

THE QUALITY OF LIFE WITH ZEN

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ABSTRACT

This academic article wish to present the way refer to rapid of the world change that be from the progress of information technology and the stress causes ill health which dropped the quality of life in the present. It is an uncomfortable mindset for use the calm between the fast movement in nowadays that believe a high stress, constant anxiety over tasks and work and life, social anxiety are all a part of the modern way of life. Most people just don't feel a sense of peace, of calm, of serenity, throughout their day. The way some of the time which learned a few things that have helped people create a feeling of calmness much more of the time than ever before. Our lives are filled with all kinds of noise , visual clutter, notifications, social media, news, all the things we need to read. And truthfully, none of it is necessary. Reduce all these things and more, and create some space, some quiet, in human life. Thus Zen meditation practice reminds the person to stay focused. The society is filled with constant distractions and often willfully give in to them. Zen drive the person to focus on the moment and be absorbed by the task at hand and do it well. The person characteristic will become to be habits that are not a one-time change in surroundings or work pattern. The Changing in environment is great, but can't control the things that happen to them much of the time, and the person certainly can't control how other people act. The only thing the person can control is their response and this response matters which can respond to the same event with anxiety or anger, or the person can respond with peace and calmness.

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Keywords : quality of life, Zen

1.INTRODUCTION

The Japanese way of pronouncing "chan" is zen, which is the Chinese way of pronouncing the Indian Sanskrit "dhyana" or "sunya", meaning emptiness or void. It was strongly influenced by Taoism, and developed as a distinguished Chinese style of Buddhism come from China, Chán spread south to Vietnam, northeast to Korea and east to Japan, where it became known as Japanese Zen.(Aitken, Robert ,1994). This is the basis of zen itself that all life and existence is based on a kind of dynamic emptiness as a view now supported by modern science which sees phenomena at a sub-atomic level popping in and out of existence in a quantum froth.

Zen Buddhism is a branch of Mahayana Buddhism. The Mahayana sutras that were written in India and China form the basis of Zen Buddhism. Of these, the most prominent ones are the Lankavatara Sutra, the Diamond Sutra, the Samantamukha Parivarta, the Heart Sutra, a chapter of the Lotus Sutra and the Platform Sutra of Huineng. The fundamental elements of Buddhist philosophy consist of the basics of Zen Buddhism also. These include the Eightfold Path, the five precepts, the Four Noble Truths, the five skandhas, three dharma seals, etc. The teachings of Zen include various sources of Mahāyāna thought, especially Yogācāra, the Tathāgatagarbha Sutras and Huayan, with their emphasis on Buddha-nature, totality, and the Bodhisattva-ideal. (Suzuki, Shunryu ,1997) The Prajñāpāramitā literature and, to a lesser extent, Madhyamaka have also been influential in the shaping of the "paradoxical language" of the Zen-tradition. Zen philosophy are restricted to the Mahayana Buddhism. The major religious figures in Zen include Samantabhadra Bodhisattva, Mañjusri Bodhisattva, Kuan Yin Bodhisattva, Sakyamuni Buddha and Amitabha Buddha. Zen Buddhism has been influenced by Chinese philosophy to a great extent, especially Taoism. This is because of the fact that Zen emerged as a distinct school in medieval China.

However, the degree of influence of Taoism on Zen Buddhism is still open to debate.

The early Buddhist schools in China were each based on a specific sutra. At the beginning of the Tang Dynasty, by the time of the Fifth Patriarch Hongren, the Zen school became established as a separate school of Buddhism. (Ferguson, Andy , 2000). It had to develop a doctrinal tradition of its own to ascertain its position and to ground its teachings in a specific sutra. Various sutra's were used for this, even before the time of Hongren: the Śrīmālādevī Sūtra or Huike, Awakening of Faith or Daoxin, the Lankavatara Sutra that were East Mountain School, the Diamond Sutra or Shenhui (Harvey, Peter ,1995) the Platform Sutra. Subsequently, the Zen tradition produced a rich corpus of written literature which has become a part of its practice and teaching. Other influential sutras are the Vimalakirti Sutra, Avatamsaka Sutra, the Shurangama Sutra, and the Mahaparinirvana Sutra (Sharf, Robert H. ,1995).

The growing Chán tradition also faced the challenge to put its teachings into words, to bolster its identity and to applicate it in formal teaching settings, without losing the central insight into the "suchness" of reality. (Yoshizawa, Katsuhiro ,2009),One solution to this was the shift of emphasis from the recorded sayings of the historical Buddha, to the sayings of living Buddhas, namely the Chán masters. In the time, these so-called "encounter-dialogues" between masters and students, but also from sermons, became codified and formed the basis of typical Zen-genres, namely the "yü-lü" as record and the classic koan-collections. These too became formalised, and as such became a subject of disputes on the right way to teach Zen and the avoidance of dependence on words.

In its beginnings in China, Zen primarily referred to the Mahāyāna sūtras and especially to the Laṅkāvatāra Sūtra. As a result, early masters of the Zen tradition were referred to as "Laṅkāvatāra masters". As the Laṅkāvatāra Sūtra teaches the doctrine of the "One Vehicle" or in Sanskrit called Ekayāna, the early Zen school was sometimes referred to as the "One Vehicle School". (Welter, Albert

,2000), In other early texts, the school that would later become known as Zen is sometimes even referred to as simply the "Laṅkāvatāra school". Accounts recording the history of this early period are to be found in Records of the Laṅkāvatāra Masters. During the Tang Dynasty, the Zen school's central text shifted to the Diamond Sūtra or Vajracchedikā Prajñāpāramitā Sūtra. Thereafter, the essential texts of the Zen school were often considered to be the Laṅkāvatāra Sūtra and the Diamond Sūtra. The school did not call itself Chan as meditation , a rather colorless name. It was in fact still looking for a name, and the custom then was to tie a new teaching to a sutra. Huike used the Srimala sutra, but Daoxin later drew inspiration from the Awakening of Faith. Members of the East Mountain Teaching, realizing that the Awakening of Faith was a sastra, came up with the next best; they conjured up a lineage of Lankavatara sutra masters, this being the sutra that informed the Awakening of Faith. Shenhui then perpetuated the myth that Huineng favored the Diamond Sutra. Actually, none of these labels really identifies the school's ideological affiliation, because this tradition apparently never used one sutra to legitimize itself.(Hori, Victor Sogen ,2000).

The sutra is grounded on the prajnaparamita-teachings on emptiness. This is the central theme in "the dialogue between the bodhisattvas and Vimalakirti on the subject of nonduality".(Snelling, John ,1987) While discussing this subject, the bodhisattvas give a variety of answers. Manjusri is the last bodhisattva to answer, who says that "by giving an explanation they have already fallen into dualism". Vimalakirti, in his turn, answers with silence.

As per a number of modern scholars, the influence was quite shallow, while others contend a deep influence of Taoism on Zen philosophy. It is a mistake to understand Zen as an intellectual philosophy or a solitary pursuit. Rather, it is more of a practice or a way of life. The temples dedicated to zed lay emphasis on a thorough practice of meditation on daily basis. They also advise practicing along with other people, as it helps in preventing the traps of ego. The students of Zen Buddhism are required to perform some of the tedious tasks that one performs at

home.

The description that were referred in above showed Zen Buddhists believe that a person should acquire knowledge from all the aspects of life. This knowledge will help person in the process of enlightenment. The textual hermeneutics have been severely condemned in Zen teachings. The pursuit of worldly treasures is looked down upon. They advise people to focus on meditation, which will ultimately lead person to unmediated consciousness of the processes of both the world as well as their own mind. Then Zen emphasizes rigorous meditation-practice, insight into Buddha-nature, and the personal expression of this insight in daily life, especially for the benefit of others. While a lot of people consider Buddhism to be a religion, most practitioners will tell you it is more 'a way of life' or a life philosophy. Buddha has always said was not a god but just a human like all other people. Everybody can learn what person learned and to help them with that laid down the basics of them discoveries in the Four Noble Truths and the Eightfold path. It will not bring person enlightenment the first time who touch it.

2. WHAT IS THE ZEN SCHOLAR TOUGHT.

The essential of Zen teachings is almost impossible that given the variety of schools as the extended history of 1500 years and the emphasis on suchness as reality just as it is, which has be expressed in daily life. The common to most schools and teachings is this emphasis on suchness and Buddha-nature or the Bodhisattva ideal and the priority of zen. Zen teachings can be likened to the finger pointing at the moon. (Dumoulin, Heinrich,2005.) Zen teachings point to the moon, awakening, "a realization of the unimpeded interpenetration of the dharmadhatu". But the Zen tradition also warns against taking its teachings, the pointing finger, to be this insight itself. The Zen narrative states that it is a special transmission outside scriptures which did not stand upon words. Zen does have a rich doctrinal background which is firmly grounded in the Buddhist tradition. It was thoroughly

influenced by the Chinese understanding of Yogacara and the Buddha-nature doctrine. (Kasulis, Thomas P., 2003) Zen integrates both Yogacara and Madhyamaka, and the influence of Madhyamaka can be discerned in the stress on non-conceptual insight and the paradoxical language of the koans. Most essential are "the most fundamental teaching that we are already originally enlightened, and the Bodhisattva ideal, which supplements insight with Karuṇā, compassion with all sentient beings. The various traditions lay various emphases in their teachings and practices: There are two different ways of understanding and actually practicing Zen. These two different ways are termed in Chinese pen chueh and shih-chueh respectively. The term pen chueh refers to the belief that one's mind is from the beginning of time fully enlightened, while shih-chueh refers to the belief that at some point in time we pass from imprisonment in ignorance and delusion to a true vision of Zen realization. Our enlightenment is timeless, yet our realization of it occurs in time. According to this belief experiencing a moment of awakening in this life is of central importance. (Sekida, Katuski, 1996)

Contrary to the popular image, literature does play a role in the Zen-training. Zen is deeply rooted in the teachings and doctrines of Mahāyāna Buddhism. Unsui, Zen-monks are expected to become familiar with the classics of the Zen canon. A review of the early historical documents and literature of early Zen masters clearly reveals that they were well versed in numerous Mahāyāna Buddhist sūtras, including Madhyamaka. Nevertheless, Zen is often pictured as anti-intellectual. (Ferguson, Andy 2000) This picture of Zen emerged during the Song Dynasty when Chán became the dominant form of Buddhism in China, and gained great popularity among the educated and literary classes of Chinese society. The use of koans, which are highly stylized literary texts, reflects this popularity among the higher classes. The famous saying "do not establish words and letters", attributed in this period to Bodhidharma, was taken not as a denial of the recorded words of the Buddha or the doctrinal elaborations by learned monks, but as a

warning to those who had become confused about the relationship between Buddhist teaching as a guide to the truth and mistook it for the truth itself.

Zen tradition emphasizes is that the enlightenment of the Buddha came not through conceptualization, but rather through direct insight. (Chappell, David W. ,1993) But direct insight has to be supported by study and understanding of the Buddhist teachings and texts. Intellectual understanding without practice is called *yako-zen*, "wild fox Zen", but "one who has only experience without intellectual understanding is a zen temma or Zen devil.

The Zen tradition developed a rich textual tradition, based on the interpretation of the Buddhist teachings and the recorded sayings of Zen-masters. Important texts are the Platform Sutra that attributed to Huineng ; the Chán transmission records, *teng-lu*, such as *The Records of the Transmission of the Lamp* that Ching-te ch'uan-teng lu , compiled by Tao-yün and published in 1004; the "yü-lü" genre consisting of the recorded sayings of the masters, and the encounter dialogues; the koan-collections, such as the "Gateless Gate" and the "Blue Cliff Record and Dogen's Shobogenzo.

Religion is not only an individual matter, but "also a collective endeavour". Though individual experience and the iconoclastic picture of Zen are emphasised in the Western world, the Zen-tradition is maintained and transferred by a high degree of institutionalisation and hierarchy. In Japan, modernity has led to criticism of the formal system and the commencement of lay-oriented Zen-schools such as the Sanbo Kyodan and the Ningen Zen Kyodan. How to organize the continuity of the Zen-tradition in the West, constraining charismatic authority and the derailment it may bring on the one hand, and maintaining the legitimacy and authority by limiting the number of authorized teachers on the other hand, is a challenge for the developing Zen-communities in the West.

The Chán of the Tang Dynasty, especially that of Mazu and Linji with its emphasis on "shock techniques", in retrospect was seen as a golden age of Chán. (Kasulis, Thomas P. , 2003)This picture has gained great popularity in the West in

the 20th century, especially due to the influence of D.T. Suzuki,(Welter, Albert ,2000) and further popularized by Hakuun Yasutani and the Sanbo Kyodan. This picture has been challenged, and complemented, since the 1970s by modern scientific research on Zen. Modern scientific research on the history of Zen discerns three main narratives concerning Zen, its history and its teachings: Traditional Zen Narrative (TZN), Buddhist Modernism (BM), Historical and Cultural Criticism (HCC). An external narrative is Nondualism, which claims Zen to be a token of a universal nondualist essence of religions. There have been several popular books about Zen Buddhism and martial arts, including Eugen Herrigel's classic *Zen and the Art of Archery* (1948) and Joe Hyams's *Zen in the Martial Arts* (1979). And there have been no end of films featuring Shaolin "kung fu" Buddhist monks, although not everyone may recognize the Zen-Shaolin connection. What is the connection between Zen Buddhism and the martial arts that is not an easy question to answer. It cannot be denied there is some connection, particularly in regard to Zen's origins in China. Zen emerged as a distinctive school in the 6th century, and its birthplace was the Shaolin Monastery, located in China's Henan Province. And there's no question the Chan that Chinese for "Zen", monks of Shaolin practiced martial arts.They still do, in fact, although some complain that the Shaolin monastery is now more of a tourist attraction than a monastery, and the monks are more entertainers than monks.

In Shaolin legend, kung fu was taught by Zen's founder, Bodhidharma, and Shaolin is the birthplace of all martial arts. This is probably hooey. It's likely the origins of kung fu are older than Zen, and there's no reason to think Bodhidharma knew a horse stance from a horse. Even so, the historical connection between Shaolin and martial arts is deep, and cannot be denied. In 618 Shaolin monks helped defend the Tang Dynasty in battle, for example. In the 16th century the monks fought bandit armies and defended the coasts of Japan from Japanese armies.

Although Shaolin monks didn't invent kung fu, they are rightfully known for a particular style of kung fu. In spite of the tradition of kung fu at Shaolin, as Chan

spread through China it didn't necessarily take kung fu with it. The records of many monasteries show little or no trace of martial arts practice, although it does turn up here and there.

Zen can be a philosophy, a spiritual tradition, or simply a “way.” Here are ten diverse thoughts (from teachers, writers and Zen masters) on what it means to walk the Zen path. 1. Zen is not about eliminating thoughts but illuminating them. (Gerald May)2. Zen is not some kind of excitement but concentration on our usual everyday routine. (Shunryu Suzuki)3. The ultimate standpoint of Zen is that... the peace we are seeking so eagerly has been there all the time. (D.T. Suzuki)4. The beauty of Zen is found in simplicity and tranquility, in a sense of the all-embracing harmony of things. (Thich Thien-An)5. The whole point of Zen is to suspend the rules we have superimposed on things and to see the world as it is. (Alan Watts)6. Before enlightenment, I chopped wood and carried water. After enlightenment, I chopped wood and carried water. (Zen Buddhism)7. Zen: If you try to aim for it, you are turning away from it. (Anonymous)8. Zen is not thinking about God while peeling potatoes. Zen is just about peeling the potatoes. (Modern Saying)9. The only Zen you can find on the tops of mountains is the Zen you bring up there. (Robert M. Pirsig)10. There is no need to have a deep understanding of Zen. (Shunryu Suzuki) Overall, Zen means creating a sense of awareness and intention in everything you do. To do this, you do not have to live on a mountaintop or temple – simply breathe and go slowly in order to find your unique path in everyday surroundings.

3. THE ART OF LIVING WITH ZEN AT WORK.

The inherent contradiction in mindfulness or says on one hand that don't need to do anything, achieve anything or change anything about yourself, in order to be happy. In the words of Thich Nhat Hanh, happiness is now or never and yet there are all these teachings and practices that suggest there is something to be

attained, that a happier version of ourselves is available if we could only learn how to access it.

The fact is a paradox. It is possible who can even say necessary, to be both content in the here and now and yet and yet continue taking steps towards improving your happiness – which suggests you're not completely satisfied. This paradox can be understood by separating the mind into different departments, a bit like in a government. They've all got the same ultimate goal of helping the country or self but they also have their own agendas, which are sometimes in conflict.

The seeking department is always looking for something more that might be seeking a pay increase, a holiday, a rest, to be more productive, to be fitter, to be noticed, a spouse, truth, love, understanding, wisdom, likes on Facebook, to know what's happening in the news, to eat something sweet, to be respected and so on. This is a restless and future-focused state of mind because whenever it finds something it's seeking then it either wants more or wants something else.

It's a very important state of mind because it drives person to learn, to improve at person job (Sompran Promtha,1982) to find a lover, to develop person relationships, to develop themselves, to explore the world, and so on. But to be seeking all the time is inherently dissatisfying and exhausting. A lot of people are in the seeking mind about 90% of the time. This is partly because Western culture is constantly appealing to and therefore strengthening the seeker in us. The advertising and the media are constantly trying to persuade person that happiness is to be found in having the 'perfect' body, buying this season's clothes, having more money or status. Example , the organization as Coca-cola is brazenly proclaiming on its current advertisement that was "Open a Coke, open a happiness." It would be a strange world in which happiness required a sugar overdose which someone should point out to person that they're confusing pleasure with long-term contentment and wellbeing, which drinking coke is probably not the key to escape the suffer and made more happy in their life. Anyway there is

another department of person minds, which is always available, although in many people rarely accessed, which is not seeking anything. The non-seeking mind is perfectly content right, here, right now. Accessing it doesn't require hours of meditation, going through therapy or making a fortune. It's already there, waiting to be called on. The paradox is that in order to find happiness, you need to stop seeking it. . For many people though, this is challenging because they have become so attached to the ideas they have of what they need before they can be happy, that to realize that none of those things are actually necessary to be happy right now, can be a bit of a struggle. But although it's possible to access the non-seeking mind just by saying that you are it, it's not easy to stay in it. It's not a quick fix, it's a quick reveal. It reveals to you that on one level, nothing is required in order to be completely content right now.

On another level, all the yoga or meditation or mindfulness or tai chi or therapy or dance or art or music or martial arts are useful as modalities for letting go of the ideas we have become so attached to of what we need in order to be happy. But if you were non-seeking all the time, you'd never do anything. The real sweet spot is when you integrate the seeking with the non-seeking mind, so that you're both happy now and looking to develop, learn and grow. A coalition government, if you will. Life, as they say, is all about balance.

For example I remember clearly back in the past , while travelling to my corporate job, the moment I decided I had had enough of my life. I was sick of being stressed out, tired and miserable. I figured that there must be a better way and I became determined to find it. In the years since, I've spent hundreds of hours and thousands of dollars learning a variety of tools and techniques to shift to a healthier state of mind. I've met wonderful people and learned some mind-blowing ideas from advanced teachers that have transformed my life. I'm now excited to share what I've learned with you, potentially saving you all that time, effort and money. Being Zen is a struggle when there is so much to do.

That's the advice of cognitive psychologist, who said the way most of us spend our workdays amid a barrage of emails, tweets and meetings, while wolfing down lunch in front of a screen is leading to an "epidemic of mindlessness" that is ruining our ability to think that were slow down and do less for rush around often from one mistake to another. Mindfulness is about connecting with one thing at a time that rather than doing six things at once to advocates being mindful at work which a concept that involves giving your full attention to the task at hand before moving on to the next thing. "It's very simple. It's being able to give our full attention to what we want to give it to rather than being distracted by our thoughts It's being connected with reality," follow are seven tips which if practiced daily, should have the person shredding that to do list in all time. (Verati Sre-on, 2004)

1. Know your limits

One of the main reasons people can get stressed at work is trying to be all things to all people. Instead, a great tip is to put a note on the fridge or somewhere prominent you will see each morning reminding yourself of who you are and want to be knowing ourselves starts with our knowing what we're not. We're not just our miserable thoughts or our problematic body or our identification with our awful or wonderful job and what we really are is fully connected to whatever we're doing right here and right now.

2. Treat present day as new

After you wake up each morning, the optimum state you should try and hold on to throughout the day. Every morning when we wake up we all have a period of peace that lasts from about two microseconds that too short to notice in all day. In this state we are just being that we're not being a particular individual identity with a whole lot of ideas about a whole lot of stuff such as what I have to do at work today and with whom." A good tip is to try and treat colleagues as if you're meeting them for the first time without any preconceived ideas about who is difficult to work with or what might cause a problem. That can be a powerful thing

that can get in the way of working with someone. It gives us the opportunity to work effectively with people who we think we can't work effectively with.

3. Think about what you're doing

In the modern offices can often seem purpose built for maximum distraction with constant emails, messages, phone calls and an open-plan layout making it difficult to get things done. We mistake busyness for productivity. We think if we have all these things happening we'll be more productive but we're actually doing less. The multi-tasking that's become fashionable is about doing lots of things badly rather than one thing well.

4. Take your time

Although it might seem like you're working slower, taking your time to pause between activities is the perfect chance to mentally switch gears and make things more productive in the long run when people are stressed they tend to have "a shallow way of perceiving things", which doesn't help when it comes to tasks that require creative thinking or deep thought. The best thing to do is break between jobs, whether it's to get a drink, take a walk or a few deep breaths to shake out the cobwebs. People do it naturally by having a cup of tea but be more deliberate about that is introducing a punctuation mark which makes sense of our day instead of just scrambling off.

5. Do something for someone else

The service is almost as unfashionable these days as lard, but if we do things for others it means that we're expanding our personal lives," Dr McKenzie said. Listening to other people's ideas, rather than telling them what they want to hear can also be a great way to build better relationships with colleagues who can start our working day practising our mindless misery by resenting everything we do and everyone we do it with or we can start our working day practising mindful happiness and productivity - by doing things for, rather than to other people. (Dangtruen , 2013)

6. Question your reasons for doing things

It's easy to get stuck in person ways about likes and dislikes with stress and anxiety making it hard to think in the workplace. However it's a good idea every now and then to challenge your own beliefs in order to understand other perspectives. Try starting the day practising being reasonable rather than reactive and a great way to start this is by really tuning into the people or whomever who we start the day with this will help us realize that life is more reasonable when we're mindful enough to realize that people have reasons for what they do.

7. Have a sense of wonder

While years working in a corporate environment is enough to kill the sense of childlike wonder in most workers who were remembering to smell the roses will help improve productivity. Three-year-olds don't miss out on what's happening right here and now because they're worried about what the stock market might do today. Three-year-olds are naturally mindful because they aren't jaded by life and we can all remember and therefore return to this state of full aliveness, simply by fully connecting with what is.

4. QUALITY OF LIFE

In the UK stress results in 105 million lost work days per year. The good news is that increasing numbers of organizations are finding mindfulness to be an effective solution: Among employees who attended their Mindfulness course, the number of days off for stress, anxiety and depression fell by 71%. The Ten Principles for Cultivating Peace of Mind and Body that summarized ten guiding principles, largely based on Zen or Buddhist psychology principles, which have found universally helpful in developing internal balance then recommend practicing contemplating these principles in many different situations as you navigate through life's twists and turns. To deepen their understanding of these principles. (McMahan, David L , 2008)

1. Awareness Must first choose to notice what is present before they can become comfortable with its existence. Much counterproductive coping comes from “checking out” or trying to avoid whatever we are feeling that may be uncomfortable. This first principle is about committing to “checking in” and maintaining conscious awareness of your internal experiences.
2. Present-moment focus The mind can focus in so many directions: past, present, future, abstract notions or analytical problem solving, to name a few. All forms of thought have a useful role. In this practice, however, we prioritize awareness of the present moment. They are cultivating the ability to tune into sights, sounds, physical sensations, thoughts and emotions that are occurring in the present moment.
3. Acceptance Once we are aware of what we are experiencing, we can learn to accept that it is true. That does not mean that we like it or that there isn’t a better way for things to be; it just means that we are acknowledging the present reality without fighting it or trying to change it.
4. Non-judgment It is a common reaction for the mind to categorize experiences as good or bad, right or wrong like it, don’t like it. However, it is also possible to simply observe and describe sensations, thoughts or feelings without evaluating them. The mindset we will cultivate during our breathing practice is that of curious interest and attentive observation rather than evaluation or judgment.
5. Validation Whatever they experience internally is valid that is there for a reason, whether they understand it or not. It is not always necessary to understand the origins of an experience or a reaction in order to come to peace with it. Throughout this practice, as they notice thoughts, emotions, or physical sensations, they assume that our reactions are valid based on their learning history, our genetic predispositions, or personality, etc. As such, they cultivate an attitude of validation.

6. Tolerance When they choose to tune in, they may find that some internal experiences are unpleasant or even painful. Rather than trying to immediately change them or block them out, we allow ourselves to experience the sensations, thereby cultivating tolerance for things that are uncomfortable.
7. Compassion Just as they would have compassion for a friend who is in pain, when they notice their own suffering, this creates an opportunity to cultivate compassion toward yourself. This concept is initially quite foreign to people who have developed a habit of self-criticism, but it can be powerfully healing when one learns to breathe fully into an attitude of self-compassion.
8. Invitation At times they notice that an old habit or reaction is not serving their well and could be worth revising. Perhaps the mind is festering in anger or the body is holding on to tension. Rather than chastising themselves to let go and change, they gently invite openness to new possibilities. Forcefulness creates resistance, invitation engenders willingness.
9. Patience The process of growth and discovery can seem painstakingly slow at times. Therefore, they cultivate an attitude of patience toward our own process, because they all know that change is not easy.
10. Practice Understanding the above concepts can be enlightening and inspiring. However, until these notions are put into practice, it's merely an entertaining intellectual exercise. Seeds that are not planted do not grow. Therefore, we make a commitment to actively practice exercises to reinforce these principles and cultivate our peace of mind and body. They may find other terms and concepts that are relevant to your process of self-awareness, personal growth, and consciousness. Feel free to add to this list and modify it as it suits your preferences.

If you have ever watched Tiger Woods play golf, you know the look. Brim pulled down over the eyes, which are locked on some point far down the fairway. Despite all the hubbub, he is locked into the moment. His opponent stands off to one side gnawing his knuckles, knowing another defeat is just a few holes away. Credit meditation for Woods' extraordinary focus. An essential part of Tiger Woods' success is what he calls "staying in the present" and not letting his mind wander off to hoisting a trophy or depositing another million-dollar cheque. While other golfers may live in the future, at the moment Woods plays his shots, he is apparently free of the conscious worry which plagues the weekend duffer. And he puts much of this down to meditation and the Eastern philosophy, mostly Buddhist, he learned from his Thai mother.

In addition to his early morning workouts and hours on the driving range, he also meditates daily. The value of meditation has long been known to those who practise it. David Lynch, the director of *Blue Velvet* and *Wild at Heart*, established a foundation for "consciousness-based education and world peace" inspired by his 30 years' practising transcendental meditation (Borup, Jørn, 2008). Contrary to popular belief, Zen is not a practice of religion or anything of the sort. It is simply a mental practice developed centuries ago to help people focus and be happy. It is a mindset that turns bad stress into good stress. The most amazing part of Zen is that it does not matter who you are, where you are from, or what faith you believe in. It is merely a method of awareness that helps people take control and have a chance to achieve the best result in anything they do.

With the help of Zen, the person won't be shrouded in negativity and stress that realize that is easier said than done, but you can do it. Here are a few Zen concepts that will ease the burden of stress and make you or your employees a little happier at work. Please note that this is only a starting point; there are thousands of written works and ideas on the subject, so this breakdown is meant to inspire a little enthusiasm or curiosity about Zen. There's plenty more to learn if you like what you see.

1. Be Positive That seems silly, but person would be surprised at how far a little optimism will uplift they, their neighbor, a stressed out co-worker, a stranger, or that angry driver in a traffic jam. Even though they have 80% negative awareness, even a single positive thought, comment, exchange, or smile is enough to reverse the effects of an entire month's worth of negative stress. They should be shocked at how contagious a positive attitude can be! Positivity will influence your customers or co-workers. I dare you to smile at someone today and not get a smile back.

2. Be Present By that, that mean stay centered and focused. People awareness of the present keeps you grounded. Don't worry about the past; it does not exist anymore. Don't worry so much about the future, either, because it's unpredictable and they should not trouble themselves about things that haven't happened yet. In the action-packed world they live in today with computers, advertisements, television, cell phones that they all need to take a moment in the present to just be aware of ourselves and our bodies. When people feel overwhelmed, it tends to spread quickly and cause their body to enter panic mode. They may not be consciously aware of the negativity and panic, but their unconscious brain absorbs it and can cause their work life to suffer. So, the next time they feel overwhelmed that they know what that feels like that take a moment to understand why they feel overwhelmed instead of freaking out.

3. Breathe Sometimes it's hard to breathe when they are anxious or panicked. When people take a moment to concentrate on their breath, stress relief begins both physically and emotionally. Their brain receives more oxygen when you take deep and concentrated breaths, and it provides a moment of relaxation to sort out the negativity. Deep breaths also free up the part of their autonomic nervous system that called the parasympathetic nervous system that helps their calm down, stay grounded and be at peace on a physical level that have little reminders in my cubicle to remind them to breathe, and it really works.

Work stress affects all of them at one point or another whether we're at jobs that make them happy or at jobs that make them wonder why they even try. Just remember there's a Zen technique for that. They should not feel like a victim of their own anxiety. Workplace Zen is catching on to the point where major companies all around the world, like Apple or Google, have found its benefits in a work setting. Happy employees are not only more productive, but they have better home lives as well. Work isn't the first place we think of when we hear the word zen. In fact it can be quite the opposite. Traditionally, zen, meditation, yoga, or "being present" aren't what they would call their typical career attributes. But this is shifting drastically. Companies like Google, Apple, are starting to realize the benefits of meditation and personal growth workshops for their employees. Even athletes like Tiger Woods claims that his path to success comes from "staying in the present." But if others company isn't as advanced as say Google or Apple are, what are you doing to keep zen at the workplace will become to with peace and calmness.

5. CONCLUSION

Zen is the Buddhism that the Best Way and a cure for education and culture. The materialistic industrial societies are increasingly caught in a round-the clock whirl in which people are trapped, day after day, in a breathless grind of facing deadlines, racing the clock between several jobs, and trying to raise children and rush through the household chores at the same time. Even though the person don't have children this rings so true. Somehow caught in the rat race but going nowhere fast I've lost seemingly all happiness. Not to the point of despair but the person can definitely relate to what Watts is saying in this book. The person have turned to practices such as meditation to cure myself. The east's culture leaves more time for artistic and spiritual development. The people who work for several months out of the year that saving so that they can knock off and do what they really want to do during the downtime. Such people as carpenters, loggers, or

seaman. This is one aspect of what has come to be called the beat movement. Seems to examine people, the people's counter-people and the imitators. I relate this to the troubling times of the new millennia. They are troubled at least with people working more, enjoying less and seeking out happiness in all the wrong places. However, The believe more often than not it is in fantastic mind that makes up these scenarios. To compares and contrast eastern places with western attitudes. like the famous Ryoan-ji Garden in Japan. The most important thing about Japanese gardens is the background in which they find their mind that emptiness with the most happiness.

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