

Just One Moment

Mindfulness for Busy Leaders



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A QUIET(ER) MIND

Many of us have experienced a quiet mind at some moment or another. It may have been an experience in nature; on a mountaintop, sitting by a rushing stream or a quiet lake, watching a beautiful sunset, on a hike. We may also experience stillness when waking up or drifting off to sleep, although for some that may be a time when the mind is particularly active.

However, these times of stillness are rare, and when they do occur, fleeting. We don't seem to have much control over when or if these moments will occur. We can create the conditions for quietude, such as getting out into nature, but it's serendipitous whether or not such a moment will come to us. And, as our minds are occupied with the details and tribulations of daily life, it becomes less likely that those moments of real peace will occur.

When I conduct introductory sessions on Mindfulness and Meditation, the most common wish I hear from participants is that mindfulness will silence the overactive mind and that intrusive, unpleasant, and distracting thoughts will "go away" and they will experience that quiet mind. I am sorry to have to let them down. In truth, when people engage in a mindfulness practice or participate in a guided meditation for the first time, not only do their minds often not become quiet but by directing attention towards its workings, they catch a glimpse of how unruly their minds truly are. They may become discouraged before they've given mindfulness a chance.

A participant in a recent introductory session shared that he had been given the meditation instruction from a previous class to count to 100 without thinking of anything else, and to start over anytime his mind wandered. He reported that he had never gotten past 12 before his mind was off racing in multiple directions. He had concluded that he was a failure at meditation.

On the other hand was amazed that he had made it to 12! Our minds are dominated by thoughts arising from external and internal sources. External sources include our phones and computers, a sudden noise or a pleasant aroma from the kitchen, or the dog barking. Almost any sensory contact has the power to command our attention. The internal source is of course our own mind, to which we will return in a moment.

This vigilance to outside stimuli is hard-wired into us. My cat, asleep beside me, immediately perks up her ears if she hears an unaccustomed sound, or even more attentively if that sound is her food being

scooped into her dish. We are constantly scanning our environment for risks and opportunities, and we're not going to change that. That hard wiring is a survival mechanism to alert us to what is occurring in our immediate environments, and it has served us well over most of our evolutionary journey. This vigilance serves us less well when we are responding to the ping of an email or the buzz in our pocket of another news alert. The threat of a tiger in the bushes is no longer present, but our bodies respond to any sense of contact as though our lives might depend on it.

Our attention is equally grabbed from the latest bulletin from our mind's thought-generating newsroom. Most of the thoughts which the mind constantly churns out have no more importance or substance than the sound of the wind in the trees outside my office. The difference is that when I hear the wind in the trees, I am well aware that I am neither the wind nor the trees. I don't hold on to the sound nor do I make much of it. On the other hand, we treat thoughts as though they are important and deserving of our immediate attention. We believe these thoughts came from us, that they are us. Being constantly pulled in all directions by our thoughts can be exhausting.

A mindfulness practice that can help is to consciously bring your voluntary attention to the ongoing stream of thoughts. Try this experiment the next time you are in or near your kitchen and the refrigerator's compressor is running: That sound is for most of us a background noise that we are rarely if ever aware of. Now bring your full attention to the sound and notice just how noisy the compressor is. If it happens to shut off while you are directing your attention to it, the silence that follows will further emphasize just how noisy it had been.

Similarly, as we begin to notice our thoughts, we may experience them as extremely raucous and uncontrolled, louder, not quieter. Can we notice this without judgment, conclusion, or trying to do anything at all about it? Simply notice the thoughts rising and falling, like the wind in the trees, or the refrigerator in the kitchen. As we continue to note our thoughts without judgment, we may attach to them less frequently, and over time we may notice that they are not pulling us this way and that as much as they previously have. Try it and see.

Mindfulness practice, including silent meditation, cannot guarantee us a quiet mind. But, practiced regularly over time, it can produce at least a quieter mind, one that is not pushed and pulled so relentlessly by our involuntary attention. Even a few minutes of meditation or mindfulness practice daily allows the mind to rest a bit, leaving us refreshed and able to engage with our busy professional and personal lives with more energy, clarity, and focus. The practice of mindfulness increases the likelihood that, over time, more moments of a quiet(er) mind will be available to us.

MINDFULNESS IN THE MIDST OF A BUSY DAY: BECOMING AWARE OF FIRST RESPONSES

[Attention is one critical aspect of mindfulness.](#) Most of our attention is actually involuntary, being pushed and pulled in all directions by the overwhelming number of distractions and anxieties we confront on a daily basis.

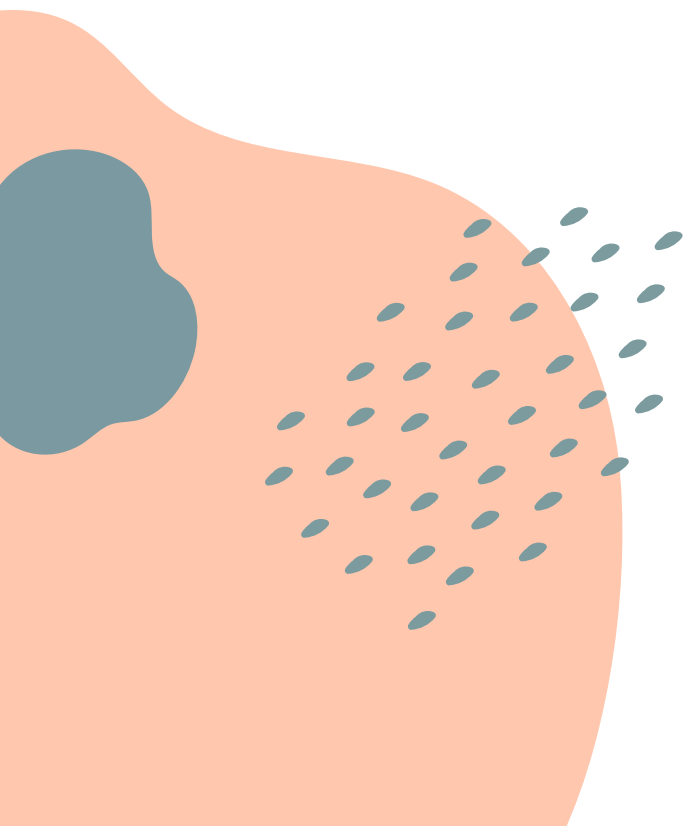
There are many practices that can give us the gift of a moment of quiet attention. We can learn to bring the attention to the body, or more specifically to the breath. We may bring our attention to feelings and emotions, and even bring our attention to the thoughts themselves that seem to be at the root of all our attention deficit problems. We will return to each of these practices in turn.

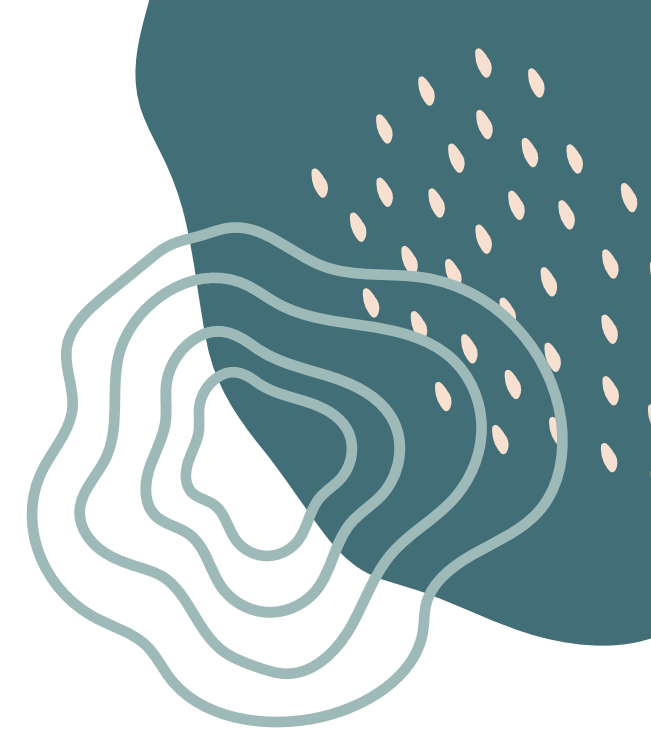
But first, let's look at [how mindfulness can help you as a leader.](#)

The following is something I often hear:

Mindfulness sounds like a great idea, especially the idea of just paying attention to one thing at a time. But in reality, my job requires me to pay attention to many things in quick succession, especially since we've all been online. In order to do my job, I have to watch everyone on the screen, read the Chat stream, check my back-channel text group, refer to documents on my desk and on my desktop, all while monitoring the kids' at-home schooling, the soup on the stove, and the dogs wanting to be let out or in. I guess mindfulness just isn't for me.

I get it. This more or less describes the way most engaged professionals are spending their days. They are always on, always monitoring multiple inputs, and it is just exhausting. It can seem as though mindfulness, if available at all, can only occur away from the workplace and the Zoom screen, while sitting quietly in a darkened room. How is it possible to apply these practices to the reality of how our lives are these days?






There's a story about the meditation teacher who was giving a talk and said to the assembled group, "Bring your mindful attention to one thing at a time. When washing the dishes, just wash the dishes. When drinking tea, just drink tea." Later that day, a student happened upon the teacher in the kitchen. He was drinking tea and had the NY Times open on the table and was engrossed in an article. "I'm confused," said the student to the teacher, "I thought you said when drinking tea to just drink tea." "Yes," replied the teacher, "that's true." "And when you're drinking tea and reading the New York Times, just drink tea and read the New York Times."

It's a fact that busy professionals rarely have the luxury of stopping during their day to re-center quietly. So, what can we do in midst of everything that can bring mindfulness in a way that is relevant to our reality? In addition to the quiet, more meditative practices away from the busy-ness of the day, what can we do right here, right now?

One practical and very effective thing we can do is to take note of a stream of reactions going on constantly just below the surface, which most of us go through the day almost entirely unaware of. Like the single-celled organisms we are evolved from, we are sampling every sensory input and deciding whether it is pleasant, unpleasant, or not much of either. Understandably, we generally like pleasant things and move towards them, dislike things we deem to be unpleasant and move away from them, and then pretty much ignore the rest. These "first responses" are not something we've been trained to notice, and they run on automatic in the background pretty much all the time we are conscious.


Thoughts can be understood as just another sensory input, akin to hearing, seeing, taste, touch, or smell. Thoughts arise without volition and we experience them as pleasant, unpleasant, or neither without ever being aware. We might dwell on the pleasant thoughts and lapse into fantasy, or dwell on the negative ones and begin to obsess on others' faults or our own perceived inadequacies. This adds tremendous additional weight to the already challenging stream of inputs from the Zoom call and the news feed and the kids and perpetuates the cycle of being pushed and pulled by involuntary attention.

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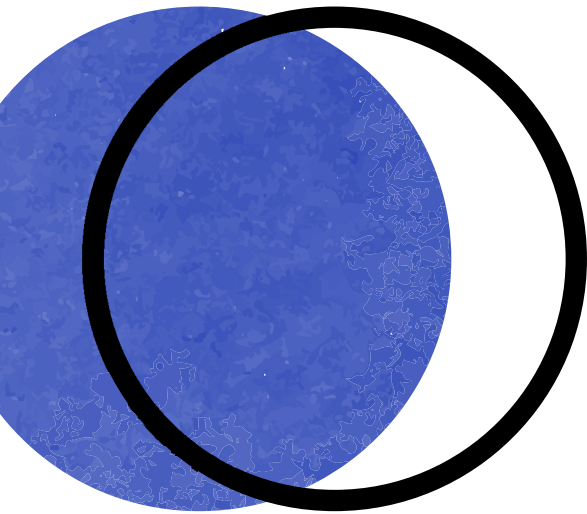
So here is an invitation: As you go through your day, see if you can notice the constant stream of first responses. You may wish to start with one of the five senses and add others in as you become more aware of the responses. You can add the sixth sensory input of thoughts after practicing for a while. Let's start with the sense of hearing. If you hear a car horn outside note "unpleasant" to yourself if you find it unpleasant. If you hear a birdsong and it is pleasant to you, note "pleasant." That's the whole exercise. Practice not doing anything about the sensory input; watch for judgments or comparisons, or the urge to fix or do anything. Simply note the first response and then let it go.

When you are ready to include thoughts, continue with this practice of not doing anything about the first response of pleasant, unpleasant, or neither. You may begin to discover the extent to which you have been pushed around by first responses. By the time we're usually aware, we've already done or said something that, on examination, we didn't ever choose consciously to do. Simply becoming aware of first responses can be a major step in developing your mindfulness practice.

Work with this for a few days and see what happens. When we can simply observe the steady stream of first responses and how they move us to action before we are even aware, we begin to feel less out of control, less overwhelmed, and begin to cultivate a dispassionate observer of all that is streaming at us constantly.

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THE POWER OF MINDFULNESS



Our attention is always someplace. Unfortunately, our attention at work and at home ([now more often than not the same!](#)) moves about involuntarily, pulled away and bounced around by meetings, texts, emails, news feeds, and during the last year of pandemic, by the kids, the pets, the laundry, and the pot of soup on the stove, and maybe YouTube and Netflix. By some estimates, more than 90% of our attention is involuntarily triggered by outside stimuli or internally generated thoughts about what happened earlier or what will happen tomorrow. This takes us utterly away from the present moment.

The costs to our productivity and our personal wellbeing of this involuntary attention are enormous. We start and restart work, our minds wander, we are anxious, and we become exhausted following our thoughts around like a cat chasing a laser pointer. We have trouble sleeping and start the day tired, further accelerating the spiral of involuntary attention.

On the other hand, we all know the feeling of voluntary attention. We may experience it playing sports or tending to a child, rock climbing, sailing, or driving in bad weather. All distractions disappear, and we feel a sense of focus, energy, and aliveness.


Mindfulness is a tool that can help place attention where it is most needed and then keep it there as long as required to reflect, plan, decide and act. When practiced consistently, mindfulness can help us become aware very quickly that our minds have wandered and it can help us gently return to the matter at hand. Mindfulness also helps with peaceful sleep as attention is placed on body and breath instead of rehashing the day's events and our judgments and criticisms. Mindfulness can be a practical tool that can reduce workplace stress, improve health, and produce better results.

When a bird sings in the yard, our ears hear it. When we smell dinner in the oven, our nose will smell it; it does not “choose” to smell. Likewise, our eyes don’t choose to see, our tongues don’t choose to taste, and our fingers don’t choose to feel. They just do. We may choose to give further attention to a sound that may signal danger or the excitement of a loved one’s car pulling into the driveway. We may move away from a noxious smell or walk into the bakery following the smell of cinnamon and sugar. Most of the time, the sensory input comes and goes, but we can choose what to focus on and give our attention to.

It may be useful to think about our minds like a sixth sense organ, like the eye, ear, or nose. Most of the time, we don’t choose to generate thoughts; they simply generate themselves. The difference is that we believe these thoughts have more importance than the smell of the bakery or the sound of the dog barking next door. We would be better off letting 99% of them go without further attention. When a thought arises, and we follow it where it takes us, our focus is likewise gone.

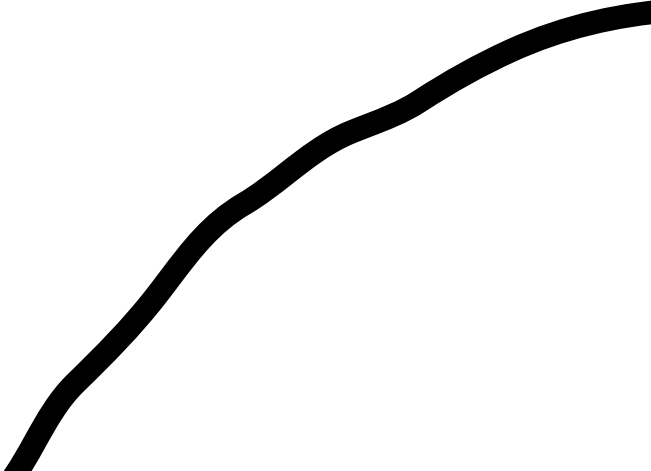
To bring the attention back to the present moment, awareness of the breath is a powerful tool that almost anyone can practice. Simply pause when you realize that your attention has been pulled away involuntarily and notice what your breath is doing. I guarantee that you are breathing! Is your breath shallow or deep? Fast or slow? Smooth or jagged? No need to do anything about what you find; just notice and stay with it for a moment.

Then, in that quiet moment, decide where you intend to put your attention and gently place it there. It will wander off again, for certain, but you can repeat this awareness and refocusing of your attention as often as you wish.



Recently we held an introduction to mindfulness and meditation with one of our clients, the senior team of a large American corporation. Our session sponsor, a very self-aware senior executive, reported a few weeks after the session: "Since starting these mindfulness practices, I'm sleeping better than I have in years." Mindfulness is a tool that can have profound effects on our personal and professional wellbeing.

As you go through your day, through your week, notice when your attention is on something that it has been pulled to involuntarily. Then, see if you are able to, return to the breath, and place your attention where you intend for it to be. Perhaps you can shift the balance towards voluntary attention, even by 5%.



THE POWER OF MINDFULNESS:

REMEMBER

RECENTER

RE-ENGAGE

As busy professionals, we usually can't stop when we are feeling overwhelmed, provoked, or off-kilter to recenter ourselves and then re-engage with our colleagues cool, calm, and collected. It would be great if we could put the world on pause while we get ourselves together, but that is not a realistic expectation. So, given that we are constantly being pushed and pulled in all directions, what can we do to more effectively recenter ourselves and spend less time in unproductive states of mind?

[Mindfulness practice](#) offers us one path to accomplish this. Mindfulness practice helps us to return to the present moment, just as it is, without judgment. Returning to the present moment is a kind of remembering; remembering where we are, what we were intending to accomplish, what our commitments and aspirations are, and remembering how we want to be in a relationship with others.

Remembering to return to the present moment allows us to see what kind of mind states we have been in, where we are carrying stress, and to regain some perspective. Maybe we will stand up and walk away from the screen for a moment, or perhaps just take a couple of calming breaths. We may stretch a little to relieve stress or jot down a few notes about what we want to do next. We might rethink a course of action or something we were just about to say which would not have been skillful or helpful. In this way, we recenter ourselves.

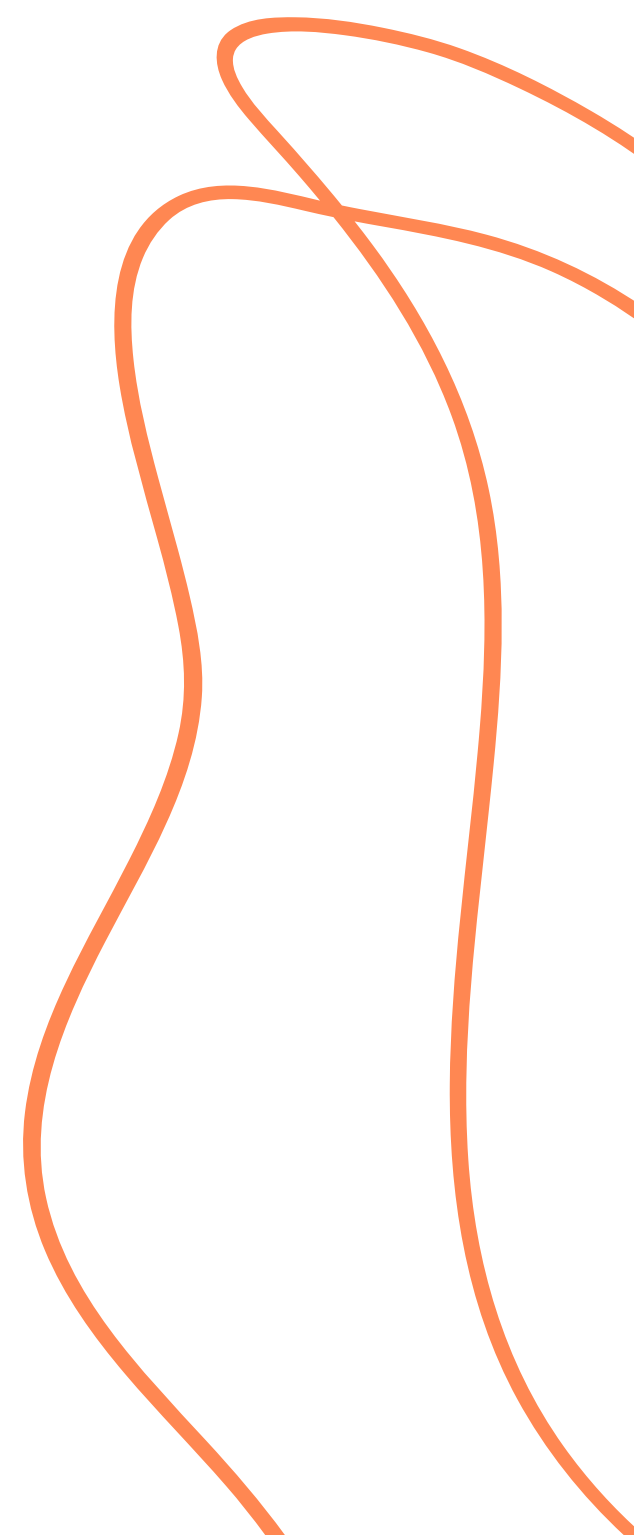
An image from our childhood may be helpful. Think about the experience of learning to ride a bike. When you first were learning you likely wobbled wildly from side to side, even to the point where you would have fallen off the bike if it weren't for a watchful parent running alongside you. Over time the wobble diminished until it felt as though you were riding straight ahead. In fact, if you stop to notice, even today you are making multiple micro-adjustments maintaining your balance as you pedal yourself forward. These micro-adjustments become unconscious over time and we have the experience of moving in a straight line. Learning to drive a car follows a similar pattern as we become unconsciously competent over time.


Learning to be more mindful also follows this pattern. When we first begin to practice and realize how our minds are veering from thought to thought and constantly pulling us off-track, we may be discouraged. The realization of just how chaotic our minds can be is often a difficult experience. But over time we can learn to reduce both the frequency and intensity of the mental wobble and experience our mind as moving more in a straight line. The wobble is still there, but it recedes into the background as we go through our day.

Now, having remembered the present moment, and having recentered, we can re-engage with the fresher, calmer energy that we are experiencing. When we re-engage in this way, we no longer feel at the mercy of our thoughts and emotions and are more likely to act in ways that demonstrate the natural caring and connection we all aspire to.

This is quite a different approach from what many people believe mindfulness to be. We are not asking you to push away, stop, suppress or avoid the stream of thoughts and emotions that are continually arising. There are meditation practices for quieting the mind, and while enormously helpful, this does not require that you have a regular meditation practice. Instead, the invitation is simply to notice the thoughts arising and to gently, kindly, and without judgment return to awareness of the present moment. This is done most effectively for many by becoming aware of the breath as it rises and falls. Don't do anything with the breath; simply become aware of the breath in your nose, throat, and diaphragm, rising and falling. You can also bring your awareness to some part of your body, such as the sensation of the soles of your feet on the floor, or the experience of the palms of your hands as they rest on your lap.

Why is this effective? Because our thoughts often take us away to some memory or experience of the past, or a fear or fantasy about the future. Our bodies then experience the hurtful memories or the future anxieties as though they were happening right here, right now. Our minds are very skilled time travelers, but our bodies and breath stay right here in the present moment. Practicing remembering, recentering,






and re-engagement over time, you may begin to notice, often after the fact, that your attention is steadier, you are less easily distracted or upset, and when you are thrown off-kilter you are able to find your way back to center more quickly, more easily, and with less judgment. The wobble is still happening, but it has receded into the background and you feel as if you are gliding on a straight path.

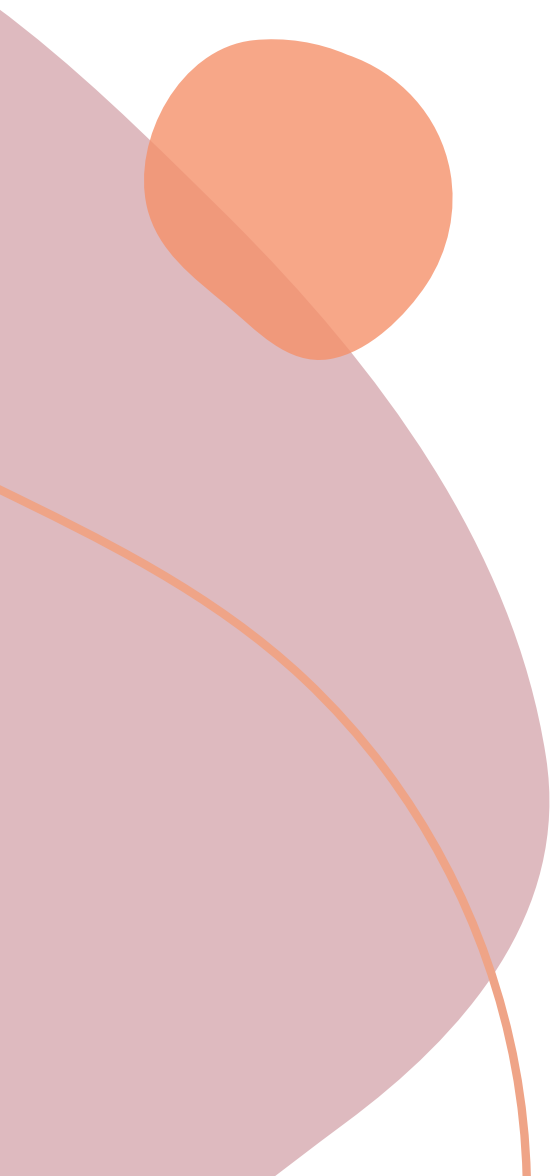
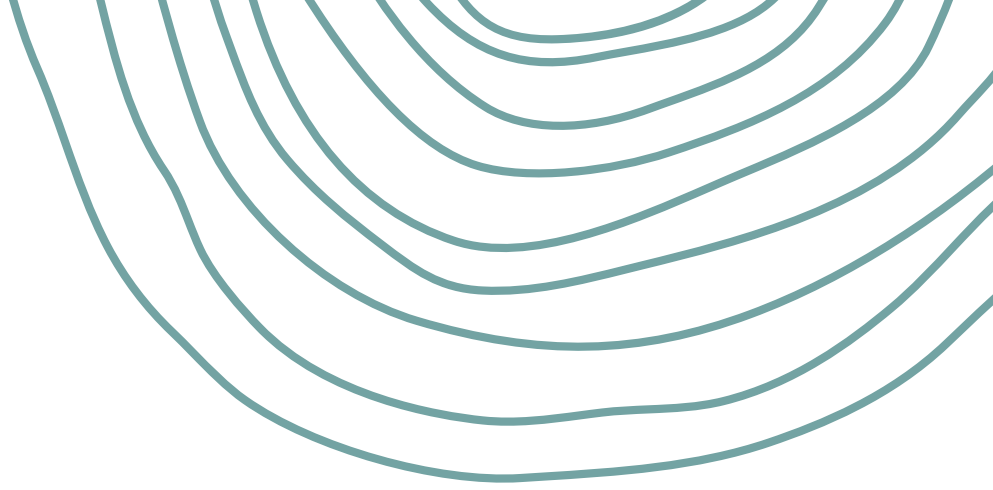
A colleague who studied the martial art Aikido with the man who developed the discipline tells this story: "Master", he asked one day, "how do you stay centered all the time?" "Oh, I get off balance all the time" the master replied, "the difference is that I get back to center very quickly."

This is the possibility that mindfulness practice offers us. We may not have a "Pause" button for the world around us, but we do have the ability to pause ourselves, if only for a few moments, and notice our thoughts, letting go of whatever we have been obsessing about or holding and take a breath. When we can remember to be in the present moment, we can more and more quickly and without judgment recenter ourselves and re-engage with more peace and clarity.

It only takes a moment, but it can be transformative. Try it and see.



MEDITATION IS WHAT YOU DO WHEN YOU MEDITATE

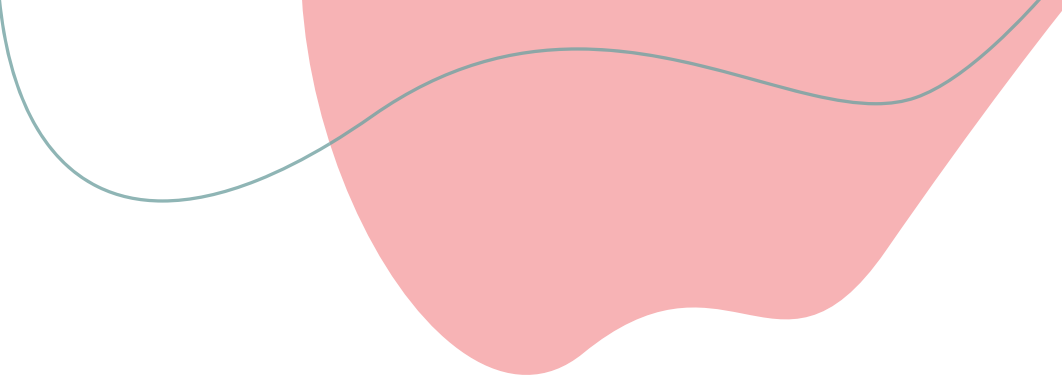


[Mindfulness can help leaders](#) capture a little bit of peace and equanimity in the midst of a non-stop day and enable them to return to the action refreshed and better able to deal with the realities of professional and executive life. Meditation is different. Meditation involves stepping away from our normal pattern of busyness, if only for a few minutes, and following a more structured practice in order to build our capability to slow down, stop, and look deeply into our habitual patterns of thinking and action. We rarely meditate in the middle of a busy day. Rather, we carve out time, often first thing in the morning or in the evening, to practice.

Meditation is a term that encompasses hundreds of techniques. Some of these techniques are thousands of years old, while some are very recent, having been developed out of recent brain science findings. There is meditation for focusing the mind and meditation for quieting the mind. There are meditations for becoming more aware of the present moment. Some meditations have the intention of awakening and developing our loving-kindness and compassion for ourselves and others. Some of the more recent techniques aim directly at activating or quieting specific areas of the brain and our neurochemistry.

Some meditation techniques involve the repetition of a phrase or mantra. Some consist of establishing an object of concentration outside of the body, such as a candle, a mandala, or a beautiful image. Some meditation entails creating complex visualizations. There are advanced meditation techniques for very experienced practitioners working under the guidance of a qualified teacher.

Some meditations involve focusing internally on the body or the breath. There is a wide variety of techniques just for working with awareness of the breath. We may become aware of our contact with the world through our senses or focus on the workings of the mind. While we are meditating on thoughts, we can allow the stream of thoughts to come and go naturally, or we can turn our attention to awareness of the thoughts themselves.



We can meditate while in a seated position, or standing, walking, or lying down. If seated, we may sit in a formal posture on a meditation cushion or sit in a chair. We may meditate for 2 minutes or 40 minutes or all day. We can go on meditation retreats that last a morning, a day, a week, a month, or a year. We may meditate in silence or follow the prompts of a guided meditation.

We may meditate in a group setting, whether online or in person, or we may use a meditation app to support us. Since 2015 over 2500 meditation apps have been released, with more launching every day. In 2020, [Calm](#), the leading meditation app, brought in over \$100 million in revenue with over 28 million installs. [Headspace](#), the second-biggest app, had nearly 11 million installs. How did people meditate for the past 3000 years without these apps?

It should be clear from all this that when someone tells you they are going to teach you meditation, that you are getting a partial and particular slice of this very large and multi-ingredient pie. There was a special issue of a Buddhist magazine a few years back in which a large number of master teachers were asked to answer the question "What is meditation"? The answers varied widely, but my favorite was one teacher who answered, "Meditation is what you do when you are meditating." That may seem like he ducked the question, but there's a lot of wisdom in that response.

So, which of these is best? Should we aspire to one technique or another? Can we rank order these techniques in terms of how basic or advanced they are? The answer to each of these questions is emphatically no. These techniques have evolved in different contexts over a very long period of time, and we are incredibly fortunate in this age to have access to this wide variety of practices previously only known to small pockets of dedicated practitioners. Beware of anyone telling you that they have the only true way to meditate. One of these approaches may be well-suited to your current circumstances. After practicing with one approach, you may find that another one better serves your needs.

If you are interested in learning to meditate, do a little exploration on your own. Download a couple of meditation apps, many of which are free or offer optional in-app purchases. Try a variety of guided meditations and see what happens when you sit quietly on your own. If there is a meditation group meeting online, by all means, get the experience of sitting in a group. This is highly correlated with sustaining a meditation practice. Perhaps, post-pandemic, the opportunity to sit in person with a group will become available in a location near you.

What I do caution against is switching too quickly between techniques. Meditation is a competency that develops over time, so choose an approach and stick with it for a while to see if it makes a meaningful difference in your well-being. Sample at the beginning, but then settle into an approach that resonates with you and then persist for a bit.

There are a number of ways to stop in the midst of it all and remember where we are, [recenter ourselves, and then re-engage](#). These are available to us at any time, in any situation, whether or not we meditate either regularly or occasionally. But it is undoubtedly true that when we have a regular meditation practice, we build up a resource that will produce two related but distinct benefits: We will get triggered and knocked off center less often, and when we do, we will be able to recenter and reengage more quickly and easily.

MORE EFFORT DOESN'T ALWAYS YIELD BETTER RESULTS

When I was first introduced to [meditation](#), many years ago, it was before there was much awareness in our culture about mindfulness. My initial exposure to meditation was in a center where the abbot of the center put a very strong emphasis on effort and concentration. We were urged to put every last ounce of effort into working with the practices we were given. These began with counting the breaths from 1 to 10 and then starting over either when we reached 10, or more likely when our minds wandered. Later, we were given other practices to focus the mind and help break through our everyday habitual thinking. This single-pointed, concentrated effort, we were told, would lead to successive breakthroughs whereby we would realize our own true nature and bring an end to our own suffering.

This is a well-established and ancient approach to meditation, practiced in meditation centers around the world, and it can bear wonderful fruit for those willing and able to put the time and effort into the practice. I intend no criticism of this approach, and learned and developed a lot practicing in this way. However, this method of practice reinforced the strong urge I had to “get it right” and to measure success by how hard I tried and how long I persisted. Many long hours sitting on a cushion often yielded little more than sore knees and an aching back.


In subsequent years I learned about other approaches to meditation and was introduced to the idea and practices of mindfulness. One teacher in particular who taught and embodied the practice of mindfulness in all aspects of daily life was the Vietnamese monk and teacher, Thich Nhat Hanh. His emphasis on gentle, loving attention to all the activities of the day including eating, washing the dishes, walking, driving, and speaking resonated with me in a way that the more effortful, concentration-based path did not. This became even clearer as I married, had kids, got an MBA, and began a demanding corporate career. The gentleness of this practice, and its accessibility to everyone, including our children, came as a joy and a relief.



But despite the wisdom, beauty, and simplicity of the mindfulness practices, my early training persisted as an idea that I should be striving to concentrate harder, work harder, and keep an intention at the forefront of having a quiet mind free from unwanted thoughts. Meditation continued to feel like a constant challenge to keep my attention in one place, on my chosen focus, such as the breath, or the feet, or simple quiet sitting. Every time my mind wandered, which was pretty much all the time, it felt like a failure, and I wondered what it would take to be able to maintain my concentration in one place for an extended period. Moments of extended concentration and quietude did occur, but they were certainly less common than extended periods of wandering, self-criticism, and starting over.

Fast forward to the present day. I now have the privilege of presenting introductions to meditation and mindfulness to busy and [successful executives](#) who are experiencing a lot of workplace stress. No surprise, those who have any prior experience will report that keeping their attention in one place seems to be nearly impossible. After all, they have arrived at their current positions through managing complex environments and learning to quickly move their attention from one issue to another. After a few attempts to keep their attention in one place or to count to 10 and finding that their minds wander ceaselessly, they have concluded that they are no good at meditation and that mindfulness is not for them. Folks who are used to succeeding at everything they undertake, often feel as though they are failures at meditation. It's no wonder they don't experience a benefit and therefore do not persist in their practice.

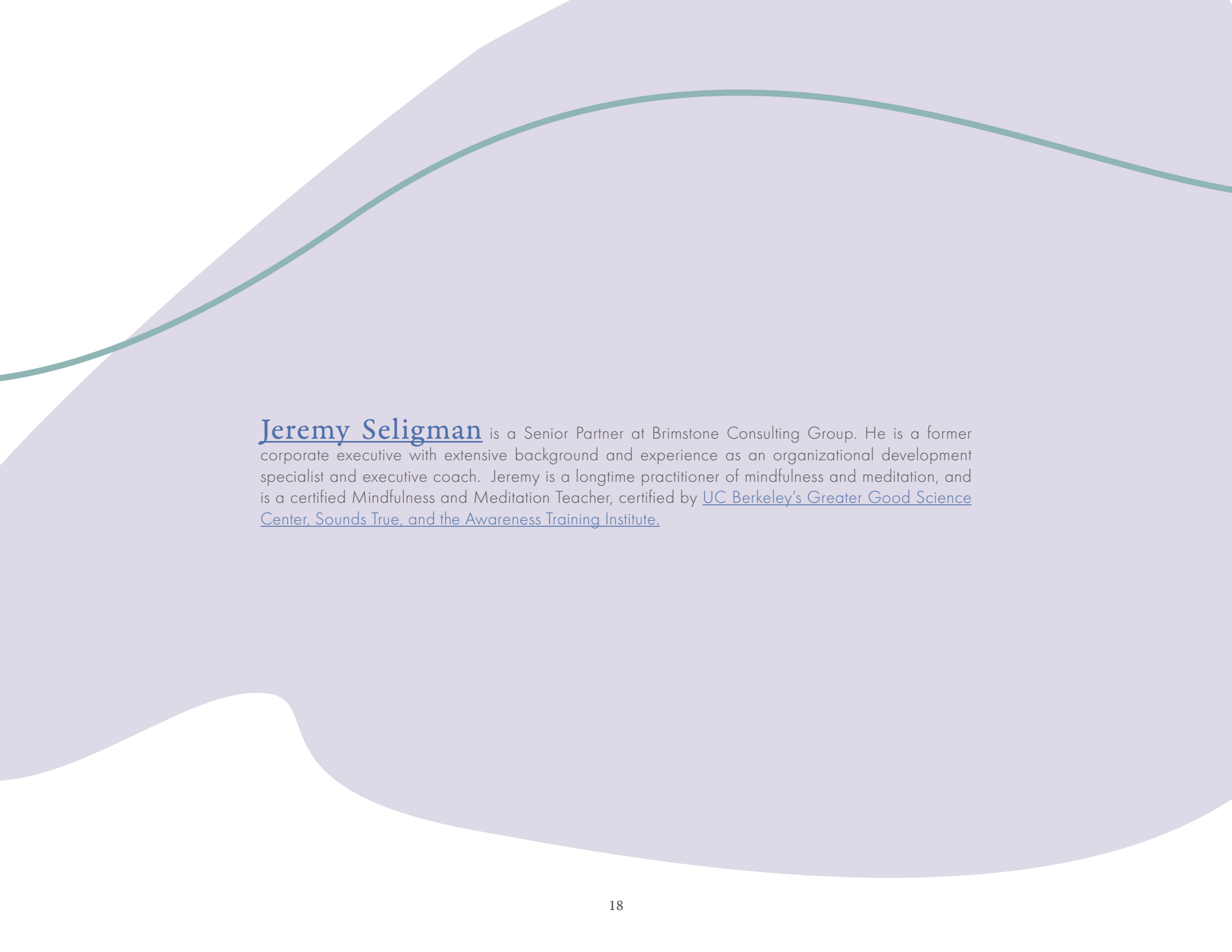
I am happy to share the good news that you can't fail at meditation. Our minds will always wander, will always respond to any sensory input, will be led away by thoughts coming from our always-working thought factory. This is a deeply wired response that enabled us to quickly assess potential threats and to take immediate and necessary action to survive. In our busy professional lives, the perceived threat may come from an email or a difficult conversation, or simply something we imagine, but the response is the same, and our attention is pulled away from the task at hand. How can we reduce stress and get recentered in the midst of all these distractions and disruptions?




The good news is that mindfulness is less about staying in one place as it is about learning to notice this pattern of wandering. When we notice it, we can learn to gently return to the present moment, whether as a part of a formal meditation period or during a busy day. No matter how long we've been "gone" there is always the opportunity to notice this and come back to the present moment. Anytime we become aware of the workings of the mind is a moment of awareness, of presence, of mindfulness. If the mind wanders away the next moment, then that presents another opportunity to place our attention, voluntarily, where we want it to be. Our work will be more focused, our colleagues will notice that we are more present, we will have to retrace our train of thought less often.

All of this is possible without bearing down, without concentrating, without exerting ourselves. There are many practices for building concentration, focusing attention, and noticing in finer and finer detail the workings of the mind. But for those interested in exploring this for the first time, or for those wanting to give it another chance after earlier experiences that felt unsuccessful, simply set the intention to notice moments when you remember where you are and what you are doing, and enjoying the return back to the present moment. That truly is enough. It is in the accumulation of these small moments of remembering and returning that our ability to remain in the present moment is built.

Understand that any experience of noticing the mind at work and coming back to the present moment is a moment of true mindfulness, no matter how fleeting. You can't fail at mindfulness practice!



Jeremy Seligman is a Senior Partner at Brimstone Consulting Group. He is a former corporate executive with extensive background and experience as an organizational development specialist and executive coach. Jeremy is a longtime practitioner of mindfulness and meditation, and is a certified Mindfulness and Meditation Teacher, certified by UC Berkeley's Greater Good Science Center, Sounds True, and the Awareness Training Institute.



Brimstone is a management consulting firm that empowers our global clients to achieve breakthrough financial performance by driving large-scale organizational transformation. Our approach delivers bottom line results by enabling companies to attain strategic alignment, develop leaders at all levels, and build a culture of high performance.