

# MANAGEMENT TOOLS AND TRAINING TEMPLATES FOR “CONSCIOUS MANAGERS”: U.S.-JAPAN PERSPECTIVES

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A POWERPOINT PRESENTATION ACCOMPANIES  
THIS DOCUMENT.

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# *Zen for Decision Makers*

A module/workshop curriculum based on  
*The Conscious Manager* by Fred Phillips

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After completing this module, participants should understand what Zen theory and practice can contribute to decision making in business, politics, and everyday life. Participants will take away mental and mind/body skills that (usually with further "on their own" practice) will enable them to improve their own decision making. The workshop material is suitable for use in for-credit and non-credit classes in international management, comparative leadership, managerial psychology, "spirituality in business," or career development. Target participants are graduate students, or people in their thirties or older, having some responsibilities for career, family, or employer/employees/investors.

The module's focus on Zen affords participants some insights into the cultural forces underlying decision making styles in Asian countries (Japan, Korea, China, Tibet) where Zen and vajrayana practice is common. However, Zen is not the predominant shaper of management practices in these countries, and the curriculum is better viewed as a way of harnessing powerful new ideas to the participant's own decision making capability.

The presentation is best suited for a half-day or full day workshop or a 6 hour module. Shorter classes may skip some material. The instructor should have a familiarity with Japanese culture and the Zen tradition, and ideally will be able to demonstrate the physical and body/mind exercises that are detailed in the curriculum, helping participants draw analogies between these exercises and management/decision practices.

Because the Japanese sword is the central metaphor of the presentation, a practice sword (a bamboo shinai, a wooden bokken, or a steel replica sword without a sharp edge) makes a good prop. Safety should be the instructor's first consideration. The instructor and host institution should consider whether participants should be asked to sign a liability waiver before the start of the module.

The main text for the module is *The Conscious Manager: Zen for Decision Makers* by Fred Phillips (General Informatics, Beaverton, Oregon, 2003. ISBN 1581510799. \$16.95 paperback, <http://www.generalinformatics.com/CM/preorder.htm> ). The book can be purchased via this URL, or from Amazon.com.

Each slide contains a "reading," which is optional or supplementary. Do not assign all these for the module! Choose supplementary readings according to time available.

The remainder of this document is a slide-by-slide discussion guide for the instructor. Some of the “comments” are strictly for the instructor’s use. Others, the instructor may pass along to participants. It will be clear which is which.

## **Slide 1:**

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## **Slide 2:**

**Examples:** Physicality in management: In what contexts is it relevant? Muggings. Executive kidnappings. Air rage. In what other commercial and political situations are self-defense skills relevant (literally, not metaphorically) for managers? Ask participants for more examples. Possible answers include body language and endurance during negotiations; management of prisons, mental hospitals, etc.; driving a car to a meeting; playing golf with a client; using posture and gesture to project confidence when doing public speaking; dealing with everyday workplace violence (fights on the loading dock, etc.).

**Comments:** If you have not practiced martial art or zazen, can you bring an open mind to analogies between martial art and decision making? They are more apt than you might think.

**Readings:** *In Search of the Warrior Spirit: Teaching Awareness Disciplines to the Green Berets.* by Richard Strozzi Heckler. North Atlantic Books, Berkeley, CA, 1992.

**Exercise:** “Drop Your Wallet.” Ask participants to remove wallets from pockets – hold wallet over floor with two fingers – what associations are coming to mind re fear of losing the wallet? Identity theft, hassle of canceling credit cards, loss of cash? Now drop the wallet on the floor. Discuss how this simulated loss of the wallet illustrates “attachments” and ways to understand the consequences of cutting attachments. In what ways was the exercise painful? In what ways was it not so bad, or even positive?

### **Discussion questions for class, small group, or pair coaching:**

Are you a practitioner of martial art? Of a meditative discipline? Are you in business management, or politics? In what other contexts (church, family, etc.) do you make decisions? Does/should religion or spirituality have a place in business or public decision making? If so, how?

**Questions for yourself:** Have I integrated my martial or meditative practice with my daily business life? Am I willing to do some gentle physical exercises during this

workshop? Am I “physical” enough to help the instructor demonstrate them to the group?

**What is the “take-away”?** Note where physical skills are useful in decision making and management.

## Slide 3:

### Examples:

What is the relationship between meditation, compassion, and decision? Why is there a picture of a sword here? (Ask participants to conjecture about where the presentation is going.) Laying off an employee - or many employees – in what ways does this situation call for compassion and decision?

**Comments:** Re-assure participants that no one wants to turn them into Buddhists. This workshop is about ways to use Zen principles for personal growth. Zen is about direct experience! Zen practitioners honor the Buddhist tradition and, at the same time, consider it trash. We won’t ponder that paradox here, but just use it to set participants at ease. We are not being pious today.

**Readings:** What are your favorite readings on these topics? Try *Cave of Tigers* by Daido Loori (Weatherhill, New York, 2000.)

**Exercise:** Is it time yet for a short meditation? Do the exercise on page 19 of *The Conscious Manager*.

### Discussion questions for class, small group, or pair coaching:

What kinds of decisions do you make regularly, and what kinds of decisions do you find troublesome?

What is the relation between meditation and compassion?

### Questions for yourself:

Has introspection or meditation ever helped me clarify a decision situation? Did it lead to a better decision?

**What is the “take-away”?** Considering how your decisions affect other people.

## Slide 4:

### Examples:

What are we attached to? Spouse? Career? Social status? Money? Beer? TV football? Daily routine? Gym workouts?

**Comments:** Be sure participants understand the idea of attachment. Compare attachments to ‘things you simply like’, and to obsessions and compulsions.

**Readings:** Shunryu Suzuki, *Zen Mind, Beginner's Mind*. (Weatherhill, New York, 1970.)

**Exercise:** Try to name some common attachments that belong to each category in the slide.

**Discussion questions for class, small group, or pair coaching:**

What else are we attached to? Why do attachments cause pain? How can each of us find out what we are attached to? Which of your attachments bother you the most?

**Questions for yourself:**

What is my most serious attachment problem? How does it affect my decisions?

**What is the “take-away”?** Using the idea of attachments as a diagnostic.

## **Slide 5:**

**Examples:**

Your program area at work has been cut. How would you feel in that situation? Are you attached to the specific program, or to the company, the technology you work with, or the benefits to customers provided by your product line? If the latter, can you continue to provide those benefits in another division or another company? What then was the purpose of attachment to the program and your current job?

**Comments:**

Discuss attachment to ego. Does this attachment prevent you from interacting spontaneously and generously with the people you love? This is a key point for westerners who are afraid that losing their attachments would turn them into unsentimental robots.

**Readings:** Talsen Deshimaru, *The Zen Way To The Martial Arts*. E. P. Dutton, Inc., New York, 1982.

**Exercise:** Imagine your life if your attachment to this thing were looser, or gone. Would you die? Would you miss a meal?

**Discussion questions for class, small group, or pair coaching:**

If we cut attachments, are useful, fulfilling ideas and loyalties still in easy reach?

**Questions for yourself:**

**What is the “take-away”?** The ability to imagine life going on without the thing you are attached to.

## Slide 6:

### Examples:

#### Comments:

The cartoon can be interpreted as illustrating spiritual materialism! Or at least, a cheap substitution of outward form for real spirituality (i.e., getting rid of vacuum cleaner attachments instead of getting rid of psychological attachments). On another level, the cartoon might be talking about the real McCoy: the “closet” representing the self and the vacuum attachments representing our own attachments.

**Readings:** *Cutting Through Spiritual Materialism*, by Chogyam Trungpa. Shambhala.

### Exercise:

#### Discussion questions for class, small group, or pair coaching:

Despite the title of the slide, there is a lesson in the cartoon. What do you get out of this cartoon?

**Questions for yourself:** Am I taking pride in the outward form of my spiritual or religious practice? Am I attached to the “goodies” that come from being a conspicuously observant practitioner? Do these goodies impede real spiritual advancement? In the business world, am I an “organization man” who gets my rewards from playing the corporate game well – or do I really add economic and social value to my firm?

**What is the “take-away”?** Understand the good and bad aspects of getting rid of material things.

## Slide 7:

### Examples:

“The beatings will continue until morale improves!” This funny bumper sticker reminds us that physical or verbal violence is not likely to improve company spirit or productivity.

#### Comments:

*Katsujin ken* and *Satsujinken*: See the Glossary of *The Conscious Manager*. Martial art is not about violence. It is about self-mastery, about having the confidence not to use force, and about having sufficient awareness to lead a situation in a direction in which violence will not be necessary. What is a constructive use of these martial art principles in management?

### Readings:

### Exercise:

#### Discussion questions for class, small group, or pair coaching:

Do questions of personal safety and fear of verbal harassment or bodily harm affect your performance at work? Your career prospects? Will any of the ideas presented in this workshop help you turn this situation around?

**Questions for yourself:**

**What is the “take-away”?** Your constructive thoughts about appropriate and inappropriate uses of force.

## **Slide 8:**

**Examples:**

**Comments:** Scientists are pretty sure that the brain at least mediates consciousness, but they won't say conclusively that the brain is the seat of consciousness. This leaves the door open for all kinds of paranormal phenomena (most perhaps better left alone), and also for the Buddhist notion of the “big mind.”

The cartoons on this slide cause some nervous humor by pointing our attention at an uncomfortable imponderable – the nature of consciousness – and at the same time defuse the reader's nervousness by focusing on the cats' absurd misapprehensions of the concept.

**Readings:** *The Roots of Consciousness*, by Jeffrey Mishlove. Council Oak Books, Tulsa OK, revised edition 1993.

Also try *Consciousness Explained*, by Daniel Clement Dennett. Little Brown & Co., 1992.

**Exercise:** Discuss the cartoons. By humorously pointing to absurd definitions of consciousness and enlightenment – to what consciousness is *not* – do they help us realize we don't know what consciousness *is*?

**Discussion questions for class, small group, or pair coaching:**

The question of consciousness: Is it a brain function, or is it a field?

What does consciousness mean to you? What's the difference between consciousness and self-consciousness? Why was Gautama Buddha called “the one who woke up”?

**Questions for yourself:**

**What is the “take-away”?** Opening yourself to unexpected modes of perception. Understanding that “If things haven't gotten weird, you aren't trying hard enough!”

## **Slide 9:**

**Examples:**

Discuss examples of “cutting” as a solution to a problem, from business and from history:

Market segmentation. The Gordian Knot. King Solomon and the baby with two moms.

**Comments:** *Analyze* means to break down into component parts. Analysis is an essential part of problem solving, and is conceptually similar to cutting a problem into smaller pieces.

**Readings:** *Book of Genesis*.

H. Spencer Brown, *The Laws of Form*. Cognizer Co; Reprint edition (January 1994).

**Exercise:** Let everyone feel what it's like to swing the sword you have brought to class. Carefully!!

**Discussion questions for class, small group, or pair coaching:**

Do you see the relation between *analyzing* a decision situation, and making *distinctions*? (And a whimsical question): If division is so fundamental, why do we teach kids addition first in school, and not division?

**Questions for yourself:**

**What is the “take-away”?** It's a sword, not a saw! Make your distinctions with bold cuts.

## Slide 10:

**Examples:**

Simplifying your product's supply chain by eliminating redundant suppliers.

**Comments:**

Participants who are familiar with the “decision tree” method of evaluating options will remember that after all the expected values and risks are calculated, the tree is “pruned,” i.e., the less valuable branches cut off, leaving the sequence of decisions that produces the greatest expected value or the minimum risk.

**Readings:**

**Exercise:**

**Discussion questions for class, small group, or pair coaching:**

Now what is the relationship (or difference between) analyses, distinctions, and decisions? What kind of distinction are we making when we cut away alternative actions?

**Questions for yourself:** How can the image of cutting away all but the best answer help me conceptualize and enhance my decision making?

**What is the “take-away”?**



## Slide 11:

### Examples:

The lives of Gandhi, Martin Luther King Jr., Mother Theresa...

### Comments:

To understand “opening” we go back to the proverb, “If the going hasn’t got weird, you’re not trying hard enough.” What breakthroughs in consciousness have you experienced? Has it repeated since? Have you used its lessons to change your life?

**Readings:** Sangeeta Parameshwar, “The Transformation of Transformational Leaders: Inventing Higher Purpose.” Academy of Management, Seattle, July 2003.

**Exercise:** Can you articulate your mission? Does your mission statement move other people?

### Discussion questions for class, small group, or pair coaching:

What do you suppose were the missions of Gandhi, King, and Mother Theresa? These people obviously pursued their missions passionately and selflessly – and effectively. What role did ego (or attachments) play in their lives and missions?

### Questions for yourself:

What is my hunger? What brought me here today?

**What is the “take-away”?** There is a well-defined path to developing yourself as a conscious, effective decision maker.

## Slide 12:

### Examples:

Honk and swerve to avoid hitting a reckless driver. Get in right lane so you can exit highway if the restaurant looks good. Buy a ‘put’ option.

### Comments:

“A mission is carefully and deliberately selected. After a meditative shedding of attachments and non-essentials, the conscious manager uncovers his essential personality, the role he is predisposed to play in human affairs. He understands the difference between a predisposition and a compulsion, and *consciously* adopts the mission. He pursues the mission with all the passion, skills, and talents he commands. His decisions cleave like *katsujinken*, the sword that protects life; they flow like a mountain stream.” (*The Conscious Manager*, p. 129)

### Readings:

**Exercise:** *Zengo undo*. This is the exercise on page 127 of *The Conscious Manager*.

**Discussion questions for class, small group, or pair coaching:**

What is the difference between deciding on a mission, and deciding on an action within the context of an existing mission?

When should you change your mission?

**Questions for yourself:**

When did I last change my mission?

**What is the “take-away”?** Have a mission. Follow the four steps in the “comments” above to make decisions that support your mission(s).

## **Slide 13:**

**Examples:** The class may suggest examples of creative and innovative decisions and management solutions from their experience or their reading.

**Comments:** The fence posts represent your attachments to the alternatives within your habitual domain.

Ohmae’s comment ties creative decision making to the great 16<sup>th</sup>-century swordsman Musashi’s strategic habits of choosing the field of battle well in advance, and undermining the basic assumptions under which his opponents operated. Musashi was not mentally tied (attached) to his opponents’ assumptions.

**Readings:** *Habitual Domains*, by Po-Lung Yu. Highwater Editions, Shawnee Mission, KS, 1995.

Kenichi Ohmae, *The Mind of the Strategist*. Penguin Books/McGraw-Hill, Inc., 1982.

Miyamoto Musashi, *A Book of Five Rings*. The Overlook Press, Woodstock, NY, 1982.

**Exercise:** *Tai sabaki*. Tai sabaki is the initial defensive movement with which a martial artist responds to an attack. There may be several alternative tai sabaki which are appropriate against, say, a straight punch to the midsection, or a chop to the head. One simple tai sabaki movement must achieve three important objectives: move the defender to a place that is momentarily safe from follow-up attack; take control of the attacker’s balance; and position the defender to execute a neutralizing technique.

Choosing a tai sabaki therefore corresponds to making a decision. In the view of a Zen martial artist, the choice of a finishing (neutralizing) technique subsequent to the tai sabaki is a matter for *sutemi*, or abandonment to the unfolding *tao* of the mutual movement of attacker and defender. In other words, a good decision keeps the defender’s options open. Furthermore, when a quick decision is needed, one is drawn from a limited set of quickly executable alternatives, each of which provides the needed short-term advantage that will allow later choices from a wider set of alternatives.

Business participants may enjoy drawing analogies between the above and the “real options” movement in management.

The physical details of tai sabaki will not be described here. Tai sabaki exercises should be attempted by the class only if a qualified instructor is present.

**Discussion questions for class, small group, or pair coaching:**

What other methods do you use to achieve creative breakthroughs?

Discuss how the paradigm of *tai sabaki* + *sutemi* may be applied in business decisions.

**Questions for yourself:** Do I make decisions in a way that keeps my options open, or do I make decisions that uncomfortably constrict my later choices?

**What is the “take-away”?** A 3-step creativity tool: (1) What are the features of the solutions I usually use? (2) Do I feel an “attachment” to any of these features? (3) If I cut my attachment, what new possibilities are open to me?

## Slide 14:

**Examples:**

**Comments:** The decision maker eliminates less desirable alternative actions until only the best prospective action remains. It is then his/her decision to implement that action. “Kendo” is the Way of the Sword. “Hara” is the spot in the lower abdomen in which we will concentrate our awareness in the exercise below.

**Readings:** D.B. Learner and F.Y. Phillips, "Method and Progress in Management Science" *Socio-Economic Planning Sciences*, Vol. 27, No. 1, pp. 9-24, 1993.

**Exercise:** Revisit “Decide whether to decide,” and learn how not to be distracted, by experiencing *fudoshin*, the immovable mind. The exercise is on page 33 of *The Conscious Manager*.

**Discussion questions for class, small group, or pair coaching:**

When is it a good idea to reconsider a decision you’ve already made? (Do you ever buy stock options, or receive them at work?)

How to respond when your kids or employees bring you problems?

**Questions for yourself:**

**What is the “take-away”?** Confidence that you can move from a hyper-reactive mental state to a relaxed but controlled state, using the simple mind/body principle of the exercise.

## Slide 15:

**Examples:** Discuss participants’ experiences in applying the 15 principles of conscious management. What worked and what didn’t?

**Comments:** If you don’t see the connection of any of these to the non-attachment

principle, please ask a question.

**Readings:** *Kao Corp.* Case Author(s) John A. Quelch, Aimee L. Stern, Noriko Kameda, Harvard Business School.

**Exercise:** The football lineman. This exercise is described on page 32 of *The Conscious Manager*. Perform the exercise carefully, with a large (but willing) participant taking the part of the lineman. He/she will crouch, with body aligned behind the shoulder that will be presented to the instructor. Pressing with both hands “as hard as s/he can” against the lineman’s shoulder, the instructor will fail to move the lineman. This is because (i) the instructor is probably off-balance, with feet nearly a full body-length behind the hands, and (ii) by focusing on the lineman’s shoulder, the instructor has limited his/her mental/spatial horizon to that point. If the instructor now changes approach, walking toward the lineman with good posture, focusing beyond the lineman to a point through the classroom window on the other side of the street, thinking *through* the lineman, laying hands lightly on the lineman’s shoulder while continuing to walk forward, the result will be different.

**Discussion questions for class, small group, or pair coaching:** What does this exercise illustrate about thinking beyond habitual domains? About staying centered on the (corporate or personal) mission – rather than become distracted by the obstacle – when an obstacle appears?

**Questions for yourself:** Am I easily distracted? Can I use these exercises to become more focused?

**What is the “take-away”?** Use the 15 characteristics of a conscious manager as a reminder check-list in your own daily decision making.

## Slide 16:

**Examples:** Share an instance of when you’ve observed - or failed to observe - one of these managerial characteristics that you believe is important.

**Comments:** If you don’t see the connection of any of these to the non-attachment principle, please ask a question.

**Readings:** *The Conscious Manager*, naturally!

**Exercise:** The energy arm. You must ask a qualified martial art instructor to demonstrate the energy arm. Participants may then try it; most find it easy. The experience of the energy arm will generate many useful metaphors and discussion points regarding thinking beyond habitual domains, staying centered on the mission, and fudoshin.

**Discussion questions for class, small group, or pair coaching:**

What additional characteristics of a conscious decision maker would you suggest?  
Do you understand how each of the 15 principles is a consequence of the idea of non-attachment?

**Questions for yourself:**

**What is the “take-away ”?** Use the 15 characteristics of a conscious manager as a reminder check-list. The “energy arm” is also a cool party trick.

## **Slide 17:**

**Examples:**

We are mystified by VCRs that our children can program without using an instruction book. Companies invest in new machines, and their employees must adapt to the new machines.

**Comments:**

If we are attached to the status quo, we have a problem. Cutting attachments means being open to change. Change characterizes today’s business and political worlds. Thus, non-attachment is a key to flexibility and adaptation in our careers and our fields of service.

**Readings:**

**Exercise:**

**Discussion questions for class, small group, or pair coaching:** Why did Suzuki Roshi call his book (cited above) *Zen Mind, Beginner’s Mind*? Why did a legendary martial artist, at his death, ask to be buried wearing a white belt, the sign of a beginner?

**Questions for yourself:** What recent changes have I experienced? What were the enjoyable aspects of these changes?

**What is the “take-away ”?** What is it about the status quo that makes us feel attached to it? Comforting routine? The relatively small mental strain that is needed to deal with an unchanging situation? The smug satisfaction of having mastered the current situation, and the not wanting to leave behind this feeling of mastery as we become beginners again in a new situation? Plans we made that were based on the assumption of a stable status quo?

## **Slide 18:**

**Examples:**

**Comments:**

The Wizard conned the lion. The lion finally “got” the take-away, i.e., that he had it in him all along. However, the lion only had the opportunity to “get it” because luck and native courage let him survive the encounter with the witch. (His chances weren’t really that good, let’s face it.) Refer to the list on slide #11. The lion did not benefit from all the stages. For example, he had no regular practice.

**Readings:** L. Frank Baum, *The Wonderful Wizard of Oz*

**Exercise:**

**Discussion questions for class, small group, or pair coaching:**

Is the lion now prepared to take on the Witch of the West?  
What is the lion’s lesson about spiritual materialism?

**Questions for yourself:**

**What is the “take-away”?** You had it in you all along.

## **Slide 19:**

**Examples:**

The culture of the Japanese company (kaisha) features extreme rank-consciousness, which the Zen culture does not. Nor does Zen embrace the blood vengeance which is accepted in samurai culture. Traditional samurai, of course, disdained the merchant class who populate today’s kaisha.

**Comments:**

As these examples show, we have, in this workshop, touched on three distinct Japanese social cultures. What Yoshimura and Anderson call the “Japanese... distrust of ideologies” is very consistent with the Zen notion that fixed beliefs clog up our enlightenment. Other Zen ideas have influenced the kaisha and samurai cultures also. But the Zen-based decision making paradigm we have advanced in this workshop should not be taken to represent “Japanese decision making.”

Rather, the workshop is about using Zen principles to improve your own decision making. In recent years, Japanese and U.S. management styles – poles apart in the 1980s – have begun to “converge” as both nations embrace the best practices of the other. If you go home and use the principles presented in today’s workshop, you will be advancing that convergence.

**Readings:** Clayton Naff, *About Face: How I stumbled onto Japan's social revolution*. Kodansha America, Inc., New York, 1994.  
Noboru Yoshimura and Philip Anderson, *Inside The Kaisha: Demystifying Japanese Business Behavior*. Harvard Business School Press, Boston, Massachusetts, 1997.

**Exercise:**

**Discussion questions for class, small group, or pair coaching:**

Deshimaru Sensei's quotation may resonate with Western business people who embrace the current expression, "The only thing I can control is myself." However, the Zen view makes less distinction between self and not-self than this expression would imply. Indeed, Deshimaru is suggesting that a dualistic view is a weak one that leads to defeat; strength comes from acknowledging the oneness, within the big mind, of the "self" (small mind), the sword, and the opponent. Discuss this idea.

**Questions for yourself:**

**What is the "take-away"?**

## **Slide 20:**

**Examples:**

**Comments:** The Great Buddha (Daibutsu) of Kamakura. Photo credit, Francesco Abbate (Ed.), *Japanese Art*. Octopus Books, London, 1972.

**Readings:** Taisen Deshimaru, *The Zen Way To The Martial Arts*. E. P. Dutton, Inc., New York, 1982.

**Exercise:**

**Discussion questions for class, small group, or pair coaching:** Do you find the non-dualistic view appealing? Helpful? In what ways might it make a practical difference?

**Questions for yourself:**

**What is the "take-away"?**

## **Slide 21:**

**Examples:**

**Comments:**

The Zen paradox "sword of no-sword" (see Stevens' book cited below) is expanded by Yamaoka Tesshu, who was, in the 19<sup>th</sup> century, Japan's greatest swordsman since Musashi: "'Outside the mind there is no sword; facing the enemy, no one stands before our eyes.' Move freely through all dimensions and use Mind to strike mind; this is 'Lightning slashes the spring wind.'" The swordsman, the sword, and the opponent are one.

Art: This painting of the actor Bondo Mitsugoro hangs in Tokyo National Museum. Francesco Abbate (Ed.), *Japanese Art*. Octopus Books, London, 1972.

**Readings:**

Leon Kapp, *The Craft of the Japanese Sword* Kodansha International, NY 1987.

John M. Yumoto, *The Samurai Sword, A Handbook*. Tuttle, Rutledge VT, 1958.  
John Stevens, *The Sword Of No-Sword: Life Of The Master Warrior Tesshu*. Shambhala, Boulder & London, 1984.

### **Exercise:**

**Discussion questions for class, small group, or pair coaching:** To make a decision by considering and cutting away all lesser alternatives can be time-consuming. When lightning slashes the spring wind, the lightning has not considered alternatives beforehand. If we are firmly aligned with our mission – if we are one with the mission – can we make instantaneous decisions, like lightning slashing the spring wind?

### **Questions for yourself:**

**What is the “take-away”?** A goal of being one with your mission; making mission-related decisions like lightning slashing the spring wind; to refuse (after you have adopted a mission) to make non-mission-related decisions.

## **Slide 22:**

### **Examples:**

### **Comments:**

Please use the blank page (next page) to mark down any evaluative comments about this workshop. Thanks!!

**Readings:** Fred Phillips, *The Conscious Manager: Zen for Decision Makers*. General Informatics, Beaverton, Oregon, 2003.

### **Exercise:**

### **Discussion questions for class, small group, or pair coaching:**

This is your chance to raise questions about decisions you have been struggling with - or decisions you’ve made that still trouble you. Please speak up!

### **Questions for yourself:**

**What is the “take-away”?** Continue to share tools with other conscious managers - visit the web site.

The five Components:  
Myo-ken, Marvelous Sword  
Zetsumyo-ken, Exquisite Sword  
Shin-ken, True Sword  
Konchicho-ken, Sword of the Golden-winged Garuda King  
Dokumyo-ken, Sword of Solitary Splendor  
- Tesshu