

# A Psychological And Social Model For Human Resource Management: A Comparative Study Of Buddhist And The Modern Management Concepts

H.J.R. Buddhika<sup>1</sup>

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## Abstract

This study investigates the role of psychological and social behaviour in effective human resource management (HRM) and explores how principles derived from Theravāda Buddhist teachings can enhance current HRM practices. Emphasizing that human beings are the most critical asset in any organization, the research highlights the necessity of understanding diverse personality types across physical, mental, spiritual, and social dimensions. Drawing upon Abhidhammic literature, the study underscores the primacy of the mental aspect in shaping behaviour and proposes a Buddhist-informed HRM model centred on morality (sīla) and meditation (bhāvanā). This model aims to cultivate moral conduct, mental concentration, and the transformation of latent dispositions. The research also reviews previous academic contributions that have examined Buddhism in relation to HRM, offering a comparative analysis that reinforces the relevance of Buddhist philosophy to contemporary organizational practices. Within this framework, motivation and the role of the HR manager are reinterpreted through a Buddhist lens, advocating for the internal development of employees through ethical and meditative practices. A survey was conducted to evaluate the practical application of the proposed model. Results support its feasibility and effectiveness in managing psychological factors, improving employee performance, and contributing to organizational and stakeholder success. Findings suggest that meditation and moral conduct serve as effective tools for emotional regulation and performance enhancement, underscoring the value of integrating Buddhist perspectives into HRM. This interdisciplinary approach contributes to both HRM theory and Buddhist studies, offering a novel framework for ethical and psychological development within organizational contexts.

**Keywords:** *Buddhist Psychology, Consciousness, Employee, Human Resource, Meditation*

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<sup>1</sup> Department of Finance, Faculty of Commerce and Management Studies, University of Kelaniya, Sri Lanka.

## Introduction

Human resources are the employees or people who work for a company. Modern management theories identify four fundamental resources required for an organization to produce a product or service. The four basic resources are,

- **Human Resources**, which includes managerial skills and labour.
- **Financial Resources**, the capital used by the organization to finance both ongoing and long-term operations:
- **Physical Resources** include raw materials, office and production facilities, and equipment.
- **Information Resources** are the usable data needed to make effective decisions.

Human nature has been analyzed in great detail in Buddhism. Knowledge of this analysis will be useful for the proper understanding and management of Human Resources. As mentioned before, it is very difficult to understand human nature. Therefore, in Buddhist teachings, human nature has been analyzed in many ways. In Samanupassana Sutta (SN III, 46), in Samyutta Nikāya, it says that those who regard the self in different ways regard the five aggregates as self. These five aggregates are:

- |                         |         |
|-------------------------|---------|
| 1. The form             | Rūpa    |
| 2. The feeling          | Vēdana  |
| 3. The perception       | Sañña   |
| 4. The mental formation | Sanḥara |
| 5. The consciousness    | Viññana |

Buddhist meditation is not intended to achieve Nibbana. This could also be used to better the lives of a secular individual. The

*Sangarava Sutta* (MN, 21) discusses ways for secular individuals to enhance their lives. Sangaruva Brahmin approached Buddha and inquired as to the cause for forgetting the hymns, not only those that were not chanted frequently, but also those that were. Also, the cause and reason, not only the hymns that are said frequently, but also those that have not been recited in a long time, come to mind at times. The Buddha responds to the Brahmin's queries and describes what happens when a person's mind is consumed and plagued by sensual desire, ill will, laziness and torpor, restlessness and worry, and uncertainty. The Buddha explained to the Brahmin that a person's mind is like a bowl of water. Based on the above description following research question was formulated. Before that small survey was conducted in Sri Lanka to identify whether there was any issue relating to the psychology/stress of employees. It indicates that stress is the dominant factor. Based on the survey results, the following research questions and objectives were formulated.

R01-To develop a psychological and social model from the Buddhist concept for practical use in corporate organisations (Human Resource Management).

Based on the research question, three main objectives were developed.

- To identify the significant impact of co-worker support on the individual performance of the employee.
- To identify the significant impact of work-life balance on the individual performance of the employee.
- To identify the significant impact of psychological empowerment on the individual performance of the employee.

The study is significant for the corporate sector human resource management of Sri Lanka. The methodology can be used for them for evaluation, and only one section is considered as textile. Further, this can be extended to the Colombo Stock Exchange (CSE) company classification.

## **Literature Review**

It is possible to view Human Resource Management (HRM) as the primary duty of all individuals in charge of personnel in organizations. Planning for human resource requirements, such as hiring and selecting personnel as well as providing training and development, is a component of this managerial function. Welfare and safety, managing wages and salaries, collective bargaining, and handling the majority of industrial relations issues are also included. The primary prerequisite in this regard is the combination of psychology and human resources.

Body harmony, verbal harmony, spiritual harmony, discipline harmony, interest harmony, and knowledge harmony are the six harmonies examined critically in the Sri Lankan context (Weerasinghe et al., 2014). These are the crucial elements that demonstrate a more comprehensive approach to creating and sustaining successful teams so that everyone can work toward the previously specified goal without running afoul of the disciplined team members. Their idea was centred on the efficient application of leadership to organizational growth.

Prof. G.D. Sumanapala's book, "Early Buddhist Philosophy and Social Concepts," discusses the evolution of organization administration. He discussed the theories of contemporary management and how they relate to the contemporary management process. In his book, the development of the saṅgha community over 2500 years is revealed with the utmost

weight. He has identified the four primary factors that influence an organization's collapse. He went on to say that these four guidelines still apply to contemporary businesses.

Particularly in a social environment, human capital ought to be viewed as a variable that may be managed. Rose (2005) has spoken about this factor. In his work, he clarifies the interdependence between human interactions and organizational management. Nevertheless, he makes no comparison between the HRM theories and contemporary management theories such as Herzberg's Two-Factor Theory, Maslow's Hierarchy of Needs, Classical theories, Contingency theories, etc. His point of view is not used when discussing management procedures. However, his main goal is to give the entities a platform for managerial apprehension and self-management.

The society of the twenty-first century is an organization. There are no barriers on this planet. Consequently, every individual in industrialized nations holds a job. They are used by management organizations and structures as well as by managing institutions. In the current era, civilization has developed into an information centre. People who live in sophisticated societies earn a living by applying their knowledge. They spend many years in formal school to obtain their qualifications. As a result, they go on to become managers or knowledge specialists who are directly in charge of output and performance. The rise of organizations has made it possible for knowledge labour to provide a livelihood.

The availability of a large number of people with substantial formal education and the execution of large institutions have made management easier. This was explained by Druker (1986). He further elaborates on his vision that organizations are moving from management boom to management performance. This

framework was focused on management skills and management competence. However, according to Buddhism, there is no leader in the saṅgha community, and everyone should follow the guidelines, policies, and norms. No exceptions or special permissions were offered to any disciple. Everyone from top to bottom, bottom to top, is subject to this framework, which means no discrimination. He explains further, “What managers need to be accepted as legitimate authority is a principle of morality.

They must provide a moral foundation for their power that also reflects the goals and nature of the organizations. He made the argument that having legitimate power will make it easier to foresee, recognize, and meet the demands of the person, the market, and the workforce. The primary flaw in this idea may be that everything must be measured financially. This article makes no mention of human capital's mental health. Their primary goals are increased revenue and improved organizational effectiveness. The rise of organizations has made it possible for knowledge labour to provide a livelihood. Anxiety about things. Buddhism and management have very similar approaches. However, the Buddha does not provide his students with direct managerial lessons. The Buddha's mission is to assist people in achieving nibbāna, not to impart management skills. It helps to identify numerous guidelines and how the Buddha governed the saṅgha community. The sixty groups of monks received the first message. The core of management is included in the message itself. Buddha has instituted standards of discipline for the saṅgha community according to various circumstances for their welfare.

In the twenty-first century, people are rushing towards material success and contentment. Getting rich doesn't solve mental problems. However, the obsession with money will lead to issues

like terrorism, genocide, disintegration, pollution fatigue, etc. Schumacher introduced this idea to the world in 1973. People are self-centred and solely consider their financial gain, not taking into account the environment or those who live abroad. Every time take an action, Buddha told Ven. Rahula, how actions will affect both society and ourselves. Desire has caused modern philosophies to transcend their bounds. He has clarified that worldly possessions cannot purchase moral well-being. People in our culture are having difficulty understanding the "logic of production." As a result, in the present day, people do not have the leisure to reflect on their morality and intelligence. He has demonstrated how this management relates to wisdom, Buddhism, and Christianity in his article.

Peiris & Dharmasiri (2019), throughout their findings, explained that there is a lack of explaining humans as a whole in modern human resource management. Further, she argues that the modern theories developed over the last two to three decades, even specialists are searching for successful theories due to their inability to match, that the solution and the human resource management theories can be found through Buddhist concepts. Ranawakaarachchi (2019) conducted a comparative study of the Buddhist approach to organisational behaviour (OB). He stated that Buddhist doctrine was more practical in identifying the issues of human behaviour of both disciples and ordinary people. His main idea is justified through the Vinaya Pitaka and further explains how it links to organisational development with rules and regulations. Ranawakaarachchi stated the five precepts (pansil) would be more practical for the organisational behaviour model, which it accepted as the "2030 Agenda" of sustainable development goals.

Nilson & Kazemi (2021) developed a workplace diversity



perspective through human resource management that builds upon Buddhism; notions of wisdom, ethical conduct, and concentration. They have concluded their findings that the above-mentioned three factors of the Buddhist path can help human resource managers govern their teams effectively. The literature is limited to an exact match for the thesis topic. Even though the different findings are similar, they can help evaluate an effective way for a better understanding and conclusions.

The psychodynamic model of Sigmund Freud explained that the major source of mental illnesses is the mind. Further, this has been striving to maintain a balance between opposing consciousness and unconsciousness forces (Galmangoda, 2021). Further, he discussed behavioural therapy, mental therapy, and cognitive therapy, which are in line with *sīla*, *samādhi*, and *pañña*. Galmangoda (2021) further explained how *vitikkama*, *pariyuttana* and *anusaya* arise and operate the unconscious drives of human beings. The researchers have offered theories on management and human capital based on the aforementioned arguments. No scholar has ever shown how management psychology and social basis relate to one another from a Buddhist standpoint. This study will concentrate on the social and psychological foundations of human capital and how they relate to contemporary theories derived from a Buddhist viewpoint.

## **Methodology**

The main evaluation was completed through primary sources, and the latter evaluation of the model was completed through a survey and an SPSS evaluation. The data will be extracted from the primary and secondary sources. Tipiṭaka (Sutta Piṭaka, Abhidhamma Piṭaka, and Vinaya Piṭaka) was considered the primary source of data. The recognized books, journal articles,



and published research articles are used as secondary sources for argument building for the study. The preliminary step is to collect relevant data from the primary sources, especially from canonical texts, to gather information on Buddhist human resource management theories. Further recent scholarly work and textbooks have been used to evaluate the modern human resource management system.

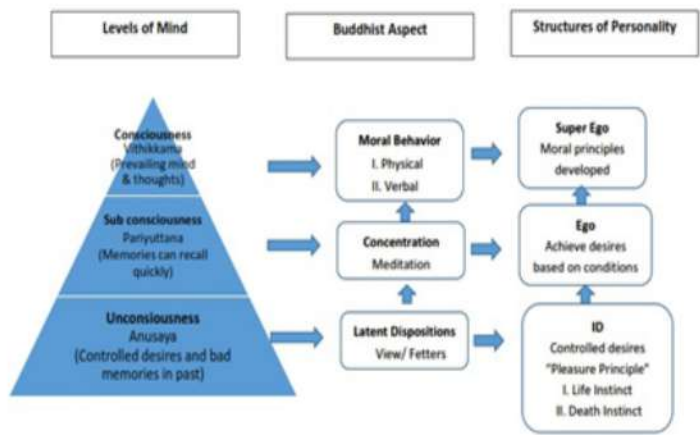
The comparison is given on both sides: the Buddhist view and the Modern management view. The overall psychological model, which is considered meditation, was practically tested in a small textile organisation (49 employees) to see the validity and practicality of the model. The standard structured questionnaires are used to get the responses from employees, and the questionnaire is translated into Sinhala for convenience. The evaluation of the respondents ' answers will be completed through SPSS software.

A small-scale textile organisation was selected in the Gampaha District to get the responses for the meditation practice, which initially had issues with human resources. First, this has been introduced and practised for one month, beginning each day and ending each day for 15 minutes. The majority were normal working people (executives), and women were higher in the population.

Task performance is considered a dependent variable, and coworker support, work-life balance, and psychological empowerment are considered independent variables (Platania & Kazemi, 2024; Buddhika & Ediriwickrema, 2022; Shukla & Srivastava, 2016; Li & Lin, 2020). A five-point Likert scale was used to get the responses, and structured questionnaires of previous scholars have been used to record the results.

Evaluation of the respondents (answers) will be completed through SPSS 13 software. Finally, the classified and processed information will be evaluated critically from the viewpoints of both angles, Buddhist, Social, and psychological, and provide a conclusion.

**Figure 01:** *Model of the Study*



Source: *Author Compiled (2023)*

The main model of the study is presented in Figure 01. The conscious mind, as defined by Sigmund Freud in 1915, is made up of all the mental processes that are aware of, and is considered the top of the iceberg. Thoughts and feelings that a person is not aware of but can easily be brought to consciousness are stored in the subconscious (Freud, 1924). It resides before the unconscious mind, just below the level of consciousness. The subconscious is similar to a mental waiting room, where thoughts stay until they succeed in capturing the conscious's attention (Freud, 1924, p.

306). The unconscious mind, according to Freud (1915), is the basic source of human conduct. The most significant part of the mind, like an iceberg, is the part that can't be seen by a human being. These three systems: The id, ego, and superego, were applied to Freud's personality or psyche structure.

Unconsciousness means the mind, which is like the hidden part of the iceberg. The unconscious has a wealth of significant and unsettling information that must be kept hidden because it is too dangerous to accept fully. The subconscious mind serves as a 'cauldron' of primal desires and impulses that are kept at bay and moderated by the conscious mind. Sigmund Freud (1915) observed that some events and desires were too terrifying or painful for his patients to admit, and he felt that such information was hidden in the unconscious mind. This can happen as a result of the suppression process. The physiologically rooted instincts (eros and Thanatos) for the primal urges for sex and hostility are stored in the unconscious mind (Freud, 1915). The primordial urges do not typically enter consciousness, according to Freud, since they are unacceptable to our reasoning, conscious selves.

According to the Abhidhamma, the inactive wholesome and unwholesome hindrances/fetters are known as “Anusaya”. Those were inside our minds in an inactive way. The general meaning of Anusaya is sleeping. Buddhism explains seven types of hindrances inside our minds. According to Freud, the above-mentioned hindrances are included in the “Unconscious” layer. Viz, Kamaraga, Pathiga, Ditti, Vichikiccha, Mana, Beverage and Avijja. The Anusaya is like an untamed animal that can turn a human into an animal. Wisdom, meditation, and morality help to control the untamed thoughts/hindrances in a controlled manner. The unconsciousness level is controlled mainly via wisdom (latent dispositions) and the right view (Ditti) of the human.

That's where the boundary is created between humans and animals. If this layer is breached, people convert to the behaviour of devils: killing people, etc. The level is further interlinked with the structure of personality introduced by Freud, known as the "ID".

The subconscious stores recent memories that need to be recalled quickly, such as a phone number or the name of someone just met. It also contains current information that is utilized daily, such as repeated thoughts, behaviour patterns, routines, and moods. The subconscious mind of Sigmund Freud serves as the mind's random access memory (RAM). "Thus, the unconscious mind can be seen as the source of dreams and automatic thoughts (those that appear without apparent cause), the repository of forgotten memories (that may still be accessible to consciousness at a later time), and the locus of implicit knowledge (those things that do without thinking)." According to the Buddhist concept, the Anusaya can be awakened calmly and quietly when connected with a suitable object; that would have happened in the unconscious layer known as "Pariyuttana". The position where the hindrances came to the surface level and tried to be active. The context is not a danger where meditation would help to sort out this situation. The incident should be able to be identified by the person who is not, which can create difficulties in life. This can further be interlinked with the explanations of Freud given in the structures of personality called "Ego".

Consciousness is best defined as having awareness of something and being able to call it to mind. It would seem straightforward to classify only those occurrences that can be recalled as human mind activities. There are two issues with this viewpoint. First, it is estimated that only approximately 10% of the mind's work is composed of conscious cognition, and second, this perspective

does not account for the mind's random events. The conscious mind's capacities can address the following two functions:

- Its ability to focus attention.
- Its ability to conjure up things that aren't real

While the conscious mind is a vital part of the human mind's triad, it also serves as a scanner for the human mind. It will perceive an occurrence, elicit a need to react, and then, depending on the significance of the event, store it in the unconscious or subconscious areas of the human mind, where it will remain accessible to the human being. According to Buddhist philosophy, the consciousness level can be recognised as “Vithikkama”, which is an advanced and rapid response level of “Anusaya”. Due to active involvement, human beings respond to objectives quickly. However, the responses should be in the frame of physical and verbal behaviour known as “Moral behaviour/Sila” in Buddhism. This is the fundamental framework required to maintain society's peace. The idea is in line with the Freudian concept of structures of personality, “the Super Ego”.

Therefore, treatment for the psychological level of employees is highly essential rather than physiological treatments. It does not mean that physiological motivation is not important. However, the study was conducted to develop a psychological model for the employees.

## **Results & Discussion**

The Buddhist philosophy has many effective human resource strategies since its introduction by the Buddha. The ordination of Ven. Kondañña marked the historic milestone of the initiation of Bikkhu sasana, and due to well-managed principles, it has been continuing up to now. It proved that human resource

management in Buddhism is successful. Modern human resource management has been developed by many scholars in the field, and the main vision is to satisfy employees through the financial aspect. But in Buddhist studies, the concept is different where the focus is to purify or heal the mind (consciousness) from the beginning to prevent of existence of problems.

**Table 01:** *Differences between Buddhist and Human Resource Management*

<b>Points</b>	<b>Buddhist Human Resource Management</b>	<b>Modern Human Resource Management</b>
Definition used	Managing all relationships effectively to gain the maximum outcome (Singalovada Sutta)	Managing employees who work for an organization to gain maximum outcomes for the firm. (Refer to the higher profits)
The methodology used to analyze the Human capital	Personality type analysis (According to Puggalapaññāthi, Visuddhimagga, different personality types are recognized and evaluated characteristics of them in detail)	Scientific Method (Used a common method for the HR process irrespective of personality type)
Method to motivate employees (Human Resources)	Mainly focus on fulfilling the basic needs of the person in accordance with the mind state (Consciousness)	Focused on getting maximum output (Profits) via financial and non-financial benefits (Omitted from the mind state)

Managing Human Resources	Focus on why people become employees and consider non-discrimination	Focus on why human resources are more difficult to manage than other resources
Handling of the Human Resource	The forgiveness for Human Resources is available and guides them toward the ultimate goal of Nibbana.	The punishment's warning exists, and finally, the termination of employment is executed without considering forgiveness.
Treatment for Human Resources	Equally contributed to all human resources irrespective of cast, background, gender, etc.	The structures, positions, protocols, rules, and regulations are applicable.

Source: Author compiled based on primary sources (2023)

According to the definition of human resources in modern management, it is considered employees who work for an organisation, whereas in Buddhism, it is a different approach where both sides have to complete their responsibilities for each party. The Singālovāda Sutta (DN III, 180) is the best example for the argument. The two-way approach is applied in the Buddhist method of Human Resource management.

The methodology of the scientific method is used in modern human resource management; they have been used psychological theories and management theories have been developed based on investigations and observations. The theories and concepts developed based on observations are not acceptable in Buddhism, according to the Sattajaṭṭa sutta (SN I, 77) in the Sanyutta Nikāya. However, the sutta describes not judging a person by the observation method, which is the fully outward approach. It further explained that a wise and attentive person can understand



human nature after studying for a long period. Further, the study of human beings is difficult, according to the Kandaraka Sutta (MN III, 142) in the Majjima Nikāya. Therefore, identifying a human person can be processed through personality type, which is discussed in Puggalapaññathī, Visuddhimagga, etc. According to the Buddhist analysis, motivation is based mainly on physical (health), mental (consciousness), social (trust), and spiritual (nibbāna). The main argument is that the above-mentioned factors are highly essential for a person to be motivated and continue the work. Modern human resource management targets maximum output by using technical methods. The arial and financial side is highly weighted, and the spiritual factor is less considered in modern technique.

Human Resources is the most crucial resource in any organization; the main reason is that it makes decisions concerning the use of other resources. It was decided based on the following characteristics: creativity and complexity, personal traits, differences in gender, differences in experiences, differences in working, and behavioural differences. Further, Buddhism is concerned with human resources/ people becoming employees. Mainly due to earning a living, using the earnings, and not owing anybody, leads people to go ahead with an occupation. To fulfil, those people should earn wealth righteously without harming others. Further, to have mutual understanding and strong relationships with parties in the society (Singalōvada Sutta). Therefore, modern management should develop a vision, mission, objectives, and KPI (Key Performance Indicators) not only for their organisation's development but also for employee satisfaction and development. End of the day, they should sit mentally and spiritually.

Modern Human Resource Management has a scientific method

of managing human resources. Even for any wrongdoing, the first warning is given verbally, the second warning is given in writing, and finally, the termination. The rigid rules, regulations, and protocols are guided by modern concepts forgiveness is a rare word because of the outcome. But in Buddhism, Buddha has given forgiveness to monks and guided them to the correct path, which day led to spiritual development (Incidents of Chulla Panthaka and Ven. Angulimala). The differences created in modern human resource management are based on protocols, structures, positions, etc. Buddhism treats each one in an equal way. There is no difference between a wealthy person and a poor person, and they are considered humans with the same blood.

The main differences given in the above paragraphs and the similarities between Buddhism and modern Human Resource Management are given below (Table 02).

**Table 02:** Similarities between Buddhist and Human Resource Management

Points	Buddhist Human Resource Management	Modern Human Resource Management
Rules and Regulations	Have rules and regulations implemented based on incidents to maintain discipline.	Rules and regulations are incorporated to maintain discipline and lead to maximum outcomes.

Appointments & Positions	Positions and designations are given based on ability and performance.	Positions and designations are given based on ability and performance (Achieving KPI s).
Punishments	Used different types of punishments (In Vinaya Pitaka)	Use different types of punishments. (Demotions, transfers, etc)

Source: *Author Compiled based on primary sources (2023)*

In Buddhism, the Vinaya Pitaka is full of rules and regulations applicable to monks. The detailed system of rules and regulations in both schools is highly important to maintain discipline. (Best example in Buddhism is incidents relating to Jabbagiya Bhikku). The positions are given to the best people who have the best performance, and based on their capabilities. This is used in both schools and is very effective in leading for vision. But in the Bhikku sasana, this has been given to monks who had special capabilities (Ven. Moggalana, Ven. Kassapa, Ven. Sivali, etc). However, in Human Resource Management, it leads to maximum output.

The punishment methods are also applicable in both Buddhist Human Resource Management and Modern Human Resource Management. The best example for Buddhism is Brhama Dandanya given to Ven. Channa. This punishment is severe and significant for any kind of monk. However, modern human resource management uses different kinds of punishment techniques to maintain human resources. Transfers, dismissals, demotions, disciplinary actions, etc.

A small-scale textile organisation was selected in the Gampaha district to get the responses for the meditation practice, which initially had issues with human resources. First, this was introduced and practised for one month, beginning each day and ending each day for 15 minutes. The reliability and validity test was conducted before the final evaluation. According to the Cronbach alpha, it indicates reliability is achieved where values greater than 0.7 (Table 03)

**Table 03:** Reliability Summary Statistics

Variable	Cronbach Alpha Values
Task Performance	.839
Co-Worker support	.864
Worklife Balance	.768
Psychological Empowerment	.759

Source: *Author compiled based on SPSS Results (2023)*

**Table 04:** Coefficient Table

Variable	KMO Values	
Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.784	
Bartlett's Test of Sphericity	Approx. Chi-Square	579.411
	df	120
	Sig.	.000

Source: *SPSS Results (2023)*

Results indicated a KMO value of .784. Furthermore, it portrays the survey's validity. Further, Bartlett's Test of Sphericity is statistically significant at the .000 level (Table 04). Further, the ANOVA table even proved that the overall model is significant at the 0.002 level. The coefficient table provides a summary of

the final objectives and hypotheses.

**Table 05:** Coefficient Table

Coefficients					
Model	Unstandardized Coefficients		Standard-ized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	5.268	0.470		11.213	.000
Coworker-Sum	-0.558	0.158	-0.459	-3.547	.001
WBSum	-0.508	0.138	-0.471	-3.662	.001
PsychoSum	-0.481	0.148	-0.426	-3.237	.002

a. Dependent Variable: PerformanceSUM

**Source:** SPSS Results (2023)

The statistical significance of each independent variable and the relationships are given in Table 05. This test determines whether the population's unstandardized (or standardised) coefficients are equal to zero (0). If  $p < .05$ , the coefficients are statistically significant compared to zero. The t-value and its related p-value are found in the "t" and "Sig." columns, respectively, as seen above: According to the ANOVA table, the results showed that Coworker support, work-life balance, and Psychological Empowerment are critical for the performance of the human resource and it has proved with .001, 0.001 and 0.002 where it is below the P value of 0.05 where it denoted that statistically significant impact exists. The discussions made throughout this thesis proved that psychological and social models are significant for modern management and Human Resource Management, which can be developed through meditation practices.

## Conclusion

The final evaluation proves that the hypotheses and objectives were fulfilled, where there is a significant impact from Meditation on co-worker support, work-life balance, and Psychological Empowerment. Further, it improves the efficiency and effectiveness of employees. As a result, it is critical to have a mind that is free of the five obstacles to complete the task successfully. Meditation is recommended for this purpose. However, for organizations, the Anāpāna Meditation is more practical and effective for practice purposes to develop psychological and social saturation. In organizations, the Anāpāna Meditation is more practical and effective for practice purposes to develop psychological and social saturation. The survey even reflects meditation's impacts on the psychological and social level, where it finally leads to performance success, which is every organisation's ultimate destination. The goal of the policies and procedures should be to help the organization's members realize its vision. According to the Buddhist tradition, the goal of policies and procedures should be to ensure that the organization stays on course to meet its objectives. It follows that following rules and regulations might serve as a driving force behind achieving the goals of the organization.

The survey even reflects meditation's impacts on the psychological level, where it finally leads to performance success, which is every organisation's ultimate destination. This study can be tested in other organisational types and can be further developed to the next level. The greatest human resource manager ever had was Buddha. Buddha was able to assist individuals from diverse backgrounds in realising the most challenging vision of achieving Nibbāna. This vision is the easiest of all the others. The human resource manager's job is to lead the organization's members toward achieving its goal

and to provide the resources they need to do so, according to the Buddhist theory of HRM.

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