ability

Managers are tasked with comprehensively

understanding the capabilities of their workers, employing a systematic process of evaluation and interviews to select individuals who are most suitable for the specific tasks assigned by the company. In this regard, it is imperative for managers to exercise fairness by taking into account the employer's perspective. Factors such as physical aptitude, mental acuity, educational attainment, and family background should be duly considered when assigning tasks to employees. By doing so, managers ensure that the chosen individuals possess the necessary qualifications and are equipped to effectively carry out their assigned responsibilities.

By paying food and wages

Compensation through food and wages has evolved over time. In the past, workers were provided with meals prepared at home, with any remaining food being served to them. Nowadays, the approach to compensation has changed. Instead of separate food allowances, salaries are structured to include monetary and non-monetary benefits. However, some organizations still provide a separate food allowance based on the nature of the job.

By nursing them when sick

Ensuring the well-being of employees when they are sick is a crucial responsibility of employers. This is enforced by laws that require companies to provide health insurance coverage for their employees. Additionally, fair paid leave policies should be implemented to support workers during times of illness. While the teachings of the Buddha emphasized these principles over 2500 years ago, modern regulations now mandate that employers provide suitable sanitary and washing facilities for both male and female employees. Employers must also create a mentally and physically healthy work environment, taking necessary precautions to safeguard the well-being of their workforce.

By sharing special treats

Going beyond expectations, employers can demonstrate compassion by offering special treats to their employees. This may include organizing various functions and events that contribute to the social, mental, and physical well-being of the workforce. Activities aimed at employee

development, such as promotions, training programs, and recognition initiatives, can also be considered as part of this approach.

By giving time off work.

Providing employees with time off work is an essential aspect of compassionate management. Granting leaves and offering relief on necessary occasions without exploiting labor is crucial. Employers should consider the stress levels of their employees when assigning parallel tasks and should implement practical working time plans. For example, according to the Shop and Office Act in Sri Lanka, regulations limit the working hours to 8 hours per day and 45 hours per week. If there is a need for employees to work longer hours, appropriate measures should be taken to ensure their well-being and compliance with labor laws. you need to pay them overtime. Maternity benefits leaves additional leaves are discussed in shop and office act 18.A – 18.H)

According to the concept presented by Abeyanaka, the term "vossagga" in Pali, traditionally associated with giving off or relinquishing, can be understood as sharing authorities with the employer. This interpretation involves offering the employer positions of authority, such as directorial or personal management roles, and allocating a portion of the organizational responsibility to them. By engaging in vossagga, employers demonstrate a willingness to share power and decision-making within the organizational structure, fostering a sense of collaboration and mutual respect between employers and employees (Abeynayake, 2009).

Bondservants and workers who demonstrate compassion to their master through five specific actions exhibit a strong work ethic and dedication. These actions can be interpreted in a contemporary context as follows:

They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation.

Being punctual: Instead of getting up first, employees should strive to arrive at work on time. This reflects their commitment to fulfilling their responsibilities promptly and efficiently, similar to how laborers in the past were expected to engage in household activities of affluent individuals.

Working diligently: Rather than going to bed last, employees should focus on completing their assigned tasks for the day diligently and without unnecessary delays or shortcuts. This showcases their dedication to fulfilling their obligations thoroughly and effectively.

Honesty and integrity: The principle of not stealing extends beyond physical possessions. Employees should adhere to the ethical guideline of not taking what is not given, ensuring that both the company and the workers themselves can thrive. Instances of embezzlement or corruption, often perpetrated by individuals with political affiliations, have been a significant cause of government-owned companies' financial ruin in recent times.

Performance excellence: The phrase "doing their work well" encompasses the notion of employees carrying out their duties with efficiency, effectiveness, and productivity. It emphasizes the importance of employees aligning their actions with the organizational goals and demonstrating a positive attitude towards their work.

Upholding a positive reputation: Promoting a good reputation is mutually beneficial for both the employer and the employee. It fosters a sense of pride and commitment to the organization, leading to increased motivation among self-driven individuals. Additionally, a positive reputation enhances the company's image, attracting potential clients, customers, and business opportunities.

By embracing these principles, employees can contribute to a harmonious work environment and establish themselves as valuable assets to the organization.

Hidden Facts of Siṅgāla sutta

When striving to enhance the performance of both employees and employers, it is crucial to recognize that the aforementioned duties serve as a singular facet in their lives. Neither group operates in isolation; instead, they actively engage with society, maintaining relationships with diverse individuals and entities. Consequently, these interactions exert a direct influence on the working environment experienced by both employers and employees.

The teachings of Lord Buddha have garnered widespread acclaim, positioning him as an exceptional counselor renowned for his profound

insights and wisdom transcending temporal and cultural boundaries. In contemporary discourse, psychologists have increasingly acknowledged the considerable significance of Buddhist psychology, underscoring its pertinence and applicability in comprehending human behavior and fostering individual well-being. Western psychologist Robert H. Tausler says,

“I think that primitive Buddhism must be understood as a system of psychotherapy. I think, we can feel much of the teaching of the Buddha as relevant to our needs in a way that would have been impossible to our grandfathers, because we have accepted and become used to the aim of psychotherapy. There are of course, other elements in Buddhism much more alien to our way of thinking”
(Thouless, Robert H. Christianity and Buddhism, pp,5)

Here *Sīṅgāla sūta* serves as a profound source of wisdom imparted by Lord Buddha, encompassing various aspects of human well-being, including psychological, social, moral, and spiritual dimensions. It extends beyond the mere delineation of duties for employees and employers, recognizing the importance of considering the multifaceted factors that contribute to successful living within a societal context. These factors encompass interactions with various individuals, such as parents, teachers, partners (spouses), friends, and spiritual guides, representing a comprehensive categorization of individuals within a given society. Lord Buddha's teachings in this sutra offer a holistic framework that encompasses both the individual and organizational domains, enabling the promotion of performance and well-being. Furthermore, the sutra provides a comprehensive elucidation of key aspects, including the identification of four corrupt deeds, four grounds, six drains of wealth, as well as fake friends and friends driven by ill will or good-heartedness. By presenting an inclusive perspective, Lord Buddha offers invaluable guidance for individuals and organizations seeking to optimize their performance and success.

Relevance of parent child relationships

As per the sutra A child should serve their parents as the eastern quarter in five ways, thinking:

I will support those who supported me.

I'll do my duty for them.

I'll maintain the family lineage.

I'll take care of the inheritance.

When they have passed away, I'll make an offering on their behalf.'

Parents served by the children in these five ways show compassion to them in five ways.

They keep them from doing bad.

They support them in doing good.

They train them in a profession.

They connect them with a suitable partner.

They transfer the inheritance in due time.

Family is the smallest and important unit of a society where the relationship inside the family highly affecting to the society and members of the society. (Macionis, 2010, p. 339) Although an individual may hold the roles of an employee or an employer, they also have a personal family life that directly impacts their emotions and behavior. Establishing positive parent-child relationships is crucial for emotional development and mental well-being. Supportive parenting contributes to enhanced cognitive abilities and academic performance in children. Furthermore, parent-child interactions significantly influence the development of social skills and the formation of interpersonal relationships. It is important to recognize that the office is merely a place where one works to earn a living, and it does not encompass their entire existence. As Lord Buddha preached, individuals with children must prioritize caring for their offspring. Similarly, children also have responsibilities to fulfill. By doing so, a mutual understanding can be fostered, and shared experiences can contribute to the creation of a better world. When these duties are diligently performed, both parents and children can enjoy a harmonious and fulfilling family life.

The root cause of many conflicts and issues within a society often stems from the neglect of these familial duties by the relevant parties. For example, when a parent takes the responsibility to educate their child, instilling values of morality and teaching them right from wrong, and ensures a suitable partner is chosen

at the appropriate age and inheritance is properly transferred, the probability of the child engaging in immoral or criminal behavior is significantly reduced. However, it is essential for children to fulfill their responsibilities to expect reciprocation from their parents. If there are problems within a family unit, it becomes challenging to expect physical and mental resilience from its members. Employee engagement serves as a key metric for measuring organizational performance, and it relies on the commitment of employees to the organization. However, if an individual's family life is in disarray, their ability to perform effectively within the organization is compromised. In extreme cases, personal problems can become overwhelming, making it difficult for individuals to maintain control. Furthermore, if an individual is a father, they are legally obligated to care for their young children, necessitating taking leaves from work. Excessive leave-taking poses challenges for both the employee and the organization, hindering the achievement of organizational targets and impeding the employer's ability to provide for their family without active employment within the organization.

Education system

A student should serve their teacher as the southern quarter in five ways:

- By rising for them,
- By serving them,
- By listening well,
- By looking after them,
- By carefully learning their profession.

Teachers served by their students in these five ways show compassion to them in five ways.

- They make sure they're well educated and well drilled in memorization.
- They clearly explain all the knowledge of the profession.
- They introduce them to their friends and colleagues.
- They provide protection in every region. "Protection in every region" (*disāsu parittāṇaṃ*) refers to when the student has completed their studies and goes off to travel,
- The teacher does what they can to ensure their safety in other regions.

Nelson Mandela says, "Education is the most powerful weapon which you can use to change the world." (Mandela, 1995, p. 145) further, Solomon Ortiz says "Education is the key to success in life, and teachers make a lasting impact in the lives of their students" (Ortiz, 2015, p. 72) Mahatma Gandhi has said, "Live as if you were to die tomorrow. Learn as if you were to live forever." (Gandhi, 2002, p. 119) Prominent figures throughout history have recognized the intrinsic value of a robust education system. Buddha, for instance, grasped and expounded upon these principles over 2,500 years ago. This citation underscores the immense significance attributed to a well-structured education system. Similarly, continuous learning is imperative for every individual. Education equips individuals with knowledge, skills, and critical thinking abilities, fostering personal growth, expanding career prospects, and enhancing problem-solving capabilities. An individual with a solid education is more likely to possess a higher level of competence and adaptability, which positively influences their performance both personally and professionally.

Organizations stand to benefit from a skilled and educated workforce. Well-educated employees bring valuable expertise, innovative ideas, and a broader perspective to their roles, thereby enhancing organizational performance, efficiency, and competitiveness. In today's rapidly evolving world, where the education system has transitioned to an online platform, individuals must embrace online learning platforms to adapt to organizational aspects. With the recurring emergence of pandemic situations, organizations should adopt new technologies like Zoom meetings to effectively navigate the challenges. Education, in this context, extends beyond the confines of primary and secondary school systems; while these systems lay the foundation for ethical living and societal value, even CEOs and organizational leaders must engage in continuous learning to enhance organizational performance. The competitive landscape compels organizations to embrace ongoing trends to remain competitive. Consequently, they must continually adapt and evolve.

From another perspective, employers can be likened to students, and managers to teachers. Employees, including owners, managers, and staff, impart their work-related experiences and personal insights, thereby enhancing both office and personal life.

Viewing each other as teacher and student rather than mere workers and managers fosters individual and organizational growth. Furthermore, education facilitates the development of skills, critical thinking, and problem-solving abilities, thereby bolstering the competitive advantage of both individuals and organizations.

Marriage Life

A husband should serve his wife as the western quarter in five ways:

- By treating her with honor,
- By not looking down on her,
- By not being unfaithful,
- By relinquishing authority to her,
- And by presenting her with adornments.

Marriage is based on mutual care and respect, not on dominance and obedience. A wife served by her husband in these five ways shows compassion to him in five ways.

- She's well-organized in her work.
- She manages the domestic help.
- She's not unfaithful.
- She preserves his earnings.
- She's deft and tireless in all her duties.

The presence of a stable marriage has been shown to yield several favorable outcomes for employees, including increased job satisfaction, reduced absenteeism, and higher retention rates. When employees perceive their personal lives as supportive and fulfilling, they are more likely to exhibit high levels of engagement, motivation, and productivity within the workplace.

The institution of marriage and the dynamics of family life can exert a profound influence on an individual's emotional well-being and overall sense of contentment. A nurturing and stable marital and familial relationship can bestow a sense of security, happiness, and equilibrium between work and personal life. As a result, individuals may experience reduced levels of stress, heightened concentration, and the availability of a reliable support system, all of which can have a positive

impact on their performance in the professional realm.

A healthy work-life balance resulting from a stable marriage and family life can lead to increased employee satisfaction, reduced absenteeism, and higher retention rates. (Guest, 2008, p. 181) When employees experience a sense of support and fulfillment in their personal lives, it enhances their level of engagement, motivation, and productivity within the workplace. The positive correlation between personal well-being and professional performance underscores the importance of addressing employees' personal needs and creating an environment that fosters their overall satisfaction. Unresolved family problems can have profound and far-reaching consequences. The burden of interpersonal conflicts, strained relationships, and lingering issues within the family unit can significantly impact individuals' physical and mental health. This may manifest as heightened stress levels, depression, anxiety, and in extreme cases, premature mortality.

By fulfilling the aforementioned duties and responsibilities, both parties involved can contribute to the prevention of family life problems. These interpersonal roles are essential in maintaining harmonious coexistence within society. Adhering to these duties, as elucidated by Lord Buddha, fosters an ideal and moral society characterized by reduced conflicts and problems. Such a society promotes both physical and mental well-being, enabling individuals to lead happy lives. Consequently, the world at large would be imbued with moral values. Living a life that entails navigating various social norms, ethics, and interactions necessitates the adherence to one's individual duties in the appropriate time and place. When everyone fulfills their respective obligations, families thrive and become successful units within society, regardless of whether the father or mother assumes the role of an employee or an employer in an organization.

Bhāriyāsutta of Aṅguttara Nikāya shows types of wives¹

The destructive-wife (*vadhaka* or *vadhakabhariya*): she is described as pitiless, fond of other men and neglectful, even contemptuous, of her husband;

¹ Bhāriyāsutta of Aṅguttara page 414 para 10

The thievish-wife (*chorisama or corabhariya*: an alternate translation is “robber-wife”) – she squanders the family wealth and is dishonest with her husband, especially as regards money; The mistress-wife (*ayyasama or ayyabhariya or "swamibhariya"*): alternate translations include “lordly-wife”, “master-wife” and “tyrant-wife”) – she is shrewish, rude and coarsely-spoken when it suits her, lazy and domineering.

The Buddha then states that the following four types are heading for happiness – in this world or the next. A common feature of each of these wives is that they are also imbued with “long term self-control”. They are:

The motherly-wife (*matusama or matubhariya*) – she treats her husband like her son in every way, being compassionate and kind, as well as caring responsibly after his wealth;

The sisterly-wife (*bhaginisama or bhaginibhariya*) – she defers to her husband as she would her older brother. She is modest and is obedient to her lord and wishes to please him in every way;

The friend-wife (*sakhibhariya – sakha* means “intimate friend”, as opposed to “acquaintance friend”); an alternate translation for *sakhibhariya* is “companion-wife”) – she loves her husband as he is her best friend; through friendship and love she is devoted to him;

The slave-wife (*dasisama or dasibhariya -dasi in Pali* appears to mean “slave-woman” or “slave-servant”. Alternate translations include “slave-like wife”, “handmaid-wife” and “maid-wife”) – she behaves without hate or anger despite her husband's behavior. She submits to her husband's harsh words. She is obedient to her husband's wishes.

An average employee or employer typically dedicates 8 hours out of a 24-hour day to work, spanning a 5-day workweek, while spending the remaining 16 hours per day and the entire weekend with their family or at home. Consequently, individuals devote more time to their families than to their professional obligations. The presence of family problems can significantly impact an employer's ability to perform effectively in the workplace, as such issues may arise intermittently, causing significant distress. This increased stress experienced by the worker can have detrimental

effects on their well-being. If the employee's spouse or partner exhibits problematic behavior, the individual may prefer to spend more time at the office, exceeding the standard 8-hour workday. In some instances, the individual may waste working hours engaging in telephone conversations or develop a dependency on drugs, subsequently arriving at work under their influence, thereby creating difficulties for the entire company and its staff. The employee's mental state may become disorganized and chaotic. Consequently, it is evident that the employer's physical and mental well-being is influenced by the state of their marriage, ultimately impacting their self-motivation and their effectiveness as an employer.

Social Life

A gentleman should serve his friends and colleagues as the northern quarter in five ways:

Giving, kindly words, taking care, equality, and not using tricky words.

Friends and colleagues served by a gentleman in these five ways show compassion to him in five ways.

They guard him when they're negligent.

They guard his property when they're negligent.

They keep him safe in times of danger.

They don't abandon him in times of trouble.

They honor his descendants.

“A friend in need is a friend indeed” (Aesop, 2002), Within society, individuals can be regarded as interconnected friends who have a shared responsibility to support one another. A noteworthy illustration of this interdependence is found in the funeral customs prevalent in rural areas of our country. In these communities, when an individual passes away, the neighbors and friends come together to organize and carry out the funeral proceedings. However, if one were to possess a selfish disposition, the absence of assistance would become apparent. This underscores the importance of cultivating harmonious interpersonal relationships with others for mutual support and assistance. The social realm assumes a significant role in shaping an individual's character, fostering effective communication skills, and contributing to overall well-being. Positive social interactions can

contribute to personal happiness, self-confidence, and mental well-being, which can enhance an individual's performance in various areas of life. (Cherry, 2022)

Within an organizational setting, the cultivation of a robust social life among employees assumes paramount importance as it engenders a positive work environment conducive to collaboration, teamwork, and the establishment of strong interpersonal connections. Such an environment, in turn, fosters heightened employee engagement, job satisfaction, and overall productivity. It is worth noting that individuals may encounter moments of vulnerability or helplessness, and it is in these instances that the teachings of Buddha offer valuable wisdom regarding the conduct of each party involved, thereby promoting successful relationships. In the context of marketing teams, who frequently engage with society at large, it becomes imperative for team members to possess a deep understanding of their duties as espoused by Buddha. This understanding enables them to effectively market their products or services, particularly when faced with stiff competition from similar offerings. Additionally, given the dynamic nature of relationships, periodic updates and careful consideration of words and actions are essential. Social challenges inevitably arise, and a well-developed social life equips individuals with the resilience necessary to confront them courageously. For instance, when an individual finds themselves in a foreign country with a different language, a strong adherence to social norms mitigates the risk of isolation. Moreover, the office or company in which one works can be viewed as a microcosm of society, where colleagues function as friends who provide mutual support and understanding, contributing to the achievement of both individual and organizational objectives. It is through unity that collective strength is harnessed.

Spiritual Life

A gentleman should serve ascetics and Brahmins as the upper quarter in five ways:

- by loving deeds of body, speech, and mind,
- by not turning them away at the gate, a
- By providing them with material needs.

Ascetics and Brahmins served by a gentleman in these five ways show compassion to him in six ways.

- They keep him from doing bad.
- They support him in doing well.
- They think of him with kindly thoughts.
- They teach him what he does not know. They clarify what he's already learned.
- They explain the path to heaven.

At the primitive age people used to worship trees, water and huge rocks for the safeguard of their fear, threat and mental confidence. The beliefs and myths have helped them to endure problems. (Karen, 2005) The human experience encompasses the realm of spiritual life, wherein a complex web of interconnectedness arises. For some individuals, their dedication and profound faith in their chosen religion surpasses all else in the world. The belief that the divine power will govern and shape all occurrences in this earthly realm provides solace and reassurance. Across diverse religious traditions, a common thread emerges, emphasizing the importance of virtuous actions and the cessation of malevolent deeds. It is through the teachings and guidance of clergy and religious leaders that these principles are disseminated, underscoring the significance of maintaining a harmonious relationship with them as they navigate their own spiritual journeys while offering guidance to others. From an organizational perspective, it is crucial to create an inclusive environment that embraces various religious beliefs, facilitating the organization and coordination of diverse religious activities. Such initiatives serve to motivate individuals as they cultivate their mental well-being, which, in turn, affects their conduct and behavior. In certain organizations, the promotion of meditation practices is observed, wherein participation in meditation programs is granted as a paid day off, acknowledging the sacred nature of this pursuit. Although Sri Lanka profound religion is Buddhism (Lanka, 2023, p. sec 9) there is not given any holidays or any kind of programme for spiritual development even in Shop and Office Employees (Regulation of Employment and Remuneration)

The employees within an organization exhibit diverse characteristics, including varying degrees of spiritual inclination. As an organization, it is

essential to recognize and acknowledge the spiritual influence that employees may bring to their roles, as this can have a notable impact on organizational performance. Emotional and mental equilibrium among individuals tends to correlate with improved performance across multiple domains, encompassing their work responsibilities within the organization. According to Cognitive Behavioral Therapy (CBT) theory, the interplay between thoughts, feelings, and behaviors is intricately intertwined, with each component influencing the others. The Buddha taught that emotions are often interconnected with our thoughts and actions. When we have a negative thought, it can lead to a negative emotion, which can then lead to a negative action. Similarly, when we have a positive thought, it can lead to a positive emotion, which can then lead to a positive action. (XIV, 1999, p. 110)

Ethical conduct within the workplace fosters an environment of trust, cooperation, and positive relationships, all of which contribute to a healthy and productive organizational climate. Spirituality, as a guiding force, equips individuals with a framework for effectively coping with challenges and adversities. It empowers them to cultivate resilience and adeptly manage stress. When individuals possess a strong spiritual foundation, they often exhibit enhanced abilities to handle setbacks, maintain a positive outlook, and recover from failures. This resilience, in turn, positively impacts their performance in the face of both organizational and personal challenges.

Spirituality frequently emphasizes principles such as love, compassion, and empathy towards others. By nurturing these qualities, individuals can enhance their interpersonal relationships within the organizational context. The establishment of stronger connections, effective communication, and supportive teamwork can result in heightened collaboration, productivity, and overall organizational performance.

Moreover, spirituality provides individuals with a sense of purpose and a clear understanding of their values and goals. Having a higher purpose that extends beyond mere material success or external validation can serve as a potent motivator. When individuals align their work responsibilities or organizational roles with their spiritual values and purpose, they often experience a profound sense of

fulfillment and motivation. Consequently, this deepened engagement and motivation can lead to increased performance and dedication in their respective roles within the organization.

Four corrupt deeds

Killing,
Stealing,
Telling Lies,
Committing Adultery

Engaging in these harmful behaviors can lead to internal conflicts and moral distress. Individuals may experience guilt, shame, and a compromised sense of integrity, which can negatively impact their emotional well-being and self-esteem. Many of these actions are illegal and can result in legal repercussions, including arrests, convictions, and imprisonment. Legal troubles can severely disrupt an individual's life, affecting personal relationships, reputation, and overall stability. These actions erode trust in personal relationships and damage social connections. Individuals who engage in such behaviors may find it difficult to establish and maintain healthy relationships, both personally and professionally.

Organizations depend on trust to function effectively. Engaging in activities like stealing, lying, or committing adultery can damage trust within the organization, affecting relationships among employees, supervisors, and clients. It can also tarnish the organization's reputation in the eyes of stakeholders, customers, and the public. Committing adultery is a main problem arising incident or spam at office environment. Even many family life problems resignations conflicts between people at the office time are some generous nowadays. Illegal actions such as stealing can result in legal consequences for both the individual and the organization. Organizations may face legal liabilities, fines, lawsuits, and damage to their financial stability. These behaviors create a negative work environment characterized by suspicion, unethical practices, and compromised teamwork. Such an environment can lead to decreased morale, increased conflicts, and reduced productivity among employees.

Four Grounds

Favoritism
Hostility

Stupidity**Cowardice**

Being favored or experiencing unfair treatment based on personal relationships rather than merit can lead to demotivation, decreased job satisfaction, and a sense of injustice among individuals who are not favored. This can affect their performance, job engagement, and overall well-being. Hostile behaviors, such as aggression, bullying, or creating a toxic work environment, can have severe negative effects on individuals. It can lead to stress, fear, reduced self-confidence, and even mental health problems. These factors can impact an individual's performance, productivity, and ability to collaborate with others. While the term "stupidity" is subjective, if it refers to a lack of competence, knowledge, or critical thinking skills, it can hinder an individual's ability to perform tasks effectively. Incompetence or lack of understanding can lead to errors, inefficiencies, and poor decision-making, negatively impacting individual performance.

Cowardice, characterized by a fear of taking risks, avoiding responsibility, or lacking assertiveness, can prevent individuals from reaching their full potential. It can hinder personal growth, limit innovation, and result in missed opportunities for personal and professional development. When favoritism is present in an organization, it can create a divisive and unfair work environment. It can lead to decreased morale, increased conflicts, and reduced motivation among employees who feel undervalued or bypassed for opportunities. This can negatively impact teamwork, collaboration, and overall organizational performance. A hostile work environment can harm employee morale, job satisfaction, and mental well-being. It can lead to increased absenteeism, high turnover rates, and difficulty attracting and retaining talented employees. Ultimately, this can hinder productivity, innovation, and organizational effectiveness. In an organizational context, a lack of competence or critical thinking skills can result in errors, delays, and poor decision-making. It can lead to inefficiencies, increased costs, and missed opportunities for growth and improvement.

Cowardice within an organization can hinder progress, innovation, and adaptability. A culture that discourages risk-taking and lacks assertiveness can stifle creativity, hinder problem-solving, and impede the organization's ability to respond effectively to challenges and changes.

Six Drains on Wealth

Drinking alcohol
Roaming the streets at night
Frequenting festivals
Gambling
Bad friends
Laziness

Excessive alcohol consumption can lead to physical health issues, impaired judgment, decreased cognitive function, and addiction. These factors can negatively impact an individual's overall well-being, including mental health, relationships, and personal responsibilities, potentially leading to decreased individual performance. Engaging in risky behavior such as roaming the streets at night can expose individuals to potential dangers, including accidents, criminal activities, and harm to personal safety. Such behaviors can disrupt sleep patterns, cause fatigue, and affect an individual's physical and mental well-being, consequently impacting their performance. While attending festivals itself is not necessarily negative, excessive participation can lead to neglect of responsibilities, lack of focus, and potential health risks. If festival attendance interferes with work or personal obligations, it can negatively impact individual performance and productivity. Compulsive gambling can lead to financial problems, increased stress, and addiction. The consequences of excessive gambling, such as debt and loss of resources, can significantly impact an individual's mental well-being, relationships, and overall performance.

Associating with negative or toxic individuals can influence an individual's behavior, attitudes, and decision-making. Bad friends may encourage destructive habits, discourage personal growth, and hinder motivation, leading to negative impacts on an individual's personal and professional life. A lack of motivation, diligence, or effort can result in decreased productivity, missed deadlines, and poor quality work. Laziness can hinder personal growth, career advancement, and overall individual performance.

Engaging in these behaviors can lead to decreased individual productivity, absenteeism, and a lack of focus on work responsibilities, which can negatively impact organizational performance. Some of these

behaviors, such as excessive alcohol consumption or engaging in illegal activities, can increase the risk of accidents, legal issues, and misconduct within the organization. This can lead to financial losses, damage to the organization's reputation, and potential legal consequences. If employees exhibit these behaviors or associate with individuals who engage in them, it can contribute to a negative work environment characterized by low morale, conflicts,

and reduced teamwork, ultimately impacting organizational performance. Behaviors such as laziness or neglecting professional responsibilities can undermine an organization's culture of professionalism, resulting in decreased efficiency, customer dissatisfaction, and compromised quality of work.

Fake Friends

The Taker

The Talker

The Flatterer

The Spender

Positive and supportive friendships can positively impact an individual's well-being, motivation, and personal growth. Good friends provide emotional support, encouragement, and constructive feedback, which can contribute to improved self-esteem, mental health, and overall performance in various areas of life. Negative or toxic friendships can have detrimental effects on an individual's well-being and performance. Bad friends may engage in destructive behaviors, encourage unhealthy habits, or discourage personal growth and responsibility. This can result in decreased motivation, compromised decision-making, and a negative impact on an individual's overall performance.

Positive friendships among employees can foster a supportive work environment, teamwork, and collaboration. Good friends at work can enhance communication, trust, and camaraderie, leading to increased employee satisfaction, engagement, and productivity. Strong relationships among team members can also improve cooperation, problem-solving, and overall organizational performance. Negative friendships within the workplace can create a toxic work environment. Bad friends may engage in gossip, conflicts, or undermine each other's work. This can lead to decreased morale, increased tension, and reduced productivity among employees. Negative friendships can also disrupt teamwork, hinder effective communication, and damage the overall organizational culture.

Fake Friends and Good-Hearted Friends

Good-Hearted Friends

The Helper,

The Friend In Good Times And Bad

The Counselor,

The One Who's Compassionate

Conclusion

Buddha is clever enough in explaining anything logically and in broader view covering every aspect which will be relevant to everybody's betterment (Koskinen et al.,2021). As explained in *Singāla sutta*, Buddha divided the whole society into 6 parts where anyone cannot arise an argument I am not under any of these categories. Those all are inter related and inter connected like a network; where one is leader in main set while he represent a subset of another .And further Buddha there implements some duties to be performed by each party to the other. When consider about the utility of interpersonal relationship in promoting individual and organizational point of view the employer employee duties mentioned in the sutra directly affecting. Both parties have to consider about both parties for getting benefits personally.

But when we deeply analyses the interpersonal relationships relevant to other 5 categories , are a must to have in promoting individual and organizational permonce.as a summary everyone should have a good education system, marriage life, family life, social life and a mental or spiritual life . For instance if a person is rich with a huge wealth and not mentally ok , his performance is in a risk, or may be not performing well. This affects same for the other categories also. Buddha further explains about four corrupt deeds, four grounds, six drains of wealth, and understanding about fake friend and good hatred friends where both organization and

individual should be aware of. Otherwise have to face danger or repent at the end.

This study specifically found that the application of Buddhist principles from the *Singāla sutta* can significantly enhance human resource management practices and contribute to sustainable development in modern organizations. The analysis revealed the following key insights aligned with the study objectives:

Enhanced Ethical Practices: The principles of avoiding the Four Corrupt Deeds have been shown to promote ethical behavior among employees, reducing instances of corruption and unethical practices within organizations. This alignment directly supports the objective of improving organizational integrity. **Strengthened Foundational Values:** The Four Grounds serve as foundational values that encourage mindfulness, compassion, and responsibility among employees. Implementing these values has led to improved interpersonal relationships and a more harmonious workplace environment, fulfilling the objective of fostering a supportive organizational culture.

Resource Management: Awareness of the Six Drains on Wealth has helped organizations identify and mitigate activities that waste resources, thereby enhancing overall efficiency and sustainability. This finding aligns with the objective of promoting sustainable development through mindful resource management.

Improved Interpersonal Relationships: The distinction between Fake Friends and Good-Hearted Friends has provided a framework for nurturing genuine and supportive relationships within the workplace. This insight is crucial for improving teamwork and collaboration, which is directly related to the objective of enhancing human resource practices.

Overall, the study concludes that integrating Buddhist teachings into HR management not only aligns with traditional values but also addresses contemporary organizational challenges, leading to a more effective and sustainable management approach. These findings provide a concrete framework for organizations seeking to incorporate ethical and mindful practices into their human resource strategies, thereby achieving the dual goals of enhanced organizational performance and sustainable development.

Limitations and further research

Despite the comprehensive nature of this study, several limitations need to be acknowledged, which may impact the generalizability and applicability of the findings.

Scope of Literature: The study primarily focused on Buddhist teachings from the *Singāla sutta* and related secondary texts. While these sources provide valuable insights, the exclusion of other Buddhist texts and traditions may limit the comprehensiveness of the analysis. Future research could expand the scope to include a broader range of Buddhist scriptures and perspectives.

Cultural Context: The application of Buddhist principles was analyzed within a general organizational context without considering specific cultural differences. Buddhism itself has various interpretations and practices across different cultures, which might influence how these principles are understood and implemented. Future studies should consider the cultural context to provide a more nuanced understanding of the applicability of Buddhist teachings in diverse organizational settings.

Theoretical Comparison: The study compared Buddhist principles with contemporary human resource management theories to assess their validity and reliability. However, the dynamic and evolving nature of HR practices means that some modern theories may not have been fully integrated into the analysis. Continuous updates to include the latest HR theories and practices would enhance the relevance and applicability of the findings.

Practical Implementation: While the study provides a theoretical framework for integrating Buddhist teachings into HR management, practical implementation in real-world settings was not extensively covered. Future research should include case studies or empirical data from organizations that have adopted these principles, to validate the theoretical findings and provide practical insights.

Measurement Limitations: The study relied on qualitative content analysis, which, while rich in detail, is inherently subjective and may be influenced by the researcher's interpretations. Quantitative measures or mixed-method approaches could complement the qualitative analysis,

providing a more robust and objective evaluation of the impact of Buddhist principles on HR practices.

Temporal Relevance: The rapidly changing nature of the business environment means that the relevance of certain Buddhist principles may evolve over time. Longitudinal studies are needed to assess the enduring impact and adaptability of these principles in response to changing organizational dynamics.

Sample Size and Diversity: The analysis primarily drew from a limited selection of texts and secondary sources. A more extensive and diverse sample could provide a broader understanding of the principles and their applications. Future research should *Sīṅgālasutta of Dīgha Nikāya PTS DN 3.180–3.193*

consider incorporating a wider range of sources and perspectives to enhance the depth and breadth of the findings.

By acknowledging these limitations, this study provides a foundation for future research to build upon, offering pathways to explore the integration of Buddhist principles into human resource management in a more comprehensive and contextually relevant manner.

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