

Organizational Transformation in Uncertain Period: Lessons from “Ten cow’s figure”

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Abstract

In this globally connected world, we currently have a number of difficulties such as financial crisis in 2008, scandals of mega-industries, collapse of nations, environmental problems, resource shortage, and danger of war. Despite these difficulties, we, humans, seem to have to go through even more uncertain period. Whereas we need to deal with the radical changes in our life, people in companies and organizations also need to change. Then, how should we change for our future? We need the right direction, right deepness, and right speed for changing. To make these “right” decisions, we must to know where we are—namely self-awareness. In Japan, there is Zen as an excellent methodology for self-awareness. In this paper, I focus on “Ten cow’s figure,” a ten-frame drawings with ten different situations representing processes to the true self. This is a manual for practitioner of Zen austerities. It is daunting task for a person to achieve the change of his/her nature, appearance, and mind. This study aims to utilize Ten cow’s figure to examine essentials for the change by applying the figure to a case of vision-sharing project in a company. The results reveal the three critical factors: devoting oneself, emancipating oneself from persistence, and playing.

Key Words: self-awareness, devotion, emancipation, play, change

1. Introduction

Currently, uncertainty and unpredictability for societies seem to be monotonically increasing under the situation with rapid development of technology, diversity of people's values, unsolved problems on population, environment destructions, conflicts among nations, and poverty. Similarly, social and economic environments are also changing their nature, resulting in, not surprisingly, fundamental change of business world and business models. Many people seem to feel that they are actually in a major and radical transition period.

Recently, I had an opportunity to discuss on the future of car business. A manager in a car making company said, "When we will change our major products from the gasoline -powered vehicle to the electricity-powered one in the future, we expect that new entries will come because the electricity-powered vehicle requires much less number of parts and its architecture is much simpler than the gasoline-powered one. It implies that the vertical integrated model, which requires sensitive and long-term coordination and currently only major car companies can implement, will be useless. We seriously concern it."

This kind of expectation on the major transition in the business world seems to be spread beyond car business. Under this major transition period, many unexpected things are happening in the business world: strength changes into weakness, powerful company lose the power, and unexpected competitive rivalries come out. It is often happening that the conventional ideas and ways turn to be useless, and useful skills turn to be out of date rapidly. To be lively individual and organization, it is not sufficient to keep "status-quo" against these changes nor to react super-sensitively. What, then, should we do to make better change for organizations and working individuals there?

It is daunting task for an individual to achieve the change of his/her nature, appearance, and mind. This paper focuses on "Ten cow's figure,"

known as a manual for changing, to explore the ques with Zen, a traditional Japanese methodology for self-awareness.¹

This paper, with a practical purpose, takes clinical approach (Schein, 1987) as its methodology since I have experienced as a business practitioner to help business companies for strategy building, vision sharing, and changing organizational culture. The clinical approach refers to a practical method to research social phenomena by actively approaching to targets, based on the tradition since Lewin's statement "the best way to understand a system with humans is to try to change it." In particular, I take a case of development of an organization for re-creating and sharing its vision. I would like to note that I do not declare the specific company name for confidentiality agreement.

2. What are necessary for organizations under uncertain era?

Under a slowly-changing business environment, repeating the same activities could lead to greater efficiency and organization can enjoy the benefit of "economy of experience." However, we are under a rapidly changing unpredictable period. What we first need to understand is realize that conventional and traditional ways are not necessarily efficient anymore. It is now often the case that routine work along with rules can create nothing (Ebisawa, 2012). Under such an environment, to work on the environment by independency based on what comes up in the mind should be critically important. It means that the most important core is something difficult to measure and invisible such as individual's thought, will, and belief.

For example, the idea of the small car, "Nano" by Tata Motors Limited from India was created when the founder, Ratan Naval Tata,

¹Quoting Suzuki's statement (Suzuki, 1997) "the right contribution from the Eastern to the upcoming world culture, Ueda suggests the importance of "we are Easternized not because we are Eastern, rather there is something Japanese has forgot as Easterner"(Suzuki: 324). I interpret this that we should be open for the world but at the same time we should face our origin of ourselves in this globalization era.

thought that many Indians could move without wetting if they could have affordable (100,000 Rupee value) car while watching a vast amount of motorbikes in the town of Mumbai under the heavy rain (Johnson et al. ,2008). He developed a new market with his unique observation and inspiration by observing from an ordinary and common-looking scene.

In addition, when dealing with an unexperienced phenomenon, it is often the case that a mindset that seeks easy and rapid prescription would cause more problems. There is no single “magic medicine” for better change. To explore for better future, it is not a good idea to employ good-looking techniques and radically appealing new methods, nor to simply add new knowledge to existing ideas and methods.

Therefore, the important thing for individuals and organizations exist deeper inside of schema of our thinking style, our values, our visions, and organizational cultures (Schein, 2010) under this unpredictable period. The nature of this is to explore toward deeper and invisible level to continue proceeding forward with holding consistency with the most important values, on the other hand, with practicing continuous self-denial just like as metamorphose of larvae to pupae, pupae to butterfly. For such a practice, I argue that the most important thing is to watch ourselves and our organizations with such a deeper mindset, because it is essential to practice for coming to deep understanding of “what is myself and my organization” in order to determine “how to change myself and my organization in better direction.”

It often happens that we rarely try to seriously face ourselves because our “self” seems to be so natural and common. Revealing this, Ueda & Yanagida argue “too much self-conscious but lack of self-awareness.” (Ueda & Yanagida, 1992:17)。 Too much self-conscious causes a cognitive distortion that the self gets lost in self although the self is identical to the self. Applying this to business organizations, I

find that they are forced to seek efficiency, homogenization, and standardization under the slogan of globalization, resulting in self-alienation or missing self. In such a case, break-through for better change is possible by deeply asking what is the self to oneself². The term “change” refers to transition into deeper level of existence, and in other words, awareness for the new self to step into a new dimension.

For example, Yvon Chouinard, the founder of Patagonia, Inc., a well-known outdoor goods brand with huge contribution for environment, stated, when Patagonia had serious financial problem, “I asked myself, why I am doing this business, How I wanted to make Patagonia,” to find a new way of management (Chouinard, 2007:97).

Buddhism, a familiar religion for Japanese, is the ultimate methodology for investigating self. The practice of Zen, one of the Buddhism schools, ultimately aims “Self Realization (Koji-kyuumei: 己事究明)” (Iriya, 2012:260). Self Realization (Koji-kyuumei) is to realize the self as the fact that we believe that we know what the self is, but we actually do not. Nishida (2012) states, “There is the only real goodness. It is to know realize the true self” (Nishida, 2012:221). Ten Cow’s Figure, a basic Zen text material, is showing metaphor of the process to find the true self with the story of a cowherd who has lost his cow. It would give us insightful suggestions to guide for individuals and organizations to face the self and to find the way to go.

Most of the past literature in management study have emphasized universality and rationality for seeking “the answer,” based on the observation that business entities as static target for analysis. As seen in a well-known waka-style poem by Kamono Chomei (a Japanese author, poet (in the waka form), and essayist in the 12th century), “The flow of the river is ceaseless and its water is never the same”

²Izutsu claims that the most fundamental of Eastern philosophies refers to “self-exploring,” and self-exploring leads to “fundamental change of human existence” (Izutsu, 2014a:482).

(Kamono(Ichiko),1989:9), companies appearing unchanged is actually never static, rather, keeping changing continuously. Too much emphasis on universality fails to find the nature and fails to grasp dynamic activity with complex causalities and contingencies. To grasp such dynamics, it should be important to seriously look at the reality, to find the nature of the problem. The core of the earliest Buddhism philosophy contains the four seals of the Dharma: "Shogyo Mujo (諸行無常)" (all things must pass), "Shoho Muga(諸法無我)"(all things in the universe lack their own unchangeable substances), "Issai Kaiku (一切皆苦)"(all things are causes of sufferings), and "Nehan Jakujyo (涅槃寂靜)"(enlightenment leads to serenity). Shogyo Mujo means that all the things chronically keep changing, nothing remains static at each moment (Sueki, 2006:56)。 In this study, I take the perspective of Zen, the ultimate form of Buddhism philosophy's "everything changes" to understand dynamism of company's activity in utilizing the implications from Ten Cow's Figure, In the next part, I introduce the outline of Ten Cow's Figure.

3. Outline of Ten Cow's Figure.

Ten Cow's Figure, drawn by Kakuan Zen priest, is "Originally, a basic manual for Zen trainee" (Ueda & Yanagida, 1992:18), and the sequence of ten frames represents the process to the true self with ten different situations. Beyond the Zen training, I believe that this figure can be applied for deep realization of how the self exists. The cow in this figure is the metaphor of the true self, and the cowherd is the self who searching the true self (Ueda & Yanagida,1992:31).

The first scene is "Jin-Gyu (尋牛)," "find yourself losing the cow." Here, it shows that the most important thing is to recognize that you lost the cow, because, in many cases, you are not aware that you had actually lost it. Your self-conscious is always too much, but your self-understanding already had changed to self-misunderstanding, and

your self-awareness already had lost the awareness to reach the self-unawareness (Ueda & Yanagida, 1992 : 33). Thus, it is necessary to be aware that you are unaware of the true self. You should also ask why you need to seek “the cow= the true self.” One of the reasons seems to be because you need to know “what is yourself” to know how you should live. This first drawing describes the situation where you are motivated to seek, but you never find the cow (representation of your true self) and you do not know which way you should go, you are mentally tired as well as physically, and you are lost.

The second drawing is called “Ken-seki (見跡)”, meaning “look at the footprint of the cow.” The footprint here represents Buddha’s teaching and Buddhism itself. This stage means that you have leaned Buddhism and you ambiguously understand what to do. In this stage, however, you learned only knowledge of Buddhism, not mastered it yet. This “Ken-seki” stage shows that what you have learned exists as just your knowledge. In Buddhism, “Nothing belongs to yourself (Nakamura, 1978:49)” is the basic rationale. This idea is also mentioned “Motsuga-Ichinyo (物我一如) (unity of subjectivity and objectivity), and Jita-Funi (自他不二) (no boundary between self and others),” and these are together called “Funi no Homon (不二の法門) (dharma-gate of non-duality.)” Akizuki states “” Bemusement” refers to see “two(different)” in originally “one (equal), and “enlightenment” refers to finding in originally “one (equal)”in two(different)”.” This is the state where no difference nor judgment exists, and everything is connected in the deepest level.

For example, we often get angry when things are not going as expected. There are many such cases: subordinates did not move along with your direction, sales could not achieve the goal, and your assessment from HR division was lower than your expectation. For another example, we react emotionally to the opposite opinion with the

feeling that people deny ourselves. These examples represent the state that you distinguish self from others due to your selfish and constrained thought. If you emancipate yourself and deeply understand others' perspectives, the boundary between self and others will disappear, and you will feel much more comfortable even though the situation remains the same. On the other hand, it is much harder to go into this state even if you think you understand it. This "Ken-seki" stage shows "I know but I cannot do it."

The third drawing is "Ken-gyu (見牛), meaning "looking at the cow." It shows a big progress since the cowherd actually looks at the cow. He senses the true self. What makes him to look at it is to devote himself into "Now and Here." This is the state that "you become the plum flower when you draw a plum flower (Suzuki,2003:93)," described by Suzuki, a Buddhism philosopher, and the seeable world by Zanmai (intense concentration achieved through meditation). This drawing also shows that the cowherd is trying to keep his eyes on the cow and desperately chasing the cow. There is the revealed willingness to catch it by physical activity. There is the statement "there are roughly two ways to learn Buddhism: learn by the mind, and learn by the body" in "Shinjin Gakudo" from "Shobo Genzo" (series of books for Buddhism philosophy) by Dogen (Dogen、1990:127) and this statement suggests the importance of embodiment. This is called "acquiring," meaning that you never master it with the learning from understanding until the learning from experience. Following this drawing, the relationship between the cow and the cowherd is gradually becoming closer and developing to capturing the cow (Toku-gyu (得牛)), and taming the cow (Boku-gyu (牧牛)). The three steps of find-capture-tame represents the steps for enlightenment in the narrow sense.

The fourth drawing is "Toku-gyu," meaning capturing the cow. The cowherd finally captures the cow, but he still forcibly pulls the cow with

a tight rope. Although the cowherd's self and his true self are connected with the rope, there is a considerable tension and conflict between them. The cowherd might be dragged by the cow. The raging cow represents the difficulty and hardness to integrate both selves. Capturing the cow itself is hard enough, but another kind of difficulty comes up after the capturing. We can easily imagine that continuous efforts and practice are still needed even though separation now starts to change toward integration in this stage.

The fifth drawing is "Boku-gyu." This is the stage of taming the cow rather than forcing the cow. It shows the cow, used to try to run away, is now voluntarily following the cowherd. This represents the process that the thing one used to simply look at becomes the thing one now starts to master. The loose rope symbolizes it. We can read from this that, although the cow and the cowherd still hold duality, the duality changed into positive and harmonious one (Ueada & Yanagida, 1992 : 42). So far, I have discussed from the perspective of the cowherd who works on the cow, but I would like to note that we should pay attention to another possible interpretation that the cow also works on the cowherd. That is to say, the cow representing the true self tells him that you are lost (尋牛), leaves its footprint for him (見跡), partially appears (見牛), lets him capture, pull him forcibly (得牛), and leads him to the right direction (牧牛). We should keep in mind that we can see wider world by considering the by-directional interpretation.

The sixth one is "Kigyū-kika (騎牛歸家)," meaning "coming home on the cow's back." Blowing on a pipe, the cowherd goes back to home on the cow's back. Both the cow and cowherd look happy. They also appear to unite to the sky and ground with the melody of the pipe. These represent the sequence of conflicting between self and the true self, integration from division, and the steps of unity. This scene shows coming back to his original home, the cowherd achieves something with

fun, without force nor convulsive efforts.

The seventh drawing is “Bogyu-zonjin (忘牛存人)”, meaning “the cow forgotten, leaving the cowherd alone.” The cow, which he used to desperately try to find, now disappeared, and the cowherd is fall into a doze. Because the attention, captive, and persistence to the cow had gone, duality of the cowherd and cow has been sublated, and a qualitatively-changed new self is emerging. This is the state of integration of self and the true self.

Having looked at from the first to the seventh drawing, it looks that the steps of self-realization have completed. Until this step, there has always been a conscious purpose to reach self-realization. From here, this purpose no longer exists. If you are desperate to achieve the goal, it becomes persistence. This is the stage where he has emancipate such persistence. This is the world where the true drawers never find themselves drawing, and the true dancers never realize they are dancing. As the statement by Akizuki, “It is not genuine if it has purpose and will”. Thus, the eighth one goes to the next stage of post- purposive.

The eighth drawing is “Ningyu-gubo (人牛俱忘),” meaning “the cow and the cowherd both gone out of sight.” The cow had gone in the seventh, the cowherd has also gone this time. The drawing shows a simple circle painted with a single stroke with nothing else. This state represents, according to Yamada, “Empty and comfortable mental state beyond others’ perception, beyond time, and beyond space” (Yamada, 2009:145), and the state where one is completely free from everything, even from enlightenment. Dogen describes this scene as,” Learning Buddhism refers to learning self, learning self refers to forgetting self, and forgetting self applies for every phenomenon” (Dogen, 1990:54). The process of mastering Buddhism is the one of mastering self where is the place beyond self, and one can reach when and only when one forgets self. Related to this, Izutsu discusses Eastern nothingness is “full of being. It

cannot be identified to anything constrained because it is so full” (Izutsu, 2014b:107). It is fulfilled because it is nothing. As I mentioned, the seventh drawing looks to be completed. However, we should be careful that completion means to stop, and it is contradict the view of “Shogyo Mujo (諸行無常)” that everything keeps changing. This is called “Tengu-Zen,” meaning that one is obsessed to reach enlightenment (Tasato, 1973:8).

The ninth drawing is “Henpon-kangen (返本還源), meaning returning to the origin, back to the source. River streaming, flowers and tree alongside, and nature are drawn in the figure. In Japanese, nature (自然) is pronounced “Shizen” or “Jinen,” meaning the state that “spontaneously(=自) certain(=然)” beyond human will and activities. (Suzuki, 1997:219). This world happens to emerge when one abandon his/her will and it represents “Shikisoku-zeku, Kusoku-zeshiki (色即是空 空即是色),” meaning the beginning of the new world from nothingness. Dogen’s waka-style poem, “Comfortable with flower in spring, cuckoo in summer, moon in autumn, and snow in winter (春は花 夏ほととぎす秋は月冬雪さえてすずしかりけり)” (Matsumoto,2005:14) describes the scene that one is integrated with mother nature.

The tenth on is “Nitten-suishu (入麿垂手),” meaning “entering the city with bliss-bestowing hand.” Ten(麿) means a town, “suishu” means to give a hand for people, and to help them in everyday life. It is seen young and old men meeting on the street in a town. This is “Yugi-zanmai (遊戯三昧)” (Akizuki, 1989:86) that one enjoys to help others in the relationship between self and others, now here is this stage with no distinction between self and others called “Jita-Funi (自他不二).” This is “Bosatsu-gyo” of Kwannon (the Goddess of Mercy.), meaning awaking people to become a disciple of Buddha, toward the true value of Zen which emphasizes practice in daily life, that is to say, “a wiser person

would hide in mountain, the wisest person would live in town.” Suzuki argues that the true value of Buddhism is, “Wisdom and mercy” (Suzuki, 1987:15). This drawing also describe that one is seeking, practicing and developing mercy.

We have reviewed each of “Ten Cow’s Figure.” It can be summarized in one word as 1: seek, 2: understand, 3: find, 4: capture, 5: tame, 6: devolve, 7: release, 8: transcend, 9: certain, and 10: practice. This can be categorized as three phases starting from the state where he was unaware that he has been lost, beginning to seek consciously, capturing the cow (Jin-gyu-Toku-gyu), releasing persistence to tame the cow, forgetting the cow (Boku-gyu-Bogyu-zonjin), beyond consciousness even the self disappearing, and finally coming back to home (Ningyu-gubo-Nitten-suishu). As shown in Figure 1, there can be also as four dimensions with the vertical line representing conscious-unconscious, the horizontal line with persistence-emancipation: “Unaware” with unconscious, persistence and unaware that you are lost, “Ignorance of knowledge” with consciously aware of persistence, “Master” with consciousness but free, and “free man” with unconsciously free (Figure 1). Moreover, these ten scenes are applicable for not only self-awareness but also other’s awareness and social awareness. According to the above review, we found the core that we first need to seek and desperately devote, then make transition to release persistence, and finally having fun like playing in order to proceed steps of these scenes.

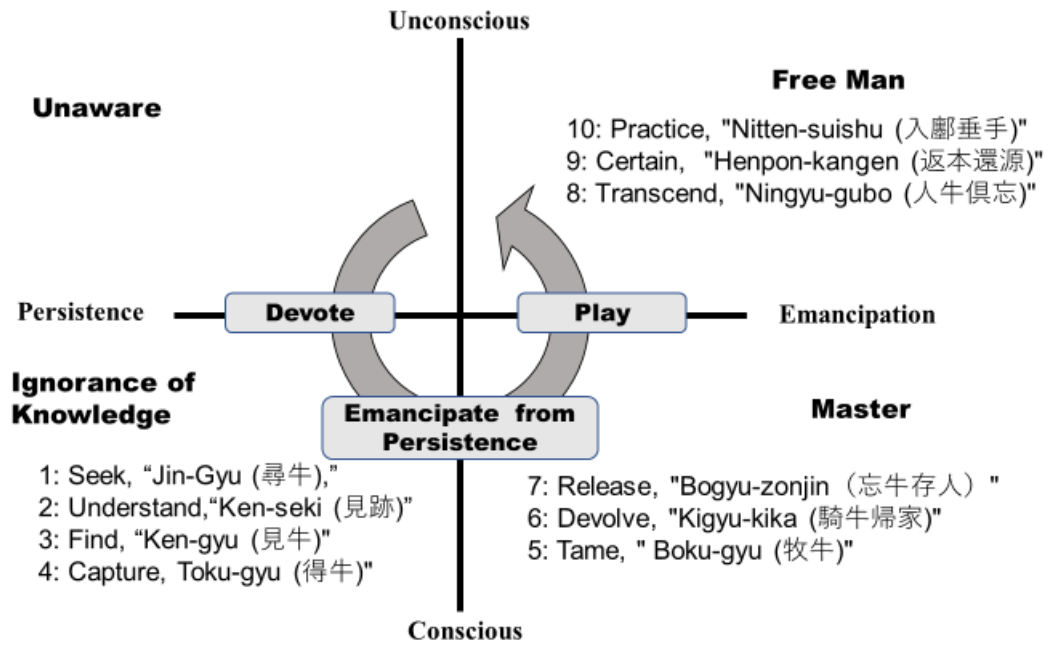


Figure1: The Four-Dimension Development Model of Ten Cow's Figure

4. Application of Ten Cow's Figure

Here, I introduce a case of mid-sized company's project of vision sharing and discuss the process of organizational change along with Ten Cow's Figure. This "Company A" has been 10 plus several years since founded, has listed company's stocks, and obtained a certain reputation in their business area. However, the CEO always has been feeling "Something is wrong."

The meeting used to be full of exciting discussion and debate, but now it is just sophisticated presentations with Q&A. The number of new project proposal has decreased resulting in no break-through new product in several years. It seems that workers become more secure-oriented. More importantly, they seem to focus only on own section's work, but shows no interest on other sections' work. The CEO encouraged them as "Do challenging work, be aggressive," but few workers responded, he gets angry for them and himself.

The CEO called in the meeting "Let's recall our basic policy, then

let's create together our vision to clarify what we want to be, how we want to do our business." The project launched under direct supervision by the CEO. However, most of board committee members felt that this project would not be successful even though they also share some anxiety for the company's future. Thus, at this moment, no committee member committed.

The committee member changed when they found a lot of new workers left the company. They shared sense of impending crisis when one committee member from HR division said, "The more problem conscious and ambitious workers, the more they tend to leave the company." The members had a concentrate camp to discuss it. In an isolated lodge in a forest, each member spent time to face him/her self alone, and then shared with what he/she felt and found many times. They depended on Ten Cow's Figure as a guidance with a basic model that "go deeper into self as being," ⇒ "realize own feelings and passions," ⇒ "emerge strong willingness to progress."

They tried to sit calmly, repeating deep breath to find problems inside of themselves and to release own persistence. Since this camp, they felt "to understand self and each other with dramatically deep level," resulting in sharing the situation as own problem, and boosting the project (1: Jin-gyu, seek). The project members also repeatedly had meetings. They prioritized to ask themselves on self and being before discussing strategy and method. By doing this, they were able to understand each other through keeping asking who they were, what the important thing for them was, and what they wanted to achieve in the project.

First, they studied other companies' cases of vision creation as well as understood current situation of own company to develop shared consciousness ("2: Ken-seki"(understand)) . They then started hearing from ex-workers and current workers about episodes and stories that

characterize own company. By doing this, they found that a lot of workers are much more passionate on the job than they expected, and a lot of workers desperately want “to change their feeling of helplessness” with constructive sense of crisis(”3:Ken-gyu” (find)). Also by doing this, there was another change that the project members came to love in the company again. However, these passion was shared only by the project members, not by all the workers in the company (“4:Toku-gyu” (capture)) .

They continued hearing from many workers. Talking about own company, many workers started to review the company, and they also shared the passion for the company with the project members

They proposed, in the board committee meeting, the idea that they make video clips of these episodes and have an event to share with all the workers in the company for boosting this trend. Some committee members were not positive because the company had never held “the event for all participation” since at very early period with just a small number of workers. Such committee members said their opinion, “we concern if this event should be prioritized to daily work.” However, a committee member said the critical opinion, “I still do not know, but I want to believe in the project members. Let’s do it.” After the video clip event, they held meetings of vision creation by divisions several times (“5:Boku-gyu” (tame)) . After each worker and each division created own vision, they clarified their activity to reflect the vision to practice. The project members said “I really enjoy this job even though this is very tough,” “I cannot remember how I devote myself so much to the job in the past”(”6:Kigyu-kika”(devolve)) . It happened that the initiative of vision project was shifted from the project members to works in divisions and sub-divisions. For example, R&D division decided to adopt open-source development for a new service (“7: Bogyu-zonjin” (release)).

Currently. Company A tries to habituate vision reflection activity among workers in daily meetings, products development, recruiting, and human resource development (“8:Jingyu-kubo”(transcend)). They will try to create new products and new services for their clients and customers, and internally try to develop new norms and institutional regulations (“9: Henpon-kangen” (certain)). They will also proceed to the next step for future generation to inherit and share the vision (“10: Nitten-suishu” (practice)). It is still a long way to go, the workers certainly became vital and energized compared to the before-project state.

5. Conclusion

From the point of view in Buddhism philosophies that everything is changing, I try to utilize Ten Cow’s Figure to discuss organizational development, which hardly implementable with conventional ways and strategies. Changing is always difficult. It is especially daunting task for organization to guide toward better direction because organization must deal with contradictory missions in uncertain situation such as “immediate sales and human resource development in the long term,” “customer service and internal arrangement,” and “promoting diversity of members and encouraging the same activity.” However, I, as a consultant to help organizational development for years, surely argue that it is possible for anybody to develop their understandings widely and deeply, and it is possible for any organization to find the way for changing full of hopelessness to rich and vital.

I confirmed that the most important thing for change is not externally, but internally emerged willingness and passion to explore who I am, how I am, and what I do as the reflection of the true self. It is necessary to have internal passion from characteristics of life and to have insight and creativity based on belief. I also confirmed that Ten Cow’s Figure, a method for self-awareness, gives us insightful

suggestions. It implies that you can find the way to go by experiencing your origin. When you do it, first devote yourself, release your persistence, and finally play and have fun with hardness. The willingness is the key to make it possible. In the world of “Shogyo-mujo (諸行無常),” all things must pass, I find that change give us possibility for future although change has some risk.

The last drawing of Ten Cow’s Figure is “Nitten-suish (入廩垂手),” meaning practicing altruism in daily life. This drawing actually describes the same scene of town as the first drawing “Jin-gyu,” meaning seeking for the lost cow, namely the true self. It gives us a surprising and deep finding that the paradise is not far from here, but is in our daily life as gifted and miracle. This world can emerge when and only when we release our persistence and we transform our recognition. In this world, we overcome dichotomy between two, such as self and others, observer and observed target, and forcer and forced one. We can go beyond our narrow frame that we used to set by ourselves because of our persistence.

This transcend refers to the ultimate finding and awaking. This is the world with no dichotomy of self and others, where we practice altruism not obligately nor forcibly, but playfully with fun. The meaning of awaking refers to keep going, even though the way to reach such a world is not easy (Komoriya, 2014) .

Henry Mintzberg gave his message to Japanese business persons at a conference in Japan, 2013, “In my opinion, Japan has the US disease (blindly follow US way). Japan should not learn from US. Japan should learn from the nature of Japan.”³ Izutsu also points out, “When modern Japanese take the topics of Eastern philosophical theme to study them with the background with modern consciousness, this activity itself make an achievement of cross-over between Eastern and Western with the emergence of East-West encounter in the existentialism manner, namely,

³ At the business forum in Tokyo, February 19th, 2013.

it is an emergence of integrated Eastern and Western philosophies. (Izutsu, 1991:414-5). It might be a mission for Japan to investigate a new management way utilizing Eastern philosophy because Japan, located in the far East, has been deeply affected by Western culture.

Lastly, I would like to note on further direction of this study. It is necessary to collect more number of cases on companies. I have also started to study how the analytical frame with Ten Cow's Figure can lead to measurable achievement. Further data collection and more precise analysis should be needed in the future.

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