

# *ZEN FOR DECISION MAKERS: FURTHER U.S.-JAPAN PERSPECTIVES*

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# *Quest for the Sword*

## **A Classroom Module for Understanding Japanese Decision Making And Improving Your Own Decision Making**

### **Instructor's guide**

#### *Why this curriculum*

Conventional curriculum in Japanese business introduces the student to the concepts of keiretsu, government-industry collusion, terms like *honne*, *tatemae*, and *nemawashi*, and perhaps some principles of Japanese negotiating style. The present module is for teachers and students who wish to go deeper. It examines the aspects of Japan's Buddhist and martial past that inform the worldview and the managerial styles of modern Japanese decision makers.

Publications like (Zanakis, Theofanides et al. 2004) have advanced the value of historical views of business processes and decision-making modalities. This module is not primarily a history lesson, however. It focuses on several ideas and principles in their Japanese historical context, and invites students to connect these ideas with their own lives, in the context of a "quest" game.

Students often ask me something like the following: "I just saw a movie that shows the Japanese doing such-and-such. But another teacher told me that thus-and-so (which contradicts such-and-such) is prevalent in Japan. Which is true?" In this module (see the Introduction for Students), I distinguish the Zen, Samurai, and Kaisha (Z, S, and K) cultures and suggest that some behaviors are more closely associated with one of these cultures than with another, although all three shape modern Japanese life. This distinction can clear up the confusion of students who ask such questions.

Two themes run through the module. The *sword* is a unifying metaphor for the historical/philosophical ideas that are introduced. *Paradox and ambiguity* are treated differently in Japan than in the West, and students are asked to examine and resolve some seemingly contradictory notions and situations. The *Zen koan* is the banner signifying paradox throughout the module.

The object of the students' quest is *katsujinken*, the sword that gives life. Katsujinken (活人剣) is a principle, not a "real" sword. Nonetheless, it is a paradox: how can an instrument of destruction nurture life? The objective of the module is that, to finish, a student must show sufficient maturity to give a thoughtful answer to that question. Other examples have to do with the tension between Zen non-attachment and duty (*giri*):

"Friends engender obligations and obligations entangle life. Always remember: complication breeds desperation."

"But what is life without obligation?"

Kusunoki smiled. "That is an enigma even *sensei* may not unravel." (Lustbader 1984)

#### *Overview of the teaching method*

The student experiences a Quest. Part of it is individual reading and light research. Part is small-group discussion. The culmination is a short paper or class presentation.

Each student will read some introductory material; draw a “term card” from a file in the classroom and complete the assignment on that card; discuss his/her learning from that card with a small study group; draw the next card as indicated on the earlier card; return to the small discussion group; and conclude with a final examination, paper, or presentation.

The set of cards is appended to this document. Each card includes some or all of:

- **Principle/Term:** A main idea.
- **Pre-requisites:** Some ideas should be studied before others!
- **Kanji:** The ideograph that expresses the term in Japanese.
- **Translation:** The meaning of the term in English.
- **Reading:** A reading that clarifies, exemplifies, or illustrates the term. Some readings are appended to this curriculum. Others require going to the library or the Internet.
- **Web links:** Self-explanatory. May include artworks pertinent to the card’s idea.
- **Apposite quotation:** A quotation that is apt for the main idea of the card and that the student will find helpful or thought-provoking.
- **Question for group discussion:** A question that the student may use to spark conversation in his/her small discussion group. At the instructor’s discretion, a short-answer writeup of the student’s individual answer to this question may be graded.
- **Question for yourself:** Meant to encourage introspection, this question is not to be graded.
- **This term is closely related to:** A cross-reference to other ideas. Some of the cross-references may be to other cards. Some are to terms explained in this space on the current card.
- **Quiz:** Another short-answer question that may be graded.
- **Space for your comments:** Instructors may insert their own comments here for students’ benefit. Students are also encouraged to record their own comments here, in journal entry form, not for grading.
- **Further applications of this principle to western or international business:** Some cards include additional short instructional material here. Students may enter applications from their own experience or reading, to be used in group or classroom discussion.
- **Write down the main conclusion of your group discussion.** By recording the group’s comments or consensus, the student can note, for later reference, how group members’ opinions differed from his/her own.
- **Next, you should study...** This indicates the next card the student should draw and study.

The curriculum can be enriched by inviting teachers of aikido, Zen, or kendo to make guest presentations. Japanese managers or American managers with Japan experience who are willing to comment on the curriculum, again in the guest-speaker format, can help fill out the picture for students.

A student should navigate at least three cards to complete the module. As each card includes a short-answer question that should be graded, the module ideally covers 3-4 class periods. Instructors can adjust the module to the number of hours available by:

- increasing the number of cards assigned to each student,
- issuing cards to groups rather than to individuals,

- making all assignments due at once rather than grading them in sequence,
- or adjusting the number of guest speakers in class.

Kanji representations of the ideas adds some multi-media interest to the card, emphasizes the different and exotic nature of the way of thinking, and allow the student to try drawing the character and imagine the meaning and origin of the radicals (stroke groupings) that comprise the character. Kanji appear both in a formal script and in a bolder, more flowing style. For their interest or for extra credit, students may try using a kanji dictionary, either in print (Nelson 1974) or online (Breen 2003).

It is suggested that a copy of *The Conscious Manager: Zen for Decision Makers* (General Informatics, Beaverton, Oregon, 2003, <http://www.generalinformatics.com/CM/preorder.htm>) be on hand for students to refer to.

### *How to get students started*

- Arrange any guest speakers well in advance.
- Photocopy about three copies (more for a large class) of each card. I may post the cards to the web; contact me ([fp@generalinformatics.com](mailto:fp@generalinformatics.com)) when you plan to use the module, and I'll provide a URL if available. Please direct comments, suggestions and errata notices to the same email address – much appreciated!
- Some of the cards direct students to authored readings at [http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html). This page is not currently password-protected, but it may be in the future. Tell students the username is CIBER and the password NIBEN.
- Distribute to the class the “student introduction” to the module.
- Form small discussion groups, and schedule time for the groups to meet.
- Have each student draw a term card at random. If the card has a pre-requisite the student has not fulfilled, the student must replace that card and draw another. (Note: This version does not use pre-requisites.)
- Establish clear expectations as regards the final exam, presentation, or paper.

### *Safety notes*

An instructor's first priority should be the safety of the students. In the context of this module, safety can be a consideration for several reasons:

- Some of the quest cards recommend trying the gentle physical exercises described in *The Conscious Manager*. Inform all students, but especially those with heart conditions or advanced pregnancy, that these are optional. Encourage students trying the exercises to move slowly and to attend to each other's safety.
- Meditation exercises and exposure to painting and calligraphy can disturb students who earlier have given every sign of being quiet, stable individuals. This is rare, but be watchful for unexpected behaviors.
- The curriculum is enriched by inviting martial art instructors to class for guest presentations. Good ones will be oriented toward safety. However, make sure they know about “weapons on campus” policies. Encourage them to ask students before touching them, and to say where they intend to touch the student.
- Many students who take courses in Japanese culture and business have some experience in Asian martial arts. Be sure that their natural tendency to show off leads to no injury. Don't let them become competitive in class.

- There is also the danger that swinging a practice sword in a classroom with low ceilings can damage light fixtures and ceiling tiles.

You may want to adapt the liability waiver form that is in the appendix to this curriculum guide, and/or consult with university administrators about policy, safety and liability concerns.

#### *Answers to final exam*

Gandhi has said, "The sword of a warrior for peace is love, and the unshakable firmness that comes with it." Student's essays should express something close to this, but at greater length. We can be sure Gandhi understood what he was saying so succinctly, but our students must demonstrate their understanding with sufficient verbiage.

Katsujinken is the sword that protects life and creates harmony. Students' answers should:

1. Show understanding that katsujinken is a principle and a metaphor, not a particular blade that can be found in a specific museum, dojo, or collection.
2. Show comfort with, or at least a capacity to deal with, the seeming contradiction of the sword (potentially an instrument of destruction) as a positive force for protection and harmony. (Instructors should note that this has nothing to do with the Western phrase "live by the sword, die by the sword" or with a militaristic political philosophy.)
3. Show an understanding that, as with romantic or parental love, katsujinken is made successful through training and discipline. It involves mastering oneself, in order to deal with the fear of losing the loved one, and in order to be able to protect the loved one without harming him/her. (Viz., the many reports of people buying guns to protect their families, then, not following through with gun classes, accidentally shooting themselves or a family member.)

## APPENDIX: ASSUMPTION OF RISK FORM (Adapt as needed)

The applicant desires to learn the art of aikido, notwithstanding his awareness of the possibility of incurring physical injury in the course of such study. The applicant, therefore, in consideration of being accepted as a Participant in such study by Aikido Jinshinkan and the Aikido Association of America (AAA) hereby assumes all risks of personal injury (whether anticipated or unanticipated) resulting from his participation in the study and the practice of the art of aikido. The applicant further agrees to hold AAA, Oregon Graduate Institute (OGI), Aikido Jinshinkan and its parent company General Informatics LLC, and their officers, directors, owners, instructors and agents harmless from any liability resulting from such study and practice.

The parent (or guardian) of a Participant who is a minor hereby agrees to hold AAA, Oregon Graduate Institute, Aikido Jinshinkan, General Informatics LLC, and their officers, directors, owners, instructors and agents harmless from any liability resulting from the study and the practice of the art of aikido. The parent (or guardian) of the Participant further agrees to bind himself, his heirs, administrators and executors to repay and indemnify AAA any sums of money that AAA and its officers, directors, owners, instructors and agents may hereafter become liable to pay on behalf of the Participant for any reason whatsoever.

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RULES OF CONTACT: In free sparring/free fighting, (1) no contact is permitted to the head, face, neck, or groin, except for light contact to headgear; (2) headgear, mouthpieces, and padded kicking boots are required for all participants; (3) groin cups are required for males, and chest protectors are suggested for female participants.

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Last name	First name	Middle initial	date of birth
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Street Address	City and Zip
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phone(s)	Referred by (or how you heard about us)
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Name of person to be contacted in case of emergency	Address	phone(s)
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Names of relationship of immediate family who are AAA members	Your E-mail address
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I hereby apply for membership in the AAA and OGI Aikido Club. I agree to be bound by the By-laws and rules of the AAA. I have read the Assumption of Risk and the Rules of Contact above, all my questions regarding it have been fully answered, and I accept all the terms stated therein.

\_\_\_\_\_

date

\_\_\_\_\_

by

\_\_\_\_\_

Signature of Participant  
(of parent or guardian if Participant is a received minor.)

## Student guide and introduction

### Introduction

Everything I'm telling you is false.

It is easy for a teacher to pretend to profundity by saying something like this. Yet in my own student days, I often heard opposite admonitions from two good teachers, and each lesson, regardless of how contradictory, was a valuable learning in its own context. Any teaching is false because it fails to capture reality in its fullness. Every good teaching is a window onto that reality. The house of learning has many windows, each with a different view of the same front yard of reality.

Understanding Japanese decision-making (*nihonteki keiei*) requires a certain comfort with paradoxes like this one, and more generally, some comfort with ambiguity. You have heard that ideographic languages like Japanese are less denotative than alphabetic languages like English. You have also heard annoying, self-contradictory Zen *koan* like “What is the sound of one hand clapping?” Zen and Japanese language are two of the historic forces that created the modern Japanese worldview, which is characterized by a higher tolerance for ambiguity than we have in the West.

Western “paradoxes” like that of the famous Spanish barber (In a town in Spain, the barber shaves everyone who does not shave himself. Who shaves the barber?) invite logical analysis. It is quickly evident, however, that logic will be of no use in solving a Zen koan; the student must strike out in a direction perpendicular to the linear logic.

Other aspects of paradox are similar East and West. We believe in the certainty of death and taxes. As regards *next year* in particular, though, we probably do not know whether we will die, nor how much our taxes will be. Because Westerners manage to be comfortable with this state of affairs, it is possible for us also to grasp the Eastern shadings of “living in paradox.”

Admitting that logic is not the key to all paradoxes frees us from “analysis paralysis.” This is a good thing, because in a business situation, rather than remaining all tangled up in our thinking, we have to go ahead and *make a decision*. For Westerners, this imperative was made legend when Alexander the Great drew his sword and cut the Gordian knot in two. The very word *decision* comes from the Latin, meaning “cutting off” – as in cutting off undesirable alternative futures. In Japan, too, the cut of a sword symbolizes making a decision.

In this module, you will develop your own decision making abilities, by seeking the sword of decision. A legendary sword named *Katsujinken* (活人剣) has been lost. The world is in distress for the lack of this sword, whose name translates as “the sword that gives life.” You and your fellow students will follow clues until you find *Katsujinken*<sup>1</sup> and return it to the service of Earth's people.

### *The sword, the pen, and the zendo*

In earlier course work, you learned about Japan's historic social castes: nobles, *samurai*, craftsmen, merchants, and farmers. These classes were hereditary, and passage from one to another was rare. Samurai were traditionally bound as servants to regional warlords known as *daimyo*. (The English word *knight* has the same root meaning of servant-warrior.) Most samurai

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<sup>1</sup> See [http://www.shodokai.com/shop/product\\_info.php?products\\_id=77](http://www.shodokai.com/shop/product_info.php?products_id=77) for a modern calligraphy of *katsujinken* by Eri Takase.

had exposure to, or even commitment to, *Zen* practice; the commonalities of *Zen* and *bushido* had been recognized for centuries. The following passage, involving the *Zen* master Takuan, the shogun Tokugawa Iemitsu, and master swordsman Yagyu Munenori, illustrates the relevance of *Zen* philosophy to politics, business, and decision making.

“I’ve followed the teachings of Takuan Soho,” answered Munenori, a reply that so struck Iemitsu that he... invited the priest to visit him in Edo in 1635. The shogun was intrigued with *Zen* as Takuan explained it to him. Because he was Munenori's pupil and because Munenori was, in effect, a disciple of Takuan's, Iemitsu the mighty *shogun* listened in humble silence while the priest and the swordsman talked. *Zen* is such a pragmatic school of thought that Takuan and Munenori could often include examples of how *Zen* philosophy could be applied to current politics and ordinary human affairs. On matters relating to taxation, military planning, or land use, Iemitsu benefited from the discussions of the two by learning to make the consistent, resolute decisions encouraged by the *Zen* mentality of the *bugeisha* [martial practitioners] and which were essential for the country to continue to prosper under his leadership (Lowry 1985, p.127).

Educated samurai were skilled in poetry and calligraphy as well as combat. One writer remarks on...

...the paradoxical ideal known as *bunbu-ryodo* [文武両道] – ‘the dual way of the pen and the sword’ – the unique interaction of martial tradition and civilian arts that was central to the shaping of daimyo culture.... the Daimyo contribution to Japanese culture has continued to evolve over the centuries and is both far-reaching and lasting (National Gallery of Art 1988).

A central lesson of this module is that this history still affects the behavior of Japanese business people.

When the era of the daimyo ended, the *ronin* – samurai without sworn masters, unemployed or underemployed and penniless – faced philosophic as well as economic distress. Former U.S. Ambassador to Japan Edwin O. Reischauer writes:

Another great transition in early seventeenth century Japan was in the nature of leadership. With peace restored and major warfare at an end, the dominant warrior class found that military prowess was less essential to successful rule than administrative talents.... Disciplined self-control and education in a society at peace was becoming more important than skill at warfare (Yoshikawa 1995).

In a process much like today's re-schooling of laid-off workers in the U.S., Reischauer notes that many samurai undertook a deliberate self-transformation in order to master the new imperatives. The effects of this historic event are still seen in Japan's educated and flexible corps of workers and managers.

Some samurai improved their economic condition by marrying into merchant families of means. Others used their *bunbu-ryodo* background to enter government service, developing a *bushido*-like discipline called *kanryodo* 官僚道, the Way of the Bureaucrat. The phrase “Way of the Bureaucrat” may strike modern students as humorous, given that the Western stereotype of a bureaucracy is bumbling, uncaring and inefficient. In Japan, however, bureaucracy stems from an ancient Confucian tradition that connotes tough competition and severe discipline.



Have you ever heard the phrase *tenno no kanri*? It is the definition of the Japanese bureaucrat, an official of the Emperor. Imperial appointment gives to them the status of *kan*, a word of Chinese origin that meant, in those faraway days, the home of a mandarin who presided over a city (Lustbader 1984, p.162).

Philosophically, the samurai were left only their devotion to bushido and *tenno* – the way of the warrior and service to the emperor – and, possibly, their Zen practice. Tenno devotion, especially as the Japanese became exposed to foreign people and influences, very frequently manifested itself as Japanese nationalism.

On the industrial side, Germany exerted much influence in the Meiji era and after, resulting in Japanese industries and government ministries organized along German models. The great industrialization of Japan, following the Meiji Restoration of the 1860s, led to the *zaibatsu* conglomerates. Some of the *zaibatsu*, because of the post-daimyo-era mixing of social classes, were run by samurai families, and some by merchant families. The practice of *amakudari* (“descent from heaven”) rotated ministry officials with *zaibatsu* executives, mixing the traditional social roles even more. (The American version of *amakudari* is called the “revolving door.” It is not only the Japanese who can be poetic about such things!)

The *zaibatsu* influenced and profited from Japan’s imperial expansionism in the early 20<sup>th</sup> century. Subsequent to World War II, U.S. occupation forces dismantled the *zaibatsu*, considering their combined nationalism and profit motive to be a possible source of renewed Japanese militarism. However, in order to rebuild the Japanese economy and provide logistical support for the war in Korea, the U.S. reconstituted most of the *zaibatsu* structures (groups of companies, individually called *kaisha*) under the name *keiretsu*. The main difference between the *zaibatsu* and the *keiretsu* was that the latter were run by professional managers (vetted for non-involvement in war crimes), rather than by members of the founding families.

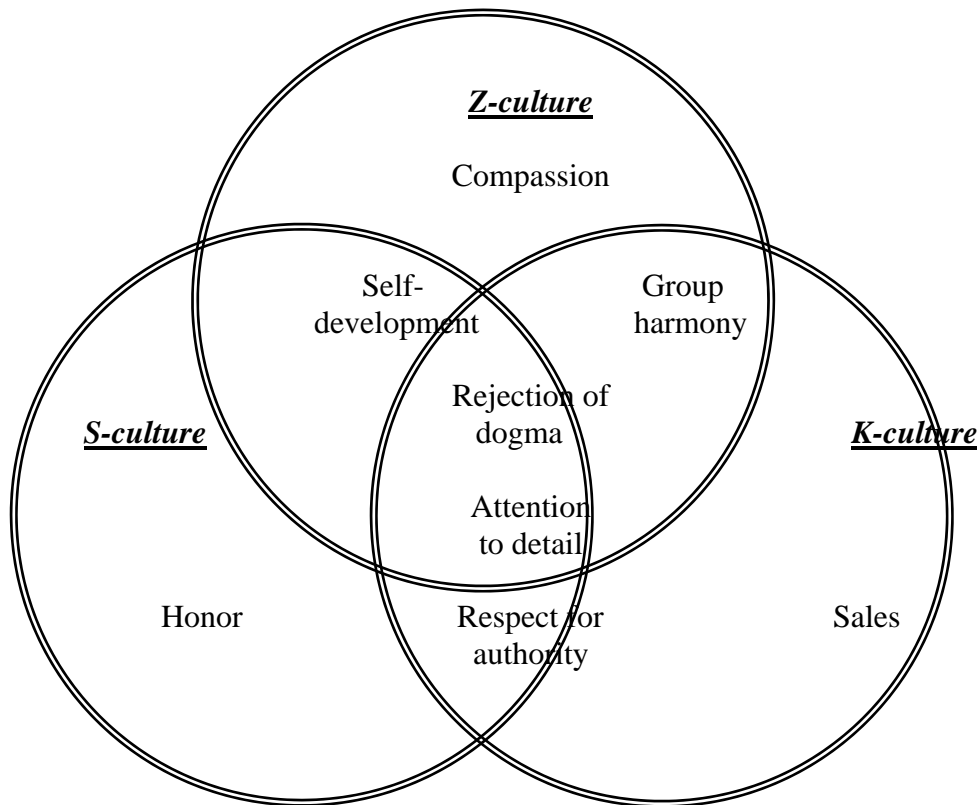
The concept of “professionalism” really had no basis in pre-kanryodo Japanese tradition, except for the craftsman ethic and the samurai warrior’s attention to detail. It is reasonable to surmise that the latter two factors contributed to the Japanese “quality miracle” of the 1980s and onward, which made Japanese automobiles and electronics so desirable in world markets. However, deprived of the nationalist motive and loyalty to daimyo, Japanese professionals are still, in the 21<sup>st</sup> century, often somewhat at a loss for a core motivation (Moriyama 1991). The *sarariman* (salary man) can substitute loyalty to his *kaisha*, to some extent, and has done so. For the government employee, it is more difficult. Some of both groups, either to honor samurai ancestry or because of personal inclination, make disciplined self-development their core life theme.

### *The three cultures of today’s Japan*

This background allows us to speak of three modern Japanese cultures, and doing so will help us conduct business in Japan more effectively. The three cultures are the Zen culture, the samurai culture, and the *kaisha* culture – which we will abbreviate as Z-culture, S-culture, and K-culture. See Figure 1.

Though the three cultures overlap in some characteristics, and though they have influenced each other in historic feedback loops, they are distinct. The culture of the Japanese company (*kaisha*) features extreme rank-consciousness; the Z-culture does not. Nor does Zen embrace the blood vengeance that was accepted in S-culture. Traditional samurai, of course,

disdained the merchant activity that characterizes today's kaisha. The samurai, under the direction of their daimyo, launched wars of aggression and engaged in assassination. The Z-culture, in contrast, taught never to harm another being except in the most dire self-defense situation.



**Figure 1. Unique and shared characteristics of the 3 Japanese cultures: Examples**

In Figure 1, the characteristics shown as unique to each group imply additional, allied concepts. Zen compassion signifies enlightenment and charity. Honor includes obligation, self-sacrifice, adherence to high standards, and even less attractive concepts like *seppuku*. "Sales" signifies profits, market share, low-cost manufacturing, exports, and management practices. Respect for authority goes with loyalty to the daimyo and emperor.

The samurai culture still pervades Japan's national ministries. For purposes of this module, we will identify the ministries with the S-culture.<sup>2</sup>

*The sword: A metaphor for our module, and the object of your quest*

We have discussed the connection between cutting and making a decision. The sword, then, is an apt metaphor for the art and science of management decision making. A slash of the sharp katana figuratively cuts the universe in two; it is a way of saying, "This is not that." In

<sup>2</sup> Another possible exception to the three-cultures schema stems from Stevens' (2001) assertion that many Japanese martial arts, including aikido (from which many of this module's examples are drawn), have their roots exclusively in Shinto and not in Zen. However, the last forty years have seen the rise to prominence of many aikidoists, within Japan and elsewhere, who were steeped in Zen early in life. This convergence of aikido and Zen is not total and may never be; however, none of its adherents find any contradictions in the convergence.

other words, the cut makes a distinction, and making distinctions is one of the most important activities in the analysis of a management decision problem.

Making distinctions was among our first cognitive acts, when we were infants. We distinguished between “mother” and “all other things that are less interesting because they are not mother.” We developed a sense that we were beings separate from our mothers. Because distinctions are so basic to our consciousness, they are, not surprisingly, symbolically present in Japanese creation myths. One such features a dragon-slaying story, in which Susa-no-o-in-izumo finds a magic sword and saves humans from a serpent:

The story of Susa-no-o-in-izumo and his victory over the eight forked serpent of Koshi is recorded in Japan's oldest written source, the Kojiki, or Record of Ancient Matters, and it is evidence that, even in mythology, martial skills and the use of the sword were important qualities in Japan. (Lowry 1985, p. 10)

In the 17th century, the Shogun won the decisive battle in Japanese history by taking the advice of a master of the Shinkage school of swordsmanship.

Tokugawa Ieyasu's clever plotting and his good fortune were always a mark of his victories. It was his trust in his Yagyū retainer and his study of the Shinkage ryū's philosophy, though, that won him the battle of Sekigahara.... The great Ieyasu once remarked that if the Tokugawa reign was to prosper, "its government must be run according to the principles and philosophy of the Yagyū Shinkage ryū." (Lowry 1985, p. 151)

Japan's leading martial artists have traditionally (willingly or not) symbolized the Yamato spirit. As such, they have had access to the ear of the Japanese emperor, even into the post-WWII era. The master warriors are still revered among Japan's decision-making classes. In this way, the Tokugawa Shogun's remark still describes the Japan of today.

### *How to quest*

Your quest will consist of four stages. The first three stages are challenges involving concepts that relate to *katsujinken* and the deeper aspects of decision making. Some parts of these three stages are individual challenges, and other parts you will complete together with your team. Your teacher will oversee the process of choosing teams.

Your teacher has a deck of 30 cards, each representing one of these concepts, such as *zanshin* or *tai sabaki*. You will draw a card, and perform the individual exercises on the card. Then there will be time to meet with your team (other members have drawn different cards), and do the group exercise or discussion the card describes. Write down your individual and group ideas about the card, and your answers to its questions. You will then draw another card and repeat the process two more times.

Internet access will be helpful, as the cards refer you to relevant and interesting URLs. Most “readings” listed on the cards are suggestions only; the books mentioned may be longer than time available for the module allows. Your teacher will indicate whether s/he wishes any of these readings to be mandatory. Your teacher may provide additional enrichment experiences such as a guest speaker or a video.

The fourth and final stage of the quest is the final test. You will write two essays demonstrating (by expressing your understanding of the lessons of the first three stages) that you have found *katsujinken*.

### **Final exam**

1. Choose one of the three cards from the stages of your quest. Turn in the answers you have written to the questions on the card, including your summary of your group discussion. In addition, write one page showing your understanding of the main term on the card, using definitions and examples – preferably, examples from your own experience (your own experience of life in general, not necessarily in Japanese business). How might your understanding of this term help you relate to Japanese decision makers? How might it help you in everyday life?

2. What is *katsujinken*? Write a page that demonstrates you have found an understanding of *katsujinken*. List the terms you have mastered during three stages of your quest. How do these terms contribute to your understanding of *katsujinken*?

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## *Quest for the Sword*

### The Thirty Cards

1. Fudoshin
2. Giri
3. Gekokujo
4. Hara
5. Ichi e ichi go
6. Inyo-Onyo
7. Irimi
8. Isshin
9. Jin
10. Karma
11. Katana
12. Kensho
13. Ki
14. Kiri
15. Koan
16. Kokyu
17. Morihei
18. Mu Myo
19. Mushin
20. Rei
21. Ri
22. Se mu i
23. Shodo wo seisu
24. Shugyo
25. Suki
26. Sutemi
27. Tai sabaki
28. Wa
29. Zanshin
30. Zazen

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## Principle/Term: Fudoshin

Kanji: 不動心 不動心

**Translation:** Immovable mind. The immovable mind is not easily distracted or misdirected. A person exhibiting fudoshin is self-controlled and of solid character.

### Reading:

1. <http://www.ugapress.uga.edu/books/shelf/0820323993.html>
2. *The Conscious Manager*, chapter beginning on p.25. The chapter includes an exercise (p.33) you might try.

### Web links:

1. Calligraphy, "Concentration (shuuchuu)"  
[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=61](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=61)
2. Calligraphy, "Immovable (fudoushin)"  
[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=79](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=79)

### Quotation:

We shall not, we shall not be moved  
We shall not, we shall not be moved  
Just like a tree that's standing by the water  
We shall not be moved  
- Trad. Hymn (<http://www.geocities.com/CapitolHill/7840/song6.htm>)

**Question for group discussion:** How can practicing the fudoshin principle prevent you from being conned in a business deal?

**Question for yourself:** Are you distracted easily? Why? What could you do to improve your powers of concentration?

**This idea is closely related to:** *Hara*. According to Koichi Tohei, when the mind is centered at hara, the mind and body are immovable.

**Space for your comments:**

**Further applications of this principle to western or international business:** In *The Conscious Manager* reading (p.34), you will find an application to everyday management practice. It has to do with dealing with subordinates in your organization.

**Principle/Term:** Gekokujo

**Kanji:** 下剋上 下剋上 【げこくじょう】

**Translation:** Disruption. Juniors dominating seniors; retainer supplanting his lord.

**Reading:** Kansas City Star | 07/07/2003 | Japanese managers turning into ...

... By GARY SCHAEFER Associated Press Writer.

<http://www.kansascity.com/mld/kansascity/business/6228719.htm>

**Web links:** <http://www.h-net.org/reviews/showrev.cgi?path=311541027618298>

**Quotation:** “Under an incompetent leader, one cannot devote one’s life to fulfilling one’s mission. Therefore, incompetent leaders should be removed by their subordinates.” – Nobuo Ishibashi, Chairman of Daiwa House Industry Co., Ltd.

**Question for group discussion:** Gekokujo obviously happens when an incumbent in public office loses an election. There have been recent (2004) shareholder revolts at Disney and Safeway. Can you think of instances of employees ridding themselves of a boss? Has it been through subversion or through overt action? Was the outcome positive?

**Question for yourself:** What measures would you take, if you were a boss, to prevent your employees from considering gekokujo?

**This idea is closely related to:** *Non-attachment*. The corporate hierarchy is useful, but is not to be held inviolate. Also related to *ran*, the chaos attending such disruption.

**Space for your comments:**



**Principle/Term:** Giri

**Kanji:** 義理 義理

**Translation:** Duty; obligation.

**Reading:** *Giri* by Marc Olden. Jove Books; Reprint edition (May 1, 1989). There is also a lengthy and helpful discussion of giri in (Bird 2002), page 169.

**Web links:** <http://www.japancorner.com/etiquette-manners.asp>

**Quotation:** "Don't forget your giri or your loincloth." (from the novel *Sendohbeya*)

**Question for group discussion:** Giri often implies obligation to one's group. What would impel you to make a sacrifice of your individual advancement for the benefit of the group (this group, or any group)? When would individual advancement and group benefit be identical?

**Question for yourself:** In what kind of situation might you feel more bound by giri than by individual gratification?

**This idea is closely related to:** Obligation to a group can be related to *wa*; obligation to another individual to *karma* (i.e., the idea that what goes around comes around); and obligation to a self-imposed goal to *ichi e ichi go* and *isshin*. Each of these terms has its own card in this module.

**Space for your comments:**

**Further applications of this principle to western or international business:** What do you believe you owe the alumni groups, the professional societies, and the work groups that have helped you reach and succeed in your current position?

**Principle/Term:** Hara

**Kanji:** 腹 腹

**Translation:** The center; the lower abdomen. “That deep well of... inner strength that resides in everyone, just below the navel. It was known as *tan tien* by the Chinese and *tanden* by the Japanese.” (Lustbader 1984)

**Reading:** (Tohei 1978)

**Web links:** The hara is associated with calmness in the midst of motion, the “eye of the storm.” For this reason, laughing buddhas are depicted with big bellies. The belly also signifies prosperity (<http://www.public.iastate.edu/~paddler/bodhisattva/budlaugh.htm>). At a stressful moment in a meeting with your Japanese counterparts, you may sense them momentarily withdrawing from engagement in the proceedings, in order to “regain hara.”

**Quotation:** “I have no parents; I make the heavens and the earth my parents. I have no home; I make *seika tanden* my home. I have no body; I make stoicism my body. I have no eyes; I make the flash of lightening my eyes. I have no strategy; I make *sakkatsu jizai*\* my strategy. I have no designs; I make *kisan*† my designs. I have no principles; I make *rinkiohen*†† my principles.” – Samurai creed.

\* Free to kill and to restore life. †Taking opportunity by the forelock. ††Adaptability to all circumstances.

**Question for group discussion:** If you have not done the exercise on p.33 of *The Conscious Manager*, do so now.

**Question for yourself:** While doing everyday tasks, including stressful ones, are you aware of being “all in your head” or “centered”? Do you feel you have the self-discipline to cultivate the ability to gain your hara whenever needed?

**This idea is closely related to:** *Seika no itten* 臍下の一点, the “one-point” in the lower abdomen. Another term for this one-point is *Tanden* 丹田.

**Space for your comments:**

**Further applications of this principle to western or international business:**

1. See the discussion of occupational stress at [http://www.heartmath.org/ResearchPapers/soh/soh\\_33.html](http://www.heartmath.org/ResearchPapers/soh/soh_33.html) and relate it to the practice of developing hara.

2. It has been noted that the degree to which we care about people and issues drops off with their distance from us in time and space. The Conscious Manager attends to a bigger picture than the ordinary manager. By expanding his/her sphere of awareness, the conscious manager becomes less prone to surprise and more calm. People are agitated when they perceive high levels of uncertainty (lack of information). Seeing the big picture helps to quickly grasp relevant information (or anyway, filter out irrelevant information) and grasp connections. For this reason, the conscious manager is calm when others around him may be nervous.

**Principle/Term:** Ichi e ichi go

**Kanji:** 一会一期 一会一期

**Translation:** One life, one encounter

**Reading:** “Ichi e ichi go,” by Jim Pounds.

[http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html#ICHI\\_GO\\_ICHI\\_E](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html#ICHI_GO_ICHI_E)  
(Note the two consecutive underscores in this URL between “Sword” and “Readings.”)

**Web links:** <http://www.shambhala.com/zenart/html/gallery/detail/e20.cfm>

**Quotation:**

A samurai who is not prepared to die at any moment will inevitably die an unbecoming death. But a samurai who lives his life in constant preparation for death - how can he conduct himself in a despicable manner? One should reflect well on this point and behave accordingly.

- *Hagakure*, the teachings of Jocho Yamamoto.

**Question for group discussion:** The Western adage “kill two birds with one stone” seems antithetical to Ichi e ichi go. Why? These days, we all have to multi-task, and the efficiency of two birds with one stone seems appealing. How many projects can be in your portfolio before your attention is hopelessly diluted?

**Question for yourself:** If you understand ichi e ichi go as “don’t start a job without committing everything to it,” you might never start anything. How can you reconcile this and still learn something from ichi e ichi go? What is your opinion of the “opposite” philosophy, that you should perform every act as if you will live forever?

**This idea is closely related to:** Fudoshin. Kiai. Kiri.

**Space for your comments:**

**Further applications of this principle to western or international business:**

There will be many occasions when, as an employee, you must make a “bet your job” decision. When you become an executive, you will make “bet the company” decisions. (For example, every new airframe model at Boeing is such a decision, because it commits all the firm’s resources on a design that may or may not resonate with customers.) If you become a high-tech entrepreneur, you will bet five years of your life and significant personal funds on the success of your start-up.

## Principle/Term: Inyo-Onyo

Kanji: 陰陽 陰陽

**Translation:** Yin and yang; the duality of life, the universe, and everything. Male/female, light/dark, outer/inner, upper/lower.

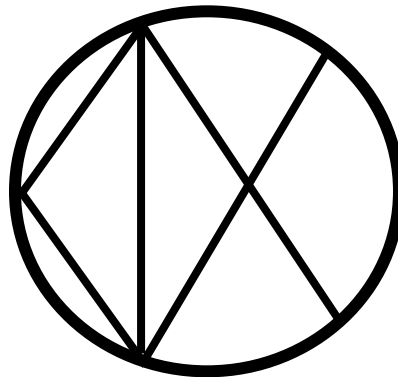
**Reading:** “The Power of Two”

[http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html#duality](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html#duality)

**Web links:** [http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html#yin-yang](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html#yin-yang)

**Quotation:** “Marriage is the union of disparate elements. Male and female. Yin and yang. Proton and electron. What are we talking about here? Nothing less than the very tension that binds the universe. You see, when we look at marriage, people, we’re are looking at creation itself. “I am the sky,” says the Hindu bridegroom to the bride. “You are the earth. We are sky and earth united.... You are my husband. You are my wife. My feet shall run because of you. My feet shall dance because of you. My heart shall beat because of you. My eyes see because of you. My mind thinks because of you and I shall love because of you.” -Diane Frolov and Andrew Schneider, *Northern Exposure*, “Our Wedding,” 1992.

**Question for group discussion:** This wonderful tsuba (sword-hilt, shown on the left below) is designed in the shape of a crab. The idealized crab shape of Western symbology (e.g., for the Cancer zodiacal sign) is at right. What parts of a crab do you discern in the right-hand figure? How many “arrowhead” shapes are pointing inward in this figure? How many are pointing outward? What connection can you make between the crab figure and the inyo-onyo principle?



**Question for yourself:** Do you have a sense of when to push ahead full speed and when to wait? When to assert yourself and when to allow others to do so? Describe a specific situation from your experience in which you balanced yin and yang in this fashion.

**This idea is closely related to:** *Aun Gattai* 合体, transcendence of dualism.

Also to Ueshiba Osensei’s terms for male & female principles, *akatama shiratama*, 丹玉, 白玉. The yin-and-yang idea is related to *do* 道 (Chinese *tao*), “the way.”

**Space for your comments:**

**Further applications of this principle to western or international business:** Henry Schact, then (1989) president of Cummins engine company, said, “Some say the company’s main goal should be to maximize shareholder value.... I say ‘no.’” Schachter went on to endorse “a balanced set of values that ought to permeate the U.S. financial sector,” arguing that shareholder value can be maximized over the long run only if the other stakeholders essential to a firm’s success are given incentives to maintain the voluntary relationship with it (Beatty 2001). Schact’s “balance” is in contrast to the pure yang of simple profit maximizing.

## Principle/Term: Irimi

**Kanji:** 入 入 (入り身)

**Translation:** Entry. A direct movement toward the person/object with which you are engaging, but with no collision resulting. For example, the 入 sign appears in all public entryways in Japan. One is to enter through those doors, but not crash into the doors!

**Reading:** (Deshimaru 1982)

**Quotation:** “Irimi is decision.” – Yoshimitsu Yamada

**Question for group discussion:** In chess, your opponent might advance a bishop. Your *irimi* might consist of advancing a knight to threaten the bishop. (A bishop cannot take a knight that threatens it in one move.) Contrast this to other defensive strategies, e.g., starting a diversionary maneuver on the other side of the board. Can you make analogies to business competition?

**Question for yourself:** Irimi requires moving very close to your competitor, “inside” his usual range of effective force. In the irimi strategy, you must look him in the eye and make your intention clear, as Roy Disney has done with Michael Eisner. Do you have the courage to execute an irimi strategy in business?

**This idea is closely related to:** Tai sabaki 体捌き and Sutemi. If you have not studied the tai sabaki card, you might wish to read its suggested reading at [http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html#3](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html#3).

**Space for your comments:**

### Further applications of this principle to western or international business:

1. The Irimi Corporation (<http://www.irimicorp.com/Default.htm>) purports to apply the irimi principle to corporate strategy. Examine their web site and evaluate their logic.
2. If a competitor enters a new market (perhaps one you intended to enter), might you not buy your competitor’s main supplier?

**Principle/Term:** Isshin

**Kanji:** 一心 一心

**Translation:** “One heart”; Integrity.

**Reading:** (Gresser 1996)

**Web links:** <http://www.logosnet.com/main/integrit.htm>

**Quotation:** “I find integrity sexy. When what a person says and what he does match, it’s such a turn-on.” - Meg Ryan (quoted in *The Oregonian*, November 20, 2003)

**Question for group discussion:** What is the role of the “core values” statement in a firm’s strategic plan? How can the planning/implementation process ensure that these values are realized in action, and that the firm will not end up on the “corporate scandals” page of the newspaper?

**Question for yourself:** Write a few sentences capturing the distinction between being “true to oneself” and being “self-centered.”

**This idea is closely related to:** *Fudoshin* 不動心 ; Makoto 誠 ; Suigetsu 水月

**Space for your comments:**

**Further applications of this principle to western or international business:**

Former Harvard President Derek Bok explained the huge salary differentials between today’s American CEOs and their rank and file by saying that ordinary people have a sense of integrity; you’ve got to pay someone an awful lot to get them to ignore it. Comment on the implications of Bok’s remark.

## Principle/Term: Jin

Kanji: 仁 仁

**Translation:** Compassion; charisma; enlightenment; humanity; virtue; benevolence; charity.

**Reading:** A favorite reading on enlightenment is (Suzuki 1970). However, because this is a module on management decision making, we will focus the Jin card on building businesses based on Jin principles. Read <http://www.peacemakercircle.org/berniebio.htm>.

**Web links:** Calligraphy, “Self Mastery”

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=145](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=145)

**Quotation:** “[True Victory is] Victory Over Oneself (masakatsu agatsu).” Calligraphy at

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=80](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=80)

**Question for group discussion:** “Morihei decided to take a group of fifty-two families, including his own, to the frontier land of Hokkaido. Morihei became a pioneer: building a village, organizing health, sanitation, and educational facilities, and establishing logging, horse, -breeding, and pig-farming industries. He even ran for political office and won a seat on the village council....Master Ueshiba believed that democracy should be based on the Aikido concept of masakatsu: ‘The weakest have the same opportunity as the strongest.’” (STEVENS 2001)

Discuss how to design and sustain an organization built not on equality of income, but on equality of opportunity.

**Question for yourself:** “The Buddhist activist Kukai, a master of Tantric meditation, is as famed for his contributions to society as for his understanding of cosmic mysteries. Kukai established the first school in Japan for the non-aristocratic classes, he had bathhouses built over the many curative hot springs he discovered around the country, and he served as chief engineer of a massive reservoir project.

.... [Morihei Ueshiba’s] first job was as an auditor at the local tax office. Later, Morihei used his knowledge of the tax codes to defend the fishermen, at the same time protecting them against threats of violent reprisal (STEVENS 2001).”

Enlightenment is by no means just a mellow approach to life. The entrepreneurs mentioned on this card combined enlightened action with principled entrepreneurship and great professional competence. Comment on how their examples might guide your own future.

**This idea is closely related to:** *Kensho; Ki/Ri; Masakatsu.*

**Space for your comments:**

**Further applications of this principle to western or international business:** Look at other examples of individuals who built diverse businesses on a distinctive principle of service: Kao, Apple, Smith&Hawkin.

**Principle/Term:** Karma

**Kanji:** 宿業 宿業

**Translation:** Cause and effect.

**Reading:** (Loori 2000). Or, *The Conscious Manager*, chapter starting on p. 111.

**Web links:** Calligraphy, “The Way”

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=146](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=146) and

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=81](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=81)

**Quotations:**

1. “Maybe it was the gnawing obsession with this year’s bonus – assuming there was one – or the corrosive dwelling on the next round of layoffs. Maybe everyone was battle fatigued – edgy from the latest terror alerts, strung-out from life in the crosshairs. Or maybe it was just another hellish rush hour. Whatever, it was some nasty karma.” – Peter Spiegelman, *Black Maps*.

2. <http://www.josephsoninstitute.org/quotes/quotekarma.htm>

**Question for group discussion:** Karma can mean that a harmful action creates its own punishment, but it can more generally mean that any action has consequences (whether to the actor or to others or both). Some extreme Zen practitioners spend additional time in *zazen* in order to minimize their opportunities to create karma. Obviously this option is not open to you as a business manager. Discuss two possible interpretations/applications of the karma principle: (i) as a reason never to do anything, and (ii) as a reason to be as aware as possible of the consequences of your actions.

**This idea is closely related to:** *Kiri*, in the sense that one must be sure about the impact of an action.

**Space for your comments:**

**Further applications of this principle to western or international business:**

1. Does the karma principle have implications for the punishment of Enron executives, Martha Stewart, and other prominent figures in recent corporate scandals?
2. Would a manager with a sense of karma change his company’s environmental policies?



**Principle/Term:** Katana

**Kanji:** 刀 刀

**Translation:** (The long) sword

**Reading:** (Stevens 1984)

**Web links:** Calligraphy of Kendo (Tesshu)

<http://www.shambhala.com/zenart/html/gallery/detail/ma14.cfm>

See also [http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=70](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=70)

**Quotation:**

At the beginning of the world  
There came from the Heavens  
The Curved Stone, the Mirror and the Sword  
To build up a nation.  
-Morihei Ueshiba, 1936.

**Question for group discussion:** Discuss “learning the business.” What steps can you take in a managerial career to internalize a “model” of your company and industry, so that critical decisions can be made quickly and confidently, in full knowledge that the decision will advance the firm’s strategy while not harming employees, allies, suppliers, or customers? How can your group help each other do this? Make sure all group members understand the analogy between a critical decision and a sword stroke in the heat of battle.

**This idea is closely related to:** Kendo 剣道, the way of the sword. How does the group discussion question above relate to *katsujinken*?

**Space for your comments:**

**Further applications of this principle to western or international business:** In business school you have learned a number of valuable analytical techniques, and you’ve also learned their limitation: “Garbage in, garbage out,” i.e., the techniques cannot give good answers if fed bad data. Draw on the analogy of the sword cut to the making of a distinction, specifically the distinctions made *before* using a statistical or financial tool. How do you divide a project into discrete tasks? Segment a market? Design controllable lines on a project budget? Discuss why managers often say (with regard to MBA analytical techniques), “The initial structuring of the problem helped me more than computing the solution did.”

**Principle/Term:** Kensho

**Kanji:** 顯正 顯正

**Translation:** Enlightenment; the “little opening,” meaning that one has opened the door to the truth and glimpsed the light from the other side, but has not gained permanent entry.

**Reading:** (Suzuki 1970)

**Quotation:**

“Enlightenment must come little by little-otherwise it would overwhelm.” ~ Idries Shah

“Enlightenment is not imagining figures of light but making the darkness conscious.” ~ Carl Gustav Jung

**Question for group discussion:** Almost everyone has been fortunate to experience a kensho, no matter how small and brief. Most of us, though, cannot sustain the consciousness brought by our kensho, without frequent repetitions of similar openings or without group support, or both. How can you (and your group) prevent a firm’s corporate culture from grinding you down again after you’ve glimpsed something better?

**This idea is closely related to:** Hara 腹 Both *kensho* and *suki* can be translated as “opening.” However, their meanings are different, as “opening” has two meanings in English.

**Space for your comments:**

**Further applications of this principle to western or international business:** Comment on the burgeoning markets for yoga mats, aromatherapy, spas, spiritual pilgrimage vacations, etc, and the growing use of Zen and “inner peace” imagery in advertising. (For example, <http://www.koan-it.com/>.) What is good about this and what is bad?

**Principle/Term:** Ki

**Kanji:** 気 気

**Translation:** Energy; life force.

**Reading:** “Victims at Work.” [http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html#vic](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html#vic)

**Web links:** Calligraphy, “Ki”  
[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=75](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=75)

**Quotation:** “Extend ki!” - Koichi Tohei

**Exercise:** The energy arm. An experienced martial artist or ki practitioner must teach you this, if one is available.

**Question for group discussion:** “Extend ki” is an outward-oriented principle. However, it has the same physical result as maintaining *hara*, which is an inward principle. That is, each is an inward- or outward-oriented enunciation of the same principle. In a management career it is possible to be too inward-looking, worrying excessively about promotions and slights from superiors. It is possible to be too outward-looking, always volunteering for another project without insisting on appropriate rewards. Discuss ways to develop a good balance between the two.

**Question for yourself:** Your Japanese business colleagues may remark about someone, “He has strong ki.” What do you suppose this means?

**This idea is closely related to:** Kiai. Hara. Inyo-Onyo. Mushin. Note also the use of “ki” in such Japanese words as *tenki* (weather), *denki* (electricity) and *genki* (health).

**Space for your comments:**

**Further applications of this principle to western or international business:**

Does your firm put equal attention on the external (market development, customer satisfaction) and the internal (organizational development, operational processes, human resources)? Can it combine the two effectively, e.g., in successful new product development?

**Principle/Term:** Kiri

**Kanji:** 切り 切り

**Translation:** Cut(ting)

**Reading:** *Laws of Form*, by G. Spencer-Brown Penguin USA, 1979.

**Web links:** 1. Calligraphy, “Iaido,” the way of sword-drawing.

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=69](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=69)

2. <http://dettarver.com/Forum/viewtopic.php?t=156>

3. <http://www.to-ken.com/swordregister/no58.htm>

**Quotation:** “In one's life. there are levels in the pursuit of study. In the lowest level, a person studies but nothing comes of it, and he feels that both he and others are unskillful. At this point he is worthless. In the middle level he is still useless but is aware of his own insufficiencies and can also see the insufficiencies of others. In a higher level he has pride concerning his own ability, rejoices in praise from others, and laments the lack of ability in his fellows. This man has worth. In the highest level a man has the look of knowing nothing.

“These are the levels in general;. But there is one transcending level, and this is the most excellent of all. This person is aware of the endlessness of entering deeply into a certain Way and never thinks of himself as having finished. He truly knows his own insufficiencies and never in his whole life thinks that he has succeeded. He has no thoughts of pride but with self-abasement knows the Way to the end. It is said that Master Yagyu once remarked, ‘I do not know the way to defeat others, but the way to defeat myself.’” - The Hagakure

“Knowledge is learning something every day. Wisdom is letting go of something every day.” – Zen saying

**Exercise:** If a qualified instructor is available, you should have the experience of swinging a practice sword.

**Question for group discussion:** Let's explore the use of kiri to cut our attachments, to realize the Zen ideal of non-attachment. The negative effects of egotism, obstinacy, dysfunctional habits and so on (see *Mu Myo*) are probably obvious to you. Why then does it often hurt to cut loose of these? As a popular book recently put it, why do we get upset when someone moves our cheese? Are we so attached to where we put the cheese? Zen practitioners use *Zazen* to shake free of attachments. What methods do you use?

**This idea is closely related to:** *Ken* 刀, sword.

**Space for your comments:**

**Further applications of this principle to western or international business:** What methods do trainers in your firm use to help employees lose bad habits?

**Principle/Term:** Koan

**Kanji:** 古庵 古庵

**Translation:** A Zen riddle-lesson, usually paradoxical in its superficial statement, intended to impel the student away from one-dimensional logic. Metaphorically, a paradox or contradiction – or even more generally, a useful ambiguity.

**Reading:** (Wetring 1999)

**Web links:**

<http://www.ciolek.com/WWWVLPages/ZenPages/KoanStudy.html#Definitions>

[http://www.zenproject.faithweb.com/zen\\_teachings/koan\\_practice.html](http://www.zenproject.faithweb.com/zen_teachings/koan_practice.html)

**Quotation:** “Dialectic management... requires a leader to recognize the multifaceted and contradictory nature of certain truths [and] innovatively combine diverse contradictory knowledge and create higher states of knowledge and skills.” – Prof. Ikujiro Nonaka, Hitotsubashi University (formerly of University of California-Berkeley, and pioneer theorist in Knowledge Management studies).

**Question for group discussion:** What do you do when you hear contradictory statements from two authoritative sources in the firm?

**This idea is closely related to:** A koan is supposed to shake you out of *Mu Myo*, possible results being *Jin* or *Kensho*.

**Space for your comments:**

**Further applications of this principle to western or international business:**

“A policy is a rule you follow 90% of the time.” “If [a rule]’s too algorithmic, it’ll get gamed.” Why do things work more smoothly when there’s room for judgment calls? Our legal system is deliberately set up to leave room for ambiguity, and things go wrong when well-meaning people try to remove it, viz., the current controversy over strict sentencing guidelines in the courts. Is there a cost to society or to the firm of overly literal adherence to rules?

**Principle/Term:** Kokyu

**Kanji:** 呼吸 呼吸

**Translation:** Breath

**Web links:**

<http://www.hawaiiiki.org/breathing.html>

<http://www.abc-of-yoga.com/pranayama/home.asp>

**Quotation:**

"When the breath wanders, the mind is unsteady, but when the breath is still, so is the mind still."  
- Hatha Yoga Pradipika

"Many of Master Ueshiba's students remarked that they could execute the techniques well enough when he was in the dojo with them, but that as soon as he was gone, they started to have difficulty. 'That is because,' Master Ueshiba explained, 'when I am present I link our kokyu together and we function as one.' (STEVENS 2001)"

**Question for group discussion:** Have you ever been, after fully understanding a sample problem presented in class, unable to do a nearly identical homework problem? Is this a symptom of short-term to long-term memory transfer, or a matter of shared kokyu with teacher and classmates?

**Question for yourself:**

"Another meaning of kokyu is 'good timing.' This involves understanding the rhythms of life, and being in tune with one's surroundings and circumstances. (STEVENS 2001)" It is well known in software engineering that when a project is late, adding more programmers slows it down even more! Have you experienced something of this sort, in software or another field, illustrating the mutual dependence of aggressive scheduling and patience?

**This idea is closely related to:** See the *Jin* card for more discussion of masakatsu agatsu. Kokyu is also related to *Inyo/Onyo* through the duality of inhalation/exhalation.

**Space for your comments:**

**Further applications of this principle to western or international business:** Breath control is important for public speaking. Experienced salespeople ingratiate themselves with prospective customers by synchronizing their breathing with that of the prospect, making the prospect feel (however subliminally) that the salesperson is "in tune" with him or her. As an exercise for this card, try to notice when the others in your discussion group are inhaling and when they are exhaling. Are all of you breathing in synch, or each individual inhaling at random times? Do you think this has any connection to the cohesiveness of the group and the effectiveness of the discussion?

**Principle/Term:** Morihei

**Kanji:** 盛平 盛平

**Translation:** Abundant peace.

**Reading:** “When Times Get Tough, The Tough Stay Centered.”†

[http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_Readings.html#centered](http://www.generalinformatics.com/Quest_For_The_Sword_Readings.html#centered)

**Web links:** <http://www.usip.org/>

**Quotations:**

"One cannot simultaneously prevent and prepare for war." – Albert Einstein

“Aikido is the realization of love.” – Ueshiba Morihei

**Question for group discussion:** Ueshiba’s approach – to work for peace by training daily in martial art –contradicts Einstein’s sensible statement. Make this contrast a *koan* for your group to work on together.

**This idea is closely related to:**

†The reading relates *morihei* to *hara* , and also draws a relation between peace and *shugyo* 修業.

**Space for your comments:**

**Further applications of this principle to western or international business:**

Cynics claim that peace is just the interval between wars. Can the study of *Zanshin* 残心 prove the cynics wrong? Look at the Zanshin card next, and decide.

**Principle/Term:** Mu Myo

**Kanji:** 無明 無明

**Translation:** Maya; the world of illusion; absence of light.

**Reading:** Maya as the world of illusion is a Hindu idea, [http://www.worldhistory.com/wiki/M/Maya-\(illusion\).htm](http://www.worldhistory.com/wiki/M/Maya-(illusion).htm). In its Zen variant, the everyday world is a dream, something not really true nor really false, and *kensho* is the awakening from it. Read <http://www.shambhala.org/teachers/vctr/fourfoundations.html>. Our attachment to the dream, and to habits and beliefs that bind us to the dream, are the obstacles to continuous enlightenment.

**Quotations:**

“Caught between the longing for love and the struggle for the legal tender...”  
— Jackson Browne

“Man's basic vice, the source of all his evils, is the act of unfocusing his mind, the suspension of his consciousness, which is not blindness, but the refusal to see, not ignorance, but the refusal to know.”  
— Ayn Rand, Russian/American author and philosopher (1905-1982)

“If you’ll let me be in your dream, you can be in mine.” - Bob Dylan

**Question for group discussion:** Discuss the imbalances, obstacles, and sticking points that prevent enlightened action in your firm.

**Question for yourself:** How can *koan* practice help transcend maya? Why is a koan like a vacation?

**This idea is closely related to:** Mu Myo is the opposite of Jin and Kensho. In Zen, koan practice and zazen are used to help overcome mu myo.

**Space for your comments:**

**Further applications of this principle to western or international business:** The business news provides no shortage of accounts of dysfunctional corporate behavior. If time allows, discuss current examples.



**Principle/Term:** Mushin

**Kanji:** 無心 無心

**Translation:** No-mind

**Reading:** The Conscious Manager, the chapter starting on page 19.

**Web links:** Calligraphy, “Clear Mind (mushin)”

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=82](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=82)

**Quotation:** “Kenshin ittai, the sword and mind becoming one.”(Lowry 1985, p. 105)

**Question for group discussion:** Talk about the distinction between an empty-headed person and a person who has achieved no-mind.

**This idea is closely related to:**

Mu-to 無刀, *no-sword*, can mean transcendence of the duality of sword and swordsman, i.e., the body and sword move as one unit with one will. More prosaically, mu-to can mean unarmed defense, i.e., when the defender has no sword and must use bare hands to subdue an attacker. This is the same as kenshin ittai.

**Space for your comments:**

**Further applications of this principle to western or international business:** When we have achieved mushin, we are not stuck in preconceptions and useless habits. In other words, we are flexible. Mushin should be applicable, therefore, to industry trends toward agility and flexibility. Perhaps ironically, this business flexibility has been brought about by information technology; it is more information, not less, that facilitates a mushin-type flexibility. Discuss this koan.

**Principle/Term:** Rei

**Kanji:** 礼 礼

**Translation:** Courtesy

**Reading:** *The Conscious Manager*, chapter starting on page 37.

**Web links:** <http://gojapan.about.com/cs/etiquetteinjapan/a/bowing.htm>

**Quotation:**

“He who would follow the way of karate must be courteous, not only in training but in daily life. While humble and gentle, he should never be servile. His performance... should reflect boldness and confidence. This seemingly paradoxical combination of boldness and gentleness leads ultimately to harmony. It is true, as Master Funakoshi used to say, that the spirit of karate would be lost without courtesy.

“It is also true that there are few persons who can make a perfect ceremonial bow, but one who can do this has to a great extent mastered the art [of courtesy]. In order to do so, he must be a man of good, rounded character....

“While in karate practice the man who makes a perfect bow seems to be full of openings, quite the opposite is true; he leaves no openings, and it would be difficult in the extreme for his opponent to deliver an effective blow or kick. When performing kata, begin with a bow and end with a bow. Be neither arrogant nor servile. From beginning to end, perform the kata in a natural way with humility.

“Without sincerity, the bow is meaningless. Rather than be concerned about its outward appearance, put your heart and soul into the bow; then it will naturally take on a good shape.” (Egami 1976)

**Question for group discussion:** Tell each other about occasions when you have experienced courtesy from another person that was clearly a reflection of underlying respect, and occasions when you have detected surface courtesy without true respect. How can you exercise courtesy and respect without being naïve about the motivations of others?

**This idea is closely related to:** *Makoto* 誠, sincerity. See *suki*, opening. When courtesy is on the surface only and is meant to mislead, we are talking about *omote* vs. *ura*.

**Space for your comments:**

**Further applications of this principle to western or international business:** Managers exercising courtesy without real respect for constituents will consistently mis-read or underestimate them. The Enron tapes and the Nixon White House tapes are good examples.

**Principle/Term:** Ri

**Kanji:** 理 理

**Translation:** intelligence; reason

**Reading:** *The Conscious Manager*, chapter starting on page 125.

**Quotation:** “Beam me up, Scotty. There’s no intelligent life here.” - Kirk

**Question for group discussion:** How does the exercise of intelligence square with *mushin*?

**This idea is closely related to:**

*Ri* complements *ki* 気. That is to say, success comes from combining life-force (ki) with reason (ri).

**Space for your comments:**

**Further applications of this principle to western or international business:**

As a professional school, your business school should be built on a good balance of ki and ri. You want to go out and make money while changing the world; you are also here to get an education to prepare for those actions. Does your school reflect that balance?

**Principle/Term:** Se mu i

**Kanji:** 施無畏 施無畏

**Translation:** Alms of no fear, or, alms that negate fear.

**Reading:** *The Conscious Manager*, chapter starting on page 117.

**Web links:**

[http://www.oregonlive.com/search/index.ssf?/base/metro\\_west\\_news/108738745773860.xml?oregonian?ywcjb](http://www.oregonlive.com/search/index.ssf?/base/metro_west_news/108738745773860.xml?oregonian?ywcjb)

**Quotation:** “People with jobs are sympathetic to those without because we all know someone looking for work and having little success. Some, feeling guilty at their own good fortune at having a steady paycheck, dig into their pockets just to ease their discomfort.... I can’t imagine how desperate I would have to be to hold a cardboard sign and ask strangers for charity.” - Jerry Boone, in the *Oregonian* article URL’d above.

**Question for group discussion:** The executive may objectify the panhandler, refusing to see him or her in three dimensions. Or, the exec may worry about what the beggar thinks of her, about how she would see herself if she were the beggar, and about trying not to appear to condescend to the less fortunate. Similar fears obtain when a young person wants to chat up an attractive other and ask for a date; many worries about how I see her and how I think she sees me. As one Zen teacher said to a student who seemed paralyzed near the opposite sex, “What the hell are you protecting?!” Discuss the experiences of the group members, in this (dating) arena. Analyze the fear of rejection from the perspective of what you have learned in this module. Are you afraid that if the object of your lust rejects your overture, that she might be right about you being inadequate? How could you give credibility to an opinion on that matter when it is formed by someone who has been talking to you for less than half a minute? Can group members coach each other to be more confident?

**Question for yourself:** Read “Further applications” at the bottom of this card. Can you use the principle to improve your salesmanship?

**This idea is closely related to:** Extending *ki* (to other people); *Karma*; *Wa*.

**Space for your comments:**

**Further applications of this principle to western or international business:** One of the most powerful of all Zen stories has to do with the moon and several bowls of water. When the water in the bowls is choppy, it does not clearly reflect the moon; when the water is calm, the image of the moon is sharp. The water may be choppy or calm, but the moon shines the same way all the time.

What we have noted above concerning panhandlers and the opposite sex, also applies to cold calling in sales. Most people hate this activity. However, when you can be like the moon that shines and does not worry about whether the water reflects or not, you will not mind cold-calls and may even enjoy them. Failing to understand this, salespeople often find themselves giving freebies to prospects. They hope to ingratiate with the prospect in this way, but it rarely works. When taken to extremes, freebies become bribes, and in the international setting the Foreign Corrupt Practices Act applies.

**Principle/Term:** Shodo wo seisu

**Kanji:** 初動を制す 初動を制す

**Translation:** Control the first move!

**Reading:** <http://www.iwama-ryu.se/index.php/5/6/44>

**Web link:** <http://omlc.ogi.edu/aikido/talk/kobayashi/shodo.html>

**Quotation:** “The Japanese... never come to a negotiation showing [their] true nature. To deal effectively with you, they must [find out your true nature]. It’s called Move the Shade. It’s from the warrior Miyamoto Musashi’s guide to strategy.” (Lustbader 1984, p.33)

**Question for group discussion:** Shodo wo seisu implies that you should never to into a meeting – even if it is called by your boss – without your own agenda. The person who calls the meeting may (and should!) circulate his/her own agenda in advance of the date. Your job is to decide what you want, decide which parts of what you want are achievable in a meeting with a published agenda like the one that has been circulated, and figure out how to leave the meeting with your objective accomplished while having responded properly to the other agenda items. Referring to meetings you have experienced, discuss how you might influence a meeting in this way.

**Question for yourself:** A related notion is inyo/onyo (yin/yang), and its manifestation in *omote* and *ura*. Ura is the shady, hidden, back side of a person, building, or character. Omote is the front, visible side. How does the quotation above relate to yin and yang through Shodo wo Seisu?

**This idea is closely related to:** *Sen no sen* 先の先. Shodo wo seisu is also related to *zanshin*. By keeping your mind continuously extended, you will not miss the chance to take initiative when a customer or competitor makes his/her first move. Shodo wo seisu has an interesting connection to self-control; see <http://omlc.ogi.edu/aikido/talk/kobayashi/masakatsu.html>.

**Space for your comments:**

**Further applications of this principle to western or international business:** *Sen no sen* is “the homework you do before the first day of class.” A business example comes from James Clavell’s novel *Tai Pan*, in which Hong Kong managers research the U.S. executive from whom they hope to gain financing. They learn he likes beer with a pasta meal, and provide that for him at their first business dinner. In the same way, you would search the Web for the profiles of the people who are scheduled to meet with you at a job interview.

**Principle/Term:** Shugyo

**Kanji:** 修行 修行

**Translation:** Practice; hard training

**Reading:** (Scott)

**Web links:** <http://www.izs.org/newsite/training/shugyo.htm>

A calligraphy of “Practice (renma)” is at

[http://www.shodokai.com/shop/product\\_info.php?cPath=42\\_43&products\\_id=76](http://www.shodokai.com/shop/product_info.php?cPath=42_43&products_id=76)

**Quotation:** “The entire phrase ‘masakatsu agatsu katsu hayabi’ would be: ‘True victory is victory over oneself, right here, right now!’ On the level of practice, masakatsu agatsu katsu hayabi can be interpreted as,

Unflinching courage

coupled with unflagging effort

until all aims are suddenly accomplished.”

(STEVENS 2001)

**Question for group discussion:** A very profound implication of the quotation above, poorly understood in Western business, is that steady effort does not necessarily produce steady results, and that extraordinary effort does not necessarily produce breakthroughs (Leonard 1991).

Rather, steady effort produces breakthroughs at (usually) unpredictable intervals. Discuss how this relates to project management, using what you know of (i) the Japanese idea of kaizen, (ii) the American penchant for “going for home runs,” and (iii) the “butterfly effect.”

**This idea is closely related to:** Misogi 禊, ritual ascetic training. Although *misogi* was a Shinto concept, it achieved “crossover” due to the 19<sup>th</sup>-century Zen teacher Yamaoka Tesshu, who integrated it into his practice and teaching. The stereotyped image of a meditator under a cold waterfall comes from *misogi*.

“In Aikido, such purification is accomplished through misogi and kokyūho breathing exercises. Misogi connotes cleansing, purification, and renewal. It is a combination of baptism - being ‘born again,’ ‘cleansed of sin,’ ‘initiation’-and anointing-being ‘consecrated’ ‘blessed;’ or ‘infused with divine grace’” (STEVENS 2001, p.44).

**Space for your comments:**

**Further applications of this principle to western or international business:** The globalization of business has made lifelong learning an imperative for everyone – constant shugyo.

**Principle/Term:** Suki

**Kanji:** 隙 隙

**Translation:** Opening. A break in a defender's attention or posture that allows an attacker to approach, or an attack to penetrate defenses.

**Reading:** <http://www.koryubooks.com/library/dlowry5.html>

**Web links:** <http://gargas.biomedicale.univ-paris5.fr/eurocal/ecrits/kappasto.html>

**Quotation:**

Don't hold back,  
Trying to protect your ass;  
As soon as an  
Opening appears,  
Seize it!  
(Tesshu)

**Question for group discussion:** With Ueshiba Osensei, one could see no suki. Master managers rest and daydream in privacy, extending *ki* in all directions when in public. This projects an aura of invincibility. Discuss how you might develop this habit, which requires great discipline.

**Question for yourself:** Can you see others' suki? Mustering overwhelming force at the point of an opponent's suki is the key to convincing him/her of the folly of attacking.

**This idea is closely related to:** *Rei*, which in some ways is simply extending your attention (*ki*) to other people. Suki is related to *kokyu*, as a suki often appears (in negotiation or in blood battle) when the attacker or defender is inhaling.

**Space for your comments:**

**Further applications of this principle to western or international business:** In teamwork, everyone must be pursuing the same goal in more or less the same way; *suki* is related to the "weak link" theory. Hi-tech companies have said that they located in Austin, Texas because they heard the same story from the Mayor, the chamber of commerce, and the university. In contrast, Louisiana Pacific said signals from Portland, Oregon were contradictory and uncertain, and they relocated elsewhere.

## Principle/Term: Sutemi

Kanji: 捨身 捨身

**Translation:** Abandonment. Sutemi has two other translations, *falling* and *sacrifice*. When a competitor has you off-balance and counter-attack is impossible, the sutemi principle says, “Fall down, roll away, stand up and regain your balance as soon as possible.” In other words, at the cost of a moment’s indignity, put yourself where you can re-marshall your forces quickly – rather than stay off-balance and let your opponent batter you. Sutemi as sacrifice is the same as in the West: A batter may lay a bunt down the first base line, sacrificing his base hit so that the runner on third can run home.

**Reading:** View Akira Kurosawa’s 1985 film called *Ran* <http://us.imdb.com/title/tt0089881/>.

**Web links:** <http://www.profhudson.com/articles/sutemi.html>

### Quotation:

“Practice 1000 times, then act with abandon!” – Koichi Tohei

“Sutemi means abandon self! If we hold on to our sense of safety for ourselves, by the act of overprotection we defeat the very thing we're trying to protect, ourselves!” – Robert Hudson

**Question for group discussion:** In sutemi, you do not abandon the paying of attention, you just abandon premeditation. Discuss the distinction between carelessness and educated abandon. How does this relate to abandoning ego, as Prof. Hudson suggests above?

**This idea is closely related to:** Sutemi is related to *randori* (seizing chaos), which in martial art means a fast, unstructured, multiple-attacker situation. In randori, there is no time for deliberate technique and considered decisions; all one’s training must evidence itself spontaneously and instantly. (*Ran*, or chaos, is the title of the movie noted above.) This can happen only after much *shugyo*. See also the *irimi* card.

### Space for your comments:

**Further applications of this principle to western or international business:** Does modern business leave time for the reflection that allows you to integrate your experiences and be ready for sutemi? See *zazen*.



**Principle/Term:** Tai sabaki

**Kanji:** 体捌き 体捌き

**Translation:** (Initial) body movement

**Readings:**

1. Sun Tzu, *The Art of War*.
2. “The Three Purposes of Tai Sabaki,”  
[http://www.generalinformatics.com/Quest\\_For\\_The\\_Sword\\_\\_Readings.html#3](http://www.generalinformatics.com/Quest_For_The_Sword__Readings.html#3) (Note the two consecutive underscores in this URL between “Sword” and “Readings.”)

**Quotation:** “But for all his agile shifts and dodges, Musashi clung to one basic strategy. He never attacked a group from the front or the side – always obliquely at an exposed corner. Whenever a battery of samurai approached him head on, he somehow contrived to shift like lightning to a corner of their formation, from which he could confront one or two of them at a time. In this way, he managed to keep them in essentially the same position. But eventually, Musashi was bound to be worn down. Eventually, too, his opponents seemed bound to find a way to thwart his method of attack. To do this, they would need to form themselves into two large forces, before and behind him. Then he would be in even greater danger. It took all Musashi's resourcefulness to stop that from happening.” - Former U.S. Ambassador to Japan Edwin O. Reischauer, in Eiji Yoshikawa, *Musashi, Book III: The Way Of The Sword*.

**Question for group discussion:** Morihei Ueshiba: “War must cease. We are all members of one big family; now is the time to eliminate fighting and contention. This world was created to be a thing of beauty. If there is no love between us, that will be the end of our home, the end of our country, and then the end of our world.

“The real art of peace is not to sacrifice a single one of your warriors to defeat an enemy. Vanquish your foe by always keeping yourself in a safe and unassailable position; then no one will suffer any losses. The way of a warrior, the art of politics, is to stop trouble before it starts. It consists in defeating your adversaries spiritually by making them realize the folly of their actions (STEVENS 2001, p.69).”

There are echoes of Confucius in the first paragraph of this quotation, and of Sun Tzu in the second. Both sages have been turned to for guidance in business. How would you apply their principles as Ueshiba cited them?

**This idea is closely related to:** Though we use the phrase *sabaki* to mean “initial movement,” the kanji-kana expression 捌き also means *decision*. See also *irimi*.

**Space for your comments:**

**Further applications of this principle to western or international business:** If you are not familiar with the marketing concepts of positioning products in “attribute space” or positioning companies in “perceptual space,” your professor can provide this information. Discuss the relation of product and corporate positioning to the tai sabaki concept.

**Principle/Term:** Wa

**Kanji:** 和 和

**Translation:** harmony; peace.

**Reading:** Robert Whiting, *You Gotta Have Wa*. Vintage, 1990, ISBN 067972947X.

**Quotation:** “One of the meanings of Aikido is ‘mutual accord.’ Aikido is never practiced for mere self-defense or individual spiritual development. Aikido is a social activity. There is no separation in Aikido training between people of different sexes, different colors, different sizes, and different ages. Everyone trains together, and you learn how to deal with all manner of human beings-big and small, young and old, hard and soft, flexible and stiff, athletic and clumsy, bold and tentative. There are no matches pitting one human being against another, and no contests consisting of flashy routines artificially constructed to garner a high score from a panel of judges. Everyone in the dojo takes turns being a ‘winner’ and a ‘loser.’ Training in a dojo is meant to prepare us for the real challenge of practicing Aikido in daily life with our family, friends (and enemies), coworkers, and all the people with whom we come into contact” (STEVENS 2001, p.64).

**Question for group discussion:** “Master Ueshiba believed the principles of Aikido applied to the economy as well: ‘The economy is the basis of society. When the economy is stable, society develops. The ideal economy combines the spiritual and material, and the best commodities to trade in are sincerity and love (STEVENS 2001, p.70).’” Does this strike you as reasonable? As narrowly Confucian? As naively idealistic? How can you combine the spiritual and material in society and business without cheaply exploiting people’s spiritual yearnings?

**This idea is closely related to:** Wa is especially important within the *habatsu*, the small work groups inside a kaisha. Ueshiba’s comment above invokes the *inyo/onyo* of the spiritual and the material.

**Space for your comments:**

**Further applications of this principle to western or international business:** Research and write a paragraph on “shareholder capitalism” vs. “stakeholder capitalism.” Relate what you’ve learned about these two forms of capitalism to Ueshiba’s comment on the ideal economy.

**Principle/Term:** Zanshin

**Kanji:** 残心 残心

**Translation:** Continuous attention: Follow-through. Therefore, a connotation of attending to the *context* of an action.

**Reading:** (Lowry 1985)

**Web links:** <http://zanshin.ceyreste.free.fr/>

**Quotation:** “In addition to his regular training, the bugeisha made it a constant practice to cultivate zanshin, literally, ‘continuing mind.’” (Lowry 1985, p. 25)

**Question for group discussion:** When a difficult meeting draws to a close, we tend to say, “Whew! That was a tough one, now I can relax.” That can be the moment that the boss or the negotiating opponent lowers the boom. “Whew” is a chest-breathing sound that signals that the speaker is no longer maintaining hara; it signals a suki. Discuss how to practice not cutting ki extension between bouts of effort, but rather to cultivate a relaxed alertness at all times. Is zanshin the source of the Japanese negotiation style (Gresser 1996) in which the signing of a contract is not the “end” of the negotiation but simply another step in an ongoing negotiation?

**This idea is closely related to:** Kan 間, interval. Suki 隙, opening.  
Extending ki 気を出す.

**Space for your comments:**

**Further applications of this principle to western or international business:** In the 1930s, a popular and trusted broadcaster used to read the comic pages aloud, for children listeners, on the radio each Sunday. Until one day when after finishing he thought the microphone was off, and said, “That’ll hold the little bastards until next week.”

In just the past few years there have been occasions when top U.S. politicians thought the mike was off, and were recorded calling individual journalists vulgar names.

Failures of zanshin!

**Principle/Term:** Zazen

**Kanji:** 座禅 座禅

**Translation:** Zen sitting “meditation.”

**Reading:** The Conscious Manager, chapter starting on page 19.

**Web links:** A Google search on “zazen” will turn up many different perspectives on the practice.

**Quotations:** “Spring forth from the Great Earth; Billow like Great Waves; Stand like a tree, sit like a rock; Use the One to strike All. Learn and forget!” – Ueshiba Morihei (STEVENS 2001, p.29)

“When you graduate college, they tell you to follow your dream. What they rarely mention is that you have to wake up first.” -Bill Cosby

**Exercise:** Exercise on p.19 of *The Conscious Manager*.

**Question for group discussion:** Why would Ueshiba Osensei say, “Learn and forget”?

**Question for yourself:** Relate Bill Cosby’s remark to the aim of the zazen practitioner, i.e., to “wake up.” See *The Conscious Manager*, p. 11.

**This idea is closely related to:**

Zen 禅. Relate “billow like the great waves” to kokyu 呼吸.

**Space for your comments:**

**Further applications of this principle to western or international business:** Everybody meditates, even people who scoff at the word. One executive, a dedicated rationalist who would never admit to meditating, takes an annual ocean sailing vacation, during which he says he “watches to make sure the other boats don’t fall off the horizon.”

See Albert Low, *Zen and Creative Management* and *Zen at Work* by Les Kaye to read about how other Westerners adapt Zen principles to everyday business life.