

INTEGRATING “MINDFULNESS PRACTICE” TO UNIVERSITY LEVEL CURRICULUM: Promoting tolerance and empathy in a multi-cultural and multi faith setting

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“The faculty of voluntarily bringing back a wandering attention, over and over again, is the very root of judgment, character and will. An education, which should improve this faculty, would be the education par excellence. But it is easier to define this ideal than to give practical instructions for bringing it about”

William James

“To promote the ethical use of mindfulness in a universally applicable manner, in such fields as healthcare, education, management and community education”

Bangkok Declaration, UN Vesak Day, 2012.

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Prelude

This project which is Buddhist in inspiration and method explores the broader aims of “contemplative and transformative education”, raising the question, how do we engage constructively with those who are not like ourselves. It must be emphasised that I am adding a new dimension to the UN Millennium Development Goals, and in doing that, we focus on the world today where youth are often baffled by inter-group tension, stress and anxiety consequent on political strife and natural disasters, and also, we could follow the advice of William James and design a project to develop tolerance, empathy and “deep listening” to different and divergent perspectives. When you are grounded in calmness, it is possible to be creative and see new options and alternatives. While training a student to reason, use of argument and exercising the critical faculties are a part of education, today, but we also need a *less deliberative, more intuitive learning*, to relax and slow down. There are two important reasons for this much needed change: (i) Today a whole culture is focused on speed, accuracy, rigour and certainty; (ii) we are also becoming addicted to what is called the “argument culture” by Deborah Tannen (Tannen, 1998), and in the Buddha’s preaching in the *Kalahavivāda-sutta*, in the *Suttanipāṭa*, there is a beautiful critique of this culture. Developing an adversarial type of mind, and the conviction that criticism and opposition leads to truth has to be replaced by a new paradigm of deep-listening, listening to the operation of our own minds, as **contemplative education is self-reflexive**, and one who listens to one’s mind would naturally open to others. “Arguments and quarrels are rooted in arrogance, the special preference to one’s views are rooted in desire, with anger one holds to one of the opposing views and one dogmatically, holds on to one view, the wise man (*muni*) is free of such arguments” (*Kalahavivāda-sutta*, *Sn*). Truth is always not either white or black, but has many sides; sometimes the questions have to be re-framed as the Buddha did or discourage pursuing meaningless metaphysical issues; in examining the mind-body relation, he said it is an undetermined issue, do not look for ultimate answers, but wisely use a pragmatic approach to say that there is mutual interaction of body and mind; one may also look at paradoxes as in Zen training. The contemplative method does not always seek quick answers, not information seeking, statistical/

computerised but getting immersed in the question, as almost living the question, as one may do in contemplating the first noble truth of *dukkha*. Contemplatives say, have patience about everything unresolved and try to love the questions themselves.

Intelligence in the Contemplative Tradition

I shall first look at the *epistemological basis* of contemplative intelligence which is central to an education project; then examine the issues pertaining to conflicting worldviews and the Buddhist rejection of speculative, *metaphysical views* (*ditṭhi*), not merely of others but also uphold a cautious self-criticism of one's own standpoint; finally a very new area on which I have some resources in my personal publications, what may be described as "*contemplative ethics*" in the Buddhist tradition. These perspectives would help us to develop a framework, which is to be tested to some extent, by a pilot project I am planning for mid-2014 in Melbourne. Also, this framework may be used for integrating mindfulness practice to a university level curriculum by the United Nations. A fourth dimension relevant to this project is what may be described as mindfulness-based therapy or *contemplative therapy*, which is initially a valuable asset for the 'teacher' than the 'student', as this helps the teacher to reach the student depending on context, personality of each student and the nature of psychological issues. In fact, the Buddha's therapy was varied according to the context and diversity of personalities (see, de Silva, 2010, xxvii—xxviii).

Epistemological Basis of Contemplative Intelligence

Critical thinking is important as it helps us to delve into the coherence of thinking, validity of ideas expressed and the assumptions made in an argument. It also emphasises the importance of information and data on which we base our theories. Clarity of thinking and focus are excellent philosophical virtues for building our learning skills. In addition, it helps to integrate information from different disciplines. However, we also need an education that is focused on the experiential, self-reflexive and the contemplative dimensions of learning.

What we know or should know is the common focus of education.

However, how we know is just as fundamental to teaching and learning. Contemporary schools emphasize both rational and sensory knowing. The rational involves calculation, explanation, analysis; sensory lives off observation and measurement. Together these form the rational-empirical approach that has set the standard of knowledge across disciplines. However, another way of knowing—contemplation—has been recognized across time, culture, and disciplines as essential to the pursuit of knowledge and wisdom, yet it remains absent from today's curriculum and pedagogy. *Contemplative knowing is a missing link, one that affects student performance, character and depth of understanding* (Tobin Hart, 2004).

The dominant rational empirical method which is designed to be explicit, articulate and purposeful, of a *deliberate nature* has been dubbed as the “D” mode by Guy Claxton, in a book which dramatises two approaches to knowledge by him in the title, *Hare Brain and Tortoise Mind* (Claxton, 1997), the quick thinking hare brain and the slower intuition of the tortoise mind. His message is that patience and initial confusion may be more rewarding than rigour and certainty. The “D” mode is interested in finding answers and solutions rather than examining questions; looks for explanations which are reasonable and justifiable than intuitive. But the contemplative is focused on paying close attention to what comes on the way, easy to see connections with others and with them empathy is born. This model of contemplative education may be used in a very broad manner, to include other religions, but in Buddhism it has a more specific background. Broadly, the Hindu tradition that Prince Siddhartha inherited, Sufi Islam, medieval Christian mysticism share to some extent certain facets of tranquillity meditation (*samatha*), though insight meditation (*vipassanā*) is the unique dimension of Buddhist contemplative practice. I shall explore below how the Buddhist mindfulness practice may be integrated into a broad based multi-faith, multi-cultural curriculum, partly drawing from two projects in which I participated: *Sharing Values* (de Silva, 2011, pp101-112) and *Religious Tolerance, Education and the Curriculum*, 2011, p 99-110). For developing a United Nations project on contemplative education, one could draw inspiration from a wide spectrum of contemplatives like the Christian desert fathers, the Himalayan yogis, the Sufi saints,

Thomas Merton and the Buddhist forest monks, and at the other end, those who emphasised interconnections with the world, like the present Dalai Lama, Hildegard of Bingen, Thich Nhat Hanh, Gandhi and Martin Luther King.

I shall summarise the central principles of **sharing values in transformative dialogue**: (i) deep listening, walking in the shoes of others, to suspend judgment till the dialogue matures, appreciating the beliefs and values of others, being critical of one's own beliefs, acting in openness and transparency and being honest with oneself; (ii) cultivating strong personal relationships, innovative methodology, creating a safe zone, interrogating self-understanding and explore the self-understanding of the other, organise gender-diverse dialogues and dialogues between religious and non-religious ethics, looking at different levels of identity of others—ethnic, national, political, economic; (iii) Going beyond formal dialogues to music, visual arts and dance. These values emerged from the conference, (*Sharing Values*, 2011, 34-40). The Buddha's sermons were "context bound", in selecting a specific approach than another (*upāya-kauśalya*), and often he communicated through metaphors, paradoxes and stories. In preaching to the dull Cullapanthaka, grief stricken Paṭācārā and especially in preaching to Aṅgulimāla, the Buddha bracketed the time-worn guilt-ridden psyche and the compassion and empathy transformed Aṅgulimāla, as well as Cullapanthaka and Paṭācārā. These stories and parallels in other religions provide a wonderful forum to distil the deepest facets of human empathy.

Work in Progress

The Centre for Contemplative Mind In Society has already developed courses as a larger part of a movement in higher education: "These courses are part of a movement in higher education, inspired by John Dewey and William James to include 'first person' approaches to study within the disciplines of science, humanities and the arts as well as in the professional schools...These methods are introduced not as a replacement for but as a complement to 'third-person' learning, the critical ability to observe, analyse, record and discuss a subject at a distance" (Bush, Mirabi, 2013, 183). If as a United Nations education project, Buddhist contemplative education, with a larger frame of

reference is introduced in a university curriculum, and if it does well, pilot projects may be attempted in primary education.

Conflicting Worldviews

Someone who abides strictly to his own views alone, come into dispute with others, each claiming that they themselves are the only experts, declaring thus: “One who understands this, knows the Truth; whoever rejects this is imperfect” (*Cūḷaviyūha-sutta*, verse, 878).

Arthur Zajonc the renowned psychologist has suggested that widespread violence and inequalities in the world have emerged out of identity politics and that contemplative and transformative pedagogy offers a way to deal with these realities. According to him, to offer an alternative or ‘better’ worldview is to no avail. In fact, efforts to promote that better viewpoint may initiate or aggravate conflict. He is advancing a view of the human being in which the individual develops the capacity to move among worldviews, transcending particular identities while simultaneously honouring each of them.

The Buddha used the term *takkī-vīmaṃsī* to describe the technique of rationalist philosophers at the time who constructed metaphysical theories, defended and engaged in debates—an investigator who indulged in pure speculation (DN I, 16 = *Brahmajāla-sutta*). The Buddha also pointed out that what is well-reasoned may turn out to be true or false, and what is ill-reasoned may turn out to be false or true. Thus logical consistency alone devoid of a factual content is not the pathway to truth. Such theories assume the form of metaphysical theories (*diṭṭhi*). The Buddha used a cautious, analytical, critical, contextual and pragmatic approach (*vibhajjavāda*) and rejected speculative metaphysics. The *Aṭṭhakavagga* of the *Suttanipāta* is directed towards the conflicting speculative theories (*diṭṭhi*), which different thinkers defended in an aggressive manner. In the *Brahmajāla-sutta* (DN #1) the Buddha is making an analytical survey of sixty two theories responding in a different sort of context. But the *Kalahavivāda-sutta* (Sn) presents a graphic description of the debates fed by lust, anger and conceits and they develop obsessive attachments to these theories. The claim that these contending theories led to social conflicts is clearly

presented by the Buddhist scholar P.D.Premasiri in his commentary on the *Suttanipāta* (Premasiri, 2010).

Developing A Contemplative Ethics

To draw the basis for a contemplative ethics, we need to look at Buddhism in a refreshingly new way, as Joseph Goldstein has said, people associate morality with ‘righteousness or being moralistic’, but authentic ethics is born “when we wake up to our actions” (Goldstein). In a very insightful lecture (Goldstein, 1994, 29-30) he says, it is by such a self-reflexive process that we can refine our morality. My own earlier writings on the subject have been influenced by a kind of Western bias (de Silva, 2005) having a focus on the model of ‘metaethics’ looking at the way how ethics is practiced like a spectator looking at a soccer game, which is a relatively new experience—understanding the rules of the game; the classical Kantian ethics on the categorical imperative, actions that we ‘ought to perform’; the utilitarians focused on the impact of our actions on the happiness and wellbeing of people; the Aristotelian with a focus on the good life and character, which had some resemblance to Buddhism. They were involved in normative ethics passing judgments and searching for criteria for making the correct choice. But today there is a third strand of ethics, going beyond metaethics and normative ethics and the dominant attempt in the university classes to find correct answers to well-formulated questions. Today we are faced *often* with what Wittgenstein called “ethics for the rough road” (see, de Silva, 2014, Chapter 11). This new strand of ethics is more focused on how to engage students to grapple with moral dilemmas, moral issues within contexts of uncertainty and conflicts; diversify the methods of teaching and engaging in dialogues, listening to other points of view—often living through them through fiction, short stories, plays and poetry. Today, looking at the rock-bottom levels of suffering, we need an ethics that can be blended with ‘wisdom’—a feeling not of separation but a feeling of oneness, sharing a common, universal predicament. A willingness to come close to suffering opens us to compassion. I have been greatly impressed by at least one novelist philosopher in the West, much neglected, Iris Murdoch, who discerns the moral endeavour as a person going on a pilgrimage. Murdoch says that apart from the ethics that emerge when making a choice, what is important is the moral

perspective that pervades continually—in the moment-to-moment flow of life: “I would regards the daily, hourly, minutely, attempted purification of consciousness as the central and fundamental arena of morality” (Murdoch, 1956). She says ethics is something that goes on continually and not switched off in between the occurrence of explicit choices. We have to confer a sense of majesty and clinical sacredness to our routine lives—the moment-to-moment flow of life or as the Buddhist meditation teacher, says “Mindfulness in Everyday Life”. We do not always have to face life armed with theories, but rather with a pervading reflective quality. In the Buddhist context mindfulness as *sati* is just moment-moment awareness, knowing what you are doing in the moment, but we also need to use *sati-sampajañña*, as *sampajañña* serves as a bridge between the observational function of mindfulness and the direction towards wisdom. It is this sense of direction which makes way for the coherent continuity of mindfulness.

The first quality we draw from our mindfulness-based skills for the class-room is “stopping and slowing down”, and this is not any kind of passivity, though seemingly passive, it makes the mind alert, and with the strength of tranquillity, we develop a capacity to see our inner selves, as one sees one’s face in a mirror (*Mahārāhulovāda-sutta*, MN #61). It is from this point that we can restrain and develop the capacity for deferring actions/’applying the breaks’: “stopping rash interferences and for suspending judgment while pausing to observe facts and to reflect upon them wisely” (Ven. Nyanaponika, 1986,26). Thus one of the ways we enter the arena of morality is to pay attention to our shortcomings, deep rooted habits and powerful impulses. A short moment of reflection would have prevented a false step, warding off a long chain of misery, and thus the capacity to stop and pause is important. The second point is that this paves the way for the development of tranquillity and inner stillness. Gradually several components of meditative tranquillity emerge: calmness, concentration, firmness and the reduction of multiplicity of objects. To overcome the impact of impulses, reflex actions and even subliminal desires, the mind has to protect itself by the growth of spontaneous moral and spiritual practices. Through the practice of deeper meditation, we tend to move away from righteousness or being moralistic, and dominant self-reference. The real awakening comes when we see that we can refine our morality. It comes with

training; it is not given. The different religious traditions express basic moral precepts in different ways but they have much in common. Goldstein observes that people who want great spiritual insight without grounding the meditation in moral action, are like somebody in a rowboat putting tremendous effort and exertion into a rowing across a river, while not untying the boat from the dock: nothing happens (Goldstein, 1994, 35). A simple commitment to non-harming as a commitment to morality is a tremendous source of strength, and Goldstein observes that with such a commitment, one has no remorse in the heart and develop the ability to die without confusion. One may say that it is a training of the heart, where you do not see moral precepts as legal constraints but rather opening our sense of humanity to the world. If we wish to develop a concept of contemplative ethics for the class-room, we need to use the skills of mindfulness practice in an imaginative way, so that the student is excited with these new paths of self-exploration. Venerable Nyanaponika's *The Power of Mindfulness* (1986) and Joseph Goldstein's *Transforming the Mind, Healing the World* (1994, Harvard University, Wit Lectures) provide insightful and inspiring materials for the class-room. Venerable Analayo's *Satipaṭṭhāna: The Direct Path to Realization* is a fascinating combination of painstaking thoroughness and an insightful study. The method of transforming disturbances into objects of meditation and the development of a non-violent attitude towards oneself and others are two little gems from the wonderful harvest of insights in Venerable Nyanaponika's reflections on the power of mindfulness. There are very good works within the Zen and the Tibetan Buddhist tradition on managing emotions. Tibetan studies focus converting and transforming the energy in negative emotions, using the metaphor of the peacock eating poison and transforming this into the resplendent colours of the feathers, while Zen sees a cognitive and hermeneutical role in converting negative emotions to insights.

Contemplative Therapy/Mindfulness-Based Therapy

I have been immersed in this field both as a student and practitioner for over ten years, working as a therapist for six years at the Springvale community centre, offering my services mostly for migrants and clients with different ethnic and religious background. Mindfulness-based therapy is a very productive tool, if done with

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great empathy and compassion, taking the client as the centre of interest: in the words of the time-honoured words of Carl Rogers in 1951, “Congruence (genuineness), unconditional positive regard for the client and accurate empathy”. Also the ways of being is more central than therapeutic techniques, providing a path for self-healing. During more recent times Jon Kabat-Zinn, a pioneer in the area of developing mindfulness-based therapy captures Roger’s emphasis, that therapy is way of being:

It is my hope that people attracted to this field will come to appreciate the profound transformational potential of the dharma in its most universal and skilful articulations through their own meditation training and practice. Mindfulness can only be understood from the inside out. It is not one more cognitive-behavioural technique to be deployed in a behaviour change paradigm, but a way of being and a way of seeing that has profound implications for understanding the nature of our own minds and bodies, and for living life as if it really mattered (Kabat Zinn, 2003). It is primarily what Francisco Varela termed a first person experience.....Of course, ultimately there is no inside no outside, only one seamless whole, awake and aware (Kabat-Zinn, 2013, 284).

In a short article, it is not possible to examine these different mindfulness-based traditions, though I have written a comprehensive account and analysis of the therapeutic resources of Buddhist psychology (de Silva, 2014). A question remains regarding the wisdom of these new applications of of Buddhism in the West, and Bhikkhu Bodhi discussing this issue says that we need to strike a balance between caution and appreciation and I tend to appreciate his stand on this subject:

It is inevitable that mindfulness and other practices adopted from Buddhism will find new applications in the modern west, where worldviews and lifestyles are so different from those of southern and east Asia. If such practices benefit those who do not accept the full framework of Buddhist teaching, I see no reason to grudge them to take what they need. To the contrary, I feel that those who adopt the Dhamma to these new purposes

are to be admired for their pioneering courage and insight. As long as they act with prudence and a compassionate intent, let them make use of the Dhamma in any way they can help others.

At the same time, I also believe that our responsibility, as heirs of the Dhamma, to remind such experimenters that they have entered a sanctuary deemed sacred by the Buddhists. Thus respectful towards their sources, they should pursue their investigations with humility and gratitude. (Ven. Bhikkhu Bodhi, 2013, 36).

Contemplative Emotional Training

I have traversed through the epistemological facets, worldview orientations, ethics and the therapeutic frontiers to locate a programme for contemplative education, going beyond the present UN Millennium Goals but enriching its resources for a university/ higher education curriculum. I am taking last, a more specialised facet for working with a contemplative curriculum especially University level students. Since the publication of Daniel Goleman's best seller book, *Emotional Intelligence* (Goleman, 1996), there has been move to emphasise the emotional quotient (EQ) along with the intelligence quotient (IQ) in training professionals, especially in the management and corporate sectors, along with limited programs in schools in USA. The key focus is on (i) knowing one's emotions and self understanding: "My usage of self-awareness refers to self-reflexive, introspective attention to one's own experience, sometimes called *mindfulness*". This reference to *mindfulness* was in a footnote (Goleman, 1996, 315), which he did not develop in the central coverage of the book; (ii) ability to manage one's own emotions; (iii) ability to use emotions to reach desirable goals; (iv) sensitivity to the emotions of others (v) managing the emotions of others in relationships. Since then during recent times Goleman has edited a number of books being the product of the *Mind and Life Institute* seminars, under direction of the Dalai Lama: *Healing Emotions*, Shambala, 1997; *Destructive Emotions*, Bloomsbury, 2003). Interest in contemplative emotion training is more recent. Recent work, especially by Paul Ekman the psychologist and Alan Wallace the Buddhist Scholar and others (Emotion, 2012, vol 12, 338-350) claim that contemplative/emotion training

reduces negative emotional behaviour and promotes prosocial responses. An interesting point in this study is that this program would benefit those outside the Buddhist tradition: "Our findings indicate that secular versions of Buddhist meditation practice can be combined with knowledge of techniques derived from the scientific study of emotion to benefit individuals living outside the Buddhist tradition. In particular, the training appears capable of reducing "destructive" emotions and emotional behaviours, and the cognitive processes that promote such behaviours, as well as increasing positive states of mind....such as compassion"(Emotion, 2012, Vol 12, 348). I wish that those who plan and implement the UN Millennium Goals in the area of Buddhist education would find it valuable, that training in contemplative emotional work has benefitted even those who are outside the Buddhist tradition. Also, number of recent mindfulness-based therapies have positively benefitted many along different religious and secular philosophies.

A Miniature Model for Mindfulness Work in the Classroom: "Anger Networks"

A good base for developing a miniature model is to look at the five hindrance, crucial in meditation practice and then do some work with *one of them*, which appears to me as having links with all the hindrances : desire, aversion, sloth and torpor, restlessness and worry and doubt. Sensuous desire is compared with water mixed with manifold colours; ill-will with boiling water; sloth and torpor with water covered by moss; restlessness and worry agitated water whipped by the wind; sceptical doubt with muddied water. *The Buddha appeals to direct perception of his teaching* rather than any rational or logical analysis, and this contemplative way has the potential to transform the practitioner, which is different from obtaining intellectual conviction. Desire and aversion/anger and delusion also figure as the three roots of unwholesome behaviour: the fever of lust/desire may be compared to a fire within, the physical tension of anger to being overpowered and controlled by a forceful opponent and the confusion to a being entangled in a net (Dhp. 251). The term *citta* used in the *Satipaṭṭhāna* looks at the mind in the *conative* and *emotional* dimension, and all the hindrances with the possible exception of doubt are emotions (though there can be

a kind of affective wavering in doubt). I shall present a focus on the hindrance of anger in what follows.

Recognition of anger as a hindrance is an important step and it said that for instance Mara loses the power as soon as he is recognised: “The ingenuity of this approach of bare recognition can be illustrated by considering the case of anger from a medical perspective. The arising of anger leads to an increase in the release of adrenaline and such an increase in adrenaline will further stimulate anger. The presence of non-reactive *sati* puts a break on this vicious cycle. By simply remaining receptively aware of a state of anger, neither the physical reaction nor the mental proliferation is given scope” (Analayo, 2008,190-191). But if one later abandons this balanced awareness and condemns anger, one enters the vicious circle. In fact the positive aspect of the gradual absence of hindrances leads to delight, joy, tranquillity and happiness. In a conversation between Sāriputta and Anuruddha, Sāriputta points out that Anuruddha’s liability to the hindrances like anger was due to his conceits regarding his attainments (AN I, 282). Anger is by its nature psychologically and neurologically a state of “reactivity” and one has to be imbibed with very refined and sharp powers of mindfulness to recognise what I call the anger network.

Something fascinating about anger is that, it often plays a role in all the five hindrances, though to a lesser extent in sceptical doubt. As someone said, anger is like salt in making a curry, as anger gives the flavour for many negative emotions. Frustrated desire generates anger, desire as avarice feeds envy, which is a form of anger at another’s wealth; regarding sloth and torpor, psychological studies of boredom discerns an undercurrent of anger; restlessness and worry is dominated by fear and anxiety, but its impulsive nature is at the base a state of dissatisfaction—sometimes anger and fear/anxiety without an object. Doubt is more of a cognitive stance but emotional wavering is present. Within the emotional stance of anger is a whole range of emotions: annoyance, aversion, hatred, resentment, revenge, violence, aggression towards the self, and also this can be suppressed, misdirected and covered by deceptions. One of the best studies on anger extensions is the classic work, *Hostility Triad: Anger, Disgust and Contempt* (Izard, 1977). I have presented a

Buddhist perspective on this work in my Myanmar Lectures at ITBMU conferences (de Silva, 2012, 2013). Moral anger directed towards injustice was described by Aristotle as “righteous indignation”—what is the Buddhist perspective? This is a useful issue for class-room work. Relationship between anger and shared family affections is examined by Paul Ekman with an insightful reminder—“Those who can hurt you most are those who love you most” (Ekman, 2008, 83). “Anger networks” is a theme that provides a miniature model for mindfulness work in the class room.

Anger as an Emotion

Paul Ekman in a dialogue with the Dalai Lama, cites five qualities of emotions that help us to understand emotion like anger and fear in a class-room context (Ekman, 2008, 36-77). (1) Emotions have a signal, and they let us know what is happening inside us, unlike thoughts they have distinctive signification; (2) Emotions can be triggered automatically, very fast in a second, opaque to consciousness; (3) Our typical lack of awareness about emotion—consciousness does not play a role; (4) It is not unique to humans; (5) Emotions have sensations and we are not always conscious. In the concluding dialogue between Ekman and the Dalai Lama looking at these features in emotions, they conclude by emphasising the importance of “emotional balance”. As I have discussed in detail in a UNDV conference (2010), emotional and mental balance is a key to our happiness and well-being (de Silva, 2010, 657—673).

Postscript: While brushing through a book shop in Bangkok (awaiting for the next flight to Myanmar), I discovered a fascinating book on *The Art of Negotiation: How to Improvise Agreement in a Chaotic World* (Michael Wheeler, 2013): Master negotiators thrive in the face of chaos and uncertainty. They don’t trap themselves with rigid plans. Instead they understand negotiation as a process of exploration that demands ongoing learning, adapting and influencing---that is how the layout of the book is described by a reader-- cutting across diplomacy, management studies, psychology of change, ethics of business. Wheeler recommends *presence of mind and mindfulness* as helping to develop *balance and resilience in negotiations*, and to become aware of one’s own thinking and emotions in a detached way—recognizing

the auto pilot, the first stirrings of irritation, without prematurely judging them as valid or inappropriate, accept their presence and move on, as a traveller on a train takes a passing scene. Do not try to destroy the first stirrings of anger within but see it with the wisdom of the Buddha: irritation emerges, stay for a while and pass away.

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