

WORK AS AN OPPORTUNITY FOR SPIRITUAL PRACTICE

An Overview based on the Windhorse:Evolution experience

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Please note: This is an incomplete and uncorrected draft.

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Introduction

Surely we are very near to heaven, if not to nirvana, if we enjoy our work, and if our work is our life!- Sangharakshita

Whenever Buddhists find themselves working together, whether it be running a car boot sale or selling gifts, sooner or later the term 'work as spiritual practice' comes up. What does it mean? It can seem a confusing term. How does it relate to those of us working in Windhorse:Evolution? What methods are used and how do we use them? What is 'team-based right livelihood' and how does that help us?

If you have been working in right livelihood for years, much of this material will be familiar to you. You may even be an advanced practitioner! However, with new men and women coming into Windhorse:Evolution every week, some sort of basic guide and overview is needed.

This booklet will briefly explain the terms 'right livelihood', 'team-based right livelihood', and 'work as spiritual practice'. It will also give a brief history of work as practice at Windhorse:Evolution, and then go on to identify the main ways that order members, mitras and friends practice in their work situations. It will describe the main Dharma practices we use, and outline some ways of working from outside the Buddhist tradition that some have found useful. Finally, I will make some suggestions regarding work-related Dharma material that could be explored in the future. I hope you find it all stimulating and useful.

By putting this booklet out, I am hoping to stimulate more interest in the practice of right livelihood generally within the FWBO/TBMSG, and possibly the wider Buddhist world. I am hoping that this booklet could be the start of a compendium of contributions, writings, articles etc on the practice of right livelihood. There could be a website which could carry a body of knowledge, for the benefit of anyone currently working or wanting to work in this way. For myself, I am not an expert on the subject of right livelihood practice, but would like to share some knowledge, and hopefully other practitioners will be moved to do the same. We are engaged in a big experiment: attempting to practice the fifth limb of the Buddha's Noble Eightfold Path in the context of the 21st century. Let's try to be really successful at that, and create the conditions for the arising of the Bodhicitta.

Chapter 1: What is Right Livelihood?

We work not only to produce but to give value to time. - Delacroix

In practising right livelihood in a general sense, we are engaging in the fifth limb of the Buddha's Noble Eightfold Path. Specifically, right livelihood means bringing our Buddhist practice into the economic sphere of life. As most Buddhists have to work, and our working lives are a substantial part of our weekly routine, there are obvious spiritual benefits to be gained here. By working with other Buddhists, and/or working in a Buddhist way, we can substantially intensify our practice of the Dharma. Working in a Buddhist way means seeing your daily working life as an opportunity for developing your spiritual practice. For instance, the practice of mindfulness needs to be practised away from the meditation cushion as well as on it, and the work place can be a useful arena for this practice.

Right Livelihood also means bringing the ethical dimension to our work. This means the individual practitioner is trying to work skilfully, and the business itself is taking a skilful approach to its business aims and trading practises. The main ethical guidelines are likely to be the five Buddhist precepts. Whatever work we engage in should be helpful to others, and not harmful. It should be generous and open-handed rather than dishonest and involving taking the not-given. It should lead to stillness, simplicity and contentment, and not to sexual exploitation or the increase of desire. It should encourage honest and truthful speech, and not falsity and deceit. Finally, Right Livelihood work should be conducive to the practice of mindfulness and not lead to intoxication.

Right livelihood also needs to provide a means of support for those working within it. A worker needs sufficient income in which to meet the reasonable needs of life. A right livelihood business will aim to provide it's workers with sufficient time and money to pursue their spiritual practice in ways other than right livelihood. For instance, time to meditate daily, to go away on

retreat regularly, and to be involved in local Dharma activities or projects. The business should provide the reasonable means for its workers to pursue cultural or artistic activities, and to have enough spare cash with which to practice generosity.

Right livelihood is also a means to transforming the lives of the individuals who work within it. It can be a means of expression for one's spiritual aspirations, and provide the conditions for the growth of one's practice. A good example is the ordination process in the FWBO. Many men and women have used right livelihood to help prepare themselves for joining the Western Buddhist Order, and this process continues. So through our work we can transform ourselves, whether we be computer operators or captains of Industry.

Finally, Right livelihood needs to have an altruistic element. Sangharakshita's, *Vision and Transformation*, he describes Right Livelihood in terms of creating the Ideal Society. Right livelihood definitely includes this aspect. We are all members of society, after all. Through working together in a Buddhist way, engaging ethically with the business world and generating dana for the FWBO/TBMSG projects, we are making a contribution and so helping to transform society. However, there may be a more specific focus for a business: e.g. raising funds for medical projects or benefitting a particular charity. Whatever form it takes, there needs to be an altruistic element present if we are to practise right livelihood proper.

What is team-based right livelihood?

Put simply, team-based right livelihood (TBRL) means Buddhists working together, to co-operate and achieve a specific task or tasks. According to the Oxford English Dictionary a 'team' is: 'A set of persons working or playing together in combination'. 'Teamwork' is: 'Work done by organised division of labour: co-operation, pulling together, regard to the success of the whole rather than personal exploits'. So TBRL means working together co-operatively within the team format in a consciously identified way, as opposed to simply working on your own, with perhaps a bit of help from others. It can make a lot of difference, and at best brings about the practice of 'Sangha at Work', which simply means using the work situation to create Sangha.

At Windhorse:Evolution almost everyone works within a team of some sort, whether it be a shop team, the accounts team, the van sales team or the management team. This is partly practical, and partly principial. Practical because most business tasks require more than one person to perform them, and principial because Windhorse:Evolution teams are seen as opportunities to experience Sangha at Work. An opportunity to practice together, to give and receive metta and experience friendship and other spiritual benefits, as well as share the load creatively in what can often be a demanding and lonely world of daily responsibilities.

Team-based right livelihood, then, is an attempt to practice Buddhist Right Livelihood using the team format, as opposed to working on one's own. It also includes a focus on the *way* that you work, as well as just the progress. Teams can help bring out the best and most creative in us, and at the same time usefully alert us to weak areas or blindspots, aspects that can easily be missed out when working alone. It's worth saying that the team format can also be a lot of fun, and provide the context for a more intensive collective spiritual practice.

Story 1: Steve's little art-shop business was struggling. The small Norfolk town in which he ran his shop was not providing the custom it once had, and Steve was now in debt. Buying patterns had changed, and Steve's old customers were now buying their art materials on trips to the main city of Norwich instead of coming to his little shop. He hung on for one more Christmas season, but he did very poorly - much worse than previous years. In the New Year he had to face facts, and decided to close the business, and try to get regular work to pay off

the debts. It was a lonely and anxious time for him, and his right livelihood interest was confined to basic survival.

Just when things were looking at their worst he was offered a job in right livelihood. His friends invited him to join the core team of a thriving Buddhist gift shop, and he was glad to accept - especially as he would get help with his outstanding debts. Once settled into the new situation, Steve felt happy and relieved to be working in the new situation and out of his old business. "It was not just the financial worries that were getting to me" he said, "It was the fact that I was **on my own with it**, and that felt very lonely so I'm glad to be part of a team where the load can be shared".

What is work-as-spiritual-practice?

Work as a spiritual practice can be defined as: consciously becoming aware of your work as an opportunity to deepen your spiritual practice, generally and specifically. In a general way this means that you are actively going for Refuge to the Buddha, Dharma and Sangha through your work. Specifically, it will usually mean you are working on a particular aspect of your personal (or team) practice. For instance, say your Evolution shop team decides that all its members aspire to be more friendly, and metta-full to customers and each other, and to stop grumbling or ignoring. This is work as spiritual practice. It is obviously an expression of metta bhavana meditation practice. No doubt it will improve the working atmosphere, and may win customer loyalty and improve trade. However, it may not be easy. Changing our habitual patterns and mental tendencies requires commitment, resolve and maybe even courage, so work-as-spiritual-practice is *active*, it requires effort, as positive growth is often challenging to our habitual patterns.

Work as spiritual practice can be practised in different spheres or areas, e.g:

- 1) The individual sphere
- 2) The team sphere
- 3) The sphere of the whole business

We can be engaged in one, two or all three of these spheres of practice. For instance, you could be individually working on your practice of *virya* (i.e. energy) for the work you have agreed to do, whilst upholding your team's agreed practice of *kshanti* (i.e. patience) with demands from customers and other teams. At the same time, you feel motivated by the business-wide practice of generosity - giving money to Buddhist projects around the world. Or you could simply be moved to practise in one or two of these spheres. Much depends on ability, circumstances and what else you are doing with your life.

There are many ways in which individuals and teams can engage in work as practice. In the following pages I shall outline some of the more common methods. In doing this, I hope to stimulate those who would like to work in right livelihood, or re-invigorate right livelihood workers who may have gone stale. Alternatively, right livelihood team managers or leaders may want to explore some of this material within their teams.

Story 2: I was once travelling on a train having visited the London Buddhist Centre that day for a meeting. A young man in a business suit asked me about the electronic organiser I was using, and we fell into general conversation. He clearly assumed I was also a business man but wearing casual clothes that day. He was visibly shocked when I informed him that I was a

member of Buddhist Order, and that I worked in a multi-million pound Buddhist-run business which ran a chain of gift shops. "But that can't be right!" he told me. "The business world is a rat-race and full of corruption. From what I know of Buddhist monks and nuns, they have to keep themselves well away from that sort of thing in order to meditate and stay pure".

Chapter 2: A brief history of Right Livelihood practice at Windhorse:Evolution as a TBRL

Tell me to what you pay attention, and I will tell you who you are. - Ortega Y Gasset

In the twenty-one years of Windhorse:Evolution as a right livelihood business, the workers have seen a gradual broadening and deepening range of work-as-practice methods. The early years, when Windhorse was starting to establish itself, were characterised by dana and commitment. The founding fathers wanted to make money for Bhante Sangharakshita and the FWBO, and they were committed to that. The ideal of the New Society was strongly emphasised (as it was throughout the whole FWBO at that time), and Windhorse workers were genuinely inspired to change the world.

A new theme emerged in the late 1980s and early '90s. It focussed around the growing awareness that Windhorse was a good place to work on your spiritual practice 'off the cushion' as well as on it. Windhorse in Cambridge was increasingly seen as a good place for mitras who wanted to prepare for ordination into the Western Buddhist Order, and also as being particularly strong in the practice of spiritual friendship. As more overseas men and women arrived in Cambridge or UK shops to work, the realisation came that joining Windhorse was often an act of Going Forth: from country or nation, from culture, and often economic status too. Simplicity of lifestyle and Going Forth had long been a feature of the Windhorse experience, and continues to this day. As the 1990s rolled on, the business rapidly increased in size and turnover, and the Evolution retail chain was established. Dana from Evolution shops to their local centres became a strong practice and motivation for many workers. Management models, training and 'teamwork as practice' were introduced and experimented with - with mostly positive results. During this period, weekly right livelihood meetings became established in all teams, along with Shop Delegates Days in Cambridge, where delegates trained in methods of effective teamwork, retail management and ways of keeping Dharma-practice alive on the shop floor.

The late 1990s saw ritual and devotion as a collective practise at work becoming common, along with full-moon practice sessions before work in Cambridge. These sessions continue and include collective meditation and puja. Dharma talks to the collective business continued to be given at this time, together with business-wide Dharma-themes such as 'Mindfulness' and 'The Message of Dharo Rimpoché'. The last 18 months have seen an emphasis on vision - for the business and individual workers. What sort of business do we want to be? How can we run the business so that everyone feels informed and involved? These have been important areas of exploration, and many new management practices have changed, e.g. collective involvement in deciding to whom our dana is given and how much.

Over the years, Windhorse:Evolution has built up very good links with both men's and women's ordination teams, and works in co-ordination with these retreat centres to help men and women prepare for ordination. Throughout this twenty-one year development, certain practises have always been implicit, though firmly present e.g. dana, virya, the practice of the

five precepts, commitment, simplicity and Going Forth and the path of responsibility. Who knows what will emerge in the years ahead.

Chapter 3: Basic Dharma Practices at Work

You learn what it is you are trying to do in the process of trying to do it. - Sangharakshita

The following are rooted firmly in the Buddhist tradition, and are not new. However, sincerely practised, they can be very effective ways of sharpening our Dharma-practice in the work-place.

The practices themselves are tried and tested by Order members, mitras and friends within the FWBO/TBMSG and in other Buddhist traditions. I have personally seen many people benefit from these ways of working, and practise a number of them myself. The list is not exhaustive, there may be many important practices I am not aware of.

As this booklet is not an instruction manual, I shall not attempt to fully explain the following practices, but simply give an overview, leaving it open to you to explore and experiment. Many of these practices are traditional, and a wealth of material is available on them in the scriptures and elsewhere.

1) Dana as a spiritual practice

Where there is spiritual life and Sangha there is giving. *Dana* seems to have been the original Windhorse practice, and is still a chief motivation and practice for many Windhorse:Evolution workers. We want to give: to the FWBO/TBMSG, our local Centre, to Bhante Sangharakshita, to create the Ideal Society: there are many reasons. Dana is, of course, a perfection (*paramita*) of the *bodhisattva*. Giving not only benefits the giver by helping to loosen attachment, reduce the ego and become more selfless. In fact dana is Windhorse:Evolution's primary goal.

It is a given in the Sangha that different individuals will have differing abilities to give - and also in differing ways, depending on individual skill, ability and time available. The point is that you *want* to give, it's how you feel, it's part of your *bodhisattva* path. Your relationship with your work is not simply a 'reciprocal' one i.e. giving only for what you can get back in return. You could say that most kinds of working relationships are reciprocal - working only for wages or/or status for instance. Right livelihood is different, we are *supported* (not paid reward) in order to have the opportunity to give as much and as effectively as we are able to the project. We want to have this opportunity to give simply because we see the benefits for others. It is part of our altruistic expression and we are happy to do this, albeit in a balanced, human way as part of our overall spiritual practice.

2) Mindfulness and metta in the workplace

Mindfulness of Breathing and the *metta bhavana* are probably the most common meditation practices within the FWBO/TBMSG - almost everyone does them. They are designed to

suffuse every area of our lives. That includes our time at work. Practising mindfulness and metta at work is simply that - consciously extending our meditation into the everyday working environment.

This is something that doesn't always happen for Buddhists. It is all too easy for us to be mindful and friendly at the Buddhist centre or on retreat, but come Monday morning we transmute into chaotic tyrants if we are not careful. There can be a split between how we behave in our free time and how we behave at work, and this split can even be unconscious, a blindspot. So work can be an opportunity for practising mindfulness and metta, thereby suffusing our working day with creative activity that benefits the task, other people and ourselves.

For instance, if you are working mindfully serving customers at the till in an Evolution shop, there will be a range of things of which you will need to be aware: the shop itself and its stock; yourself and how you are; the customers; the wrapping of the gifts you are selling; handling money accurately; and the proximity of other team members. Not being aware enough of any of these areas would be a failure of mindfulness, and would probably show up quickly in terms of task effectiveness or poor mental states. In *Vision and Transformation*, Sangharakshita tells us that the terms 'mindfulness' and 'awareness' are to some extent coterminous. He goes on to suggest four levels of awareness: four ways in which we can become mindful, namely: Awareness of Things, Awareness of Self, Awareness of Others and Awareness of Reality. Clearly there is plenty of scope here for objects of awareness during the working day.

Similarly with metta at work. Developing and maintaining friendliness and goodwill towards yourself your team and customers can make an enormous difference to the working atmosphere. It can also be crucial in preventing negative or reactive mental states arising towards ourselves or others. It can also help to turn around unhelpful relationships or communication. Metta at work also goes a long way towards helping the flow of *kalyana mitrata* (spiritual friendship) with a right livelihood business. The *metta bhavana* has five stages which require the development of metta towards the self, good friend, neutral person, the difficult person and finally the world and universe beyond. The world of work teams, customers and business contacts provide plenty of candidates for inclusion in one's *metta bhavana* practice. There are real relationships here which can be improved or even transformed by the meditation practice, and it's follow through in the workplace.

Metta and mindfulness are deep practices in the Buddhist tradition, in either *samatha* or *vipassana* forms. There is no limit to the depth they can be taken to. Right livelihood work could form part of a broader practice of mindfulness and metta, or provide a particular focus for the individual's practice.

Story 3: During the mid 1980s, I was promoted to Art Director of a design studio of BT's research HQ in Suffolk. I was regarded as a competent and respected designer amongst my colleagues, and enjoyed a friendly rapport around the studio. However, things changed when I became their boss, especially as I was younger than any of the men and women who were now going to be working under me. I started to experience hostility and uncooperative behaviour from my staff on frequent occasions, and this affected the task as well as creating an unpleasant atmosphere which was bad for business.. Finally the Director of the Photography department took me aside and told me that I was the focus of slander and backbiting. "You've done nothing to deserve it, of course," he told me "But you've done nothing yet to counter it either. You'll need to work to get the good will of your new staff, and gain their respect, because quite a few of them wanted your new job." I took his advice and got to work on building a better atmosphere in the studio.

Over the months and years ahead I took every opportunity to be a caring boss to my staff, and after a few naive initiatives on my part worthy of 'The Office', took pains to listen to their concerns and be fair and helpful. They didn't want to socialise with me anymore, but I did

respond when the hectic periods came, and would often roll my sleeves up and work late to help a designer meet his or her deadline. Trust started to build slowly. During this period I consciously included my staff faithfully in my metta bhavana practice. I worked long and hard to get plenty of metta flowing towards the individual members of my team, and after a few months noticed a tangible upturn in relations. Some of my staff said they were noticing something good too. Towards the end of my career as an art director, I had some very good working relationships built up which bordered on real friendship, and had no enemies I was aware of. Despite good working practices and initiatives, and don't think I could have achieved this without consistent, sustained practise of metta bhavana.

3) Ethics and practice of the 5 Precepts

Once again, this is basic Buddhism, but basic can be very deep and far-reaching. The business world of trading and finance offer countless opportunities for greed and dishonesty, harming others, unmindful behaviour, exploitation and lies. A moment's lapse can lead to a lost reputation or customer – or worse. At the same time, right livelihood situations give us the forum to 'wear our ethics on our sleeves'. We are trading with worldly companies and firms, but on Buddhist terms. In Windhorse:Evolution's case, this takes the form of developing our 'Fair Trade' profile, i.e. only trading in products which don't involve suffering, exploitation or cruelty to animals.

In individual terms, TBRL can create intensity. As other Buddhists work with us and come to know us, we can feel a positive spotlight fall on our ethical practice in body, speech and mind. The lapses and shortcomings are revealed and brought to our attention, and the successes and merits are rejoiced in, extolled and encouraged. If you feel the need to deepen your understanding and practice of the five or ten precepts, you can do this effectively in TBRL. Windhorse:Evolution has a good reputation for ethical business practice, but there is always more work to do, in terms of purifying our business practices and the individual spiritual practice of its workers.

4) Ritual and devotion in the workplace

Here's a practice that almost everyone appreciates, and can bring deep meaning to our work. It simply involves bringing ritual and devotional elements into the workplace, whether it be shop, office, warehouse or even van! There is a wide range of practices, e.g. *puja* (seven-fold, short or special), the dedication ceremony, reciting *Tiratanavandana*, collective mantra chanting, even a large-scale collective rituals such as stupa circumambulation and elaborate offerings and garlandings.

Many teams have their own shrine which they will chant or recite in front of each morning and evening, dedicating the day's work to a particular Buddha or Bodhisattva. There is an art to doing this appropriately in a shop or office when telephones may be ringing or customers about to walk in. With a little management, the right time and space can be found. For some individuals, ritual and devotion at work can be their main practice in right livelihood. Their entire work is seen as one big devotional act towards their chosen Buddha or Bodhisattva. They see themselves as simply serving Tara, say, or doing the will of Padmasambhava. Experimentation is the key with this practice, and you will need to see what works best for your team, and the individuals within it. Some right livelihood teams develop their ritual capacity during weekend team retreats, and then bring that experience into the working day in some form. Other teams have developed ritual (sometimes complex ones) to mark the particular business season they are entering, or even the season of the year. For instance, the warehouse team at Uddiyana in Cambridge celebrate an elaborate ritual in September to mark what they call 'The Tantric Period' i.e. the busy period which prepares for and supports the Christmas season in the shops. After the ritual and puja are completed, the men enter a

more intense working period where more is demanded of them, and at best can draw out particular qualities and spiritual outlooks.

5) Working with Others, Friendship and Kalyana mitrata

If you are working in Right livelihood at present, the chances are that you will be working with other Buddhists. Even if you are an artist or writer and your work is completely solitary, you'll probably be needing to interact with other Buddhists in some way. If you work in a team the interaction can be considerable. This is usually a good thing, though not always easy. Introverts, individualistic types and others who prefer their own company might find this aspect of working in a team quite a challenge at times. We may want to get away from some people and not be able to, or have ever more contact with others and not be able to get it. Whatever happens, you are likely to get an experience of Sangha in your daily life which is not the same as working with non-Buddhists.

Most people who try it find right livelihood is a great place to make friends. Whether it be working in a shop, van sales or the picking orders or running a vegetarian restaurant together, there is an opportunity to make and deepen friendship through working together in a team. Some right Livelihood workers (including myself) have made the best friends of their lives through working - and often living together.

Much is made of spiritual friendship within the FWBO, and it's importance in making progress on the Path. We need a good context in which to make friends if we are not to miss the spiritual boat. Right Livelihood provides a good context for a number of reasons. Firstly, we are usually thrown together with different kinds of people, backgrounds, personality types, ages and nationalities (currently twenty-two nationalities are represented among the people working together at Uddiyana in Cambridge). This broadens our relating to each other and highlights any prejudices we must work with. It also forces us to communicate on the basis of what is essential – going for Refuge to the Three Jewels – and not just superficial likes and dislikes.

Secondly, right Livelihood provides a context for improved communication. The business situation demands effective communication amongst its workers, and this helps us to get clearer and develop skills - particularly objectivity, encouragement and rejoicing, and the giving and receiving of useful and kindly-given criticism.

Thirdly, the time factor. In right livelihood teams, we are usually spending a great deal of time with each other, working together often for many years. Friendship, Sangharakshita tells us, takes time. Right livelihood teams provide that time to get to know other Buddhists deeply, to practice together, and to share the triumphs and challenges. When it works well, these conditions can forge *kalyana mitrata* way beyond the 'fair-weather' or 'coffee-shop' kind of friendship (valuable as that can be), and can move us into very deep and lasting human relationships as well as spiritual ones.

Story 4: Tina was a go-ahead professional in her forties. Disillusioned with her job in the Antipodes, she made the big trip to England in order to delve deeper into her Dharma practice, and part of that involved exploring right livelihood. It was all very exciting and brave. On arrival, she immediately felt disappointed by the reception she got from UK Buddhists. They seemed so unfriendly and cold. As the years went by, Tina found she loved the work, loved making money for the Dharma and was clearly deepening her practice. She also made some very good friendships. All the same, her critique of British Buddhists grew and became deep-rooted. "They really are so stuffy and inhibited" she bemoaned to her friends back home. It was a real spiritual issue for her. Towards the end of her stay in England, Tina realised that she held some deep-rooted prejudices against the English - based on her cultural conditioning, and while there may well be some objective truth in her criticisms, she

resolved to drop them. This realisation and resolution came about through working in a right-livelihood team, and the metta and friendship she had experienced there.

6) The Path of Responsibility

As a path, the path of responsibility has been encouraged from the earliest days of the FWBO/TBMSG. It is certainly a given at Windhorse:Evolution. 'Some are born to responsibility, some take responsibility and some have responsibility thrust upon them', to paraphrase a well-known saying. If you work in team-based right livelihood then responsibility is almost certain to come your way. This usually a good thing, though not every right livelihood worker starts off seeing it that way, which is understandable, given that no-one wants to become overburdened or out of their depth. Taking responsibility as a path does not mean overworking or taking on too much (common misconceptions), but instead using work as a means to greater skills, confidence and spiritual perspective.

Given that no right livelihood worker could be completely irresponsible and remain an effective team member, taking responsibility is something we all have to do - to some extent. It seems to be a matter of degrees. We each need to find the right level of responsibility for our current capabilities.

The basic teaching is that responsibility can help us to grow and mature, in a human as well as spiritual way. The practice demands that we become active in our awareness of life outside our own needs and desires. This can be unappealing to some, but great benefits can lie in store. For instance, if you take on a basic responsibility within your team, such as ordering stationary supplies for your team's computers, this will mean paying attention. You will need to order the right kind of stationary regularly, and not forget. If you fail in this, sooner or later an objective problem will arise for your team - they won't have any stationary! Taking responsibility, at whatever level will throw you up against 'objectivity'. Either you have ordered the right kind of stationary regularly or you haven't. Everyone in the team will notice. We all need these objective check-points in our work if we are to achieve the task. Right livelihood is very concerned with the task (not completely of course, there are team and individual considerations too), but if your task is to sell gifts to make money, then you must sell them.

Responsibility can also broaden our view point and draw out new qualities that we may not know we possessed or could ever develop. Responsibility also has the effect of getting us to engage with the practicalities of what we have taken on, whilst at the same time seeing the principles of how we should be doing it. Both are equally important. When someone takes the next step in responsibility in their right livelihood work, it often corresponds to a moving forward in their spiritual lives generally, and vice versa. Similarly, when we become more able to take responsibility for things outside of ourselves, we are usually more able to do the same for our own lives.

So taking responsibility isn't just about taking on more work and having more worries. We may need to delegate some of our work, or work smarter. We have a responsibility to not become overworked, or at least for not overworked for too long.

Story 5: Elizabeth was an administrator and personal assistant within a large institution. She spent a lot of time arranging and organising on the telephone, and was very good at it. She ran things her way, and her boss had long grown to rely on her to make things happen for him, and Elizabeth never failed. The only problem was that she was painfully shy, and liked to stay in the background. She wasn't happy about this and felt stuck.

Elizabeth was a regular attendee at her local Buddhist centre, where she enjoyed meditation and Dharma talks, but found the more interactive or one-to-one communication very challenging. She loved the Sangha, but just wanted to slink into the background.

Despite this handicap, Elizabeth began helping at her local Evolution shop, where she had friends. She always went for the background jobs, like cashing-up, small admin jobs and tea-making for the team. One Saturday there was a staff crisis (due to illness) and Elizabeth found herself being asked to work on the counter with a friend during the busy late-morning period. She was terrified, but with some encouragement from her friend to 'give it a go', Elizabeth found she could wrap gifts and put them in carriers for customers, and even do it with a smile. Several months later Elizabeth was regularly on the counter on Saturdays, and could handle the busiest periods with ease. Her confidence had grown to the point where she was very professional and efficient, and customers would regularly chat with her during the quite periods. All this had a spin-off effect on her ability to be involved in the Centre. She now felt freed up and was able to put herself forward to support classes and be a friendly and encouraging face to newcomers.

Chapter 4: Additional Dharma Practices at Work

1) Out of clutter, find simplicity 2) From discord, find harmony 3) In the middle of difficulty lies opportunity

- Einstein's three rules of work

Here is a list of good practices from the Buddhist tradition which can work well within right livelihood, and do for many practitioners. However, they are not for everyone, so you will need to experiment.

1) The Four Right Efforts

Another common practice among right livelihood workers and Dharma practitioners generally. This teaching can be found in *Anguttara Nikaya 4.13*. and elsewhere. The Four Right Efforts are as follows:

- 1) Preventing the arising of unarisen unskillful mental states.
- 2) Eradicating already arisen unskillful mental states.
- 3) Cultivating the arising of as yet unarisen skillful mental states.
- 4) Maintaining already-arisen skillful mental states.

This practice is largely self-explanatory. During the course of the working day (and outside of it), you are constantly keeping a watch on your mental states. Depending on what mental state you happen to be in, you make an effort. For example:

Preventing: If you are in danger getting into an unskillful mental state e.g. unmindfulness. The practice here would be to recognise the danger and then take action to prevent it from happening, like taking practical steps to become more aware of distraction. This, of course

means knowing yourself, and the conditions which create danger for you. Many right livelihood workers tell me they like to use their tea breaks or lunch times to check out their mental states, and how aware they are of themselves. There is an analogy here with aircraft which are always going slightly off-course, but are constantly being brought back on to the correct flight path by the pilot.

Eradicating: involves noticing if an unskillful state has arisen e.g. ill-will or anxiety, and once again taking practical steps to correct things i.e. develop more metta or faith. In many cases, simply acknowledging and letting go of negative states will make a big difference to oneself and others. Where a strong, negative state has arisen, it may not be easy to cultivate something better, in which case one may have to use the traditional antidotes to the hindrances such as reflecting on the consequences of allowing the unskillful state to continue. Working in a right livelihood is a help in this regard. Team meetings are a good opportunity to explore individual bad habits or tendencies, get encouragement and help with overcoming them.

Cultivating or Developing: is the effort to get into a good mental state if you are not particularly experiencing one: e.g. say you are feeling neutral or lack of engagement and 'flat'. This could easily lead to a more negative mental state, so you could make an effort to cultivate a skillful state such as upeksha (equanimity) or virya - (energy in pursuit of the good). With this effort, the unengaged mental state tends to get improved and you have developed a positive mental state. All that is usually required is the awareness and the effort to make the change.

Maintaining: is that effort made when you are experiencing a good mental state, and you want to sustain it. For example, if you are feeling a good level of metta (friendliness) towards your team-members, this will be a situation you will want to maintain. To not do so, is likely to make life harder for yourself and everyone in the team - indifference or even ill-will could come about otherwise. So the practice is to consciously make effort to maintain the metta: e.g. metta bhavana practice, rejoicing in merits, bearing your team-members qualities in mind or being aware of their lives etc.

The real value of the Four Right Efforts within right livelihood practice is that there is never a time when we cannot be working on ourselves, never an excuse for not making an effort. When we are struggling or very busy, it is easy to feel that working on our mental states isn't possible. The Four Right Efforts practice shows us a practical way in which we can always be making an effort, albeit in the right kind of way.

2) The Four Samgrahavastus

This great teaching can be found in Anguttara Nikaya 8.23 & 24. The Samgrahavastus are:

- 1) *Dana* or Generosity
- 2) *Priyavadita* or Kindly Speech
- 3) *Arthacarya* or Beneficial Activity and
- 4) *Samanartha* or Exemplification. They are apparently simple practices, but not always easy to do. If you can perfect them or simply improve your practise, it will make a big difference in terms building and unifying your team - which leads to greater effectiveness and sense of Sangha.

Collectively, the Samgrahavastus are known as the Four Means of Unification, i.e. they unify the Sangha. The Buddha taught these four, and you can find the story in the *Hatthaka Sutta* in the Pali Canon.

Dana, we have already covered.

Kindly speech means just that - the practice of speaking kindly and appropriately with our friends, colleagues and customers during the working day. This is a valuable but challenging practice given the demands and frustrations we can be subject to. There may be periods when we get angry or hateful towards other, and we have to calm down and get a wider perspective before opening our mouths to speak. Kindly speech really means considering the effect of our words on the other person. Perhaps we never speak harshly to our friends in the sangha, but we don't take opportunities to speak encouragingly and with awareness, so *priyavadita* can be consciously taken up as a practice.

Beneficial activity is really about building the Buddhaland, trying to do something useful, something which brings about a spiritual benefit for others. This could include almost any kind of Dharma work from supporting a meditation course to establishing the Dharma in a new continent. Though there may be some element of self-interest in the work you are doing, the real purpose is to benefit other beings by working with the Sangha to spread the Buddha's teachings.

Exemplification is that demanding task of 'practising what you preach' or 'walking your talk'. It's about making your outward behaviour consistent with the aspirations that you talk about and aspire to. It is well known in life that actions will speak louder than words. Other people will notice your behaviour, actions and spiritual practice in body, speech and mind. Though no-one is expected to be perfect (except for the Buddhas and Bodhisattvas), it is a truism that we must bring our actual spiritual practice up to a level that we espouse, if we are to set a good standard, or even inspire others.

The Four Samgrahavastus are a universal teaching which is useful and relevant to all Right Livelihood workers everywhere. One could imagine a team practising them effectively would be a great inspiration to others in the Sangha.

3) Personal Precepts

Many Right Livelihood workers like to use their working environment as a focus for a particular aspect of their spiritual practice. For instance, if I became aware that I have a habit of irritation and impatience in my dealings with work colleagues, I might want to take a precept to move away from that and towards something better.

This precept could be general or specific. I could take a precept to *generally* practice patience with the behaviour and demands of others. A *specific* precept could focus on a particular area, such as deciding always to listen patiently to what others say to me before giving my view, rather than butting in or cutting off others' speech.

Subject matter for personal precepts is enormous. Buddhist practice demands we honestly take stock of what is lacking in our behaviour, and purify that through cultivating something more skilful. Work situations are good for this because our shortcomings usually affect others, so we might receive 'feedback'.

Personal precepts can be undertaken as a private resolve or more formally in front of a shrine in the presence of other team members. Whatever context we choose, it is important to identify a specific, achievable quality or set of behaviours that we wish to develop and what exactly we wish to move away from.

4) Cultivation of specific Dharmic qualities

Following on from personal precepts

5) The 5 Spiritual Faculties

6) Going Forth and Simplicity

It is generally recognised that no-one joins right livelihood for the money. We don't get involved in order to get rich. Right livelihood workers have varied backgrounds; some come straight from university without having a career, others enter right livelihood in mid-life or even late mid-life, often with considerable sacrifice financially or in terms of standard of living.

Right livelihood businesses run on the principle of *support*. That means that a Western worker is unlikely to receive a similar remuneration for his or her work, compared to what a regular, secular job would pay the situation might be different for Third World Buddhists coming to the West in order to work in right livelihood).

Renunciation and the practice of simplicity are usually an expectation when joining right livelihood, and part of the package. The support principle means that a full-time worker can expect to receive sufficient income (and in some cases, housing) in order to support a decent human life in the Dharma. This will mean enough for housing, clothing and a healthy diet. Provision will be made for necessary medicines and healthcare, together with a regular programme of retreats and Dharma activities. Support packages in right livelihood vary, and different practitioners have different needs in terms of status: e.g. single, or with partner and/or with dependent children. There are many different lifestyles, and a new worker will need to negotiate their particular package with the right livelihood business they are joining. Whatever your situation, the support principle is likely to be there i.e. working for the benefit of the Dharma (as a vocation, ideally) and receiving a support package to meet your human and Dharmic needs. This is quite different from receiving a wage as a reward for your labours.

Renunciation and simplicity tend not to be very popular words within our increasingly consumerist and status-driven world. Reducing craving and developing contentment with the simple things of life have long been seen as essential aids to successful Dharma practice. This practice goes right back to the Buddha himself. The practice of Going Forth, as in going forth from the purely worldly life in exchange for a more spiritual dimension, is traditionally seen as a necessary aspect of going for Refuge. This is the way to freedom, the scriptures tell us, and the teaching is surely is never more true than today. Advertising assails us daily through many mediums - to earn more , spend more and move up the ladder of social status. By opting to work in right livelihood, one is making a decision to work against these uncondusive trends, and keep your life and practice simple. Any status to be found in right livelihood is a no-status. Deciding to live in this way can often mean a radical re-evaluation of one's life and what one really needs to live it. Most of us will usually have possessions or desire which could be trimmed back, however, we must be realistic about this. If we wish to live and work within helpful conditions for going for Refuge to the Three Jewels, we will need to know ourselves, and what we can live without and what we cannot. If we have dependants, we need to consider them too. In practice, renunciation tends to be gradual, and if it is working successfully, will lead to a growing sense of satisfaction and freedom.

Story 6: Dirk was a married man in his thirties with no children. He and his wife both worked and owned their own house, and enjoyed a comfortable living in a nice part of town. However, Dirk was vaguely dissatisfied with his working life. On the face of it, he was doing well. As the manager of a rental department of a successful estate agent in a university city, Dirk had a busy but reasonably interesting and well-paid job. Dirk was competent and well-liked by his colleagues, and on a good day, could sometimes leave work feeling reasonably satisfied. However, a good deal of the time, he left work unhappily and he knew something had to change.

Dirk had been attending his local Buddhist Centre, and had made a big connection with the Dharma. He'd become a mitra and was thinking of asking for ordination. His life had been

turned upside down by the Dharma: he'd made good friendships, as benefitting from the practice of meditation, and was wanting to go deeper. He was inspired. Dirk had first encountered the Dharma through inspecting a Buddhist community in the course of his work. The Buddhist shrine had particularly fascinated him.

Eventually, Dirk realised he was dissatisfied with his job mainly from an ethical point of view. He was making money for his boss (who owned the company) and there were one or two dodgy practices which often got employed in the course of Dirk's work. Also the communication among the team wasn't that skilful at times, and Dirk's increasing ethical awareness was leading to his discomfort. It could all feel rather meaningless and slightly unskilful at times. What he really wanted was deeper, truer communication with colleagues and ideally, friendship. He also wanted work which would be of wider benefit to society or the spiritual community.

Luckily, Dirk found this by joining a large Buddhist right livelihood business, where he became a building maintenance manager, running a small tightly-knit team of Buddhists. The work was more satisfying, ethical and, he felt, to a greater spiritual benefit. He also experienced more skilful and satisfying communication on a day-to-day basis, and became real friends with some of his team. To make this career-shift, Dirk was prepared to accept a third of his previous income. He and his wife had talked it through, and realised that they were prepared to manage on less money, if it meant a happier and more spiritually-engaged Dirk.

7) Reflection and Insight

Samatha and Vipassana the 3 Laksanas

8) Equanimity, Forbearance and Patience

9) How to Reprimand a Brother

10) Work and the Zen Tradition

11) The Four Tantric Rites

12) the 'Just Working' practice

This particular work as practice could be termed enigmatically as a 'no-practice'. It simply means that for some right livelihood workers, there is no particular Dharma practice they are focussing on at work. Most of their specific spiritual effort takes place on the meditation cushion, or on retreat or somewhere else or in some other way. They simply come into work and focus purely on the task, and get that done as efficiently as possible and in a reasonable mental state.

This doesn't mean the practitioner doesn't care about the refuges and precepts or mindfulness etc, it simply isn't a conscious working ground during the working day. However, they may well have a broader spiritual practice which their work is a part of, but the primary focus is in doing the job, and doing that well, with minimum harm to oneself or others. There may even be some self-sacrifice at times e.g. missing meals or working late to get the work finished. This straight forward approach to right livelihood can suite some individuals who have a specific spiritual practice outside of right livelihood, and want to keep their working lives simple.

13) Rejoicing in merits

14) Other Dharmic lists

Paramitas, 5 wisdoms, brahma viharas etc

15) Preparing for Ordination into the Western Buddhist Order

Many men and women come to team-based right livelihood because they see it as a good situation in which to prepare for joining the Western Buddhist Order. This is obviously true: a glance around Windhorse:Evolution will show that there are many Order members about. We are successful in helping mitras prepare for ordination. Every year, many men and women within Windhorse:Evolution join the Order, which is a cause for great rejoicing. Very often, these men and women stay working within Right Livelihood for some years after ordination. Right Livelihood situations usually offer good conditions for preparing for ordination. Here's a list of typical helpful factors to be found in Windhorse:Evolution:

- A fully-supported situation with most material and spiritual needs met.
- Opportunity to work with Order members or mitras asking for ordination.
- Adequate retreat allowance e.g. GFR/meditation/study/solitary retreats, plus weekend retreat allowance for local Dharma activities, kula gatherings, plus transport to and from retreats.
- Opportunities for developed kalyana mitrata (spiritual friendship).
- Opportunity to experience team-work, Sangha-at-work and collective practice.
- The chance to live in a single-sex community and practice a simple life.
- Good links with the local centre, and a chance to be involved, contribute and give.
- Regular visits and periodic talks from ordination team members, preceptors and other senior Order members (in some regions).

A mitra asking for ordination is certain to receive help and encouragement from Order members working within Windhorse:Evolution. There are many men and women around who have become Order members while working within Windhorse:Evolution and know the ropes.

Chapter 5: Non-Dharmic Work-as-Practice Models

Sometimes I think work - real work, work in which one believes - is the greatest enjoyment in life.

- Sangharakshita

I shall attempt here to overview teachings, models and practices which have had an influence at Windhorse:Evolution over the years, and in some cases, still do. This is not an exhaustive list, and many models or teachings might have been left out.

The use of specifically non-Dharmic material within right livelihood is a controversial area among many Buddhists. Right livelihood businesses were founded to offer an environment for practice that is rooted in the Dharma. As we understand it that means going for Refuge to the Three Jewels, the practice of the five or ten Precepts, *pratitya samutpada*, the Threefold Way, meditation etc. And in fact the lives of Buddhists working in FWBO right livelihood projects is that their approach is primarily rooted in such practices, and that right livelihood practice itself is part of that rootedness. The danger in turning to teachings from say, psychology or politics are of finding ourselves developing views which take us away from the Three Jewels. For example some views or practices can seduce us into thinking that the spiritual life is easier than it actually is. Others can compromise our ethical practise or simply confuse us. These are very real dangers, and in the history of Windhorse:Evolution we have seen some

examples of this happening to some extent. A good example might be the once-common practice within the FWBO in the UK of 'playing the amateur psychologist' in relation to one's Dharma brothers or sisters. Individuals might unfortunately have some fashionable Freudian model cast upon them and pronounced as 'sexually repressed' or suffering from poor potty training.

That said, life is different in the modern world than in the days of the Buddha. The Pali scriptures contain the fundamental principles and practices of the Dharma, but there are no practical teachings on running a business in the twenty-first century. We have to take the principles and practices and make them relevant to modern to modern Right Livelihood work. Sometimes this takes experimentation and deep thought. Occasionally, Dharma practitioners can learn from other religious, business or secular sources for useful ways of working. It would surely be arrogant to think we have all the answers.

Over the years, Windhorse:Evolution has experimented. Sometimes this has gone well, and sometimes not so well. There have been many influences from outside the Buddhist tradition which have played a part in helping the business to grow and consolidate itself. Similarly, the human and individual development of Windhorse's workers have also benefited.

These influences fall into three categories, as far as I can see:

- 1) Training, teachings or practices that help teams and individuals within the business achieve their task and do their work more effectively.
- 2) Training, teachings or practices which help build and maintain teams, and improve team-working.
- 3) Training, teachings or practices which help individuals or teams with the quality of their lives or spiritual practise generally.

By writing about some of these influences, I don't intend to whole-heartedly endorse them, or to say that all Right Livelihood workers should use them. I'm simply cataloguing the influences that have become useful for some people, and you are free to criticise, ignore, or take interest and use them as you wish.

No doubt experimentation will continue in the future and new influences will find their way into the FWBO and Right Livelihood. Some will be genuinely valuable for certain people, others will merely be a superficial fashion or even antithetical to the Dharma, and there will be a few shades in between. If we are rooted in the Dharma, and practising in a primarily Dharmic way, we should be in a position to evaluate secular ways of working to see whether they have relevance for us.

So here are some common no-Dharmic ways of working that have influenced Windhorse:Evolution. The source of these teachings are varied, and originate from the following:

- Psychology
- Business management
- Military history
- Sport
- Sociology and Social activism
- Communication training and linguistics
- Paganism and New Age
- The Film Industry
- Traditional culture
- Windhorse:Evolution experience
- The world of professional Training & Coaching

1) Training, teachings and practices which help teams and individuals achieve the task

a) Basic task training

The reason for this is mainly practical: Windhorse:Evolution needs it's workers to be competent at their jobs, particularly if the individual is new to the area. This might include:

- * Sales training: How to sell and make money.
- * Driving instruction: Particularly important for van drivers.
- * Computer training: How to use your PC and particular programmes relevant to your work e.g. accounting.
- * Safety training: How to work safely and prevent accidents and injuries. Particularly important for warehouse workers.

There are many more examples I could mention. Though the main purpose is practical, the benefits are often felt personally. What can happen is that the individual feels greater confidence in him or herself through having done the training, which can lead to an increased ability to take responsibility, which in turn can have a tonic effect spiritually.

b) Management and Leadership models

Shackleton and leadership

When it comes to leadership models, any bookshop will have shelves heaving with biographies of great men and women and how they achieved success in their work and led their teams. Few examples come better than Sir Ernest Shackleton (1874-1922) the great Antarctic explorer. We can learn a great deal from his life and methods.

Shackleton is famous for having *failed* to achieve his objective i.e. reach the South Pole, whereas Robert Falcon Scott (along with Captain Oates) reached the South Pole but died trying to return from it. Shackleton's real success was his ability to look after his men and get them out safely from extreme situations.

From 1914 to 1916, Shackleton and his twenty-seven men survived the wreck of their ship, Endurance, in the crushing Antarctic ice, stranded twelve hundred miles from civilisation with no means of communication and no hope for rescue. The temperatures were so low the men could hear water freeze. They subsisted on a diet of penguins, dogs and seals. When the ice began to break up, Shackleton set out to save them all on his heroic 800 mile trip across the frigid South Atlantic - in little more than a rowboat. Unlike most other polar expeditions, every man survived - not only in good health, but also in good spirits - all due to the leadership of Shackleton.

In terms of leadership lessons for us, I recommend 'Shackleton's Way' by Margot Morrell and Stephanie Capparell (ISBN 1-85788-211-3 Nicholas Brealey Publishing) for a breakdown of Shackleton's seven great methods of leadership, which I recommend to any right livelihood team leader.

Team/task/individual

DIAGRAM HERE

A simple, but effective model which seems to have worked very well within Windhorse:Evolution - particularly the shops. Everyone seems to be able to grasp it easily.

Put simply, the right livelihood project you work in is divided up into three areas:

- Building and maintaining the Team
- Achieving the Task
- Developing the Individual

The idea is that if you focus fully on all three areas, your project or business will be successful. Neglect any area, and things will start to go wrong. The areas are illustrated by the three circles, which overlap each other. The bit in the middle where they overlap represents The Way - success.

Team: This circle is all about *people*. Assuming you have a team already working in the project, you will need to look after each other, and meet the team's needs. You will be looking to build and maintain good health, good communication, harmony and friendliness, cooperativeness, spiritual practice and appropriate skills. This, of course, requires effort, but it's effort that pays off long term. Failure to look after the Team Circle will usually result in ill-health, misunderstandings and disharmony, inefficient working and loss of confidence. Team building and maintaining practices are many an effective team will rotate a range of regular activities which help the team from team retreats through collective meditation to training days or fun days out together.

Task: If you are running a business or project, there will be an overall objective, which must be achieved if you are to remain in existence as a going concern. This will usually mean making or raising money if you are a business or charity. If you are a mountain rescue team, you will need to actually successfully rescue climbers stranded on mountains!

There are always methods and ways of best achieving your overall task or tasks, and the Task Circle focuses in this area. Surprisingly many right livelihood projects can lose sight of the importance of achieving the task, due perhaps to too much focus on the team or individual circles. In other words, there are occasions when people issues are so consuming that the job isn't getting done.

Individual: This circle is all about the individual members of the team: their well-being, issues, skills and their spiritual and human development. Any right livelihood project is going to want to benefit the particular individuals working within it, beyond just the monetary. Most of us are not in it just for the money! Presumably we see it as part of our spiritual practice and path, dana, mindfulness, friendship etc. We may also wish to gain skills and experience, and need to have that happen in the project for the it to be worth it. If an individual neglects their own needs for too long, or other team members are recognizing their need for growth, then problems will arise. Positive focus on the Individual circle involves such many practices and activities .e.g: healthcare, good communication with other team members, job satisfaction and work as practice, kalyana mitrata and personal vision. When these areas are developed and maintained, the individual is happy, productive, a good team-player and growing spiritually.

What, How and Why

DIAGRAM HERE

This model comes from the Linguistics movement, and covers basic headings or questions which are useful to almost any project that anyone might undertake. They are so simple and

everyday that it is easy to overlook them and their power. Asking ourselves or others what and how we do things, and why we are doing them can produce deep and revealing answers. Here is how the model can work: Suppose you are intending to open a small cafe as a right livelihood project. You can approach the specifics of the project

The Management Wheel

want to/chance to/how to/ (business management)
stop/start/continue (business management)
setting up and down (linguistics)
time-management & 4 quadrants (business management)

2) Training, teachings or practices which help build and maintain teams, and improve team-working

a) Psychology models

stages of group development (psychology)
6 tools for thinking (psychology)
Maslow's Hierarchy of Needs (psychology, sociology)
the precept grid (Windhorse:Evolution)

b) Communication models

Solutions Focus (SF)
Non-Violent Communication (NVC)
Neuro-linguistic Programming (NLP)
Developmental Behavioural Modelling (DBM)
Chunking up and down

c) Business/Life training

The Seven Habits of Highly Effective People

d) Right Livelihood Meetings and How to Run them

3) Training teachings or practices which help individuals or teams with the quality of their lives or spiritual practice

a) Archetypal models

Throughout the history of right livelihood work in the Buddhist tradition, many workers have sustained and inspired themselves in terms of the mythic dimension. This has taken place on the team and individual level.

Myths and archetypes have the power to move us profoundly. They call on inner resonances which can give deep meaning to the day-to-day drudge which can be our working lives - Buddhist or not. Buddhist archetypal images such as Padmasambhava the Tantric Guru or Avalokitesvara the Bodhisattva of Compassion are well known, and many workers devote their entire right livelihood efforts to deities such as these. However, our whole world culture contain countless diverse and fascinating myths and archetypes which move us

consciously or unconsciously, and can have a positive influence on how we go about our work.

Myths and archetypes which move right livelihood workers can vary from examples like 'The Young Hero' to 'Mr or Ms Fix-it', from 'The Wise Old Man' to 'The Bright Young Thing', 'The Joker' to 'Miss Piggy'. The list is endless, and the sources of archetype can be ancient or modern, world-wide or culturally specific. The main point seems to be that archetypes help you to *engage* more effectively, and therefore bring more *meaning* to your work.

Some workers have told me that have discovered an archetype or myth has been influencing them without fully realising it - until they woke up to it. Conscious or unconscious, the influence is there, and to this end, it is important that the myth or archetype is a positive one.

Here is a brief list of some typical archetypes and myths which influenced right livelihood worker that I know. In no particular order:

Buddhas and Bodhisattvas, The Aniruddhas, The Zen monk/nun, The Goddess, Henry V and his Agincourt speech, The Servant, Mercury the messenger of the Gods, The Myth of the Common Man, Winston Churchill's war-time speeches, The Graduate, Star Wars, Lord of the Rings, The Working Class Hero, The Windhorse, The Traveller, The Wizard etc etc.

King, Warrior, Lover, Magician (Traditional culture)

These archetypes hail from traditional cultures everywhere. Almost everyone will have some idea of them, for instance, the recent 'Lord of the Rings' film trilogy based on the books by Tolkien contain all four archetypes. Which one speaks to you?

The American Men's Movement of the 1980/90s brought these four archetypes back into consciousness as **positive male archetypes** for modern men. The background to all this being a critique of current modern male stereotypes such as Macho Man, Sporting Hero, Perfect Partner, New Man, Wimp or Useless Man. Something more authentic was being sought out.

However, King/Warrior/Lover/Magician are broader than simply being male archetypes, they can be valuable to women too, in fact anyone. They are not about gender specifics.

The King archetype evokes qualities of leadership, regality, fair and ethical governing, and splendour. When the King governs well, the land and populace are happy and prosper. If the King governs badly, or is himself a 'Shadow King' i.e. wielding power for unskilful ends, the land and people are thrown into chaos, fear and poverty.

It's easy to see the relevance of this archetype to work situations. The boss, team leader or manager can empower teams and the individuals in that team - through good governance. They can be like Kings. Aragorn in Lord of the Rings fits this archetype well. In the Star Wars trilogy, we have the figure of Darth Vader as the classic Shadow King.

The Warrior archetype represents active effort to bring about success by ethical means, even in the face of great difficulty or challenge. He or she will get 'stuck in' and, if necessary, will do battle with opposing forces to carve out a vision, and make that vision a reality. There's a correspondence with the Young Hero archetype.

The Warrior archetype is represented by the English Knights of the Round Table, or the figure of Luke Skywalker in the Star Wars trilogy. There is also Zena the Warrior Princess of

TV fame. The relevance to the world of work is obvious. There will be times when we may have to do battle: from computer viruses to sales competition. However, it's worth remembering that the Warrior always fights fair and ethically, and is happy to lay down his sword, the moment that trouble is over.

The Lover archetype is all about passion and emotional engagement. If our emotions are engaged in our work, then it no longer becomes work. The Lover is like the artist or musician who is visited by the Muses. His or her senses are heightened, passion and inspiration flow, then work and play become one - there is no distinction.

Lovers are totally present and passionate about their art or endeavour. It is everything to them, not just a nine-to-five activity. The Lover is an archetype who loves to create - passionately and skilfully for the benefit of Mankind. Witness the great artists of the Italian Renaissance: Da Vinci, Botticelli, Titian, Raphael... they were all Lovers. Similarly, our own work can be our love, our passion. This can lead to excesses of course, even fanaticism or workaholic-ism. When no passion is present in our work, satisfaction and motivation may die.

It's probably a truism that Right Livelihood situations always require some degree of the Lover to be truly successful.

The Magician archetype is the mysterious and magical one. It corresponds with Jung's archetype of the 'Wise Old Man'. Every work team or business needs someone like this. Someone who can fix failing computer software or drum up lucrative sales contracts in unpromising areas.

The Magician is a font of wise knowledge too, and may be a valuable person to consult in times of difficulty. In fact the Magician transforms difficulties into opportunities through his or her experience or powers. It may not always be obvious how this is done. Furthermore, the Magician is always skilful and loyal to the King.

In our culture, the Magician is represented by the medieval figure of Merlin the Wizard, Ben in Star Wars, or Gandalf the Wizard in Lord of the Rings. There is also a correspondence with Tara the Saviouress in Mahayana and Vajrayana Buddhism.

Dreamer, Critic, Realist (Film Industry)
Shackleton and leadership (Military history)
Shamanic journeying (Shamanism, New Age)

*Story X: Wayne wasn't particularly looking forward to his six month spell working in Windhorse's main warehouse in Cambridge. However, he wasn't clear what **else** he wanted to do with his life at present, but was sure that he wanted to study and practice Buddhism more deeply.*

A working-class childhood in a Northern English Mill town led on to University and a lot of time spent taking drugs and getting 'wasted'. His degree in bio-chemistry didn't lead to a glittering career. By the time Wayne had completed two week's worth of warehouse work, he knew he needed to wise-up and get clearer about himself and why he wanted to work in right livelihood. Over the years that followed, Wayne managed to do this.

He spent a lot of time listening to others who were more experienced in the Dharma and in life. He took care to learn, which was somehow very important to him. He also took care to experiment, and put ideas into practise. By now, Wayne had many friends and a solid practise of the Dharma, and was an effective warehouse manager. The archetype that revealed itself to Wayne was 'The Student'. This was clearly moving him to skilful action, particularly in the

area of Dharma-study. More than anything, Wayne loved studying the Dharma, and then applying what he had learned to his own life and work. Eventually he realised that the archetype of 'The Student' was carrying through into almost every area of his life.

b) Environmentalism

c) Internationalism

d) Social Activism

Fair/Ethical Trade
The New Society

e) Sport

Total Football

Here's a way of working which emanated from the Evolution Supply Team at the warehouse in Cambridge. They've found it a useful aid to flexible working.

Basically, the team is set up so that every member of the team is trained to handle all essential tasks that must be done in the course of the team's work. Specialist knowledge is good, but not everyone will have this. However, everyone *will* have the essential knowledge and skills to achieve the task on a day-to-day basis.

The value of this approach is great flexibility, should illness arise. It also makes life easier for individual team members when they go on retreat or holiday. Instead of the pressure to transfer crucial information and know-how to 'stand-ins', a team member can go away safe in the knowledge that remaining team members can keep the show running without them, the essential tasks will be covered.

The term 'total football' derives from some football team's tactics in the European Champions League. Some leading football managers like their players to be able to play in any position - or at least several positions, should the need arise. The players may normally perform in their preferred positions, midfield, say, or as a striker. However, with the 'total football' approach, individual players train to extend their playing range, thereby creating flexibility in the team.

Chapter 6: Useful Information

If a job is worth doing, it is worth doing badly. - G K Chesterton

Below are a list of useful sources of information on the subject of right livelihood. It is bound to be incomplete as everything is constantly changing. The booklist contains volumes currently in print that I've found useful, and you might too, but is by no means exhaustive. If you are aware of any omissions, I would appreciate knowing about them.

Please contact me on saddharaja@windhorse.biz. Thank you.