

SPACE IS THE GREATEST FRIEND WE HAVE

WORKING AND LIVING TOGETHER IN AN ORGANISATION

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HOW TO MAKE LIFE EASIER

I'd like to say a few words about how some Buddhist ideas might help to make life easier in this small institution for those in the final stages of life. Although there is a lot to do I believe that if the work is done by staff in a mindful, easeful way that will support the possibility of an easy death.

Generally speaking in Mahayana Buddhism, the focus of our practice is to awaken to emptiness. We can do this through studying the works of the many Buddhist teachers but primarily we find emptiness experientially through releasing our fixation on our own mental constructions.

Buddhism says that suffering arises from attachment which arises from ignorance. Ignorance means that we are ignoring the open ground of our being, the intrinsic clarity of mind, which is the inseparability of our own awareness and the space of possibilities, the dharmadhatu, *chö ying* in Tibetan. This means that at every moment and in every situation, we are moving in space. We are the movement of space in space! However we don't see this because we grasp at the notion that we are solid, real and separate.

This is how suffering begins: I hold on to the idea that I am an individual and that I am inside myself and that you are outside of me. I don't know who you are, or what you think, or what you want. I focus on me to see what *I* want and then I try to work out if and how I can get what I want from you. This is the ordinary basis of transactions from the point of view of ego, attachment and grasping. This arises because of tension. The tension that we have is the basic tension which arises with duality.

Duality means that subject and object become separated and seemingly independent. They then start to vibrate together and the whole world and everything that we experience, arises from this vibration. All the six realms of samsara – everything we hear, see, touch, taste, everything – is simply the vibration of the ever-emerging energy captured within this pattern of subject/object duality. Usually when we ask ourselves, "Who is the subject?" the answer is very clear, "*I* am the subject." I am me, you are you; you are not me, I am not you. So that all seems pretty obvious. The function of Buddhist practice, however, is to realize that this is a delusion, since in fact there is no permanent secure ego identity, no ego-identity for our ego to rely on.

AWAKEN TO EMPTINESS

The first doorway into exploring this delusion is impermanence. We see that since we've been born we have been many different people. Sometimes we've been happy, sometimes we've been sad. At one stage in our life we've been very very small, now we've become big. Once we were young, now we have become older, indeed some of us are getting quite old. Our life has moved on. Always, life is movement. But we think, we feel, we hope that life is stability, that we have something to hang on to, that we have some frame of reference to reassure us that I am me and you are you.

What we see here is that the flow of existence – the ever–interactive pulsation between subject and object, between myself and other people – is obscured for us by our own desire to have something fixed to cling to. And of course, in an institution like this where there is an unavoidable attention to old age, sickness and death we see that no matter how much we want to, we can't cling to this body. This life will vanish. Once we were small babies. When we first became conscious we looked around the world and saw all these very big people. These big people took care of us but they also told us what to do which we did not like so much. Then we, in turn, became big and strong and powerful and able to decide about our lives. Then, so very quickly and surprisingly, we start to get old. When I walk down the street I'm amazed to notice that everybody is walking faster than me! How do they do that? I tell myself, "*Come on James, go faster.*" But, they are still going faster than me. Because I am in autumn. My spring time is gone, my summer time is gone, and now I am in autumn. We never know how long autumn lasts. Sometimes winter comes very early and then ... gone. This is the situation!

As we approach death we encounter of reversal of the developmental process that we experienced from conception onwards. Our body grows weaker and we do less and less until we are lying still waiting for death. The interfacing structures of the body and mind mediated by the five elements gradually collapse: earth into water into fire into wind and finally at the moment of death, into space. Energy returns to its source and it is as if it had all been a dream. The same wave occurs in institutions: the empty space of possibilities gives rise to an idea and from this idea there is a project design and the development of a building and interpersonal engagements. With time the enthusiasm declines and, if there is a lack of attention or skill, entropy sets in and the wondrous edifice starts to fall apart even only memories.

This wave of nothing-something-nothing, disguises the fact that something emerges from nothing as the display or radiance of nothing. Open spaciousness is not lost with the emergence of 'something' for that 'something' is inseparable from, or non-dual with, the open ever-present ground.

RELAX FIXATION INTO OPENNESS

In Vajrayana deity visualization practices we engage first in the developing stage, *kyerim* (Tib.), when we imagine ourselves receiving the four initiations through light coming into our body. Our sense of self is transformed into the luminosity of the mind. The deity then melts through the crown of our head into our heart and we merge into the deity until we are just one ball of light, one *thigle* (Tib.), which then becomes smaller and smaller and smaller and smaller until – it's gone... Aa. With this we have a chance to experience dharmakaya.

Emptiness or space or openness is an experience beyond words so words can never exactly point it out clearly. The ground of our being is ungraspable, uncompounded, not a thing. But we spend our whole life thinking that I **am** a thing, and I'm a different thing from you! So we are constantly building up and building up and building up the seemingly reliable identities of all we encounter including ourselves. These constructs are what gets powerfully challenged when we become sick and old since all that we've constructed starts to dissolve. As the Buddha indicated, when you have attachment you have suffering, because you don't want what you've been attached to to dissolve.

The main focus of the practice in the higher tantras and in Mahamudra and Dzogchen is to release all fixation on the need to construct a self. Subject and object arise together and this co-emergence shows the absence of inherent self-identity in both. Consciousness – whether it is a consciousness through our five senses or mental consciousness, *yid kyi nam par she pa (Tib.)* – is always focused on something and this supports the delusion of the separate existence of subject and object. This points to the reciprocal dependence between subject and object being the means by which they appear to be separate entities. You can't have one without the other hence when we release our fixation on the object, the subject also goes free. This is the style of practice in Mahamudra. In Dzogchen the emphasis is more that when we release our fixation on the subject, the object also goes free.

Either way, releasing subject and object reveals the fact that we are here and yet not here as anyone. We are just here. Here, as the simple, open, empty awareness which illuminates the infinite space within which appear light and sound, colour formations, pattern formations, bodies breathing, eating, walking, speaking – all this manifestation is just movement within space. It is not that there is space **and** movement, movement coming into the space. It is the movement **of** space yet space itself never moves! From the very beginning, our awareness, which is inseparable from space, indestructible like a *vajra*, is the basis of all the movement that occurs. Everything is the radiance or the movement or the energy of our awareness, *rigpai tsal (Tib.)* manifesting moment by moment.

When we are under the power of ignorance, however, we don't see this at all. We think everything is strongly real and find that we like some things and don't like other things. We have desire for the things we like and we have aversion for the things we don't like. In this way our life is spent in an endless pulsation of pulling in and pushing away, pulling in and pushing away, just like breathing in and breathing out. The movement of the mind itself is seamless movement in space but we don't see the space because you **can't** see space. We don't feel the space because you **can't** feel the space. The only way to encounter the space is to **be** the space, to relax from fixation into openness. This is the basis of the practice.

HOW TO GET ALONG TOGETHER AT WORK?

Inside this space we have the issues of how to live together in an institution. Conflicts arise between people. There are always different roles in an institution. Institutions usually have a hierarchical structure. People have permissions to do certain things and not others, whether because of their training, their background, their role or whatever. These are conceptual constructs. Although all constructs are illusory, if you don't follow the agreed patterns of constructs you will get conflict. We are not tasked with creating an anarchist community where people negotiate their freedom without any central authority, and at the same time,

we don't want to have too much dominant authority, otherwise people's sense of freedom and creativity collapses.

The Dharma is always pointing to the middle way. What then is the middle way of life together in a community?

Firstly, we have to see each other. When you look around and you see people what do you actually see? Usually we recognize a person; we might recognize their name, we certainly recognize their gender and we recognize whether they look familiar or not. We think we are perceiving them, that we are seeing clearly, but we are projecting our assumptions on to them. This means that every time we meet someone we are incorporating them into our mental construct about who they are. We start to build up a sense around whether "I like this person more than that person". We may want to hang out with one person and not another. We find that it's easier to talk with this person than with that person. And so we find ourselves expressing our biases, the partiality of liking and not liking. This is referred to as *timuk* in Tibetan – mental darkness or stupidity. This is the root of the so-called 'three poisons': due to thinking that appearances are real entities there is solidification from which we develop attachment and aversion. Firstly we perceive people as truly existing then we find there are some we like and others we don't like. Yet everyone we meet is an illusion! Illusion doesn't mean that nothing is here, but, like a rainbow in the sky or a mirage on the road in summer, there is appearance which is empty of defining essence and substance.

All your colleagues at work are illusion, as are you yourself. If they are illusion and are manifesting due to causes and conditions then this offers the potential for a sense of freshness. If you start your work one morning and see a new colleague for the first time then you don't know who they are! You may know who you think they are, but you don't know who they are! They have to be allowed to show themselves, their many selves. If we can allow people to show themselves then we are more likely to have fresh contact and new beginnings.

New beginnings tend to be more refreshing than stale old continuations. Can we find a way to enter each moment as a fresh beginning? You may have got used to your colleagues and assume that you know who they are and how they are. We spend our lives acquiring knowledge. When we are young we go to school and learn things. We fill our life with knowledge and this knowledge becomes the basis of prediction. Of course, for some things, in some periods of life, prediction is very useful. It is useful to have the practical skills of speaking a language or writing or knowing how to drive a car. But when it comes to people we can't predict. Human beings are the most rapidly changing of any being in the six realms! If you are in a god realm or a hell realm it's pretty much the same for a very long period of time. We human beings however are just like quicksilver, like mercury, shifting and shimmering all the time.

STAY WITH THE FRESHNESS OF THE OTHER

How to stay with the freshness of the other? We have to be fresh and open ourselves. When you start to study Dharma, you learn about the three pot faults that limit learning. Don't be like an up-turned pot, because nothing can get in. Don't be like a pot with a hole in it, because you won't hold on to what's been explained. The third pot fault is the main one: don't be like a pot with old food already in it because then any new fresh food you put in the

pot just goes bad. I think this is very helpful advice for people working together in an institution. Any difficulties or pains or resentments that get built up when people live together – this is like old food in the pot. Each morning when you meet each other, this is like new fresh food. To put it in a dirty pot is maybe not so wise!

So, how do we keep the pot clean? In Buddhism the answer to this is linked to our sense of time. When we really see impermanence as the very essence of time we see the illusory quality of phenomena. Even though we may want to grasp and hold on to something stable, we never find a truly reliable object. An example used in Dzogchen is that the mind becomes like a thief in an empty house. If a thief comes into this nice building here, there are many things to steal. But in an empty house there is nothing at all. The more empty of fantasy fixtures you are, the less there is to hold on to. The grasper and the grasped are mental constructs devoid of self-substance. The more you see the world in its emptiness, the less there is to hold on to. Everything is here, but not as self-existing entities. There is no thingness to phenomena. They are empty appearances, illusion, so what will your grab hold of?

If you don't grab, then your hand is free! As soon as you grab something, you are the prisoner of your grabbing. If I grab my watch, I now have my watch but I've lost my hand. If I want to get my hand back I have to drop the watch. It's that simple. All day long, grabbing, grasping, building up, assuming, interpreting – we become packed with stuff and then of course we become more solid and we become heated up and then we get interpersonal conflicts, rivalries, confusions.

So, again and again in the course of the day: relax and release, relax and release. New beginning, new beginning. This is fresh! The past is gone, the future hasn't come; we are here. Without telling yourself where you are, you are here. If you trust your intuition and your senses you find yourself able to relate in an open way. But the more you go into conceptual interpretation the more difficult it becomes. We become artificial, *chöma* (Tib.). We become full of limited positions, *dröpa* (Tib.). We are so solid and weighed down by all our ideas and big thoughts and then we are prisoners. That's why releasing and relaxing is very important.

WHAT CAN WE RELY ON?

We can think of this in relation to the five elements. There are two non-moving elements: earth and space; and three moving elements: water, fire and wind. Now, our ego sense of self yearns for stability. We want to be safe. We want just enough change for life to be exciting but not so much change that it becomes scary. We are trying to manage the relation of the three moving elements and earth. Basically, once you say "*I am*", there is a solidity in this. This is the earth, stable, predictable enduring through time. "*I am.*" The Tibetan term for this is *dagdzin* (Tib). Yet life is changing. My moods change, my thoughts change, my sensations, feelings, everything about me changes. Not only am I changed by internal movement but I change interpersonally, in my interactions.

You meet someone you haven't seen for a long time and you start to warm up. You're glad to see them, "*Hi!*" Your way of being in your body is transformed. Whenever somebody comes through your door, whether you like them or not, it shifts your mood. Oh dear, this must mean I am unstable. "*But I want to be stable.*"; "*I am unreliable!*", "*But I want to be reliable.*" Then, because I want to be reliable and I'm not reliable, I become a liar and a cheat

as I pretend to be what I am not. I lie to myself and I cheat myself and I lie to other people and I cheat other people. This is not because I personally am a very bad person. It is just the structure of the ego. The ego lacks the capacity to be able to manage the complexity of existence.

The ego is in a permanent trauma situation. The ego cannot deal with all the cross-cutting currents of freshly arising situations. This is because the ego is linked to pride and pride is like a mountain. It has the solidity and gravitas of confident self-definition. Yet the waves of experience are lapping at this structure so that it is revealed to be more like a sandcastle than a mountain. Life never stops. You get one bit of your life sorted and then something else goes wrong, then something else goes wrong... I interpret this simple change as something going wrong because I wanted it to stay the same. I was looking for stability in a world of change.

This is what is called stupidity. We're looking in the wrong place. There's nothing wrong with wanting security and stability but if you take refuge in ordinary beings you are going to get a broken heart. If you take refuge in money and power sooner or later you will lose it. If you want to have refuge, you have the outer refuge of Buddha, Dharma, Sangha; then Guru, Deva, Dakini; and Dharmakaya, Sambhogakaya, Nirmanakaya. However the most basic and secure refuge is your own awareness. Unborn, unchanging, it is untouched by anything, primordially pure from the very beginning. This is the reliable refuge because it is self-existing and relies on nothing else. All other refuges are constructs. Like umbrellas, they only work if you hold them up. People go chasing dreams of security here and there and end up feeling betrayed. Some people believe in their country, their nationality, in their beauty, in their power – but these factors all change in form and value.

In terms of the five elements, when life becomes more turbulent our tendency is to move to the side of earth. We erect walls and fences along the borders of Hungary, Mexico and so on to keep people out. Why? *"Because I am being invaded, I am being overwhelmed."* I can use aversion to try to push you away or I can try to blank you out. *"I don't want you to impinge on me at all."*

To try to protect ourselves against impermanence is a madness. Impermanence is how it is. To protect yourself against how it is, is exactly the sign that you are far away from how it is. Impermanence is not the enemy. Impermanence is the enemy of the fantasy that I am stable and secure and enduring. But when I find all this movement too much and I want to control it then I go for the earth element.

This is what happens politically in dictatorships; one person wants to be in charge. China now has the tragedy of Mr. President Forever. The idea that a strong leader, and only a strong leader, can save us has been very problematic in European history, as we all know very well. In order to maintain a particular form of the edifice of power, the state is structured around control of thought, of expression, of activity. In fact strong leaders prefer robots to citizens.

If water and fire and wind are moving a lot and my little boat of earthy ego is bobbing up and down then what can I rely on? Heading for the shore to find more stable earth where I can relax and predict seems more attractive than learning how to sail and collaborate with wind, currents and tides. This can be a big problem in institutions since if they get a crisis or difficulty the temptation is to stabilise the structure by creating more rules. If they impose

more rules than you may have the reassuring fantasy of security but you also have the collapse of creativity. Everybody has a mind and with some support and training everybody's creativity can blossom, and will blossom, in various ways. In an organisation that supports mindful sailing in the ocean of life there is health and flourishing. Every now and then a crisis will occur and some rapid action is needed for a short period. If we relax and release when the crisis is over we avoid the stress of hyper-vigilance while maintaining mindfulness.

MAKING FRIENDS WITH SPACE

Appropriate authority is necessary for keeping the show on the road, but if it becomes too rigid it will kill off creativity and if it is too loose there will be chaos. When you have chaos people adopt their own individual positions. The earth element in individual workers comes to the surface like a carapace, like the shell of a tortoise, and then we crash into each other. As in meditation practice, for organisations the most important thing is to make friends with our ever-present friend, the friend we have always ignored, which is space.

The element of space is often disregarded; we take it for granted. When we come into a room we see the table and the chairs. Space is here, but we don't really think of space at all. We think about people and dogs and cars and trees. Space is the ground of our being. This openness – this *dhatu* (Skt.), this *chö ying* (Tib.) – is the space that embraces all dharmas, all phenomena. What we like, what we don't like – everything is welcome in space. The ego doesn't welcome very much. The ego is full of hostility and envy and jealousy and pride and so on. But if we relax into space, *"Ah, there's space for me! Oh, and there's space for you as well"*. We are all in space. We are all the children or the energy or the display of space.

To see space in an organisation is to see that we can arrive at work with an attitude of availability. Availability is the emergent potential of space. "I am available". What am I available for? Whatever is there. But if I'm preoccupied, if I'm caught up in my thoughts about yesterday or about what you said to me or about some project or report that I have to prepare for, then my attitude is different: *"I don't want to see you. I don't want you to talk to me. I have no space for you. I have no time for you. You are annoying me. Your friendliness to me when I have no headspace is not friendliness at all"*. We all know what it's like to be like this, we feel frazzled and feel, *"Too much, just leave me alone"*. This is the tense vibration of space being filled with the agitation of water, fire and wind – and with it comes the longing for earth walls to keep the other out.

In institutions we need to befriend space and welcome space. Here you live and work in a beautiful space; the building itself expresses a high architectural awareness of space. The question then is: how can you be with each other in space? Give space to each other and give space to yourself. Space is the ground of emergence. When you start with the earth element you have construction, one thing is built on top of another. Emergence from space is very different. It feels fresh and open whereas when you're building upon what you had already built before you are caught up in the five skandha heaps. You construct an image of yourself and you construct an image of other people, an image of the clients or patients whom you see here. On the basis of this our potential can get very stuck because you are now developing a limited choreography of fixed positions. Then comes rivalry between these positions: who is to be the director of the dance?

Of course there is the need for some aspect of the earth element, some basic structures of coming to work on time, leaving work on time and so on. However this can form itself collaboratively out of a shared sense of common space without being imposed. Normally we think that the earth is solid; we stand on earth and on top of that we have water and fire and wind and then we have space up above. Whereas actually, it's the other way round. We are in space and within space we have wind and fire and water and earth. This is the process of gradual condensation, the gradual distillation and solidification of the energy of our potential for awakening to intrinsic freedom.

With the patients you see, especially when they are moving towards death, they are moving towards the dissolving of all they know and all they take themselves to be. If they are familiar with space as the ground of being this will be easier than imagining that there is only loss. The more they are full of regrets about the past, with fixation on pain in their body, unresolved desires and wishes and so on, the more this preoccupation tilts their positioning back to restriction in the earth element.

As people working in a setting where there is old age, sickness and death, if we don't befriend space, how will we help people prepare to dissolve into space? If we're hanging on to our own fixed positions and enter conflicts with colleagues on the basis of their positions and then we are limiting our availability and not modelling how to live with, and as, change.

THE ONLY THING THAT REMAINS IS SPACE

Space, I would suggest, is the greatest friend you have in this institution. Whenever you feel overwhelmed or whenever you disagree with something then by all means have your own opinion, your own idea, but try to hold it in space. Strongly fixed opinions on how things should be done takes us into the realm of formation, of creating shapes but freedom arises from the dissolving of shapes, from not hanging on to past shapes and having no rigid expectations about the next shape, which has not yet arrived. Releasing the past and the future opens the possibility of being available for the unfolding of this moment.

Space itself is not different from sunyata, from the great emptiness that is the mother of all the Buddhas. Nothing is higher than space, nothing is deeper than space, nothing is closer to you than space. All the constructs of the ego identity are like leaves in the autumn. We may hang on to the tree for a while but sooner or later the big wind comes and everything we have is blown away. The only thing that remains is space.

If we understand this, then when we enter the *bardo* of death we will be able to relax into the spacious mind of the Buddha. The mind of the Buddha and our own awareness are not different and so you are liberated by letting go of the relative and embracing the infinite.

DON'T HOLD ON

It is the same for our patients. Since the moment of death is incredibly important, we aim not to disturb the patients. We are peaceful with them, making no demands, and quietly allowing them to let go. To let go and to not hold on to anything. At death the mind lets go of its coverings, its relative and contextual identities. The naked mind is open, taking nothing, needing nothing. This very nakedness is the key to awakening to one's inseparability from the mind of the Buddha. All that we feel we need to hang on to brings a

limitation to freedom. Less is more, nothing is everything. Awakening in the heart of the Buddha, compassionate energy flows out in endless new possibilities. This is the wonderful doorway of death.

Great sages like Milarepa and Padmasambhava said this and it is true. When we hold on to what we have as some 'thing', we head for disaster because sooner or later we will lose every something we have. But if we see that this something is also nothing, like a rainbow, then in the inseparability of appearance and emptiness we find freedom. Since there is nothing to grasp then every day we can mindfully engage in less grasping. When people are sick and distressed we have concern; we are touched and moved. Then we meet their relatives who are upset so we sit with them and respond as required. All of this activity is just movement in space and time, changing appearances with nothing to hold on to. Self-arising and self-liberating, *rang shar rang drol (Tib.)*, this is the actual quality of our existence.

When differences of opinion arise or when new changes arise in our workplace then we have to tolerate the re-patterning of how our energy arises in the institution. Of course, we may well feel some resistance since we had got used to the previous ways and we may not want to change. We hear all about 'impermanence, impermanence' but actually we don't want change. Because every time patterns and structures change, we don't know what's what anymore! When things don't seem to change we feel we know what's what and this is reassuring.

This is the stupidity of the knowledge of the ego. In fact, we become more intelligent by not knowing. Every time you know something you become more stupid. That sounds like a paradox but I think it's true. Not knowing allows a space for phenomena to arise. Environment and self-formation arise together. If I am open to what is happening then it is happening with me, as me rather than *to* me. Here I am, present and available in the clarity of my as yet unmanifested potential.

ALL THE WORLD'S A STAGE

We can think of an institution like this as a theatre. The most important thing in a theatre is the empty stage. If you don't have an empty stage you can't begin. If there is an empty space you can put up paintings, a backdrop, perhaps a table and a chair. Now you have the props which are already starting to shape the potential of the space. They are directing your mind in a certain direction but you are also losing some of the potential of the open empty stage. Then the actors come on with their particular postures, gestures, costumes and so on. They have a script to follow. The actors didn't write the script and neither did the director of the play. The actors follow the script while interpreting it. The space is full of colour, movement, dialogue. The play is playing and the space of the stage and of the auditorium is the mother of the play!

Here we see a meaning of 'the middle way'. It's not all done by me nor is it all done by somebody else. The play is co-emergent. Although each of the actors is following his or her script and its constraints they also have the freedom of intuition, interpretation and creativity. It is these two together which make the drama come alive. If an actor began to improvise in the middle of a classical play that would not go down well with the audience

nor with the other actors. That is not what is needed. What is required of actors is to bring the character alive.

It's the same here. If someone is a nurse or a social worker or an administrative staff or a manager, whatever their role is, it is like a role in the theatre. You are in the play together and everybody has to be precisely in their role, know their script and have the freedom within a certain bandwidth to interpret and express their sense of their script.

The most important thing is for everybody to understand the relation between their individual script and the script of the organisation. What are we about? What is the plan for the future so that we can organise ourselves? You can think of that in terms of the Buddhist fourfold structure of view, meditation, activity and result.

The view, the vision, *tawa (Tib.)* is how we envision the world. There are different ways to envision world. If you see the world as samsara, which is a very dangerous place, then you want to develop revulsion for it and become a renunciate, perhaps a monk or a nun. If you see the world as the mandala of all the Buddhas then you want to develop pure vision and dissolve ordinary perception in the divine field. The view is fundamental, it is the ethos which governs all that follows. On the basis of the view there is a specific style of practice of meditation. If the view is not clear you can meditate and meditate but little benefit will ensue. With the clarity arising from meditation we have our precise activity in the world. The harmony of view, meditation and activity gives rise to the result.

THE VISION OF THE ORGANISATION

In an organisation the most important thing is the view. Do all of us here know what we are about? Do we feel that we are all in it together? Once the basic script is there, once the basic beat is there, then you can have movement.

This is the vision of the organisation. Steady, reliable, following the beat, in tune with the music. At any time you can ask yourself again, "*What is the vision?*" If you find you are getting into difficulty, have resentments or conflict, feel demotivated or alienated or lazy – whatever obscurations come into your mind and place you apart from others – then you can re-orientate yourself by asking, "*What is the vision?*" Alternatively you may sometimes feel so merged that you can't let go, you do too much work, don't trust others enough to delegate and you get exhausted and burned out. Again, just ask yourself, "*What is the vision?*" and this will help you re-orientate yourself. Whenever we see that we are moving into an extreme position at work we can help ourselves to rebalance by recalling the middle way.

In organisations the equivalent of meditation is the induction. This usually occurs only at the beginning when you have just got the job. The vision of how it is here is offered and in the induction you are introduced to the various aspects of the functioning of the organisation. For induction to work you have to be available, able to be reborn within this new environment! If your full of the three 'pot faults' then you will commence your activity without having absorbed the ethos and structure of this new world. Induction is not just for the first week but can be seen as an ongoing reflection on how you are aligning with the view and vision. This helps to release the conflicts and resentments that arise from the

employees remaining identified with attitudes and behaviours developed in previous jobs. View, induction and activity in harmony will bring a satisfying result on all fronts.

In that way our Dharma understanding and practice comes into alignment with the activity of working together. Then every aspect of work becomes an integrated pathway to our greater mindfulness, to our presence, to our wisdom and to our compassion.