
Developing a Process for Observing the Five Precepts to Enhance Emotional Well-being Among Working Adults at Buddhahamametta Foundation

Yanyang Zhao

International Buddhist Studies College. Mahachulalongkornrajavidyalaya University.

Corresponding author email: melodyzhaoyy@gmail.com

Received 31/03/2026; Revised 12/06/2026; Accepted 12/06/2026

Abstract

This study developed and evaluated a structured process for integrating the Five Precepts into daily reflective practice to support emotional well-being among working adults. The study had three objectives: to examine emotional well-being challenges in contemporary work settings; to interpret the Five Precepts as a practical framework for ethical awareness and emotional regulation; and to develop and preliminarily evaluate a 14-day audio-guided reflective process. A mixed-methods developmental design was conducted in three phases comprising documentary and qualitative exploration, process development and expert review, and field implementation. The intervention consisted of daily audio-guided reflections lasting approximately four to six minutes. Quantitative data were collected using the 17-item Emotional Well-Being Questionnaire (EWBQ), which assesses emotional awareness and positivity, social connection and support, meaningful engagement, and accomplishment and growth. Qualitative data were obtained through follow-up interviews and reflective accounts. Descriptive pretest-posttest comparisons indicated higher posttest scores across the four EWBQ domains, while qualitative findings suggested greater awareness of the relationship among intention, emotion, speech, and action. Participants described pausing before reacting, communicating more carefully, and considering the effects of their behavior on colleagues and family members. They also regarded the short audio format as feasible within ordinary work routines. The study proposes the Five Precepts Reflective Process Model, in which ethical reflection is linked to heightened awareness, improved emotional regulation, and more constructive interpersonal conduct. Because the manuscript does not yet report the sample size, instrument psychometrics, exact quantitative results, or a comparison group, the findings should be interpreted as preliminary evidence of feasibility and perceived benefit rather than proof of effectiveness.

Keywords: Five Precepts; Buddhist ethics; Emotional well-being; Ethical awareness; Reflective practice; Working adults

Introduction

Rapid technological advancement, accelerated communication, and rising performance expectations have substantially transformed contemporary working environments. Working adults are increasingly required to manage complex responsibilities, respond quickly to organizational demands, and maintain effective interpersonal relationships under persistent time pressure. Although work can provide identity, social participation, and personal meaning, sustained occupational demands may contribute to emotional strain, reduced attentional clarity, communication difficulties, and weakened adaptive decision-making. Emotional well-being is therefore an essential dimension of sustainable professional functioning rather than merely the absence of stress or psychological disorder.

Emotional well-being encompasses the ability to recognize and regulate emotional responses, maintain supportive relationships, engage meaningfully in daily responsibilities, and experience continued personal growth. Diener (2000) emphasizes subjective evaluations of positive and negative affect, while Ryff (1989) identifies purpose, positive relationships, autonomy, and personal development as central dimensions of psychological well-being. Keyes (2002) further distinguishes flourishing from the simple absence of mental illness, and Seligman (2011) highlights engagement, relationships, meaning, and accomplishment as important components of well-being. In contemporary workplaces, these capacities may be challenged by chronic stress, interpersonal conflict, information overload, and digitally mediated work demands (Maslach & Leiter, 2016; World Health Organization, 2022). Technological intensification may also contribute to technostress, emotional exhaustion, and declining job satisfaction when individuals lack sufficient opportunities for psychological recovery (Bondanini et al., 2020; Tarafdar et al., 2015).

Research on mindfulness and reflective awareness suggests that individuals can strengthen emotional regulation by learning to observe thoughts, feelings, and behavioral impulses before responding automatically. Mindfulness-based approaches have been associated with improved self-regulation, reduced emotional reactivity, and enhanced psychological well-being (Baer, 2003; Brown

& Ryan, 2003; Kabat-Zinn, 1994). Compassion and self-compassion may further support emotional stability by reducing harsh self-judgment and encouraging more balanced responses to personal difficulty (Neff, 2003). Wallace and Shapiro (2006) similarly argue that attentional, emotional, and motivational balance are interconnected foundations of human flourishing. Evidence from workplace interventions also indicates that mindfulness-informed programs may produce beneficial outcomes, although effectiveness varies according to intervention design and methodological quality (Michaelson et al., 2023).

Buddhist ethics contributes an additional dimension by emphasizing the relationship among intention, conduct, consequence, and mental well-being. The Five Precepts—non-harming, respect for others’ resources, responsibility in relationships, truthful communication, and clarity of mind—provide practical guidance for regulating behavior and cultivating interpersonal responsibility (Bodhi Bhikkhu, 2010; Hanh, 1998). Rather than functioning solely as religious prohibitions, the precepts may be understood as voluntary training principles that encourage awareness, restraint, integrity, and sensitivity toward the effects of one’s actions. Ethical reflection may therefore complement mindfulness by helping individuals examine not only their internal emotional states but also the relational consequences of speech and behavior (Dalai Lama, 1999; Goleman, 2003).

Despite substantial research on mindfulness and psychological well-being, limited attention has been given to the Five Precepts as a structured reflective intervention for working adults. Existing studies frequently emphasize meditation practice or theoretical Buddhist ethics without translating ethical principles into brief, replicable practices suitable for contemporary work routines. This study addresses that gap by developing and preliminarily evaluating a 14-day audio-guided reflective process based on the Five Precepts among working adults at the Buddhamahametta Foundation. It examines the feasibility of the process and explores preliminary changes in emotional awareness, social connection, meaningful engagement, a sense of accomplishment, and personal growth.

Research Objectives

1. To examine concepts, contexts, problems, and needs related to emotional well-being among working adults in contemporary work environments.

2. To analyze the Five Precepts as a framework for ethical awareness, behavioral responsibility, and emotional regulation in daily life.
3. To develop and evaluate a structured Five Precepts Reflective Process for supporting emotional well-being among working adults.

Literature Review

Emotional well-being is commonly understood as a multidimensional condition involving positive affect, emotional awareness, meaningful engagement, supportive relationships, and a sense of personal growth. Diener (2000) emphasizes individuals' subjective evaluations of life satisfaction and affective experience, while Ryff (1989) identifies purpose, personal growth, autonomy, and positive relationships as central dimensions of psychological well-being. Keyes (2002) extends this perspective by distinguishing flourishing from the mere absence of mental illness, and Seligman (2011) similarly highlights engagement, relationships, meaning, and accomplishment as foundations of human flourishing. For working adults, these dimensions are especially relevant because occupational pressure, interpersonal demands, and rapid organizational change may disrupt emotional balance and weaken constructive decision-making.

Mindfulness-based research provides one pathway for strengthening emotional regulation. Mindfulness involves sustained and non-judgmental awareness of present experience and has been associated with improved self-regulation, reduced automatic reactivity, and enhanced psychological well-being (Baer, 2003; Brown & Ryan, 2003; Kabat-Zinn, 1994). Nyanaponika Thera (1972) presents mindful awareness as disciplined observation of mental and bodily processes, while Siegel (2007) links reflective awareness with emotional integration and interpersonal attunement. Compassion-related research further suggests that a kind and non-condemning orientation toward personal difficulty can reduce defensive reactions and promote healthier emotional functioning (Neff, 2003). Wallace and Shapiro (2006) likewise argue that attentional, emotional, and motivational balance are mutually reinforcing dimensions of well-being.

Within Buddhist ethics, the Five Precepts provide a practical framework for regulating conduct through non-harming, respect for others' property, responsibility in relationships, truthful communication, and clarity of mind. These principles are not merely prohibitions; they cultivate intention, accountability, and sensitivity to the consequences of behavior (Bodhi Bhikkhu,

2010; Hanh, 1998). Ethical discipline may therefore support emotional well-being by reducing internal conflict, strengthening consistency between values and conduct, and improving interpersonal trust. The Dalai Lama (1999) similarly emphasizes universal ethical responsibility, while Goleman (2003) highlights the importance of emotional awareness in transforming destructive mental states.

Despite these converging perspectives, existing research has focused more extensively on mindfulness and general psychological well-being than on the Five Precepts as a structured reflective intervention for working adults. Limited research has examined how brief, audio-guided ethical reflection can operationalize these principles within contemporary work routines. This gap supports the development of a practical process linking ethical awareness, emotional regulation, and emotional well-being.

Conceptual Framework

The conceptual framework proposes that the Five Precepts–based intervention supports emotional well-being through a sequential reflective pathway rather than through ethical instruction alone. The Five Precepts constitute the ethical foundation of the model: non-harming, respect for resources, responsibility in relationships, truthful communication, and clarity of mind. These principles direct attention toward the moral quality of intention and the interpersonal consequences of everyday conduct (Bodhi Bhikkhu, 2010; Hanh, 1998).

Ethical awareness is positioned as the first proximal process. Through reflection on intention, action, and consequence, participants are expected to recognize how habitual responses influence both their emotional states and others' well-being. The 14-day audio-guided reflective practice operationalizes this awareness through brief daily situations and prompts that can be integrated into working routines. Reflective awareness is expected to create a pause between emotional activation and behavioral response, thereby supporting reduced impulsivity, greater perspective-taking, and more deliberate communication (Baer, 2003; Brown & Ryan, 2003).

Emotional regulation is understood as the immediate psychological process that connects ethical reflection with emotional well-being. Improved regulation may enable participants to respond to pressure with greater clarity, patience, and behavioral consistency. The anticipated outcomes correspond to the four domains

measured by the Emotional Well-Being Questionnaire: Emotional Awareness and Positivity, Social Connection and Support, Meaningful Engagement, and Accomplishment and Growth. These domains reflect both affective and eudaimonic accounts of well-being (Diener, 2000; Keyes, 2002; Ryff, 1989).

Because the present study does not test statistical mediation or establish causality, the arrows in Figure 1 represent a proposed developmental pathway, not confirmed causal relationships. The framework guides the intervention design, alignment of the research instrument, and interpretation of the preliminary findings.

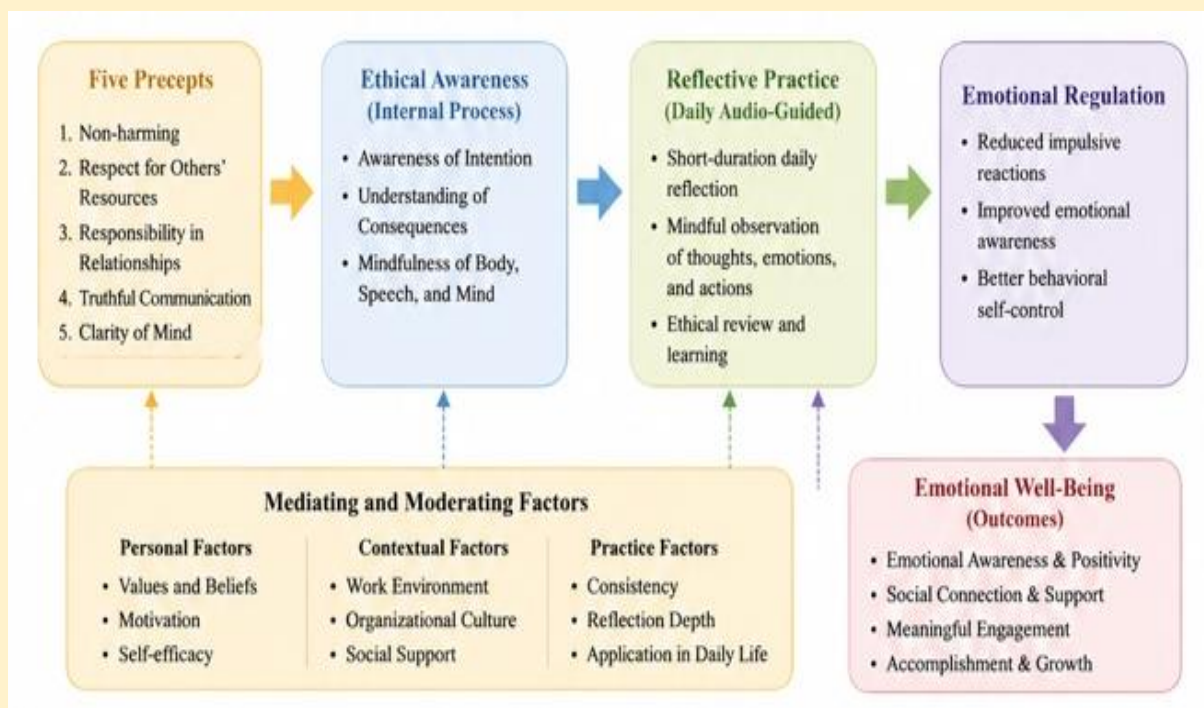


Figure 1. Conceptual Framework of the Five Precepts Reflective Process for Emotional Well-Being

Research Methodology

The study employed a sequential mixed-methods developmental design combining documentary review, qualitative exploration, intervention development, expert review, field implementation, descriptive pretest-posttest assessment, and qualitative follow-up. This design was appropriate because the study sought to construct a contextually relevant process and examine its preliminary feasibility and perceived benefits rather than test a fully established clinical intervention (Creswell & Plano Clark, 2018).

Phase 1: Conceptual and Contextual Exploration

Phase 1 examined emotional well-being, Buddhist ethical principles, reflective practice, behavioral regulation, and contemporary workplace challenges. Documentary analysis was used to identify concepts relevant to emotional awareness, interpersonal responsibility, and the practical interpretation of the Five Precepts. Qualitative interviews with working adults explored common experiences of workload pressure, communication difficulty, value conflict, emotional reactivity, and limited time for sustained contemplative practice. The findings informed the content, language, and delivery format of the intervention

Phase 2: Development and Expert Review of the Reflective Process

Phase 2 translated the Five Precepts into a 14-day sequence of short audio-guided reflections lasting approximately four to six minutes per day. The sessions used recognizable situations from work and family life to prompt reflection on intention, action, consequence, speech, relationship boundaries, fairness, and clarity of mind. The intervention was designed to be brief enough for daily use while maintaining a coherent developmental progression from ethical recognition to reflective application.

Experts in Buddhist studies and research methodology reviewed the process for conceptual accuracy, clarity, sequence, relevance, and practical suitability. Their feedback was used to refine the wording of the audio scripts, the order of themes, and the relationship between the Five Precepts and the proposed emotional-development mechanisms.

Phase 3: Implementation and Preliminary Evaluation

During Phase 3, working adult participants completed the 14-day audio-guided reflective process. Each session encouraged nonjudgmental observation of intention, emotion, speech, conduct, and relational impact. Participants were asked to relate the reflection to ordinary events rather than treat the exercise as an abstract doctrinal lesson. The brief format was intended to support adherence within realistic work schedules.

Measures

The Emotional Well-Being Questionnaire (EWBQ) contained 17 items rated on a five-point Likert scale and assessed four domains: (1) Emotional

Awareness and Positivity, (2) Social Connection and Support, (3) Meaningful Engagement, and (4) Accomplishment and Growth. It was administered before the intervention and again on Day 14. Follow-up interviews and reflective accounts were used to examine participants' interpretations of the process and perceived changes in emotional and interpersonal functioning.

Data Analysis

Quantitative data were analyzed descriptively by comparing pretest and posttest scores for the four EWBQ domains. Qualitative material was analyzed inductively to identify recurring patterns in ethical awareness, emotional regulation, communication, relational responsibility, and the feasibility of daily practice. The two strands were then interpreted together to determine whether the reported score patterns were consistent with participants' descriptions of change.

Ethical Considerations

Participation should be voluntary, based on informed consent, and accompanied by safeguards for confidentiality and withdrawal. Because the intervention concerns ethical conduct and emotional experience, participants should also be informed that the activity is educational and reflective, not a substitute for psychological or medical care.

Research Results

The research results are presented according to the three research objectives in order to demonstrate the development of knowledge from conceptual understanding toward the creation of a practical process for observing the Five Precepts to enhance emotional well-being among working adults.

1. Concepts, Contexts, Problems, and Needs Related to Emotional Well-being Among Working Adults

The findings indicate that working adults encounter multiple emotional and ethical challenges in contemporary working environments. Rapid changes in organizational structures, performance expectations, and communication patterns require individuals to continuously adapt their behavior and decision-making processes. Participants reported experiencing emotional pressure arising from workload responsibility, time limitations, interpersonal expectations, and the need to maintain professional performance standards. These factors influence

emotional balance and may affect the ability to maintain constructive relationships in the workplace.

Participants frequently described situations involving internal conflict between personal values and external expectations. Some individuals experienced difficulty managing emotional reactions in communication, particularly in situations involving disagreement, misunderstanding, or perceived unfairness. Emotional responses such as frustration, anxiety, and self-doubt were described as influencing decision-making processes and interpersonal interaction. The findings suggest that emotional well-being is closely related to the ability to maintain awareness of intention and to regulate responses in challenging situations.

In addition, participants indicated a need for practical guidance to support emotional balance without requiring an extensive time commitment. Many working adults reported limited availability for long-duration training programs due to professional responsibilities. The findings suggest that short-duration reflective practice integrated into daily routines may provide a feasible approach to supporting gradual emotional development. Participants expressed openness to learning approaches that emphasize practical application over theoretical instruction alone.

The results indicate that emotional well-being is influenced not only by external conditions but also by internal processes related to awareness, intention, and interpretation of experience. Participants demonstrated interest in approaches that support constructive reflection on daily experiences, particularly those that encourage greater sensitivity toward the impact of one's actions on oneself and others.

2. The Five Precepts as a Framework for Ethical Awareness and Emotional Regulation

The findings demonstrate that the Five Precepts can function as a framework supporting awareness of intention, communication, and interpersonal responsibility in daily life. Participants reported that reflection on the principles of non-harming, respect for others' resources, responsibility in relationships, truthful communication, and clarity of mind encouraged greater consideration of the consequences of their actions. The Five Precepts were perceived not as restrictive rules but as supportive reference points guiding thoughtful behavior and emotional balance.

Reflection on non-harming was associated with increased sensitivity toward the emotional impact of speech and behavior. Participants described becoming more aware of how their communication style affects others' feelings, leading to greater caution in expressing disagreement or criticism. This awareness contributed to more constructive interaction patterns and reduced interpersonal tension.

Respect for others' resources was interpreted as encouraging responsibility, fairness, and transparency in professional contexts. Participants reported increased attentiveness to ethical considerations in decision-making situations involving shared responsibility and organizational resources. This awareness contributed to greater confidence in maintaining professional integrity.

Responsibility in relationships was associated with increased awareness of interpersonal boundaries and mutual respect. Participants reflected on the importance of maintaining clarity of intention in communication, particularly in situations involving collaboration and teamwork. Truthful communication supported greater consistency between intention and expression, reducing emotional discomfort associated with miscommunication or misunderstanding.

Clarity of mind was described as supporting increased awareness of emotional impulses and behavioral tendencies. Participants reported that reflection on clarity of mind encouraged more careful consideration of actions, contributing to improved emotional regulation and reduced impulsive reaction.

Overall, the findings demonstrate that the Five Precepts provide a practical framework for fostering awareness of intention, behavioral responsibility, emotional regulation, and constructive interpersonal interaction in contemporary daily life. Participants perceived ethical reflection as contributing to emotional stability, thoughtful decision-making, and more harmonious relationships with others.

3. Development and Evaluation of the Five Precepts Reflective Process

The research developed a structured reflective process consisting of a 14-day sequence of short-duration audio-guided reflections designed to support gradual ethical awareness. The process translated the Five Precepts into relatable daily-life situations, allowing participants to observe the relationship between intention, action, and emotional consequence. The reflective structure

encouraged participants to consider how everyday decisions influence both personal emotional experience and interpersonal relationships.

Participants engaged in daily reflections lasting approximately four to six minutes, enabling the integration of ethical awareness into regular professional routines. The short-duration structure supported continuity of practice and reduced perceived burden associated with longer training formats. Participants reported that the brief format facilitated consistent engagement and allowed reflection to occur naturally within daily activities.

Quantitative findings from the Emotional Well-Being Questionnaire (EWBQ) indicate observable increases across the four domains of emotional well-being following participation in the reflective process. Improvements were observed in Emotional Awareness and Positivity, Social Connection and Support, Meaningful Engagement, and Accomplishment and Growth. The findings suggest that reflective engagement with the Five Precepts may contribute to enhanced emotional awareness and a greater sense of constructive participation in daily activities.

Qualitative interviews indicate that participants experienced gradual development in their perception of everyday situations. Several participants described increased awareness of the relationship between intention and emotional outcome, leading to greater consideration before responding in challenging situations. Participants also reported increased appreciation for the role of ethical awareness in supporting interpersonal harmony and personal sense of meaning.

The findings demonstrate that the Five Precepts reflective process can serve as a practical developmental framework that supports emotional awareness and ethical sensitivity in contemporary working life. The structured reflective format allows individuals to gradually develop consistency between intention, action, and emotional understanding, contributing to improved emotional balance and constructive relational interaction.

Discussion

The findings indicate that a structured Five Precepts reflective process may support emotional well-being among working adults by strengthening ethical awareness, emotional regulation, and interpersonal responsibility. Participants reported greater awareness of the relationship among intention, emotion, speech,

and action, as well as an increased ability to pause before responding in stressful situations. These changes are consistent with mindfulness research showing that non-judgmental awareness can reduce automatic reactivity and strengthen self-regulation (Baer, 2003; Brown & Ryan, 2003; Kabat-Zinn, 1994). They also support Wallace and Shapiro's (2006) view that attentional and emotional balance are mutually reinforcing foundations of well-being.

The findings related to the first objective show that emotional difficulties in the workplace arise not only from workload and time pressure but also from interpersonal expectations, value conflicts, and uncertainty in decision-making. This interpretation is compatible with multidimensional accounts of well-being that emphasize positive relationships, purpose, engagement, and personal growth rather than the mere absence of distress (Diener, 2000; Keyes, 2002; Ryff, 1989; Seligman, 2011). Participants' descriptions suggest that emotional strain becomes more manageable when individuals can examine their reactions and reconnect daily conduct with personal values.

The second objective demonstrated that the Five Precepts can be interpreted as a practical framework for contemporary ethical and emotional development. Non-harming encouraged sensitivity to the effects of speech and behavior; respect for resources supported fairness and responsibility; responsibility in relationships strengthened interpersonal boundaries; truthful communication promoted consistency between intention and expression; and clarity of mind encouraged awareness of impulses. This interpretation accords with Buddhist accounts of ethical conduct as training that supports restraint, responsibility, and mental clarity (Bodhi Bhikkhu, 2010; Hanh, 1998). It also reflects broader ethical perspectives emphasizing compassion, accountability, and the transformation of destructive emotions (Dalai Lama, 1999; Goleman, 2003).

The third objective showed that the 14-day audio-guided format was practical for participants with limited time. Brief daily reflection appeared to help participants integrate ethical awareness into ordinary work and family situations. Reports of increased patience, more respectful communication, and reduced impulsivity are also compatible with research on self-compassion, which suggests that a less judgmental stance toward difficulty can support healthier emotional responses (Neff, 2003). However, these findings should not be interpreted as proof of effectiveness.

The study's principal contribution is its integration of Buddhist ethical principles with a brief, structured reflective practice. Rather than treating the Five Precepts solely as religious rules, the process operationalizes them as daily prompts linking intention, consequence, emotional regulation, and relational conduct. Nevertheless, the small sample, short intervention period, self-reported outcomes, and absence of a control group limit causal inference. Larger controlled studies using validated measures and follow-up assessments are therefore required.

The New Body of Knowledge

The new body of knowledge generated by this research identifies a developmental mechanism by which observing the Five Precepts enhances emotional well-being among working adults. The findings demonstrate that the Five Precepts operate not merely as moral guidelines but as a reflective framework that promotes ethical awareness in everyday life. Through structured daily reflection, individuals become more aware of the relationship between intention, action, and emotional consequences, leading to greater behavioral responsibility and interpersonal sensitivity.

The research further reveals that ethical awareness serves as a mediating process linking observance of the Five Precepts to emotional well-being. Increased awareness of intention and behavioral consequences contributes to improved emotional regulation, more constructive interpersonal interaction, and greater consistency between personal values and daily conduct. These developments collectively support emotional balance, meaningful engagement, and positive social relationships.

Based on these findings, the study proposes the Five Precepts Reflective Process Model, in which observance of the Five Precepts, when integrated through short-duration reflective practice, leads to ethical awareness, emotional regulation, and enhanced emotional well-being. This model provides a practical and replicable framework for applying Buddhist ethical principles within contemporary professional settings and contributes a new conceptual understanding of how ethical reflection supports psychological well-being in everyday life.

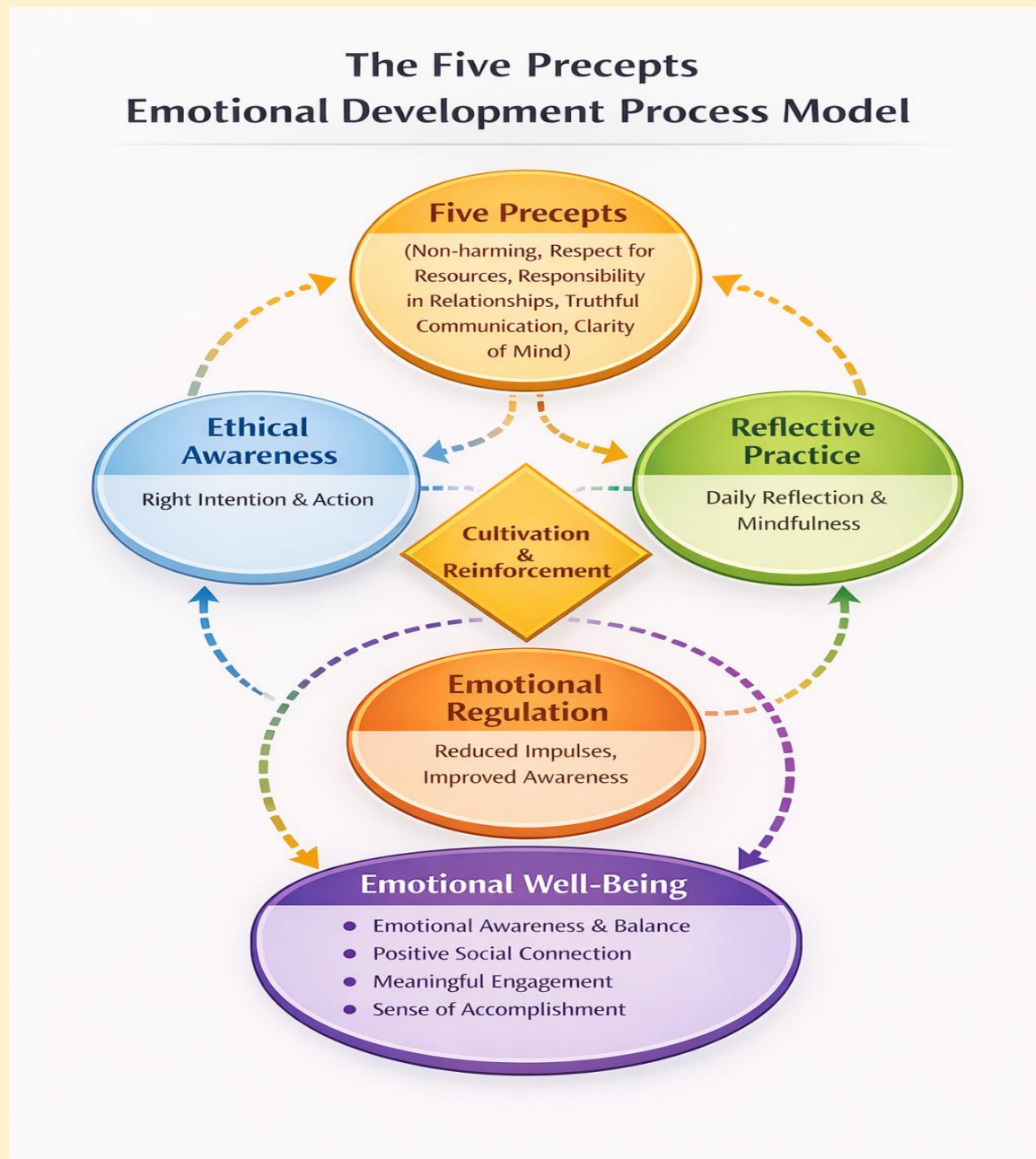


Figure 2. The Five Precepts Emotional Development Process Model

Conclusion

This study developed and preliminarily evaluated a 14-day audio-guided process that translated the Five Precepts into short reflective practices for working adults. The process addressed non-harming, respect for resources, responsibility in relationships, truthful communication, and clarity of mind through ordinary situations involving emotion, speech, judgment, and interpersonal consequence.

The qualitative findings suggest that participants became more attentive to the relationship among intention, emotional response, action, and relational

impact. They described pausing before reacting, communicating more carefully, and considering the effects of their conduct on others. Descriptive EWBQ comparisons were reported as showing higher posttest scores across four domains of emotional well-being, but exact statistics and psychometric information are required before the magnitude or reliability of these changes can be assessed.

The principal contribution of the research is the Five Precepts Emotional Development Process Model. The model proposes that ethical principles become psychologically relevant through reflective practice, heightened ethical awareness, and improved emotional regulation. Its value lies in connecting Buddhist moral cultivation with concrete patterns of decision-making and communication rather than treating the precepts as abstract rules.

The findings remain preliminary. The study lacks the methodological detail and comparative evidence necessary to establish effectiveness or causal mechanisms. Before publication, the authors must report the sample, recruitment, ethics approval, instrument development and reliability, exact quantitative results, qualitative procedures, adherence, and limitations. Subsequent research should use validated measures, control or comparison conditions, diverse occupational samples, and follow-up assessment. Under these conditions, the Five Precepts Reflective Process may provide a promising framework for examining how ethical awareness and contemplative reflection jointly support emotional and relational well-being in contemporary work life.

Suggestions for Future Research

Future research should strengthen the empirical evaluation of the Five Precepts Reflective Process through larger and more diverse samples. Participants should be recruited from different occupational sectors, age groups, organizational levels, and cultural backgrounds to determine whether the process is applicable beyond the present research setting. Particular attention should be given to high-stress professions, including healthcare, education, social services, and information technology.

More rigorous research designs are also required. Randomized controlled trials should compare the Five Precepts Reflective Process with conventional mindfulness programs, general well-being education, or no-intervention control groups. Future studies should employ validated psychological instruments, report reliability coefficients and effect sizes, and include follow-up assessments to

examine whether changes in emotional awareness, regulation, relationships, and meaningful engagement are sustained over time.

Further research should also investigate the mechanisms through which ethical reflection influences emotional well-being. Mediation analysis may clarify whether ethical awareness, behavioral self-regulation, compassion, or consistency between values and actions explains the observed outcomes. Component-based studies could compare the relative contribution of each precept and determine whether particular principles are more relevant to specific emotional or interpersonal challenges.

Qualitative inquiry should be expanded through in-depth interviews, reflective diaries, and workplace observations to capture how participants apply the precepts in real situations. Future studies should also examine adherence, engagement, and preferred audio formats. Such evidence would support refinement of the intervention and its adaptation for organizational training, professional development, and broader well-being programs.

References

- Baer, R. A. (2003). Mindfulness training as a clinical intervention: A conceptual and empirical review. *Clinical Psychology: Science and Practice*, 10(2), 125–143. <https://doi.org/10.1093/clipsy/bpg015>
- Bodhi Bhikkhu. (2010). *The noble eightfold path: The way to the end of suffering*. Buddhist Publication Society.
- Bondanini, G., Giorgi, G., Ariza-Montes, A., Vega-Muñoz, A., & Andreucci-Annunziata, P. (2020). Technostress dark side of technology in the workplace: A scientometric analysis. *International Journal of Environmental Research and Public Health*, 17(21), Article 8013. <https://doi.org/10.3390/ijerph17218013>
- Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84(4), 822–848. <https://doi.org/10.1037/0022-3514.84.4.822>
- Dalai Lama. (1999). *Ethics for the new millennium*. Riverhead Books.

- Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist*, 55(1), 34–43. <https://doi.org/10.1037/0003-066X.55.1.34>
- Goleman, D. (2003). *Destructive emotions: How can we overcome them?* Bantam Books.
- Hanh, T. N. (1998). *The heart of the Buddha's teaching: Transforming suffering into peace, joy, and liberation*. Broadway Books.
- Kabat-Zinn, J. (1994). *Wherever you go, there you are: Mindfulness meditation in everyday life*. Hyperion.
- Keyes, C. L. M. (2002). The mental health continuum: From languishing to flourishing in life. *Journal of Health and Social Behavior*, 43(2), 207–222. <https://doi.org/10.2307/3090197>
- Maslach, C., & Leiter, M. P. (2016). Understanding the burnout experience: Recent research and its implications for psychiatry. *World Psychiatry*, 15(2), 103–111. <https://doi.org/10.1002/wps.20311>
- Michaelson, M. M., Graser, J., Onescheit, M., Tuma, M. P., Werdecker, L., Pieper, D., & Esch, T. (2023). Mindfulness-based and mindfulness-informed interventions at the workplace: A systematic review and meta-regression analysis of RCTs. *Mindfulness*, 14(6), 1271–1304. <https://doi.org/10.1007/s12671-023-02130-7>
- Neff, K. D. (2003). Self-compassion: An alternative conceptualization of a healthy attitude toward oneself. *Self and Identity*, 2(2), 85–101. <https://doi.org/10.1080/15298860309032>
- Nyanaponika Thera. (1972). *The heart of Buddhist meditation*. Buddhist Publication Society.
- Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, 57(6), 1069–1081. <https://doi.org/10.1037/0022-3514.57.6.1069>
- Seligman, M. E. P. (2011). *Flourish: A visionary new understanding of happiness and well-being*. Free Press.

- Siegel, D. J. (2007). *The mindful brain: Reflection and attunement in the cultivation of well-being*. W. W. Norton & Company.
- Tarafdar, M., Pullins, E. B., & Ragu-Nathan, T. S. (2015). Technostress: Negative effect on performance and possible mitigations. *Information Systems Journal*, 25(2), 103–132. <https://doi.org/10.1111/isj.12042>
- Wallace, B. A., & Shapiro, S. L. (2006). Mental balance and well-being: Building bridges between Buddhism and Western psychology. *American Psychologist*, 61(7), 690–701. <https://doi.org/10.1037/0003-066X.61.7.690>
- World Health Organization. (2019, May 28). *Burn-out an “occupational phenomenon”*: *International Classification of Diseases*. <https://www.who.int/news/item/28-05-2019-burn-out-an-occupational-phenomenon-international-classification-of-diseases>
- World Health Organization. (2022). *WHO guidelines on mental health at work*. <https://www.who.int/publications/i/item/9789240053052>