



A BUDDHIST-APPROACH TRAINING PROGRAM FOR EMPLOYEE WELL-BEING IN TECHNOLOGY-OVERUSED WORKPLACE

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Received 26 April 2026; Revised 29 June 2026; Accepted 2 July 2026

Abstract

Background and Objectives: Nowadays, technology-overused workplaces place employees under constant pressure through continuous notifications, digital tasks, and expectations of constant availability. Although many organizations have tried to improve external working conditions, sustainable relief may also require inward forms of mental cultivation. While mindfulness has become increasingly popular in workplace wellness programs, many existing approaches focus mainly on stress reduction techniques without addressing the deeper mental habits and emotional attachments that cause suffering in employees' daily lives. Therefore, the research objectives were to examine the impacts of technology overuse on employee well-being in the workplace, to explore the role of Buddhadhamma and meditation practices in promoting employee well-being, and to develop a training program integrating Buddhadhamma and meditation practices for technology-overused work environments.

Methodology: This qualitative study used data triangulation to gather insights from 33 key informants, involving 22 employees facing technology-induced strain, 9 Buddhist scholars or meditation masters, and 2 organizational experts. Data were collected across three stages of a training program (Pre-training, During-training, and Post-training) through online open-ended questionnaires, in-depth interviews, and focus discussions, followed by thematic analysis. A pilot training program was then delivered to 3 selected case studies through eight individual online sessions conducted over one month via Zoom. Each participant followed the same core structure and themes while receiving individualized guidance and reflection throughout the process. The sessions combined discussions of Buddhadhamma, meditation practices, and practical reflection on every workday experience.

Main Results: Findings indicated that the excessive reliance on digital technologies significantly deteriorated employee well-being. Buddhadhamma provided a profound understanding of these experiences not only as workplace problems but also as reflections of craving, attachment, restlessness, and habitual mental reactivity. Besides, meditation practices helped practitioners



become more aware of their thoughts, emotions, and deep-seated behaviors in daily situations involving technology use. After completing the pilot training program, participants reported positive changes in their awareness, emotional regulation, and mental and physical well-being. They also described the program as a meaningful way to reconnect with balance and purpose in life and expressed a strong desire to continue practicing.

Involvement to Buddhadhamma: The research applied Buddhist principles to the modern context of information technology in a globalized world. The core Buddhadhamma involved the Four Noble Truths, the Twelve Links of Dependent Origination, the Three Marks of Existence, the Four Divine Abidings, the Four Foundations of Mindfulness, and the Mindfulness of Breathing, both as theoretical foundations and practical methods. These teachings were deliberately organized into different well-being dimensions and paired with meditation techniques to support a deeper understanding of the causes of distress and the mind's habitual tendency to react, accumulate, and intensify experiences. This integrated approach was designed not only to help participants alleviate workplace stress and dissatisfaction but also to cultivate a broader and clearer perspective on the relationship between work, life, and spiritual fulfillment.

Conclusions: The pilot program represented a practical application of Buddhadhamma-informed mindfulness in the modern workplace. It introduced Buddhadhamma to modern organizational contexts as a right way of living rather than a religious form and positioned meditation grounded in such wisdom as a foundation for longer-term mental and behavioral change. This approach facilitated the cultivation of spiritual well-being while also contributing to other dimensions of employee well-being. Although the findings were exploratory, they suggested that the program may be relevant not only in technology-intensive settings but also in other high-pressure work environments.

Keywords: Employee Well-being, Buddhist Teachings, Meditation, Technology Overuse, Workplace

Introduction

Well-being encompasses quality of life and the ability of individuals and societies to contribute to the world with a sense of meaning and purpose (World Health Organization, 2021). Although modern organizations increasingly recognize the importance of employee well-being to their success and have improved many external working conditions (Alzain et al., 2023); (Sharpe & Fard, 2022); (Dim & Sheahan, 2022), these efforts are challenged by increasing reliance on technology (Burgess & Connell, 2020). The rapid evolution of technology has created a "24/7 Work Culture" (Yeung & Johnston, 2016) that blurs the boundaries between professional and personal life (Alruwayyeh, 2018). This issue extends beyond the convenience of remote work; It reflects the daily struggle of employees who feel compelled to remain constantly connected. Driven by information overload and The Fear of Missing Out (FOMO), many employees are unable to truly log off, which depletes emotional resources. Consequently, despite technology's contribution to flexibility, its overuse has also contributed to poorer employee health (Mental



Health Europe, 2022), manifesting as severe sleep deprivation, burnout (Raković et al., 2022), chronic anxiety, and decreased job satisfaction (Thakur & Kumari, 2024).

Under Buddhist views, the prevailing crisis seen in workplace ill-being is not simply a byproduct of technological advancement; Rather, it arises from the mind's unskillful reactions to external conditions (Mahatthanadull, 2020). Technology itself does not cause one's suffering, but craving (*Taṇhā*) does (Bhikkhu P. A. Payutto (Somdet Phra Buddhaghosacariya), 2021). In workplace contexts, the relentless pursuit of promotion, recognition, and material success can intensify attachment and mental obscurance. These cravings pull employees toward constant connectivity and productivity at the expense of health. Without moral grounding (*Sīla*) and mindful awareness (*Sati*) in how one uses digital tools, the three poisons of greed, distraction, and delusion can easily shape one's daily routines. Therefore, genuine well-being requires more than just external boundary-setting; It also requires mental cultivation (*Bhāvanā*). When employees learn to observe urges and pressures without reacting automatically, work itself may become a site of reflective practice for spiritual development (Ulluwishewa et al., 2020) where "Supreme Happiness" - a state of peace and balance can arise (Mahatthanadull et al., 2020)

Currently, many corporations offer mindfulness or meditation as a quick stress-relief method, a temporary resolution for a chronic issue (The Mindfulness Initiative Private Sector Working Group, 2016). However, sustainable well-being requires more than a set of techniques; It requires a foundation of wisdom (*Paññā*). Before practicing mindfulness in a meaningful way, employees may need a practical framework for understanding how the mind responds to work, pressure, and digital simulation. By integrating core Buddhist teachings such as the Four Noble Truths, the Three Marks of Existence (*Tilakkhana*), the Twelve Links of Dependent Origination (*Paṭiccasamuppāda*), and the Four Divine Abidings (*Brahmavihārās*), this study shifts the goal of meditation from temporary stress management toward a more fundamental cultivation of the mind. When these principles are combined with the Mindfulness of Breathing (*Ānāpānasati Sutta*) and the Four Foundations of Mindfulness (*Satipaṭṭhāna Sutta*), practice becomes a sustained and transformative discipline. This research consolidates the Buddhist psychology of physical, moral, mental, and intellectual well-being (Mahatthanadull & Mahatthanadull, 2019) with the contemporary PROWELL organizational model of social, emotional, and spiritual dimensions (Lee, 2019), and expands toward self-actualization and self-transcendence (Maslow, 1943) design an integral framework of employee well-being, manifesting a multidimensional state from physical, emotional, mental, social, and spiritual elements, as shown in Figure 1.

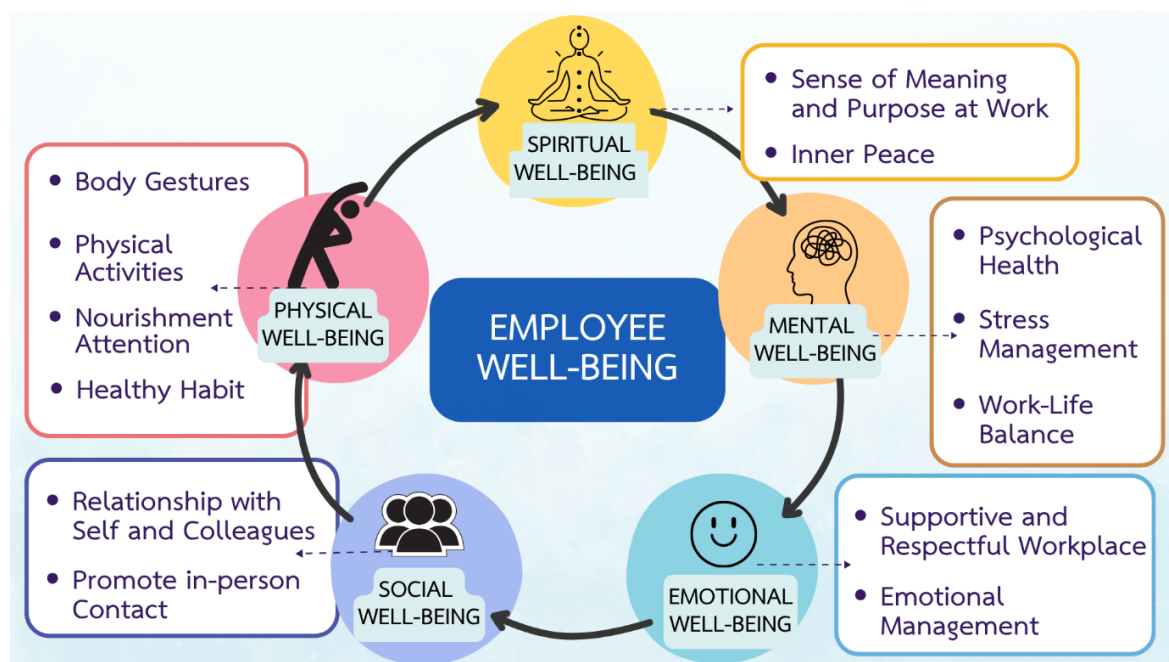


Figure 1 Well-being in a Technology-Driven Workplace

Despite the growing interest in corporate mindfulness, a critical gap remains. Workplace practices are rarely grounded in the ethical and philosophical depth of Buddhadhamma required for long-term behavioral change. Therefore, this research was designed to develop and evaluate a targeted training program that practically bridges profound Buddhist insights with the actual, everyday digital challenges employees face. To capture this process in depth, this study adopted a focused qualitative pilot design. Rather than surveying a large sample superficially, the pilot program concentrated on three carefully selected employees experiencing severe tech-related distress. This small sample allowed close observation, individualized guidance, and rich qualitative insight over a one-month period, demonstrating exactly how these teachings can systematically reshape a weary, tech-driven mind into one that is balanced, compassionate, and conscious.

Objectives

The research objectives were to examine the impacts of technology overuse on employee well-being in the workplace, to explore the role of Buddhadhamma and meditation practices in promoting employee well-being, and to develop a training program integrating Buddhadhamma and meditation practices for technology-overused work environments.

Methodology

This study employed a qualitative research design combining documentary study and field research with source triangulation. In total, 33 key informants participated across the study: 22 employees experiencing technology-induced strain, 9 Buddhist scholars or meditation masters, and 2 organizational experts. Data were collected across three stages of the study (Pre-training, During training, and Post-training) to support the development and pilot evaluation of a

Buddhist-approach training program for employee well-being. The triangulated data sources and their contributions to program development are summarized in Table 1.

Table 1 Data Triangulation

Data Source	Research Instrument	Purpose	Program Development Contribution
1. Buddhist Principles and Application Frameworks	Documentary Study	Problem, causes, solutions	Define core theories and practices that are possible for application
2. Company Employees (n = 22)	Open-ended qualitative questionnaire	Broad mapping of employee well-being issues	Identification of common stressors and baseline needs
	In-depth Interviews and Case Study	Deep insights from selected case participants	Case-based grounding for program structure
3. Buddhist Scholars / Meditation masters (n = 9); Organizational experts (n = 2).	In-depth interviews; Focus Group Discussion	Suggestions on the application of Buddhist teachings and meditation practices in secular working places.	Drafting content, structure, delivery format, and pedagogical teaching methods

The study was conducted in three phases corresponding to the three research objectives:

Phase 1: To address the first objective, a comprehensive literature review of secondary sources, including journal articles, books, reports, and related research, was conducted to establish theoretical foundations and identify gaps in existing research on the application of mindfulness to improve employee well-being in tech-driven companies. This phase also informed the design of the employee questionnaire and the initial conceptual direction of the training program.

Based on the documentary review, the researcher developed an open-ended qualitative questionnaire using Google Forms. The questionnaire consisted of fourteen questions and was reviewed in accordance with relevant research ethics requirements. It was designed to explore the current situation, perceived causes, impacts, and coping needs related to technology overuse in the workplace. Responses were collected in narrative form and served as the first layer of empirical data for identifying common stressors and participant needs.

Purposive sampling was used to recruit participants who met the inclusion criteria and had experience working in technology-overused environments. The questionnaire was distributed through professional and entrepreneurial networks, and 22 employees from several countries completed it, as shown in Table 2. The responses were analyzed using qualitative content analysis. First, the responses were read repeatedly to achieve familiarity with the data. Second, meaningful statements were coded according to recurring issues related to technology overuse, stress,



and well-being. Third, the codes were grouped into broader themes that informed both the interpretation of the problem and the preliminary design of the training program.

From the questionnaire respondents, employees who expressed interest in a Buddhist-based application were invited to participate in semi-structured online interviews. Five employees were interviewed to deepen understanding of their lived experiences with technology overload. From this group, three participants were selected for the pilot program because they reflected different forms and intensities of technology-related distress and were able to commit to the full one-month intervention. The small number of cases was appropriate for this exploratory pilot because it allowed close observation, individualized guidance, and in-depth analysis of change across the eight-session program. Each participant completed the same core sequence of sessions while receiving one-to-one instruction, reflection, and follow-up.

Phase 2: To address the second objective, the researcher examined primary Buddhist sources, including the Tipitaka, its commentaries, and related texts, to identify teachings and practices relevant to employee well-being in technology-intensive settings.

In parallel, five in-depth interviews were conducted with Buddhist scholars and meditation masters from Theravada, Mahayana, and Vajrayana traditions. These interviews explored appropriate meditation practices, relevant doctrinal content, and practical ways to adapt Buddhadhamma to secular workplace contexts. The interviews were conducted online, recorded with consent, and analyzed thematically. Their main contribution was to refine the content, structure, language, and pedagogical approach of the proposed training program.

Phase 3: To address the third objective, a focus group discussion was conducted with six key informants who fulfilled the inclusion criteria. This group included Buddhist monastics, Buddhist scholars, and organizational experts with experience in technology-overused workplaces. Their role was to review and validate the content, sequence, and feasibility of the proposed training program.

The focus group was conducted online or, where possible, through individual in-person consultation. The researcher facilitated the discussion using guiding questions about content relevance, clarity, practicality, and implementation. The discussions were recorded, transcribed, and reviewed to identify recommendations for revising the curriculum. This phase strengthened the feasibility of the intervention before it was applied in the pilot training program.

Trustworthiness was strengthened through source triangulation, comparison across participant groups, and iterative interpretation of documentary and field data. Findings from employees, Buddhist experts, and organizational experts were compared and synthesized to identify convergent themes and to reduce overreliance on a single source of evidence. This analytic process supported a more credible interpretation of the causes of employee ill-being, the relevance of Buddhadhamma and meditation practices, and the design of the training program.



Results and Discussion

The findings for the first objective showed that employees in technology-overused workplaces experienced multiple forms of stress that affected their well-being, productivity, and job satisfaction. Through the lens of the Five Aggregates (Pañcakkhandhā), these adverse impacts of technology overuse reflected a disruption in harmony between mind and body across multiple dimensions of well-being. Results from both documentary analysis and responses to the qualitative questionnaires showed five major areas in which technology overuse negatively affected employees' lives.

Physical Well-being (Rūpa - Body/Form): Technology overuse was associated with direct physical discomfort, especially sleep disruption and fatigue reported by 31.8% of respondents from the survey. Physical well-being was compromised, where the senses were exposed continuously to technology without mindful awareness. **Body:** Extended use of mobile devices and computers contributed to poor posture, musculoskeletal strain, and excessive pressure on the neck and spine (Johnson et al., 2020). Repetitive motion also led to pain, tingling, numbness, and weakness in the hands and forearms (Jha et al., 2023). **Eyes:** Symptoms of digital eyestrain included blurred vision and dry eyes, and in more extreme cases, even nausea. **Ears:** Prolonged use of earphones or headphones at high volume contributed to noise-induced hearing loss (Jha et al., 2023). The **nose and tongue** were also indirectly affected by stress-related eating habits, such as frequent consumption of fast food or sweets, which undermined physical health (Joshi et al., 2021). Therefore, excessive screen time and sedentary behavior have been linked to various health problems, including obesity, heart disease, type 2 diabetes, and mental health issues (Jha et al., 2023).

Emotional and Mental Well-being (Vedanā, Saññā, Saṅkhāra - Feeling, Perception, and Mental Formations): Questionnaire responses indicated that stress and anxiety were among the most prominent effects of technology overuse, reported by 50% of respondents. These experiences were often linked to the pressure to remain constantly available, which left participants feeling mentally drained, tired, and less focused. Some respondents also described guilt about spending excessive time on smartphones instead of resting, as well as reduced self-confidence, suggesting the formation of unskillful mental states (Akaśala-dhammā). Extended screen exposure and unmindful use of digital devices for both work and leisure were also associated with physical discomfort, increased stress, depressed mood, and general mental fatigue (Chan, 2025).

Social Well-being (Saṅkhāra - Mental Formations Related to Connection):

Technology overuse also affected employees' social well-being by contributing to isolation, weakened interpersonal harmony, emotional detachment, and hierarchical barriers (Rasool et al., 2022); (Johnson et al., 2020). The results obtained from research questionnaires showed that 77% of respondents struggled with disconnection and the erosion of personal time due to the inability to switch off digital devices. This boundary blurring hindered one's mind from sufficient rest (Sammā-samādhī) and reduced the capacity to engage fully in non-work relationships and activities that support well-being.



Spiritual Well-being and Mental Clarity (Viññāṇa - Consciousness): Respondents also reported difficulties with attention and mental clarity, particularly when moving repeatedly between apps, notifications, and competing tasks. These interruptions broke concentration and required extra effort to regain focus. From a Buddhist perspective, this pattern corresponded to the Five hindrances, especially restlessness and worry (Uddhacca-kukkucca), which obstructed clear and insightful awareness. Some respondents also described feeling lost in life and work, suggesting a weakened sense of direction, purpose, and value (Sammā-saṅkappa).

As shown in Table 2, the respondent group comprises primarily employees with substantial exposure to technology-intensive work, long daily screen time, and frequent use of work-related technology outside regular working hours. These characteristics provide important context for interpreting the well-being issues reported by participants.

Table 2 Participants' Overview of Background and Technology Exposure

Characteristics		(n = 22)	Percentage (%)
1. Years of experience working in the tech-driven sector (Roles such as IT Engineering, Banking and Finance, etc.)	More than 10 years	4	18.2%
	7 - 10 years	7	31.8%
	4 - 6 years	7	31.8%
	1 - 3 years	2	9.1%
2. Working Country	China, Japan, Philippines	3	13.6%
	Argentina	1	4.5%
	Germany	16	72.9%
	United States	1	4.5%
	Netherlands	1	4.5%
3. Average hours per day spent on digital devices for work purposes	More than 9 hours	13	59.1%
	7 - 9 hours	8	36.4%
	4 - 6 hours	1	4.5%
	Less than 4 hours	0	0%
4. Impulse to use work-related technology out of regular working hours for work purposes	Frequently	9	40.9%
	Occasionally	6	27.3%
	Rarely	5	22.7%
	No	2	9.1%

Prior studies identify common techno-stressors such as techno-invasion, techno-complexity, techno-insecurity, techno-uncertainty, and techno-overload (Dingermans, 2020). The longer an individual is exposed to a technological stressor, the more their stress levels tend to increase and negatively affect human attitudes, thoughts, behaviors, and psychology, directly or indirectly resulting from technology (Bhatt & Kothari, 2022); (Morgan & Gore, 2019). Consistent with this literature, the present study confirms that prolonged exposure to technological stressors is associated with distress in physical, emotional, social, and spiritual dimensions of well-being. The results also indicate that, from a Buddhist perspective, unskillful engagement with technology functions as a condition for attachment (Upāḍāna) and craving (Taṇhā), which intensifies experiences



of suffering (Dukkha) (Chan, 2025). These findings address Objective 1 by identifying the main forms, causes, and impacts of technology overuse in the workplace.

The current strategies reported by respondents reflect a hybrid approach that combines conventional self-care with genuine contemplative practice. Several respondents mention physical exercise, such as meditation, yoga, taking breaks, engaging in social activities such as small chats with colleagues, and other hobbies like cooking and music, to manage stress. Interestingly, a significant majority of respondents demonstrate a foundational awareness of mindfulness and meditation's benefits, even if they do not formally practice, and some specifically mention listening to Dhamma talk, reciting mantras, or meditating with a group. These responses suggest an openness to contemplative approaches within the workplace population.

Many respondents express interest in participating in a Buddhist-approached training program, indicating demand for a practical tool to help them respond more skillfully to technology-related stress. They identify several desired areas of improvement, including physical health, focus, attention, time management, emotional resilience, communication, and decision-making. At the same time, participants also identify barriers such as limited time, skepticism about effectiveness, procrastination, lack of skillful methods, and limited social support. These findings suggest that a feasible pilot intervention should include clear instructions, manageable practices, support for time management, and accessible secular language rather than heavily religious terminology.

The findings for the second objective indicated a direct relationship between Buddhist teachings and the promotion of employee well-being in workplace settings. Based on qualitative data from interviews with meditation masters and Dhamma teachers across Theravada, Vajrayana, and Mahayana traditions, the study identified several approaches that extended workplace mindfulness beyond generic stress reduction in the digital age. This synthesis of interview data and literature review informed the design of program content intended to cultivate multiple dimensions of employee well-being, as outlined below.

Physical Well-Being: Physical meditation practice was important for healthy living. Mindfulness of the body (*Kāyānupassanā*) through breath awareness, posture awareness, and observation of bodily sensations helped prevent physical strain and promoted good ergonomics. When the mind was fully present with the body, energy remained concentrated rather than dispersed. It was essential for those who sat for long periods in front of computers to balance physical postures: Sitting, walking, standing, and lying down, and to manage time properly in order to switch between those postures in a healthy way. These habits were encouraged to be integrated mindfully into practitioners' daily life (Pannasara, 2024); (Nhat Hanh & Cheung, 2010).

In addition, to foster healthy technology habits, it was crucial to set boundaries for screen time and take regular breaks, being purposeful rather than habitual, and being aware of how and why one used technology (Nhat Hanh & Cheung, 2010). Some useful micro-habits were implemented to blend the practice into existing work routines, such as using notifications not as distractions, but as mindfulness bells, and viewing waiting times (e.g., Downloads, Loading Screens)



as opportunities for breath awareness, as well as taking "Phone-free Lunch Breaks" to eat mindfully. Such an approach transformed work obstacles into objects of meditation and ensured that the practice was not a "Burden" added to the workday, but a "Natural" reclamation of presence amidst the digital noise (Phra Dhammanan Parisuddhajayo, 2025).

Social Well-being: Loving-kindness meditation (*Mettā Bhāvanā*) promoted interpersonal synergy and mitigated conflict between individuals (Bhikkhu, 2016). The applications of this concept were categorized into two areas: 1) Practicing *Mettā* meditation reduced hostility while simultaneously optimizing team collaboration, and 2) It facilitated conflict resolution by promoting empathy and mutual understanding among colleagues. Besides, four ways to maintain good relationships were also mentioned in Buddhadhamma through generosity, kind speech, helpful conduct, and impartiality (Bodhi, 2012). These emphasized speaking truthfully, being trustworthy, and maintaining reliability to avoid deceiving others, not relying on what you had heard in one place to create division among people, nor sharing information that could separate groups, and avoiding offensive language. It was important in mindful communication to use language that was courteous, resonated well, and was beneficial to others. Finally, relinquishing gossip and the spread of rumors involved choosing to speak at appropriate times and only about facts.

Emotional Well-Being: Mindfulness of Breathing was a useful skill for anyone seeking to improve emotional regulation, clarity, and overall mental well-being (*Ñāṇamoli & Bodhi, 1995*). The first step began with a simple noticing of one's breathing, which brought the mind to the present moment and created a sense of calm and grounding. In real situations at work, employees could practice deep breathing exercises before stressful circumstances, such as meetings or challenging conversations. This technique enabled them to take a necessary pause to observe emotions. Hence, instead of acting on impulse or frustration, they responded in a more thoughtful and compassionate manner.

In a tech-driven workplace, distractions came from numerous sources: Emails, notifications, multitasking, and even social media, which irritated one's emotions easily. When individuals learned to observe their own emotions and became more attuned to those of others, they were able to respond with empathy and patience. This mindset significantly improved communication and led to more effective teamwork, contributing to a positive overall workplace culture. Besides, self-compassion was also shown to enhance emotional well-being, increase motivation for personal growth, and reduce health-related problematic behaviors. Additionally, people with higher levels of self-compassion tended to spend less time on social networking sites and generally had a more positive attitude towards online interactions (Mitropoulou et al., 2022).

Mental Well-being: The importance of training oneself to embrace simplicity, release desires for status, material possessions, and external validation, and focus on what truly mattered was emphasized. The training involved fortitude in the face of discomfort and adversity at work, embracing challenges with grace through awareness of changes, challenging situations, and difficulties as part of human experience. In doing so, one cultivated a resilient spirit and deepened appreciation for the present moment, living a life more fully and authentically.



Following the Buddha's teaching about the Three Bases of Merit that were Moral discipline, giving, and the development of meditation (Bodhi, 2005), one could significantly enhance mental well-being at work by fostering positive mental states, developing mental discipline, gaining mental clarity, and maintaining inner stability. To let go of negative thoughts and distractions, one drew attention to other subjects that promoted skillful thoughts while examining the drawbacks of unskillful thoughts in order to forget and ignore them. In addition, the program also emphasized the importance of cultivating the understanding of impermanence (Aniccānupassī) and letting go (Paṭinissaggānupassī) of all feeling experiences, whether they were pleasant, unpleasant, or neutral.

Spiritual Well-being: Spiritual well-being in the context of the workplace could empower one to find meaning and purpose in work. Workplace spirituality was characterized by three key dimensions: Meaningful work, a sense of community, and an individual's inner life (Shresth et al., 2023). By viewing work as a path of skillful practice rather than simply a means of survival or ambition, individuals cultivated contentment and long-term well-being. Additionally, the two essential Buddhist virtues, compassion and mindfulness, once embraced, helped one attain happiness and a mind state of wakefulness and focus that was free from competing thoughts and feelings (Shresth et al., 2023).

A crucial keyword that sparks the journey of this research is employee modern "Suffering," which arises from the mind's tendency to react in ways that repeat, accumulate, and intensify over time because of uncontrollable technology overreliance and one's attitude towards technology (Chan, 2025). From a Buddhist perspective, technology affects employees through the senses and may disrupt balance across mind, body, life, and environment. This imbalance, however, can be restored through mastering the mind by a right understanding of Buddhadhamma (Bodhi, 2005); (Metteyya, 2018). These findings address Objective 2 by showing how Buddhist teachings and meditation practices support employee well-being in technology-overused work contexts.

Mindfulness practices can benefit anyone without regard to one's background or belief system (Jiwattanasuk et al., 2024). Contemporary research shows growing scientific evidence supporting the effectiveness of meditation in health care, such as boosting the immune system, controlling pain associated with chronic diseases, reducing stress, promoting positive attitudes, alleviating symptoms, and improving the quality of life for individuals with life-threatening illnesses (Khetjoi et al., 2021); (Coventry, 2015). Various claims are also made about the benefits of Buddhist concepts and practices for organizations, such as transformational leadership, collaborative governance, employee well-being, business ethics, and overall organizational effectiveness (Coventry, 2015).

In this research, meditation practices are no longer treated as isolated techniques to address ill-being but are well integrated with a broader framework of Buddhadhamma that positions practice as a means for employees to navigate the path back to their inner peace and toward positive mental transformation. The value of such integration lies in its ability to restructure one's worldview through personal realization, fostering an enduring state of clarity, compassion, and energy (Viriya) that remains stable regardless of technological acceleration.



Practitioners can therefore learn what is genuinely happening to themselves, around them, and within them. Mind training becomes a real gradual process supporting well-being by cultivating wholesome habits and abandoning unwholesome habits (Gyatso, 2000). This journey turns into a true self-discovery, involving a participatory investigation in which participants observe their own experience more carefully while remaining engaged with workplace realities. Over time, this process allows them to understand the true nature of life and to grasp its deepest qualities (Gyatso, 2000); (Gunaratana, 2011). Once the mind is trained and developed, it does not get easily affected by feelings but can stay calm (Metteyya, 2018).

To conclude, the integration of principle-based Buddhist teachings helps participants understand the roots of their exhaustion in terms of internal attachment and craving. This wisdom (Paññā) allows participants to recognize and cultivate spiritual well-being rather than repeatedly managing its symptoms. They also understand "Why" and "How" their habitual reactions form a karmic loop of stress, shifting toward a desire for improvement. When grounded in right view, meditation practices become more viable, practical, and attainable, and genuine motivation is nourished on a daily basis. The practice no longer acts as a palliative treatment that temporarily soothes the symptoms of digital fatigue and anxiety or as another task on employees' to-do lists, but as an essential, logical requirement for personal liberation. Because the program is also grounded in ethical conduct and relational responsibility, it frames individual mental cultivation as inseparable from the well-being of others.

The findings for the third objective suggested that a Buddhist-based application for digitally saturated work environments could help employees cultivate well-being when it was designed with accessibility, practicality, cultural inclusivity, and doctrinal coherence in mind. Interviewed masters and Dhamma teachers consistently emphasized the importance of adapting the program from a "Religious Ritual" form to "Skillful Means" (Upāya) that would be accessible to contemporary workplace participants. The data revealed four distinctive pillars of a successful intervention: A doctrinal diagnosis of tech-related stress, an "In-between" strategy of daily practice, secularized language, and the use of scientific and creative bridges. To be clear, the Buddhist-approach training program was able to represent clinical evidence and neuroscience findings about the benefits of meditation practices (e.g., Mindfulness) as a scientific bridge to increase faith (Saddhā) and affirm effectiveness for skeptical practitioners (Thinley, 2025). In addition, the linguistic bridge emphasized neutral and humanistic vocabulary over Pali/Sanskrit terms to impart the Buddhist teachings in a way that ensures psychological safety and inclusivity (Chan, 2025). Some suggestions for creative bridges were implemented, including "Soft Entries" such as mindful songs with wholesome lyrics or simple internal chanting (e.g., Om Mani Padme Hum) to release stress and soften the mind, making the practice approachable for beginners who found silence difficult (Phra Sukeesom Siratechaputtiyo, 2025). These findings addressed Objective 3 by informing the design of a workplace training program that was both practical and grounded in Buddhadhamma.



Insights from employees, Buddhist meditation masters, and organizational experts were triangulated to design the curriculum framework of the Buddhist-approached training program. The 8-session program functioned as a progressive, secularized application of Buddhaddhamma and contemplative practices into actionable protocols for modern knowledge workers. It structurally guided participants from baseline mental calmness (Session 1 - 2), through the harmonization of the body, mind, and emotions (Session 3 - 5), extending outward to social integration (Session 6), and culminating in sustainable, continuous mindful living practice (Session 7 - 8).

Session 1: Topic "Buddhist Foundations for Workplace Well-Being"

10 - 15 mins: Guided sitting meditation: Mindful Breathing

25 - 30 mins: Dhamma sharing on the application of the Four Noble Truths; The Noble Eightfold Path; And the Middle Way in the modern workplace, together with mindful breathing practice (Part 1).

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: This initial session was designed to help participants transition from a state of digital fragmentation to foundational self-awareness through mindful breathing. In other words, it aimed to establish baseline tranquility (Samatha) needed to safely investigate habitual work behaviors by observing the breath and the mind.

Session 2: Topic "Spiritual Well-Being: Finding Inner Balance and Life Purpose Beyond Work"

10 - 15 mins: Guided meditation Buddhānussati (Appreciation/Gratitude) using Dhamma music

25 - 30 mins: Dhamma sharing on the Three Marks of Existence (Tilakkhana), wise reflection (Yonisomanasikāra), the cultivation of contentment (Santutthi), Right Livelihood, and Right View, together with mindful breathing practice (Part 2).

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: Session 2 introduced the analytical framework of insight (Vipassanā) to address the root causes of spiritual burnout in tech-driven environments. It facilitated practitioners in observing impermanence, appreciating the present moment, and cultivating a deeper sense of unconditional happiness.

Session 3: Topic "Physical Well-Being: Caring for the Body in a Tech-Saturated Life"

10 - 15 mins: Guided Body Scan Meditation (Kāyagatāṣati)

25 - 30 mins: Dhamma sharing on the Six Sense Doors (Saḷāyatana), Right Action, and Right Mindfulness, practice of the Four Establishments of Mindfulness focused on the Body (Kāyānupassanā), and the introduction of mindful technology micro-habits such as mindful eating, mindful breaks, and mindful technology use.



20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: This session enabled participants to realize the vital link between the abstract activity of the mind and the concrete reality of the physical body, using the body as a reflective anchor for awareness.

Session 4: Topic "Mental Well-Being: Cultivating Focus and Clarity"

10 - 15 mins: Guided Walking Meditation

25 - 30 mins: Dhamma sharing on the Five Hindrances (Pañca Nīvaraṇāni), Right Effort, Right Concentration, and the Three Bases of Merit, the practice of the Four Establishments of Mindfulness focused on the Mind (Cittānupassanā), and practical applications at the workplace such as single-pointed attention, deep work, concentration meditation, mindful consumption, and simplicity.

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: This session served as the cognitive core of the training program, providing practitioners with a clearer understanding of the anatomy of distraction, common mental obstacles, and their antidotes. It also supported a more attentive return to the present moment, the cultivation of inner calm, and clarity amid digital overloads.

Session 5: Topic "Emotional Well-being: Master your Emotions, Master your Life"

10 - 15 mins: Singing Meditation

25 - 30 mins: Dhamma sharing on Right Action, the Four Divine Abidings, mindful training, emotional intelligence, and self-compassion, the practice of the Four Establishments of Mindfulness focused on the Feelings (Vedanānupassanā), the application of pause and observation techniques, breath awareness, and non-reactivity.

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: This session used Vedanānupassanā to support the transition from autonomic emotional reactivity to conscious and compassionate responsiveness. In particular, singing meditation was introduced as an accessible alternative to silent meditation, using meaningful Dhamma-based lyrics to foster immediate physiological relaxation and cultivate a sense of joy.

Session 6: Topic "Social Well-Being: Building Healthy Relationships"

10 - 15 mins: Guided Loving Kindness Meditation

25 - 30 mins: Dhamma sharing on the Dependent Origination, non-self and interbeing, Right Speech, Right Intention, the Five Mindfulness Trainings, the practice of The Four Establishments of Mindfulness focused on the Dhamma (Dhammānupassanā), and mindful communication through deep listening and loving speech.

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation



Rationale and Goal: Session 6 served as the social culmination of the training program by shifting the focus from individual practice to collective well-being. In addition, the practice of deep listening and loving speech was presented as a way to reduce relational tension and resolve systematic corporate conflicts, while the practice of Mettā meditation dissolved ego-defenses and interpersonal friction, generating the affective foundation necessary for genuine engagement in collaborative relationships.

Session 7: Topic "Well-being at Work and Life: Living Meditation"

10 - 15 mins: Guided Deep Relaxation Meditation

25 - 30 mins: Dhamma sharing on living meditation, full presence and awareness, gratitude, the Four Immeasurable Minds (Brahmavihārās), and contemplation practices through mindful living, including reflection on one's deeper purpose in life.

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: Session 7 elevated the training from stress reduction to deep spiritual alignment by encouraging participants to regard the workplace as an ideal practicing environment for their ongoing spiritual and professional development, rather than merely a source of pressure.

Session 8: Topic "Cross-Discussion and Wrap-Up: Sustaining Well-being through Mindful Living"

10 - 15 mins: Guided Reflection Meditation

25 - 30 mins: Review of key teachings, including the Four Noble Truths, the Eightfold Path, the Five Hindrances, Karma, and habitual tendencies, followed by communal reflection on participants' experiences of application and transformation.

20 - 40 mins: Q&A, Reflection, and Feedback

5 mins: Silence meditation

Rationale and Goal: The final session focused on helping practitioners mindfully review their current state of awareness, build internal validation and self-efficacy, and prepare for the transition from a formal program to a self-sustained lifelong practice.

Post-Training Program Feedback from Case Studies

The research applies the previously described Buddhist-approached pilot training program to examine three case studies featuring varying levels of meditative experience, from beginners struggling with severe digital fatigue and performance anxiety, to an experienced mindfulness facilitator driven by leadership-related ego. Post-training feedback suggests that the program is feasible and accessible. The intervention appears to reduce barriers commonly associated with religious dogma and complex Pāli terminology by utilizing secular, humanistic language and the direct guidance of a meditation instructor (Kalyāṇa-mitta). In this way, the curriculum presents Dhamma not as a belief system but as a practical and accessible framework for workplace life.



The program's perceived effectiveness is closely linked to its integration of Buddhist theory (Dhamma) and meditation practice (Bhāvanā). Participants find profound refuge in frameworks that explain how their stress is caused, specifically the Six Sense Doors (Saḷāyatana) and the Five Hindrances (Nīvaraṇa). Among the most useful practical applications are the Pause Technique, which functions as a momentary interruption of reactivity, and Mindful Communication, which translates ethical intention into daily social interaction. These practices appear to help participants interrupt habitual reactions and express their moral commitments (Sīla) more skillfully in workplace relationships.

Across all three cases, the intervention shows a profound shift from an external focus on workload, external evaluations, or interpersonal tension toward greater self-awareness. Significant improvements are consistently reported across multiple dimensions of well-being. **Physical and Mental Well-being:** Participants effectively mitigate insomnia, physical tension, and scattered attention by establishing healthier digital boundaries and employing somatic grounding techniques like walking meditation and body scan meditation. **Emotional Well-being:** Individuals who experience difficulties with "The Fear of Judgment" (Case Study 2) learn to label their feelings when they arise and not identify themselves with these emotions, which makes the strong emotions less powerful, and the observer can hence deal with performance anxiety effectively. **Social Well-being:** Interpersonal conflicts are resolved through the practice of "Deep Looking." Participants learn to view workplace aggression not as a personal attack, but as a manifestation of the aggressor's own suffering, transforming personal hurt into deep compassion (Karuṇā). **Spiritual Well-being:** Advanced practitioner (Case Study 3) shifts from ego-driven leadership to embodied tranquility by realizing the "Observer" Self ("I am not this Pain"). Beginners (Case Study 1) improve from feeling like victims of life to profound self-empowerment by reflecting on the teachings of impermanence (Anicca) and non-self (Anattā) to separate their self-worth from external validations.

Although all three participants report a highly positive overall impact and a strong likelihood of continuing to practice mindfulness, the post-program feedback highlights a critical need for long-term structural support such as peer mindfulness groups, follow-up sessions, and, most importantly, continued access to a mentor. Participants describe compassionate human guidance as essential for translating complex doctrines into experiential wisdom, particularly for those experiencing emotional instability. This need for ongoing support may be important both for beginners developing new habits and for experienced practitioners seeking to avoid subtle forms of ego attachment.

As shown in Table 3, the three case studies reflect different pre-program challenges and different forms of post-program improvement, but all indicate movement toward greater balance, awareness, and adaptive coping.

**Table 3** A Summary of Case Study Well-being Transformations

Key Informants	Pre-program Background	Post-Program Improvement	Supported Buddhadhamma
1. Case Study 1 Banker (Female, 4 - 6 Years In the Technology- intensive Sector, 7 - 9 Hours of Daily Digital Exposure), based in Germany	1. Physical strain, fatigue, and concentration erosion 2. Instability and sensitivity, emotional stress 3. Relationship stress, fear of judgment 4. Too introverted, communication issues 5. Self-doubt and a search for meaning, purpose, and long- term direction	1. Alleviating physical tension and establishing "Healthier Digital Boundaries." 2. Transitioning from chronic stress to an overall sense of peace, joy, and balance 3. More harmonious, empathetic relationships 4. Loving herself more and regulating emotions effectively under pressure 5. Experiencing a sacred milestone in spiritual development, wisdom is opened, recognize the nature and meaning of life	1 - 2. Mindful Breathing, Walking Meditation, and Pause Technique 3. Mindful Communication (Deep Listening and Loving Speech), reflecting on Gratitude 4 - 5. The Four Noble Truths and The Three Marks of Existence
2. Case Study 2, IT Specialist (Female, 4 - 6 Years in Technology- Intensive Sector, 7 - 9 Hours of Daily Digital Exposure), based in Germany	1. Physical strain in the eyes, insomnia, and reduced concentration 2. Mental and emotional instability, fears of judgment, performance anxiety, overthinking, panic 3. Relationship stress, fear of judgment 4. Lacking understanding of the self, emotions, and relationships 5. Feeling as if she has not truly lived and interpreted phenomena only through her own habitual way of thinking	1. Improving physical energy and sleep quality 2. Emotional stability, insecurity 3. Greater empathy and less anxiety, with more harmonious relationships and social interactions, experienced less performance pressure and more opportunities for connection 4. Realization of internal causality: Transforming anger from victimhood to empowerment and learning to see things more clearly 5. A stronger sense of being fully alive, emotionally present, and more capable of understanding experience	1. Pause technique and walking meditation 2. Labelling emotion, being in the awareness to observe rather than an immediate habitual reaction 3. Deep listening and loving speech 4. The Five Hindrances, Right View, and the Dependent Origination 5. Meditation practice through being aware of the Six Sense Doors



Table 3 A Summary of Case Study Well-being Transformations (Continued)

Key Informants	Pre-program Background	Post-Program Improvement	Supported Buddhadhamma
3. Case Study 3, Senior Technical Translator (Female, 10+ Years in Technology-intensive Sector, 7 - 9 Hours of Daily Digital Exposure), based in Japan	1. Reporting ongoing challenges with sleep quality, overexposure to technology, and maintaining depth in meditative awareness 2. Inner conflict, self-focus, and attachment to achievement 3. Seeking deeper integration of Buddhist wisdom into practical self-discovery and experiencing frustration in leadership when guiding others	1. Transformative insights in terms of self-view deconstruction, be able to disidentify from the aggregate of Feeling and Mental Formations 2. Transitioning from a calm state in meditation toward insight cultivation 3. Shifting from "Doing" to "Being" to find deep peace, overcome subtle attachment, and cultivate greater loving-kindness and compassion toward others through wisdom	1. The Four Foundations of Mindfulness, the Five Aggregates, observer technique 2. Right View and Right Effort 3. The Four Divine Abidings, deep looking and compassion, non-self

Overall, Table 3 highlights that the pilot training program is associated with meaningful improvements across the three case studies despite their different backgrounds and initial challenges. The most consistent gains are seen in emotional regulation, mental clarity, healthier digital boundaries, and more compassionate interpersonal relationships, while deeper shifts in self-understanding and spiritual orientation also emerge for some participants. These results suggest that integrating Buddhadhamma with practical meditation techniques may offer a coherent and adaptable pathway for strengthening employee well-being in technology-overused workplaces, thereby preparing the ground for the broader conceptual contribution discussed in the next section.

Originality and Body of Knowledge

The original contribution of this research lies in building a practical bridge between Buddhist wisdom and the contemporary problem of technology overuse in the workplace. As shown in Figure 2, the study proposes a conceptual framework that maps the Four Foundations of Mindfulness onto the core dimensions of contemporary employee well-being. Rather than treating meditation as a generic relaxation tool, the framework offers a more targeted approach to managing sensory overload and mental reactivity associated with continuous digital exposure.



Figure 2 Conceptual Guideline for a Buddhist-Approached Application Enhancing Employee Well-being in a Tech-Overused Workplace

The Theoretical Foundation

To understand why technology overuse compromises well-being, this framework is grounded in core teachings from the Pāli Canon, including the Four Noble Truths, the Three Marks of Existence (Impermanence, Suffering, and Non-self), and the Dependent Origination. These principles reveal that digital devices are not the inherent cause of workplace suffering; Rather, suffering emerges through craving, attachment, self-construction, and habitual reactivity triggered by constant connectivity. The framework also integrates the Four Divine Abidings (Loving-kindness, Compassion, Sympathetic Joy, and Equanimity) as relational guidelines in the mindful training of thinking, speaking, and interacting with others in a secular workplace. This can be seen as a kind of precept or moral foundation supporting practitioners in the development of their professional and spiritual path.

The Practical Application: The Conceptual Model

The practical value of the model in Figure 2 focuses on the continuous interaction between our six sense bases (Eyes, Ears, Nose, Tongue, Body, and Mind) and technological stimuli, such as software platforms and digital devices. When employees engage with these digital stimuli without mindfulness, they may develop restlessness, distraction, and tech-induced exhaustion. The model, therefore, shows how daily digital experiences can become sites for disciplined attention and reflective practice.



By actively applying the Satipaṭṭhāna Sutta (The Four Foundations of Mindfulness) to these daily digital interactions, the framework demonstrates a clear, structured path to multidimensional health:

1. Kāyānupassanā (Mindfulness of the Body) directly supports Physical Well-being by helping employees recognize and release the bodily tension associated with excessive screen time.
2. Vedanānupassanā (Mindfulness of Feelings) stabilizes Emotional Well-being by allowing employees to observe, rather than react to, the anxiety of being constantly "Online."
3. Cittānupassanā (Mindfulness of the Mind) strengthens Mental Well-being by calming the restless urge to multitask and over-consume information.
4. Dhammānupassanā (Mindfulness of Dhamma Mental Phenomena) cultivates Social and Spiritual Well-being by fostering a deeper, more conscious connection with oneself and colleagues.

Ultimately, the framework shows how Buddhist mindfulness teachings can give workplace meditation a clearer direction. Instead of remaining a short-term stress-management technique, meditation becomes part of a structured path toward greater physical, emotional, mental, social, and spiritual well-being in technology-intensive work environments.

Conclusions and Recommendations

At its core, this research indicated that technology overuse contributed to multidimensional distress in the workplace and that unmindful attachment to digital validation, continuous connectivity, and productivity was a core driver of modern workplace distress, causing a distinct contemporary manifestation of modern Suffering (Dukkha). In addition, Buddhist meditation was demonstrated not as an escape from these workplace realities; Rather, it offered practical tools for engaging with them wisely. The pilot findings suggested improvements in emotional regulation, focus, interpersonal harmony, and perceived life balance among the three case participants by integrating practices such as mindful breathing, ethical communication, and intentional digital pauses. The research ultimately suggested that when Buddhist wisdom is adapted to the daily realities of the modern office through non-religious language, it can provide a meaningful and potentially transformative resource for those struggling with digital burnout. These findings may be useful for ongoing discussions in the fields of Engaged Buddhism and Occupational Health, where digital exhaustion can be interpreted through Buddhist psychology and where tech-related overattachment may be understood through the concept of clinging (Upādāna). However, these findings should be interpreted cautiously because the study was based on a small pilot sample, a short intervention period, and qualitative self-reported outcomes. The results, therefore, only suggested exploratory promise rather than broad generalizability. While this study establishes the effectiveness of a Buddhist-approached intervention, bridging the gap between this pilot program and widespread corporate use requires further grounded investigation. The recommendations below respond directly to concerns about clarity, methodological transparency, and practical applicability. Firstly, future studies should employ longitudinal tracking



(e.g., 6 to 12 Months) to see if these newly cultivated digital boundaries actually hold up against the daily realities of work crisis. Next, to enhance the empirical robustness of contemplative workplace interventions, researchers should transcend self-reporting by incorporating objective biometric measurements and tracking physiological indicators to verify how these mindful practices actively reduce exhaustion in the work routine. Lastly, experimental research can be undertaken to investigate the distinct influence and effectiveness of Dhamma-based mental training in promoting sustained mental transformation compared to a solely secular, meditation-focused program initiative or a standard, quick-fix secular meditation app currently popular in corporate wellness programs. This will explicitly demonstrate the lasting value of true behavioral transformation over temporary, shallow relaxation.

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