

Buddhism and Organizational Management: A Review

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Abstract

Organizational Management is one of the exciting themes in modern economies nowadays. An organization is a collection of people working together towards a common target. The basic building block of any organization is its people; employees. Managing an organization is ultimately getting things done through employees. Hence, more humanistic and pragmatic ways of organizational management which excel in managerial competencies are needed to sustain in this modern turbulent environment. It could be seen that Buddhist 'Sanga Communities' were organizations which excelled in managerial skills. Buddhism offers a pragmatic and an interesting perspective on the proper application of modern organizational management practices. This conceptual paper is done with the objective of exploring the implications of Buddhist perspectives such as moderation, impermanency, the belief in no-self, five precepts, eightfold path, mindfulness and self-discipline, collectivistic view of team building, value of self-sacrifices for the common good, mutual respect, seven reconciliation rules and four bases of sympathy could manifest themselves in a number of different aspects of modern organizational management. This paper explores the application of those Buddhist concepts and practices in areas of organizational management including interpersonal relations, ethical behavior, emotional intelligence, team building, communication, leadership, conflict management, personal development, good governance, group harmony, goal setting, performance management, knowledge management, and in broader sense managing people at work. The paper suggests that Buddhist concepts and practices are effective to be applied in organizational management and that those concepts and practices have more universal application which could improve the organizational productivity as the end result. It is recommended for modern managers to be mindful, compassionate and flexible, open minded, and recognize that nothing is permanent. In conclusion the Buddhist

perspective of organizational management is about accepting change, creating harmony among employees and treating all with dignity and respect to achieve the ultimate goals of the organization.

Keywords: Buddhist concepts and practices, Management, Organization, Organizational Management

1. Introduction

Organizations are all around us; businesses, hospitals, political parties, government and non-government bodies and social clubs, just name a few. Throughout the course of our lives, each of us is deeply touched by organizations of one form or another. Thus, our everyday lives are inseparably disheveled with organizations. Organizations are considered as the best creation of humans to address economic and social issues in the world (Opatha, 2012). Today we cannot even think about the existence of the society without organizations. They manage the economy and in the broader sense the society. Each organization has its own set of objectives. In-order to function effectively each organization must engage in a principal function which could be further sub divided in to its smaller components; jobs (Cascio, 2008).

An organization is a collection of people working together to achieve a common target (Schermerhorn, Hunt & Osborn, 2004). Another useful concept views an organization as a system of inputs, process and outputs. Although there are many inputs to organizations, people are the basic building block of all organizations, and social relationships are the cohesive bonds that tie them together.

Managing an organization is ultimately nothing but getting things done through employees. Hence, more humanistic and pragmatic ways of organizational management which excel in managerial competencies are needed to sustain in this modern turbulent environment. Buddhism offers an interesting and a very pragmatic perspective on the proper practice of management in organizations. Fernando and Jackson (2006) mentioned that religion including Buddhism plays a significant role in the decision making of managers in Sri Lanka. Santina (1984) stated that Buddhist believes are very consistent with western scientific believes. He hypothesized Buddhism has a pragmatic orientation,

deals with cause and effect relationship, focuses on problem solving, and recognizes the importance of observation and verification. All of these are relevant to modern managerial practices.

Buddhism provides an acceptable passage, as it is referred to as more of an ethical system. As cited by Marques (2012), Brazier (2002) confirmed that Buddhism is concerned with going beyond subjective concerns or even altered state of consciousness.

This paper attempts to explain the perspective of Buddhism that has on managerial activities in modern organizations. Pascale (1978) argued that management assumptions act as fences, keeping some things in and other things out of our awareness. Thus, one purpose of this paper is to breakdown some of those fences. Therefore, this is primarily sociological in nature. But attention is also given towards the philosophy and phenomenology in Buddhism.

The paper explores the relationship of current management practices in organizations in the areas of organizational management including interpersonal relations, ethical behavior, emotional intelligence, team building, communication, leadership, conflict management, personal development, democratic governance, group harmony, goal setting, performance management, knowledge management with variety of Buddhist perspectives. Those Buddhist perspectives include, the belief in no-self, five precepts, eightfold path, mindfulness and self-discipline, collectivistic view of team building, value of self-sacrifices for the common good, mutual respect, seven reconciliation rules and four bases of sympathy. Finally, the paper suggests that Buddhist perspectives are effective to be applied in organizational management and those perspectives have more universal application which could improve the organizational productivity as the end result. The paper recommends the modern managers to be mindful, compassionate and flexible, open minded, and recognize that nothing is permanent.

2. Introduction Basic Buddhist Concepts

After the enlightenment, armed with the new insight, the Lord Buddha began to preach to others, starting with the five ascetics. The Buddha delivered the first lecture in the Deer park in Barabasee, Isipathanaramaya to the above mentioned five ascetics. The Buddha instructed the five ascetics on the insight concerning the "four noble truths" and the "eight fold path".

The Buddha explained that there is no permanence in the self, it is just an illusion. People are simply temporary beings consisting of form, feelings, perception, conceptual formulation and consciousness (Kohn, 2000). These dimensions of being are referred to as the five aggregates and represent the concept of 'no self'. Hence, Buddhism tends to explain the life and the world as more transitory in nature, with no permanent self. Today many organizations encourage the work force diversity to achieve higher productivity. Within a diverse work force the different orientations concerning self could be a massive source of organizational cross-cultural problems. The concept of no-self is a more pragmatic solution to overcome these cultural misunderstandings and cross-cultural problems (Neal, 2006).

The teachings of the Buddha are referred to as the Dharma. The Dharma begins with the "four noble truths". They are; all life is suffering, suffering is caused by desire, suffering could be ended and the end of it is "Nirvana", and Nirvana is achieved through the "eight fold path".

According to the Buddhist philosophy, to achieve Nirvana one must have the proper morality, wisdom, and the mental discipline (Sachs, 2006). The eight fold path includes; right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This is represented as a wheel. As reported by Charles (2009), in simple terms the way to Nirvana consists of; proper thinking, causing no harm to others, not overindulging, not having wrong thoughts and intentions, being mindful and practicing meditation.

The five precepts in Buddhism provide the foundation for the route to Nirvana. It is much in common with Christianity, Judaism and Islam. The five precepts are; refrain

from destroying life, refrain from stealing, refrain from sexual misconducts, refrain from false speech, and refrain from intoxication.

3. Buddhist Concepts Manifest in Organizational Management

On one hand the importance placed by the Buddha on the "moderation" in all aspects of life tends to produce more consistent and moderate behavior in managerial thinking and decision making. According to this philosophy, extreme positions, even strategic choice are not reviewed as favorable in this impermanent ever changing environment. On the other hand, the belief in no-self tends to have a collectivistic orientation and supports a stronger focus on team building and interpersonal relations. Moreover, the five precepts and the eight fold path have implications for ethical decision making in management. Opatha (2012) justified that ethical correct decision is stronger than a legally correct decision.

An organization is nothing but a collection of its members; employees. As it is a group team building capabilities are essential. For a group / team there should be a leader. Then, how an effective leader can ethically and spiritually manage a group of people to get the thing done through them? In a group there are norms. Members of the organization need to be focus on their personal development while contributing to the organizational success. Thus, it is clear that Buddhist believes can manifest in a number of different aspects of management including leadership, personal development of employees, team building and team work, harmony, more gentle approach of managing employees (Charles, 2009). This paper addresses some of those manifested pragmatic aspects of Buddhism in modern organizational management.

4. Corporate Team Building

Today organizations prefer to recruit and retain dynamic team players as their super performing employees. Team performance is greater than individual performance. It is known as the synergy effect of team work. In simple words synergy means, the collective result is always greater than the summation of its individual parts. Today competition among businesses is the competition for talents, and it depends not only on individual

talents and qualities, but also depends on ability to build teamwork among organizational members (Zhenqun, 2010).

A team is a formal or informal collection in an organization composed by people with complementary skills, willing to collaborate for a common goal. Zhenqun (2010) emphasized that through teamwork the team can output the group effect that is greater than collection of individual performance, which is mentioned as "synergy". Teams create an atmosphere which increases job satisfaction of employees and thus obtain competitive dominance.

Buddhist philosophy is consistent with the collectivistic view. Employees' identity in the work place is linked to their relationships with others. The Buddha preached:

"All the great rivers on reaching the ocean lose their former names and identities and are reckoned as the ocean."

This philosophy of Buddhism helps employees to see that they are interconnected to a larger system of the work place. They should ready to sacrifice for effective team functioning. The importance of employees' individual sacrifices for the benefit of the group promotes effective teamwork (Charles, 2009). The Buddhist concept of self-sacrifice for the common good is a contributing factor to the success of teamwork and finally in achieving the common goal of the organization. Once the Buddha expounded:

"Whoever offers sacrifices, or whoever gets others to do so, all those are following a course of merit benefiting many others."

Similar to the above mentioned collectivistic view the group harmony is a central feature of the Buddhist philosophy. The western management concepts emphasize that organizations need an optimum level of conflicts in within the organization to achieve higher productivity. Those conflicts are known as 'functional conflicts' which will improve the productivity. But the Buddha disagreed with this belief and preached:

"Many don't know that we are here in this world to live in harmony. Those who know this do not fight against each other."

Harmony is created in the work place when organizational team members share a common goal/s and a common set of values. It begins with trust. It is enhanced through non-judgmental attitude towards others. The Buddha said:

"The wise do not judge others, not their words or deeds or what they have or have not done. The wise only contemplate their own words and deeds".

To create a harmonious team first leader must search excellence in them (Charles, 2009). As cited by Charles (2009) Johnson, et al. (1981) found that cooperation inside organizations produced superior results in terms of achievements.

The Buddhist 'Sanga Communities' were organizations which excelled in managerial skills. They were one good team based on "six harmonies" (Zhenqun, 2010). The guiding ideology of Buddhism for building strong teams is the "six harmonies" which is the monastic code of conduct in managing the "Sanga team". "Six harmonies" includes: body harmony, mouth harmony, spirit harmony, discipline harmony, interest harmony and the opinion harmony. Today organizations need to be enhancing their national and international competitiveness to obtain sustainable competitive advantages. For that modern organizations must create very sound and efficient business teams. "Six harmonies" concept in Buddhism provides a very pragmatic and humanistic way of building business teams (Zhenqun, 2010).

Building an effective team in the work place is not an easy task because of various practical problems. First, team members may lack the spirit of cooperation. Some people need to be the star of the team than being a part of team development. Second, team members may care too much about. Third, there are many problems in training team members (Zhenqun, 2010). Many organizations still do not use team based training methods. How can an organization create a good working team? The "six harmonies" theory in Buddhism provides a lot of useful lessons about corporate team building.

The first element of "six harmonies" is the body harmony. It is to ask the public to live together, be clean, and live in harmony, no kicking, punching and other barbaric acts. In Behavior help each other, respect and tolerance, care for each other and equality.

Mouth harmony is about using friendly language, voice and a tone. On one hand a business manager has to allocate more than 85% of his/her available working time for communication (Zhenqun, 2010). On the other hand more than 90% of work place conflicts are due to the miscommunication. Hence, having the mouth harmony in the work place is extremely very important in managing a team of people. In other words mouth harmony is about verbal purity, speak sincerely, speech soft and peaceful coexistence. This may facilitates the business discussions and negotiations and thus final able to come with good compromise solutions.

Spirit harmony is about having good intentions, honest mind, something worthy of favor, delightful, ability to work with others in harmonious manner. As an organization has to achieve the common goal of all concerns, having spirit harmony facilitates the goal setting, planning, decision making, problem solving and coordination of the business. If team members possess spirit harmony among them genuinely, it is easy to face and win internal and external challenges and threats and thus business can survive improving its competitive dominance and enjoy the progress of success.

Once the Buddha said: *"Without discipline inspirational wisdom is like castles in air"*.

Thus, discipline is the stamina of the person and finally the organization. Discipline harmony is about following the accepted and desirable behavior; both in and out form the work place. Today organizations must develop and retain self-disciplined employees who can give the maximum individual contribution to organizational success. According to Opatha (2012) self-disciplined person accepts the rule, respects the rule, observes the rule and be dependable and interest in following rules and organizational standards. According to discipline harmony in Buddhism, "discipline fellow" keeps common system and statues under the common organizational framework, common code of conduct and guidelines. By applying the discipline harmony in the work place, it is possible to function the organization smoothly without clashes and disputes.

Interest harmony is important to prevent the fall of the human nature in the work place. It requires things to be equal without discrimination (Zhenqun, 2010). Most of the

human conflicts are due to competition for resources. Hence, if there is no interest harmony, in the long-run the team will tend to divide and/or occur clashes. Opinion harmony; the last one is about the insight. Opinions with solutions are to be a high degree of unity in the ideology. Success or the failure of the team depends on their decision making and problem solving. The most important thing according to the Buddhist philosophy is to know the right view in every aspect of management.

"Six harmonies" practice could be further sub divided into two branches; spiritual harmony and material harmony (Zhenqun, 2010). Spiritual harmony focuses on the values building while material harmony focuses on the conduct. Values are the foundation of human behavior. Moreover, values which are known alternatively as "norms or team norms" are the most fundamental basis of the health and sustainable development of the team. The Buddhist values emphasizes that all the evil things are not done, all the good things must do in our best. This is what today organizations practice as efficiency, effectiveness and the productivity. According to Drucker (1997) efficiency is "doing things right". Effectiveness is "doing the right thing". Hence, productivity could be redefined as "doing the right thing in the right way" which is totally consistent with the Buddhist perspective of management. Moreover, in Human Resource Management there is an objective to "procure right people at the right time to do the right job under the right cost" (Opatha, 2012). Finally it could be concluded that the success of an organization seriously depends on doing the right thing at the right time in the right manner. All these theories and practices in modern management are aligning with the Buddhist philosophy of knowing the right view in every aspect of life and the world.

At the point of material harmony as classified by Zhenqun (2010), organization / management must emphasize the proper distribution of salaries, wages, incentives, welfare and all the other benefits fairly. Employees of corporate teams are ordinary people, and their demand for material harmony is more and persistent. Hence, it is clear that the "six harmonies" perspective of Buddhism provides the foundation to build, maintain and smoothly operate an effective business team in a modern, dynamic organization.

5. Corporate Leadership

An organization is nothing but a collection of its members; employees. Thus, to coordinate and direct the team towards a unite direction there must be a sound leadership. The success or the failure of a business highly depends on the success of the leadership. Leadership is recognized as the ability to influence of others behavior; employees behavior in the corporate setups to get the things done (Amstrong, 2010). But concerning the leadership, the Buddhist perspectives emphasizes the importance of maintaining leader's values, promoting self-management, developing followers' abilities and own abilities to a greater extent. Once the Buddha discoursed:

"As a solid rock is indifferent to the wind and rain, the wise (an ideal leader) is indifferent to criticizes and praises".

According to the Buddha, the ideal leader does not influence his / her position in the face of challenges and pressures. This teaching of the Buddha opens up the minds of leaders to forecast the environment properly to grasp challenges before their competitors. An ideal leader must tolerate all the profits and losses of the business and should have the ability of converting defeats in to victories.

Leadership style may differ to match with changing situations, but the leader's values and principles remain constant as a solid rock. Rooke and Torbert (2005) highlighted the leadership style referred to as "alchemist". Alchemist leaders have the ability to reinvent themselves and their organizations. They have the capability to transform people and the organization by blending the material and the spiritual. According to the analysis of Rooke and Torbert (2005), alchemist leaders use charisma to reach people. They possess high moral standards and they are guided by the truth. This identification is consistent with the Buddhist perspective of leadership where it emphasizes Buddhist leaders could blend material with the spiritual component to set high moral examples for employees. They are also open to change and ready to accept the reality in the environment.

Quinn (2005) assessed these perspectives and stated that, an effective leader must put the collective good first and acts in compliance with values. A real leader should realize

that change is inevitable. Change is a normal state of affairs that leads to greater opportunities. The Buddhist perspective of impermanence, which believes that nothing is permanent, recognizes that change is constant in the environment. Thus, leaders have to scan the environment before they are going to plan and make decisions. Ultimately, effective Buddhist leadership is about adapting to the change while remaining dedicated in good and sound principles of the leader.

6. Personal Development of Organizational Members

Employees working in an organization must make continuous improvements. Personal development is one of the important aspects in Buddhism. The Buddha preached:

"If a man should conquer in battle a thousand and thousand more, and another should conquer himself, his would be the greater victory, because the greatest of victories is the victory over oneself".

An ideal leader in an organization must think his / her own development and also the development of the others; employees. Opatha (2012) mentioned that one strategic goal of Human Resource Management is to develop employees to their full potential. While getting the optimum contribution from employees to achieve organizational goals, organization also needs to let them to develop. This theory is consistent with the Buddhist philosophy where it concerns the self-improvement and bringing out the best in others. According to the Buddhist perspective mindfulness and self-discipline are important aspects of personal development. As Buddha said:

"Only a man himself can be the master of himself; who else outside could be his master?"

The Buddhist perspective recognizes an ideal organization in one in which less focus is placed on command and control, but more focus on developing capabilities of individuals to manage themselves. Finally, the development of organizational members must have a target of producing dependable employees who can internalize the vision, mission and goals of the organization.

7. Knowledge Management

During last few decades the major strategy of business organizations was cost controlling. But now the emphasis is given on the key success factors. Among them knowledge management is given the first priority. Drucker (1997) stated that the knowledge has become the key economic resource and the dominant, and the source of comparative advantages. Gates (1992) mentioned that knowledge management is one of the key competitive drivers of a business organization. As cited by Chang (2007), Lenard (1995) said companies are experiencing more competition from unexpected sources and must be more creative in developing responsive strategies quickly. They should know how to create knowledge, transform knowledge and to channel knowledge to those who need it.

As mentioned above an organization is nothing but people; employees. The basic building block of any organization is its people. Employees are not mere employees, but they are considered as knowledge creators, deposits and carriers. As well it is said that an organization's most valuable asset is its employees. Ideas, experiences, expertise and knowledge contain in the minds of employees improve this valuable asset; human power. Hence, an employee does not mean merely a physical laborer; but it is the physical and the intellectual capacity of the person. What is knowledge? Knowledge is everything. Ultimately success of any organization and any nation seriously depends on knowledge and the way it manages its accumulated knowledge base.

Today we are living in a globalized knowledge economy. Thus, traditional strategies to manage people and knowledge are not suitable and sustainable now. These knowledge economies are governed by knowledge workers. They create and disseminate knowledge across the economy. A knowledge worker can be any person within the organization who creates, stores and disseminates knowledge. Today people are categorized in terms of knowledge. Not only people, organizations also learn. Hence, organizations also categorized in terms of knowledge.

Buddhist perspectives facilitate the development of a holistic model of knowledge management and to deliver a variety of proven practices for knowledge creation and innovation. Kimball (2000) wrote:

"Buddhism is a practice of investigation and integration based on wisdom and truth".

Buddhism has developed a set of core principles for the cultivation of wisdom and spirituality. All these principles focus on one thing: to help human beings in developing and creating the required skills and knowledge to deal with all kinds of suffering and affections caused by ever changing environment. Organizations are living organisms like individuals. Thus, it is possible to apply methods practiced to become enlightened in modern organizations to make them fit to survive in this knowledge era (Chang, 2007).

According to the Buddhist perspective there is nothing permanent, every things change. This mindset is essential for any insights to take place. Without this mindset, knowledge gaining and creation are impossible. This Buddhist perspective has many implications. The philosophy of impermanence teaches the concept of environmental scanning and risk analysis in management (Chang, 2007). Environmental scanning and risk analysis are important steps in the strategic planning of an organization. They help to reshape organization's vision, mission and strategies. Finally it provides the direction to organizational learning and growth.

Now the world has realized that knowledge holds the key to everything in the twenty first century after a long period of evolution in science and technology. But the Buddha preached it before 2500 years and concentrated on the perfection of wisdom. Organizations are living creatures, sense making organisms. The Buddhist philosophy has many implications in today's knowledge management practices.

Knowledge creation in an organization starts with the basic code of conduct. Then, the organization needs a pure culture within it where employees are free and ready to learn from the environment. In simple terms such an organization should cultivate the learning culture where their employees are encouraged for continuous learning and transferring the

knowledge into the actual work place. Finally, organization needs to accumulate the knowledge to see the reality in the present and to know what's coming in the future (Chang, 2007).

Buddhism is a knowledge based practice (Chang, 2007). The practice of enlightenment becomes a process of knowing the causes and conditions of everything in the universe. All the things in the world are inter-connected, interdependent and inter-contained. This true reality is visible in the modern specialized world; among the dependent organizations. All the organizations are inter-dependent due to their specialized nature. Hence, a modern organization must aim the exploration of the entire knowledge space in the environment; not just the linear relationships with its environment. In strategic management managers should "**see the forest, not the tree**". This holistic view as emphasized by the Buddha is the typical starting point of environmental scanning and the strategic thinking.

What is the purpose of accumulating and disseminating knowledge? As it defines an organization is nothing but a collection of employees. If each employee in the organization is creative and innovative, the organization as a whole will be creative and innovative. According to the implications of Buddhist perspective to the creativity, an organization needs to develop spirituality as a part its culture. A spiritual organization is a place where humanistic values are integrated with sound business practices to govern the way that the organization reaches to its targets. Spirituality in the work place ensures that the organization's value system will never be compromised in the interest of short term profits only.

Thus, what is a spiritual organization? Guillory (2000) defined a spiritual organization as one that treats all its members with dignity, respect and love. It views human equality as a basis for human behavior. Such an organization has the greatest chance to create strategies in responding to the external demand form changing environment (Guillory, 2000).

Spiritual organizations practice kindness, respect, compassion and harmony which bring the organization with wholeness and freeness. Wholeness and freeness are the two

most important ingredients of creativity and innovations. Finally, innovations lead to the prosperity. An effective manager who believes the Buddhist perspective of management must realize the spirituality is the true source of creativity and innovations. It is deeply rooted in employees' inner-self. It is pure and also wonderful.

Ultimately, it could be concluded that all these concepts and practices including; wholeness, freeness, innovations and creativity, and spirituality seriously based on the "wisdom" which the Buddha preached as the supreme among all inborn.

Many of these Buddhist perspectives have been put into practice by various business organizations all over the world in promoting creativity, innovations, harmony, team building, leadership development, and etc. in order to deal with rapid changes and to win sustainable competitive advantages. Radha (1997) suggested by citing "Zen Approach" of knowledge creation that managers need to see problems with pure attention equal to "mindfulness" which traditionally practices by a "Zen Master". Radha (1997) also mentioned non-judge mental awareness of managers will enable them to see the reality with clarity.

There are plenty of examples where organizations practice those Buddhist perspectives in their management. One good example was reported by Guillory (2000) about Iomega Corporation. Iomega's development of the Zip-drive is an excellent example of tearing down the traditional corporate boundaries to embrace their stakeholders in to the business mission. Iomega started to reinvent the business by focusing on a customer driven strategy. What is the lesson here? Indeed, the monetary success and the market standing of a business is the outcome of a transformation in bringing up true value to other human beings. On one hand an organization is an economic entity, and on the other hand an organization is a social entity. Thus, it is said that the primary goal of any organization is ideally "to serve the human society". Iomega identified this reality consistent with the Buddhist teachings very well.

Cannon's development of their mini-copier is another good example about Buddhist which perspectives approach to knowledge creation and knowledge management as a key function in organizational management (Nonaka, 1991). Cannon adopted the "Zen

Approach" to their problem. In 1978 Honda Company taught the world how to convert a machine to human by developing the slogan "*man-maximum, machine-minimum*". Their product development team brought the core principles of Buddhism into their development process. Through that they recognized that the ultimate mission of a car manufacturer is to release humans from the slavery of objects such as machines. That was the secret behind their success, and the car became "Honda City" which was their distinctive urban car (Nonaka, 1991).

8. Managing People at Work

The Buddhist perspective of managing people at work involves establishing a personal bond with the organization, and others. It is known as the psychological contract in modern applied psychology. In western management, Goffee and Jones (2005) recognized the concept of authenticity of leadership which is in line with the Buddhist theory. Authentic leaders reflect the inner self, which could be developed or transformed into something greater. Those leaders know their employees holistically. As preached by the Buddha, through a more authentic approach of employee management stronger personal and psychological bonds are created.

In the Buddhist approach it is recommended to give a greater attention to personal feelings and emotions of people. Generally good and envisioned managers tend to more mindful about their interactions with others and tend to avoid direct confrontation (Charles, 2009). Once the Buddha explained:

"Never speak harsh words, for once spoken they may return to you."

Thus, the Buddha recommended the approach of managing people and communication which is soft. It considers the emotions, feeling and even "emotional intelligence" of employees. Goleman (2004) stated that self-awareness, self-regulation, motivation, empathy and social skills include the key aspects of emotional intelligence. But the Buddha's advice was:

"There are four bases of compassion; Charity, kind speech, doing the good, and treating all alike."

In the buddhist vocabulary of Buddhists those four bases is "danaya, priyawachanaya, arthacharya, and samanathmtha". Goleman's (2004) concept is consistent with the Buddha's advice. The Buddhist perspective produces a management style with grater emotional intelligence and no discrimination.

9. Conclusion

This paper examined the applicability of the Buddhist concepts and practices in organizational management focused to areas such as interpersonal relations, ethical behavior, emotional intelligence, team building, group harmony, communication, leadership, conflict management, personal development, good governance, goal setting and performance management under the roof of the ideology which highlights moderation, impermanence, the belief in no-self, five precepts, eightfold path, mindfulness and self-discipline, collectivistic view of team building, six harmonies, value of self-sacrifices for the common good, mutual respect, and four bases of sympathy.

It is people who make the most powerful asset in an organization. Employees of any organization are the generic base for knowledge creation, and productivity of an organization, which is very difficult to manage. Buddhism provides very pragmatic views in here on team building, leadership, personal development, knowledge management and managing people at work.

Buddhism which is based on moderation and impermanency tends to manage people ethically and spiritually. In the sense, an organization is an association of people who work together towards to realize a common desire. The collectivistic view in Buddhism and six harmonies which are discussed in the paper show a wider perspective in building and maintaining effective teams in order to reach the aforementioned common desire without having any conflict with well-disciplined team members. The belief in "no self" guides them to minimize the contradictory occurrences in a team with personal objectives.

The Lord Buddha's preaching discloses the way of having open minded leadership which plays a vital role in organizations to get things done through others; employees.

This paper touches how the Buddhism opens its view on leadership and personal development while examining how corporate managers could use it in the present world scenarios.

“Dhamma”; the preaching of the Buddha reveals timeless advices for managers those who are driving organizations towards their goals and objectives regardless of religion orientation. Further, it is recommended for modern managers to be mindful, compassionate and flexible, open minded, and recognize that nothing is permanent while accepting the everlasting truth of change which could be used to nurture the harmony among employees and treat all with dignity and respect to achieve the ultimate goals of the organization.

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