

**IDC Master Program Paper**

# Zen Coaching

## Coaching for Well-Being

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Lausanne, Switzerland, March 28, 2018

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Zen Coaching - Transformation Tool Transcripts and Storyboard

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## About the Author

- Jaume Gallifa, MBA, PMP, ACC is the founder and Managing Director of Gallifa & Partner LLC, a professional services company delivering a significant, measurable and sustainable performance increase to projects, organizations, businesses, teams and people with organizational project management excellence and leadership coaching.
- In this position he facilitates establishing, managing, improving, developing, and transforming the capabilities and competences supporting the vision, mission, strategy, goals, and objectives of organizations and people.



## Personal Brand

- Jaume is recognized for being an organized and methodical project management and leadership coaching professional, attaining excellence with positivity and honesty.
- A strategic and insightful expert in project management capability improvement and competence development, engaging with vision, responsible action and practicality. Keeps calm and inspires confidence even in the most challenging situations.
- A trustworthy and reliable partner, teaming with social and emotional intelligence, service leadership and generosity.

## Bio

- Born in Barcelona, Spain, acquiring his first professional experience in Applied Economics, Jaume has developed his career in Swiss and international corporate leadership and project management positions in a variety of enterprises specializing in organizational project management and leadership coaching.
- Recognized for his communication, stakeholder management and leadership skills, he draws upon confirmed achievements leading many large-scale international enterprise solutions and infrastructure deployment projects, merger and acquisitions, start-ups, hands-on rescue, and transformational situations.
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- After many years in senior management, consulting and teaching positions, in 2012 Jaume became interested in the coaching discipline and started a professional training and certification program at IDC, Institut de Coaching. After a few years of coaching practice, mainly in corporate project management coaching, in 2017 he enrolled in IDC's Master Coach in Leadership and Communication Program.
- Jaume is a member of the Order of Interbeing founded by Zen Master Thich Nhat Hanh, one of the most relevant living Buddhists personalities of our time.

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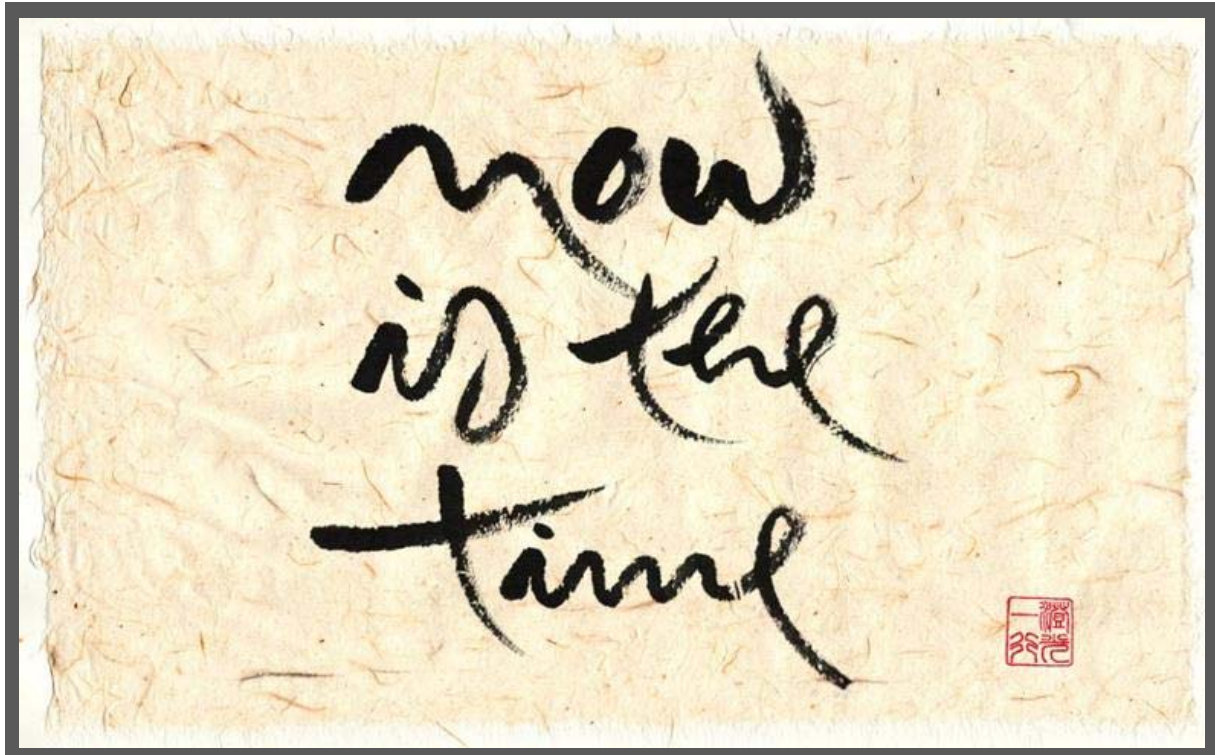
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- Mind & Life Institute – [www.mindandlife.org](http://www.mindandlife.org)
- VIA Institute on Character – [www.viacharacter.org](http://www.viacharacter.org)



*Image 1: « Now is the time ». This calligraphy is an invitation to a strategical self-generative presence to the well-being seeds already available in the present moment and to a contemplative presence to well-being in the here and now. © Thich Nhat Hanh.*



# Executive Summary

## Objectives

The objective of this dissertation is to provide a meaningful explanation for my professional coaching experience as a Zen practitioner. I call the confluence of these two practices and systems *Zen Coaching*.

## Methods

The starting point of this dissertation is actual professional coaching and Zen practice. Both experiences have developed in parallel and been integrated for over five years.

On the professional coaching practice side, coaching experience has been captured in the form of coaching session recordings and transcripts. In addition, the IDC Master Program has provided me with access to different coaching school systems, processes, tools, experiences, and masterful living examples. These learning experiences have been supplemented with bibliographical reading.

On the Zen practice side, the process has been similar. Daily practices, retreats, workshops and reading have been completed with transmission from a Zen Master and a wider community of monastics and lay practitioners.

## Results

To provide a meaningful frame for integrating professional coaching and Zen into a Zen Coaching system, I have proposed two personal primers providing some perspective on each system.

**Chapter 3** proposes a personal primer on coaching where I present a brief perspective of the development of the coaching practice as well as a synthesis of the relevant coaching principles, processes and competences proposed by the different schools surveyed.

**Chapter 4** offers a personal primer on Zen where I provide a personal synthesis of the most relevant Zen Buddhist principles that could apply to coaching.

**Chapter 5** starts by stating a set of Zen Coaching principles inspired by the Zen Buddhist principles introduced in Chapter 4 and I continue by comparing those Zen Coaching principles with the coaching principles synthesized in Chapter 3.

The comparison of both sets of principles seems to indicate that coaching principles and Zen Buddhism principles are very much in alignment. Having reached this point, it seems possible to transpose ancient Zen wisdom, competences and practices to modern coaching principles, competences and practices. This is what I have done in this dissertation and the result is what I am calling Zen Coaching.

I finalize by proposing a Zen Coaching Transformation Tool that illustrates how a combination of coaching and Zen systems and practices may allow to produce richer constructs. In addition to Zen wisdom, this specific Transformation Tool has its roots in Brief and Appreciative Coaching, Presence-Based Coaching, Generative Coaching and Nonviolent Communication methods.

To facilitate the understanding of the proposed Zen Coaching Transformation Tool, I am proposing in the **Annex** a set of transcripts and a storyboard illustrating the different components of the construct.

## Conclusion

I believe a Zen Coaching practice that is both aligned with the latest scientific findings and with ancient Zen wisdom may be of great and wide interest.

Buddhists have been practicing well-being for over 2,500 years while in coaching flourishing is a very recent practice, only as of early 21<sup>st</sup> century. No doubt there is much in Zen practices and wisdom that coaches may benefit from in their coaching practice.

In addition, I have no doubt recent coaching approaches and techniques may be of great interest for Buddhists. Historically Buddhists have used all sorts of techniques and incorporated all sorts of practices useful for well-being. We have seen Buddhist monks and practitioners excel in martial arts, poetry, literature, medicine, teaching, peace advocacy, calligraphy and arts, ecology, education, architecture, etc. I believe there is a place for Zen Coaching on this list. The openness and curiosity of Zen monks and Buddhist practitioners have no limits.

I believe with this dissertation I am not only providing a personal reflection on my professional coaching and Zen practice but also opening a window of opportunity for the development of a Zen Coaching system, practice and community of practice vision.

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# 1. Dedication and Acknowledgements

## Dedication

This dissertation is dedicated to Master Thich Nhat Hanh, to my brothers and sisters of the Order of Interbeing, and to the coaching community of practice.

With gratitude to Valérie, Julia and Lucille. Their existence reminds me well-being is a quest worth pursuing.

## Acknowledgements

I would like to thank Hélène Aubry Denton, Rose-Marie Fleury and the rest of the faculty of IDC. They watered in my mind the Zen Coaching seed.

I am also very grateful to the IDC Master's trainers Ann L. Clancy, Doug Silsbee, Robert Dilts, Stephen Gilligan, Aboodi Shabi and David Foster. This paper would have never been possible without their embodied presence.

Due to the very practical nature of coaching active learning, I must thank all my IDC student teammates. To observe them coaching in the coaching lab has been one the most remarkable learning experiences ever.

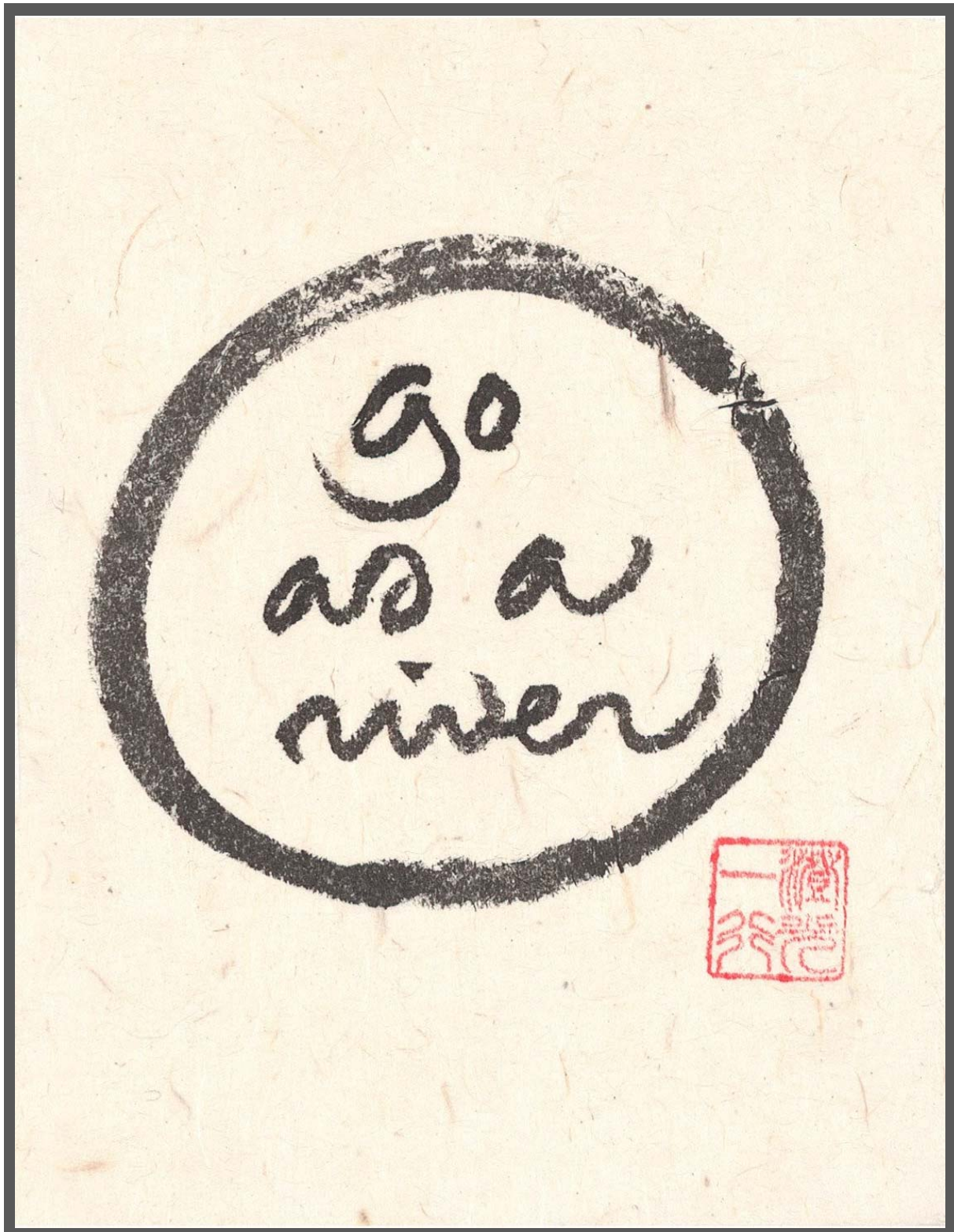
I would like to thank some coach colleagues and friends of mine who have shared with generosity their coaching experiences and key findings: Dana L. Walden, Morgane Panglose, Sakina Aubert-Preiswerk, Nino Musumeci, Stephanie Weinzierl, Delia Jones-Siegenthaler, Cristina Dellamula, Angélica Díaz Trejo, and Luis Navarro Sanz, to name just a few.

My coaching clients have been very valuable contributors to my practice and they deserve my most sincere gratitude. They do not only give me the opportunity to practice by bringing their topics and aspirations into the coaching sessions; by coaching them I can admire the miracle of human nature, the powerful waves of existence, the light of limitless mind, the seeds of well-being flourishing, the energy of every mindful present moment as well as joyful and humorous realizations and transformations.

My gratitude also goes to Ronald Meuter and Joëlle Grosjean, my mentors in the Order of Interbeing. Their example, encouragements and appreciation have been very valuable to me.

I am very thankful to my friend Irina Speranza who, as a Zen practitioner, philosopher and artist, captured the spirit of Zen Coaching in the form of paintings, storyboards and comic strips.

Finally, I should thank Gallifa and Partner LLC, who provided the necessary financial support for the retreats, training, practice and research related to the development of Zen Coaching.



*Image 2: « Go as a river ». This calligraphy is a reminder that collectively we practice as one. Moving together as one river. © Thich Nhat Hanh.*

## 2. Preface

### Genesis

After 32 years in project and senior management positions I was offered the opportunity to teach project management to junior professionals. This teaching experience took me into the development of adult learning skills. Being used to the old teaching style, this new active learning paradigm experience provoked in me an interest in the coaching discipline. After some research, in the summer of 2012, I started an intensive three-week coaching training by enrolling at the summer boot camp program of IDC.

I still remember how, at the age of 55, I struggled to learn how to ask open questions. The learnings were profound and the experiences sometimes surprising and strong. To compensate the very active and interactive training curriculum, I kept practicing trekking, Qi Gong, meditation, and yoga every day.

The level of self-generative energy in myself and in the group built up day after day and at some point I felt like St. Paul on his way to Damascus, experiencing a traumatic, unforeseen and profound transformation. Anyone that has followed an intensive coaching curriculum knows how this may induce deep realizations and changes. Suddenly hidden experiences of my life surfaced bringing a whole transversal perspective. Not very reassuring though!

We kept practicing coaching all day long for twenty-one days. Without knowing anything about generative trance states, I could experience and witness them on different occasions. I remember one time, during a coaching exercise, I could see the face of my coachee literally illuminating. This luminous state resulted from a simple question intended to challenge him by using a core character strength of his as a resource. Experiencing the power of the question was striking to me.

There were many transformations manifesting themselves and mysteries to be appreciated and penetrated day after day. As a result, I became thankful, curious, emotionally energized, and destabilized all in one.

Immediately after that residential summer program, I enrolled for the next phase of the training following IDC's professional coaching certification and later requesting ICF's ACC credential which I received in August 2013. During that period, I kept practicing coaching and experiencing generative transformations and pivoting moments from time to time yet without really understanding why all that was possible.

I remember a generative state experience happened once again in an observed coaching session during a three-day coaching certification lab. The coaching topic brought by my client was really challenging. A very special and strong presence energy was there. I remember using a trekking and climbing metaphor brought by my coachee as a resource. At some point, I felt like we were both in a way hypnotized, trekking and climbing together through the clouds, and eventually reaching the peak and the light of a solution.

I believe this was one of these bright coaching aha! experiences that suddenly happens in a coaching session as a surprise to all. The observers were no less astonished than myself. I still remember I was very quiet. Nearly doing nothing but jumping into the metaphor and literally rope-walking and climbing with my coachee. Emptiness in the mind. Feeling lightness, curiosity and trust. At some point we were traversing a narrow cornice and my client was guiding me. I still remember myself admiring the scenery and the precipices on both sides of the edge.

The coaching session was not very long. Not even 20 minutes long. Just after the session, in the coaching feedback, one of our trainer-observers said: « *Wah! This is Zen Coaching* ».

All this sounded to me like: « *OK. You are there in a coach role. Your coachee is there, too. There is a challenging topic and human nature on both sides. There are competences, tools and processes to practice. But you are not doing anything. You are just fully present to your coachee; witnessing whatever manifests itself; using the energy and resources that emerge; following your client his own way to his solution. No more. No less* ».

In a quest for understanding, I started to read books about neuroscience, Nonviolent Communication, psychology, hypnosis, therapy, mindfulness, Zen, Buddhism, coaching, and other related fields.

One day, after a Christmas dinner with my coaching classmates, I woke up in the middle of the night, took a piece of paper and wrote a poem entitled: « *The Secret of Zen Coaching* ».

Catalan and Spanish are my mother languages but I have been living in the French-speaking part of Switzerland for nearly half of my life. « *The Secret of Zen Coaching* » was born in French and I am not translating it into English here.

## The Secret of Zen Coaching

Le secret du Coaching Zen

Clair le ciel, la nuit froide et mourante.

Adieux Mimi, Aude, Deborah,

Nino, Alessandro, Florence;

même Maria est dans tes bras.

Inconsolé pleure la vierge

l'unique enfant de son ventre,

et le gardien en éveil

sait la **reconnaitre** souffrante.

Elle **accueille** la douleur,

le cœur transpercé au centre,

et **prend dans ses bras** d'autres fils,

toute l'humanité ignorante.

L'**esprit** du fils crie un « pourquoi ? »,

et sans la réponse du père,

il pardonne et **expire** sans larme,

dans l'abandon, impuissant, sans arme.



Attention, conscience pleine,  
**regard** soutenu et **profond**,  
amour vrai, compassion sereine,  
arrose de la **compréhension** la graine.

Sans jugement, choix ou obtention,  
le chemin de **guérison**.  
En toi, le coaching de l'être  
n'est que la Pâque de l'Un.



De bodhisattva noble cloche,  
tu es la vierge et le gardien,  
tu es le fils qui meurt sans larme,  
comme dans tes bras l'ignorant.

Puisque ton soi est non-soi,  
et ton être est inter-être,  
tu es ton maître, mais aussi Chiara<sup>1</sup>,  
tu es ton frère encore vivant.

Danse ta foi Saddhashiva,  
danse l'« ici et maintenant ».  
Quand le coaching est ta danse,  
Apasmara est ton soutien.



Qui est celui qui mène le bal ?  
C'est le coach ou son client ?  
Qui des deux guide le voyage ?  
Qui est patient, qui médecin ?

---

<sup>1</sup> With a Catholic family background, Chiara Lubich had a strong influence on me in my youth.

Qui accueille, écoute, questionne ?  
Qui discerne, qui ressent ?  
Qui gère temps, espace et cadence,  
du début jusqu'au la fin ?

Qui est vide, qui est présent ?  
Qui perçoit sons et silence ?  
Qui pénètre en toute confiance,  
mot, paradoxe, métaphore et kôan ?

Qui est celui qui tient la garde ?  
Qui est qui offre le présent ?  
Et quand le ah! enfin advienne,  
qui est qui enlève le voile ?

Qui es-tu ? Disciple, maître,  
ami, frère, fils, parent,  
Shiva, shakti, pierre, plume,  
arbre, ombre, coach, néant ?



Sourie la vie, oh merveille !  
quand ta vrai nature s'éveille.  
De fleurs de lotus jardinier,  
danse ta foi et suit la voie.

De l'esprit, métamorphose.  
Du bien-être, guide Zen.  
Sobre, complet, humble, efficace ;  
sans secret est le « Coaching Zen ».

Lausanne, Switzerland, December 1st, 2012<sup>2</sup>.

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<sup>2</sup> Note: In **bold** in the poem text a simple guide for the Zen Coaching Transformation Tool that will be presented later in Chapter 5 and Annex.

## Looking Back

« *The Secret of Zen Coaching* » poem expresses already a few inspired hints and questions about the topic I am covering in this dissertation. The transformation tool I am proposing later in this document as a modest contribution to the coaching practice was already there. And it was not disconnected from the experience I was going through at that moment.

When I look back to the times when I first wrote about my Zen Coaching experience I can only smile with reverence and recall what Zen Master Shunryu Suzuki described as the « *Beginner's Mind* » (Suzuki 1970).

To manage the energy released from all these experiences, I kept practicing yoga and Qi Gong. I also joined a Sangha in Lausanne to practice meditation in the tradition of Zen Master Thich Nhat Hanh. A few months later, in March 2013, I had the chance to participate in a retreat at Plum Village Monastery where I made a request to join the Buddhist community. In the transmission ceremony I was given the Dharma name « *Strong Presence of the Heart* ». A whole program for a coach student and a Zen novice in the Línjì Yìxué (臨濟義玄) tradition!

Back in Lausanne I kept working as well as studying and practicing coaching and Zen for 5 years. The IDC Master Program has been part of this journey. I am now slightly more knowledgeable and more experienced about Zen and coaching than I was when I had the first Zen Coaching inspiration. My interest in Zen Coaching keeps growing. I keep practicing and making new realizations. Sometimes they are useful to myself and to others. Isn't it sufficient?

## No Beginning and No End

This dissertation reflects some of my personal learnings about the coaching discipline during the IDC Master Program and obviously during the previous years. Since I have been learning and practicing Zen at the same time I cannot possibly separate my coaching learnings from my overall personal experience.

I must admit I have not written this dissertation as a requisite to go through a gate. Neither to prove any sort of Zen or coaching mastering. I do not see this paper as the culmination of a personal research or journey. Neither the beginning of a new stage in a learning or practicing process. Writing time has been a quiet time for reflecting.

Personally, I see this paper as a modest but honest milestone on a path with no beginning and no end. A path where, paraphrasing Zen Master Thich Nhat Hanh, one could say at every step « *I have arrived* ». This is the secret of Zen: A path where the means are the goal and the goal becomes the means. A journey where every form of practice is approached mindfully and peacefully. I believe practicing Zen in this way has implications for the Zen coach. Coaching becomes Zen Coaching. This is the topic I am reflecting on, writing about and sharing in this dissertation.

From the very beginning of the inception of this work I wanted to make sure I produce an innovative material rich in content and experiences but also practical and useful for a wide community of coaches and Buddhists. Therefore, in addition to offering some thoughts that I hope will wake up some interest, I am also presenting and offering a Zen Coaching transformation tool that could be used as a take-away.

I consider Zen Coaching to be part of a new emerging paradigm where the mind, body, heart and relational field of coach and coachee inter-are. For this reason, I have paid special attention to present the material in such a way that it could not only be thought-provoking but also easily reach the heart of the readers.

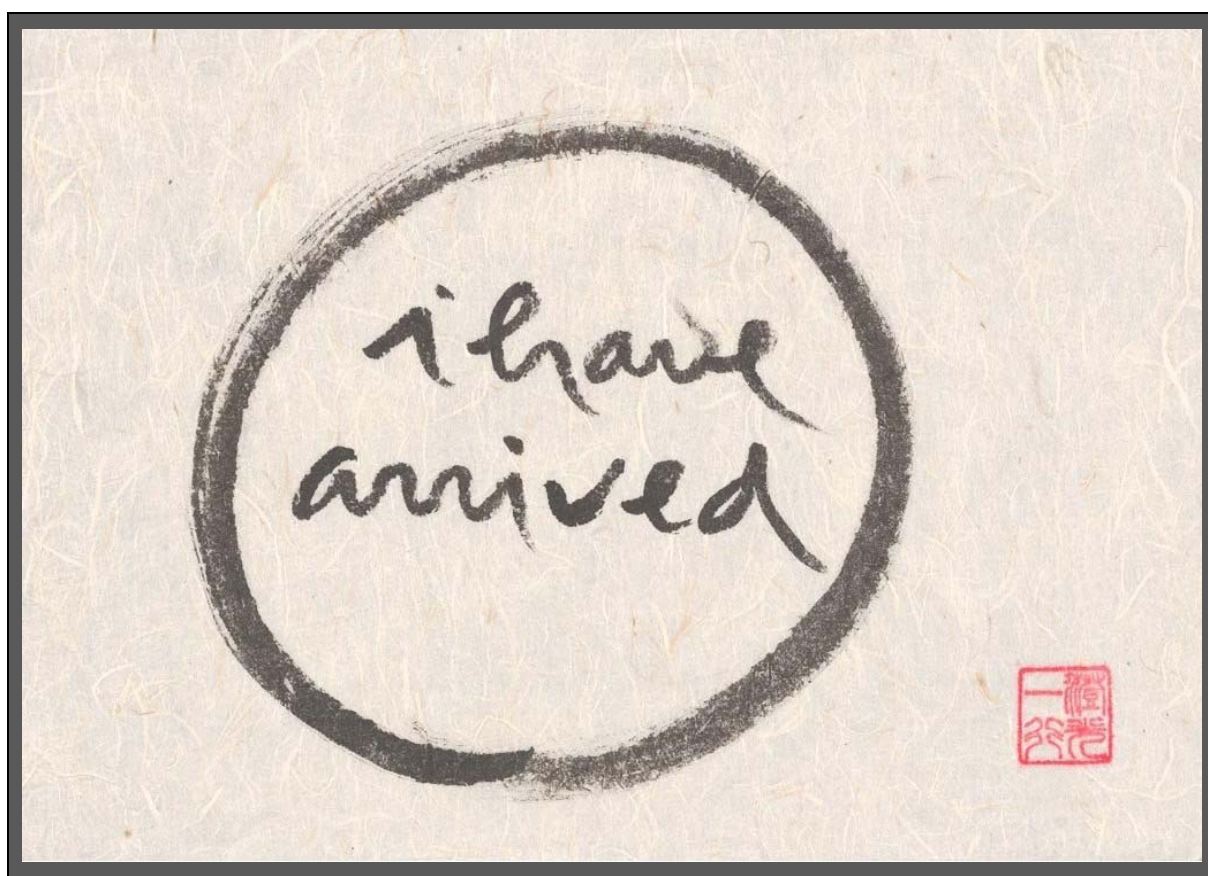
## A Zen Coaching Vision

I envision Zen Coaching as a modest contribution to well-being in the world by advancing the coaching discipline applying Zen insight as well as enriching Buddhism with the coaching practice.

This document has been conceived as a seminal contribution to the incorporation of the Institute for Zen Coaching (IFZC). The IFZC initiative is committed to develop, propose, and promote an enlightening Zen Coaching system and practice for well-being and generative transformation based in soothing embodied presence, ancient Zen wisdom and contemporary science.

IFZC shall offer Zen Coaching capability and competence development for coaches in many ways including virtual media, residential workshops and retreats.

Finally, IFZC aims to become a trustworthy, open and generous Zen Coaching think tank and community of practice.



**Image 3: « I have arrived » is the Dharma seal of Plum Village monastery in France, founded by Zen Master Thich Nhat Hanh. It is a reminder that well-being is possible, and freedom is possible. Right now. Right here. © Thich Nhat Hanh.**

## 3. A Personal Primer on Coaching

### A Brief Coaching Definition

The International Coach Federation (ICF) defines coaching as « *partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential* »<sup>3</sup>.

Reflecting on my own coaching practice and contemplating the coaching practice leaders we received transmission from during the IDC Master Program<sup>4</sup>, I need to start this dissertation by pointing out both the reductionist nature of the ICF coaching definition as well as the rationalistic paradigm used by ICF to define coaching today.

I still remember when, 40 years ago, sitting in a classroom at the Faculty of Economics in Barcelona, Professor Xavier Calsamiglia offered to us this very *thought-provoking* definition of economics: « *Economics is what economists do* ».

Paraphrasing Professor Calsamiglia one could say: « *Coaching is what coaches do* ». What do we do as coaches? To answer this question from a very personal perspective is the purpose of this personal primer on coaching.

To simply start, I would like to propose Berg and Szabó's (2005) definition of coaching that relates to the origin of the term coaching, « *Comfortably bringing important people from where they are to where they want to be* ».

### Coaching for Performance

Like any other service profession, coaching performance should be measured by the results of the coaching. That is, the satisfaction and the increased performance of the coachee.

Coaching for performance is a traditional topic in our profession. When the educator and sports coach W. Timothy Gallwey applied his findings on sports performance improvement to business performance improvement and coaching (Gallwey 2000). Gallwey discovered that performance increase was a *learning to learn* process only possible with awareness, choice, and trust. He put it into a formula: performance equals potential minus interference. To move from this equation into a maximizing performance coaching paradigm there is only one small step. A very small one when the sports coach is in the mood of winning! (Gallwey 1985).

Following Gallwey, and pioneering business coaching, Sir John Whitmore believed performance improvement in organizations comes from focusing on people's potential, increasing learning and enjoyment opportunities, and finding a sense of purpose in work.

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<sup>3</sup> Formed in 1995, the ICF is the leading global organization dedicated to advancing the coaching profession by setting high standards, providing independent certification, and building a worldwide network of trained coaching professionals. See: [www.coachfederation.org/about](http://www.coachfederation.org/about).

<sup>4</sup> I am using the term transmission in the sense described by Matthieu Ricard where the messenger is the message (Ricard et al. 2017).

Very much like the title of his book « *Coaching for Performance* », Whitmore's definition of coaching reinforces the performance paradigm: « *Coaching is unlocking people's potential to maximize their own performance* » (Whitmore 2009).

The term *maximizing* in Whitmore's definition, term that is also used in the ICF definition referring to clients' personal and professional potential, has a strong economical meaning: mechanically looking for the optimum of a utility function subject to budgetary constraints. In addition to the performance bias, this rationalistic connotation of the ICF's definition of coaching does not reflect the more complex, non-rational and developmental nature of coaching interventions. Economists and statisticians know well George Box's aphorism: « *All models are wrong, but some are useful* » (Box 1979). Coaches should also be very cautious when applying mathematical equations and models, limiting rationalistic approaches, business jargon and paradigms to coaching.

Being trained as an economist and in the project management profession for many years, I must permanently pay attention not to be caught up in the rationalistic and mechanical trap of performance coaching.

In my professional coaching experience pertaining to private interventions, my coaching mandates are not about maximizing potential and targeting an optimum of any kind, but mostly to bring clarity to situations and intentions, install the client in a self-generative mode, and move progressively and joyfully in the desired direction.

In corporate interventions, my coaching mandates usually have to do with developing leadership competences, talent and strengths, as well as with accompanying business transformation and organizational change. In this position I have certainly served organizations investing in coaching to maximize employee potential, solve problems, and increase people and team performance. It is known that organizations fight for talent and aim to maximize profits, perpetuate market advantages, and increase reach. People in those organizations though look for solutions, growing opportunities, increased flourishing, and ultimately well-being. I would suggest performance and productivity are perhaps by-products of well-being. That is, productivity will increase with flourishing. In line with this statement, there are authorized voices pointing at positive businesses and corporations caring not only for profit but for more meaning, more positive emotions, more engagement and more positive human relations as the way forward (Seligman 2011).

The relationship between strengths-based employee development and organizational performance is now well proven (Gallup 2016). In line with this, Gallup proposes the StrengthsFinder assessment that allows for identifying the top natural talents of the respondent. Strength assessments can be used in coaching for self-awareness and as a starting point to set up development plans for maximizing the performance of people<sup>5</sup>. I have been using this assessment tool for many years now and it has proven to be very useful.

In line with this more humanistic approach, coaching progress and outcomes should not be measured only with a utilitarian, rational, absolute, and mechanical perspective but on the contrary with a more personal, relative and subjective progress scale. Assessments should be used with prudence not to fall into the problem trap but instead to look for strengths to move towards solutions. Accordingly, in my opinion, the more appropriate endeavor for developing potential and accompanying profound transformation and change is a wise midway combination of objective strengths assessment tools with a more subjective use of the *scaling dance* tool (Meier 2005 and Szabó 2005).

Doug Silsbee offers a clear distinction between performance coaching and developmental coaching that is worth considering for making the difference between

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<sup>5</sup> Gallup, Inc. is an American research-based, global performance-management consulting company. Founded by George Gallup in 1935 - [www.gallup.com](http://www.gallup.com).

both and for breaking the performance paradigm limitations thus improving the coaching practice (Silsbee 2008). According to Silsbee, performance coaching aims to develop observable competency in fulfilling the client's commitments. In addition to performance, developmental coaching helps develop the self-generative capacity of the client beyond measurable specific competencies. In addition, developmental coaching provokes an experience of greater aliveness, fulfillment, and joy.

Congruent with this much wider scope of coaching, Silsbee proposes the following definition, « *Coaching is that part of a relationship in which one person is primarily dedicated to serving the long-term development of competence, self-generation, and aliveness in the other* » (Silsbee 2008).

## Appreciative and Solution Language

Within this very wide coaching remit, appreciative and solution language, as well as the vision contained in the client's preferred future, has an important role in providing direction, mobilizing client's energy and resources, and making the coaching session a living experience of the achievement of the desired goal.

Appreciative and solution language is the approach proposed by Appreciative Coaching. This coaching is based on the belief that individuals are mysteries to be appreciated (Orem, Binkert & Clancy 2007).

In addition, Appreciative Coaching proposes a set of coaching principles:

- Constructionist: Individuals and societies generate their own historical reality through symbolic and mental processes. Mental representations and reality are personal and social constructions.
- Simultaneity: Transformation happens only in the present moment.
- Poetic: Life stories can be reframed, reinterpreted, reimagined, and refocused joyfully.
- Anticipatory: An image, dream or vision guide behavior in the direction of that future.
- Positive: Mindful positive mental connections, attitudes and actions generate desired outcomes and transformation.

Appreciative Coaching is inspired by Appreciative Inquiry (Cooperrider & Whitney 2005; Cooperrider, Whitney & Stavros 2008) and by Solution-Focused Brief Therapy (Berg 2007).

It is worthwhile to mention here that Insoo Kim Berg and Steve de Shazer, the founder psychotherapists of the Brief Family Therapy Center in Milwaukee, drew on different sources including the hypnotherapy of Milton Erickson<sup>6</sup>, the work of Ludwig Wittgenstein, and Buddhism (Iveson, George & Ratner 2012).

As Iveson points out, the radical contribution of Solution-Focused Brief Therapy has been to change the process from moving *away* from a problem into moving *towards* the solution (Iveson, George & Ratner 2012). In addition, and not less important, the psychotherapist (and the coach) follow the client in defining what the solution is. That is, the psychotherapist (or coach) inquires how the clients will know the problem has been solved and what they have already done about it. This implies the client is the expert of his life, not the psychotherapist (nor the coach).

Another radical change in perspective brought by de Shazer: it is the client, not the psychotherapist (nor the coach), who wants to achieve the solution. The radical consequence for the therapeutic conversation is that the psychotherapist (or the coach) should not fight with the client but instead follow the client's direction.

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<sup>6</sup> Erickson's influence is due to John Weakland, an early student and researcher of Milton Erickson, one of the founders of brief and family psychotherapy with Gregory Bateson and Co-Director of the Brief Therapy Center at the Mental Research Institute in Palo Alto, California.

## Brief Coaching

Following the inspiration and practices of Solution-Focused Brief Therapy, we have benefited from the direct applications in Brief Coaching (Berg & Szabó 2005) and in the Swiss Solution-Focused Brief Coaching school (Szabó & Meier 2008). Meier has also proposed a Solution Focused Team Development Coaching application of Brief Coaching (Meier 2005).

Other interesting coaching derivatives of the Milwaukee school worth mentioning here are the Solutions Focus coaching approach (Jackson & McKergow 2002, 2007) and a very interesting and more modern variation of Brief Coaching (Iveson, George & Ratner 2011).

As Iveson points out, trusting the client to make his own best decision may not always guarantee better outcomes but leads to the decision being made sooner thus increasing the sense of satisfaction for both the coach and client.

Very much like in Solution-Focused Brief Therapy, in Brief Coaching change happens because of a language interaction game, a social construction involving, formulating, and applying new orientations to self, others and the future. In Brief Coaching, conversations follow standard conversational rules and, since the coach is usually the one who asks questions, the coach has the possibility of skillfully directing the conversation to move the client *towards* the solution.

Maybe due to Wittgenstein's influence, or maybe due to classical psychotherapy's influence, the accent of the principles and methods proposed by Brief and Appreciative Coaching lies in the language. Not much is said in these schools' contributions about the role of the heart and even less about the role of the body in the coaching interaction.

As we will see later, language is not all that matters because in the coaching session the client also has the opportunity to learn how to develop awareness and how to become appreciative, solution-oriented, self-generative and joyful in his own life. In other words, although coaching may be supported by appropriate language, it is certainly a learning experience beyond language.

Fortunately, to explore this wider landscape of coaching we have other coaching school contributions.

## Listening and Speaking from the Mind and the Heart

In the solution-oriented conversational interactions, not only the minds, conceived as both analytical and imaginative, but also the hearts of both coach and client are fully at play.

The role of the heart in psychotherapy, and consequently in coaching, has been clearly stated by Carl R. Rogers who invited psychotherapists to have an unconditionally positive and not directive regard for the client's basic worth – or person-centered approach (Rogers 1951).

Among the founders of the humanistic approach, Rogers insisted on the quality of effective listening, a quality that demonstrates « *a spirit which genuinely respects the potential worth of the individual, which considers his sights and trusts his capacity for self-direction* » (Rogers 1957).

Rogers' humanistic theory of the self was completed with a list of characteristics of a process leading to a fully functioning and congruent person (Rogers 1961).

As we will see later when discussing about the benefits of mindfulness, the non-dualistic mind-heart insight, as well as the practices that serve to develop such unity, are beneficial for coaching.



## Nonviolent Communication

Living and communicating in all circumstances while connecting with the human capacity for compassion has been the life's purpose of Marshall B. Rosenberg. A well-known psychologist and student of Carl Rogers, Rosenberg is at the origin of the Nonviolent Communication methods and movement (Rosenberg 1999, 2015).

Nonviolent Communication (NVC) allows people to communicate skillfully from the heart, connecting with themselves and others in a way that allows natural compassion to flourish.

NVC proposes to practice empathic, authentic, responsible, loving, and compassioned communication, maintaining a focused attention on four components: Observations, feelings, needs and requests.

Since I am using NVC as a tool to guide coaching conversations with considerable success, I am proposing hereafter a table explaining the NVC components and proposed communications pattern.

<b>Nonviolent Communication Components</b>	<b>Component Meaning and Implications for Coaching</b>
Observations	<p>Perceived phenomena specific to time and context (seeing, hearing, or touching); not the evaluation in terms of meaning and significance.</p> <p>Being present to what is happening is a mindful practice that implies paying attention to the mind, heart, body and field.</p>
Feelings	<p>Emotions and sensations free of thoughts, narrative, interpretations, and judgments reflect human needs and values. Identifying feelings in observed factual situations helps to uncover values and needs.</p> <p>Being present and connected to feelings non-judgmentally is a mindful practice that implies paying attention to the mind, heart and body.</p>
Needs	<p>Like values, needs are universal and are at the root of our feelings. Strategies to achieve needs are not.</p> <p>Being present to the values and needs underneath manifested feelings is a mindful practice that implies observing mental formations, character strengths and conscience.</p>
Requests	<p>A request for a specific action intended to satisfy the need free of judgment, any kind of violence, or punishment.</p> <p>Wisely articulating requests for action in a mindful nonviolent communication mode implies cultivating the empathic, authentic, responsible, loving, and compassioned qualities of the heart that makes well-being possible.</p>

**Table 1: Nonviolent Communication Components.**

The distinction between the needs and the strategies for achieving them helps to cultivate equanimity in observing phenomena, feelings and needs as well as non-attachment to many possible and sometimes auto-pilot strategies.

As a final note, I would like to insist on the engaged and ethical dimension of NVC. That is, the potential transformational impact of NVC in society. By proposing tools to improve self-awareness and peaceful relationships, NVC also contributes to creating an enlightened and peaceful society. The reason is that individuals who are authentic

and at peace with themselves are also peaceful citizens and the foundation of sustainable peace in society (d'Ansembourg 2016).

## From Happiness to Well-Being

With Martin Seligman being the president of the American Psychological Association, Psychology shifted its focus from pathology to well-functioning under the name of Positive Psychology at the end of last century (Seligman 1999). Well-being started then to become a science with an empirical base of research on strengths and virtues.

In the early days of the movement, together with Ben Dean, Seligman created and delivered the Authentic Happiness Coaching Program™ (Seligman 2002). This initiative inspired clinical psychologist Robert Biswas-Diener and MCC coach Ben Dean to bring Positive Psychology research into mainstream writing and teaching about Positive Psychology Coaching (Biswas-Diener & Dean 2007).

I have found it very interesting to look back to the early days of coaching for happiness approach outcomes and to see the big step coaching has made in the last ten years. In the early days of Positive Psychology, happiness was measured simply by life satisfaction. This measure is very much like the rather simplistic equation of performance we have seen earlier with Gallwey and Whitmore.

Ten years after the initial Authentic Happiness bestseller, Seligman realized the limitations of the initial approach and proposed a New Positive Psychology aiming for well-being measured by positive emotion, engagement, meaning, positive relationships and accomplishment. If the initial goal was an increase in satisfaction, the new well-being theory goal became an increase in flourishing which was conceived not as a single measurement but as a construct (Seligman 2011).

Very much in line with this overall assessment of well-being as a construct we have tools like *The Wheel of Life* proposed by Co-Active Coaching (Kimsey-House et al. 2011). This is a very useful tool in a coaching discovery phase for drawing an overall picture of where the coaching client is and where he wants to be.

To better understand well-being and flourishing we need to understand how Seligman got there. Martin Seligman and Christopher Peterson embarked in comprehensive research to understand what is best in human beings and how we build fulfilling and flourishing lives (Peterson & Seligman 2004). This work became the foundation of the VIA Classification of 24 universal psychological characteristics and the measurement tool known as the VIA Institute Survey<sup>7</sup>.

The VIA assessment provides the respondent with his or her signature strengths that can be used for self-knowledge, as the starting point for planning development actions, and also as a resource. I have been using the VIA assessment tool with myself and my clients as a self-discovery tool and it has proven to be very useful since it allows for better knowing that core part of our personality that accounts for us being our best selves. Compared with values, VIA considers character strengths to be different and even more powerful than personal values for several reasons including that they move us not only to think and feel but also to act and they are rather stable over a lifetime.

Furthermore, in the context of the well-being theory, the 24 VIA strengths support all elements of the well-being construct. This means that developing signature strengths leads to more positive emotions, more engagement, more meaning, more accomplishment, and better relationships. If the virtues supporting flourishing can be measured, coaching for well-being can be effectively supported by the VIA

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<sup>7</sup> Established as non-profit organization in 2001, the VIA Institute on Character is a global leader in the science and practice of character and offers the VIA Survey, the only free, online, scientifically validated survey of character strengths - [www.viacharacter.org](http://www.viacharacter.org).

assessment in the same way coaches use other assessment tools. This seems to me a promising research and development endeavor that remains to be tested.

Dr. Ryan M. Niemiec, VIA's Education Director, has produced a very useful and practical guide to flourishing intended for coaches interested in exploring how mindfulness can help in deploying one's best qualities and how character strengths can help develop mindfulness (Niemiec 2014). More recently he has published a very useful character strengths field guide for practitioners' interventions (Niemiec 2017).

I am particularly keen in mentioning Niemiec's work here because the usefulness of his work in coaching for well-being interventions, the high scientific standards of his research and writings, and also because he is a Zen practitioner who I am very close to.

Positive Psychology, and the later New Positive Psychology, has had a tremendous influence on coaching. We have already seen a clear mark in Brief and Solutions Focus Coaching. From there the reach has expanded to other coaching practices.

As we will see further on, Zen psychology is about flourishing and Zen Coaching should take advantage of the tools proposed by New Positive Psychology.

## **Mindfulness and Coaching**

Mindfulness has become a widely popular topic in social sciences. With his Mindfulness-Based Stress Reduction program (MBSR), Jon Kabat-Zinn brought forward the beneficial effects of mindfulness he learned practicing Zen Buddhist meditation and yoga in patient interventions with people suffering with stress, anxiety, pain, and illness (Kabat-Zinn 1990, 2003). Niemiec (2014) offers a primer on mindfulness that is worth reading for those interested in a brief mindfulness overview.

Mindfulness has had and is having a strong influence on coaching (Hall 2013). The many different dimensions of the application of mindfulness in coaching have been well developed and documented by Doug Silsbee (2014 2010).

In line with mindfulness scientific learnings, coaches know and have experienced the benefits of introducing mindfulness exercises at the beginning of coaching sessions. I have followed myself a MBSR training and practiced guided meditation exercises with clients. I can attest to the benefit of entering in a coaching session facilitating generative states thanks to mindfulness exercises. Most coaches know the benefits of these mindfulness exercises nowadays.

There is an additional benefit of mindfulness that is worth pointing out here. This is the fact that a daily Zen meditation practice by coaches may influence the results of their clients. A study conducted in Germany in 2007 showed that patients treated by psychotherapists practicing daily Zen meditation had significantly better results in their therapy session assessments. This resulted in patients experiencing their progress in understanding their own psychodynamics, difficulties, and goals as superior. Patients also made better assessments of their progress in overcoming their difficulties and symptoms and in developing new behaviors and transferring them into daily life. In addition to objective assessments, the subjectively perceived results from the entire inpatient treatment were assessed significantly more highly by those patients treated by practitioners practicing Zen meditation than those in the control group (Grepmaier et al. 2007).

## **Generative Coaching**

The same benefits of Zen meditation in psychotherapy interventions should apply to coaching interventions. Therefore, the coach nature and state are more important for coaching results than the coach posture. In other words, the coach himself and the coaching generative state is the main coaching tool.

This is one of the premises of Generative Coaching and explains why the focus of Generative Coaching is to develop and maintain a high level of a COACH state as one of the premises of Generative Coaching: Centered, Open, Aware, Connected, and Holding. The CRASH state is the opposite: Constricted, Reactive, Angry, Separate, and Hurt and hurtful (Dilts & Gilligan 2017).

A student of Milton H. Erickson, Stephen Gilligan promotes the use of third-generation hypnosis in coaching. This is a creative flow state that he calls Generative Trance. Where Ericksonian hypnosis looks to bypass the conscious mind, Stephen Gilligan's hypnosis says that creative action requires a skillful conscious mind to realize the potential of the unconscious mind. The conscious mind is needed to set and maintain intention, to sense and evaluate multiple pathways of possibility, to properly name and represent experience, and to organize actions in a sequential and linear way (Gilligan 2012).

The Generative Coach state is a mindful coach presence in which the coach maintains what Gilligan defines as a self-aware and dual level creative flow: performer and meta-presence, fluid and generative. A trance state where all different levels of consciousness are mindfully present allowing for transformational relationships and transformational change. As a consequence, the state of the coach inducing the trance conditions performance (Dilts & Gilligan 2017).

## Transforming Obstacles and Resistances

Together with the development of generative states (Gilligan 2013)<sup>8</sup>, transforming obstacles and resistances by developing emotional intelligence is at the core of the Generative Coaching practice taught by Stephen Gilligan. The table below is a summary of the transformation competences presented by Stephen Gilligan (Dilts & Gilligan 2017).

Transformation Competences	Stephen Gilligan's Comments
Recognizing	Calibrating the presence of a particular emotional state.
Acknowledging	Acknowledging the presence of the state without judgment.
Holding	Holding the emotional state in an environment of "equanimity" (making space for it).
Understanding	Understanding the emotional state and its function (positive intention).
Resourcing	Resourcing the emotional state by connecting it to other complementary emotions and states.
Transforming	Transforming or refining the expression of the emotional state to be more harmonious and productive with respect to its positive intention.
Integrating	Integrating the emotional state as a contributing part of a larger system.

**Table 2: Generative Coaching & Emotional Intelligence Transformation Components.**

<sup>8</sup> Stephen Gilligan is writing a book on Generative Coaching. Waiting for the publication see: <https://www.youtube.com/watch?v=4zxpS49Cdk>

The reason I am calling out these transformational competences here is because I will use those components later when proposing a specific Zen Coaching tool.

## Somatics and Context

As per the ICF definition, coaching is a *thought-provoking and creative process*. *Thought* defined as « *an idea or opinion produced by thinking, or occurring suddenly in the mind* »<sup>9</sup>. But we have already seen that coaching is also a practice where a whole coach interacts with a whole client. Where *whole* here means mind, body and context.

With mindfulness and neuroscience becoming mainstream these last years, no one questions these days the power of the mind (Kabat-Zinn et al. 2011). Science has shown that the mind is a result of neuronal activity. And we know today that, thanks to what we call plasticity, thoughts and emotions have the power to transform our brain and our body (André & Le Van Quyen 2017).

The contrary is also valid as body and mind are a manifestation of a same whole unity. Therefore, the body may be used as a cognitive change factor. This precisely sums up the revolutionary perspective of Somatic Coaching. Somatic, from the Greek *somatikos*, meaning the body-mind unity.

No one could explain better than Richard Strozzi-Heckler himself this new somatic perspective when in his book *The Art of Somatic Coaching* he says: « *From this perspective the psychological symptoms that my clients presented were soon eclipsed by a vision of wholeness in which their actions, emotions, thinking, and energetic states were inextricably linked. The unexamined social patterns that they had inherited I now saw were integrated in their muscular, organ, and nervous systems. It became clear that it would be impossible to unpack their various issues without working directly through the body. This somatic approach opened new worlds for them; they were more responsive, more enlivened, and there was a delight in the multiplicity of possibilities that now appeared* » (Strozzi-Heckler 2014).

Considering body and mind a whole unity, Somatic Coaching adds to conversational coaching the physical world of sensations, an energetic space expressing biological, linguistic, historical, social, and spiritual lives.

By working on the body, with the body and through the body, Somatic Coaching is interested in how we are with ourselves and in our interconnectedness and interdependence with others, the social context and spiritual landscape.

The influence of Somatic Coaching on other coaching schools seems obvious. One can find somatic applications in Presence-Based, Generative and Ontological Coaching to name a few.

From this new somatic perspective, moving away from rationalism and mind-body dualism, Somatic Coaching emphasizes the need for the cultivation of the coach self; that is, the development of an embodied coach presence. So, what is presence and how to cultivate the development of an embodied coach presence?

## Presence-Based Coaching

Douglas K. Silsbee defines presence as an inner state, « *a state of awareness, in the moment, characterized by the felt experience of timeless, connectedness, and larger truth* » (Silsbee 2008).

Presence is both a condition and a result. As a condition, presence allows for a non-automatic observation of facts, sensations and emotions. Self-observation allows for

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<sup>9</sup> Oxford Dictionaries definition. See: [www.oxforddictionaries.com](http://www.oxforddictionaries.com).

breaking limiting habit energies and beliefs as well as attachment or aversions to identities. This is a first step towards a self-generative transformation. Presence-Based Coaching is an invitation to such self-observation.

In addition, self-observation allows for the realization of current habits and opens the door to many possibilities. Realization is a wake-up call and a moment of choice in the present moment. Choice needs reorganization around purpose and commitment and may end up integrating and stabilizing a new identity. Presence-Based Coaching supports realization, reorganization and integration of new possibilities.

There is a principle we could deduce from Presence-Based Coaching that is common with Generative Coaching: presence to all levels of consciousness, body and field allows the coachee for choice and self-generative transformational change in the present moment.

Presence is also the result of practicing presence. Silsbee proposes many generative practices for practicing and developing presence in coaching that integrate mind, body, heart and field in different transformation stages (Silsbee 2008) and from different coaching perspectives (Silsbee 2004, 2010). Like it happens with any other living master, Silsbee's presence is itself an inspiring resource.

## **Ontological Coaching**

As we have seen, performance coaching serves the client's aspiration for achieving competences and goals. Development coaching adds the self-generative and joyful experience of flourishing. But who is achieving? Who is flourishing? Does the client's self-construct have a consistency or perennity of any kind?

Ontological Coaching brings this perspective to coaching proposing methods that allow for the emergence of new ways of being thus questioning the existence and perennity of the self, or the observer, shaped by the context and interpreting reality (Shabi 2017).

Ontological Coaching assumes the self is blind to its blindness. The ontological coach is supposed to understand the client's structure of interpretation of the world and then, in partnership with the client, alter this perennial structure so that the actions that follow bring about the intended outcome (Flaherty 1999).

In line with the principles of Brief Coaching, I would question the need for the ontological coach to understand the filter of interpretation. It is sufficient to realize, as we have seen, that we can play with language, somatics and archetypes changing the structure of the observer, or self.

Ontological Coaching emphasizes the transpersonal element of self: a systemic construct shaped by context. There is a principle we could deduce from Ontological Coaching: self is a systemic non-perennial construct shaped by context and interpreting reality. Furthermore, there are methods that allow for the emergence of new ways of being.

## **A New Paradigm**

There is a new paradigm in the physical and social sciences that differs from twentieth century rationalistic, mechanical, and predictable universe. This postmodern new paradigm is based on the findings of quantum physics (Ricard & Xuan Thuan 2001), sociology of knowledge (Berger & Luckmann 1967), and complex systems (Wheatley 2006).

In this new paradigm, the relationships between cause and effect are not mechanical but multiple and contextual and reality is a social construct. The influence of this new paradigm in coaching seems notorious.

Within this new paradigm, as we have already seen, Appreciative Coaching proposes the constructionist coaching principle stating that both self and social context are constructs (Orem, Binkert & Clancy 2007).

We have also seen how Brief Coaching considers the coaching conversation a social construction involving, formulating, and applying new orientations to self, others and context.

One can find the same paradigm in Generative Coaching where a basic premise is that humans are holons and reality is holographic. In mindful Generative Coaching, reality and change are constructed during the coach and coachee interactions through filters held in the human consciousness. A creative process that can be mindful or mindless and where mind, body and field of *whole* coach and coachee interact (Dilts & Gilligan 2017).

Despite the accent given to somatics, as we have already seen, Somatic Coaching is also interested in the interconnectedness and interdependence with others, the social context and spiritual landscape. Therefore, it is perfectly in line with the constructivist principle.

To finalize, Presence-Based Coaching (Silsbee 2008) is currently being extended with a post-conventional Presence-Based Leadership Framework that provides a map of the territory for leading in complexity. This extension adds to the self-generative presence model (Sensing, being, acting) the orthogonal dimensions of soma, identity and context: The Nine Panes Model (Silsbee 2002, 2017).

All of the Silsbee's Nine Panes Model levels (sensing, being and acting, as well as context, identity and soma) co-arise and are interdependent. A change in any affects others.

## Coaching Principles

In the previous sections of this chapter I have presented a very personal view of the coaching state of the art. One of the reasons I have undertaken this analysis is to be able to trace and synthesize the coaching principles expressed by the different coaching schools. From there, I am able to confront them with Zen Buddhist principles.

The reason for comparing the current coaching principles is to validate the plausibility of applying coaching processes and tools in Zen Coaching.

The coaching principles of the different coaching schools are summarized in the following table.

Principle Category	Coaching Principles
<b>Human Nature, Consciousness &amp; Well-being</b>	<p><b>New Positive Psychology – Humanistic Principle</b></p> <ul style="list-style-type: none"> <li>▪ Individuals have an inherent drive towards realizing one's well-being, developing and expressing joyfully values, talents, capabilities, positive emotions and relationships, engagement, meaning, creativity and knowledge.</li> </ul> <p><b>Brief – Humanistic Principle</b></p> <ul style="list-style-type: none"> <li>▪ Individuals (Clients) know better.</li> </ul> <p><b>Appreciative – Humanistic Principle</b></p> <ul style="list-style-type: none"> <li>▪ Individuals are mysteries to be appreciated.</li> </ul>

Principle Category	Coaching Principles
	<p><b>Generative – Pure Consciousness Principle</b></p> <ul style="list-style-type: none"> <li>▪ When we are connected to our creative and luminous consciousness we are at our best – happy, healthy, healing, and helpful to others.</li> </ul>
<p><b>Mind-Body-Field Wholeness</b></p>	<p><b>Neuroscience &amp; Somatics – Wholeness Principle</b></p> <ul style="list-style-type: none"> <li>▪ Thanks to plasticity, thoughts and emotions have the power to transform our brain and our body (and field).</li> <li>▪ Inversely, the body (and field) may be used as a cognitive change factor.</li> </ul> <p><b>Ontological – Wholeness Principle</b></p> <ul style="list-style-type: none"> <li>▪ The observer structure of interpretations occurs in three domains: language, emotions, and body.</li> </ul> <p><b>Generative – Wholeness Principle</b></p> <ul style="list-style-type: none"> <li>▪ Each person (somatic, cognitive field) is whole and part of a greater whole (Holons).</li> </ul> <p><b>Presence-Based – Wholeness Principle</b></p> <ul style="list-style-type: none"> <li>▪ Generative practices involve presence to mind, body, heart and field.</li> <li>▪ Changing requires change on a biological level (Mind, body and heart).</li> </ul>
<p><b>Being</b></p>	<p><b>Brief – Constructionist Principle</b></p> <ul style="list-style-type: none"> <li>▪ A coaching conversation is a social construction involving, formulating, and applying new orientations to self and others.</li> </ul> <p><b>Appreciative – Constructionist Principle</b></p> <ul style="list-style-type: none"> <li>▪ Individuals and societies generate their own historical reality through symbolic and mental processes.</li> <li>▪ Mental representations and reality are both a personal and a social construct.</li> </ul> <p><b>Ontological – Constructionist Principle</b></p> <ul style="list-style-type: none"> <li>▪ Self is a transpersonal construct shaped by context from which an <i>observer</i> interprets reality.</li> </ul> <p><b>Generative – Constructionist Principle</b></p> <ul style="list-style-type: none"> <li>▪ Reality and identity are constructed via filters (somatic, cognitive field) held in human consciousness. Reality is holographic.</li> </ul> <p><b>Presence-Based – Constructionist Principle</b></p> <ul style="list-style-type: none"> <li>▪ We are biological creatures and as such we tend to embody the traits that have been required for survival over millions of years, traits that may be limiting to our unique circumstances today. Our identity is our self-conception: what we hold to be true about ourselves. We construct in our lives the circumstances that support the identity we are seeking to create.</li> </ul>



Principle Category	Coaching Principles
<p><b>Becoming</b></p>	<p><b>Brief – Change Principle</b></p> <ul style="list-style-type: none"> <li>▪ Change happens because of a language interaction game, a social construction involving, formulating, and applying new orientations to self, others and the future.</li> </ul> <p><b>Neuroscience &amp; Appreciative – Poetic Principle</b></p> <ul style="list-style-type: none"> <li>▪ Life stories can be reframed, reinterpreted, reimagined, and refocused joyfully.</li> </ul> <p><b>Ontological – Non-Perennial Principle</b></p> <ul style="list-style-type: none"> <li>▪ Self is a non-perennial systemic construct.</li> </ul> <p><b>Generative – Generative Trance Principle</b></p> <ul style="list-style-type: none"> <li>▪ The quantum world of the creative unconscious holds all possible archetypes that can be used for transformational change.</li> </ul> <p><b>Presence-Based – Transcendence and Inclusion Principle</b></p> <ul style="list-style-type: none"> <li>▪ We can see our development as an ongoing process of transcending our identities and including them in a more expansive way of being in the world.</li> </ul>
<p><b>On Flourishing</b></p>	<p><b>Brief &amp; Appreciative – Positive Principle</b></p> <ul style="list-style-type: none"> <li>▪ Mindful positive mental connections, attitudes, actions, relationships, and field generate desired outcomes and transformation.</li> </ul> <p><b>Appreciative – Anticipatory Principle</b></p> <ul style="list-style-type: none"> <li>▪ An image, dream or vision guides behavior in the direction of that future.</li> </ul> <p><b>Appreciative – Simultaneity Principle</b></p> <ul style="list-style-type: none"> <li>▪ Transformation happens only in the present moment.</li> </ul> <p><b>Ontological – Cognitive Blindness Principle</b></p> <ul style="list-style-type: none"> <li>▪ The self is blind to its blindness. There are methods that allow for the emergence of new ways of being.</li> </ul> <p><b>Generative – Pure Consciousness Principle</b></p> <ul style="list-style-type: none"> <li>▪ For consciousness to be creative, mindful connection to the <i>Original Mind</i> is vital.</li> </ul> <p><b>Presence-Based – Wake-Up Principle</b></p> <ul style="list-style-type: none"> <li>▪ Presence to all levels of consciousness, body and field allows for choice and self-generative transformational change in the present moment.</li> </ul>

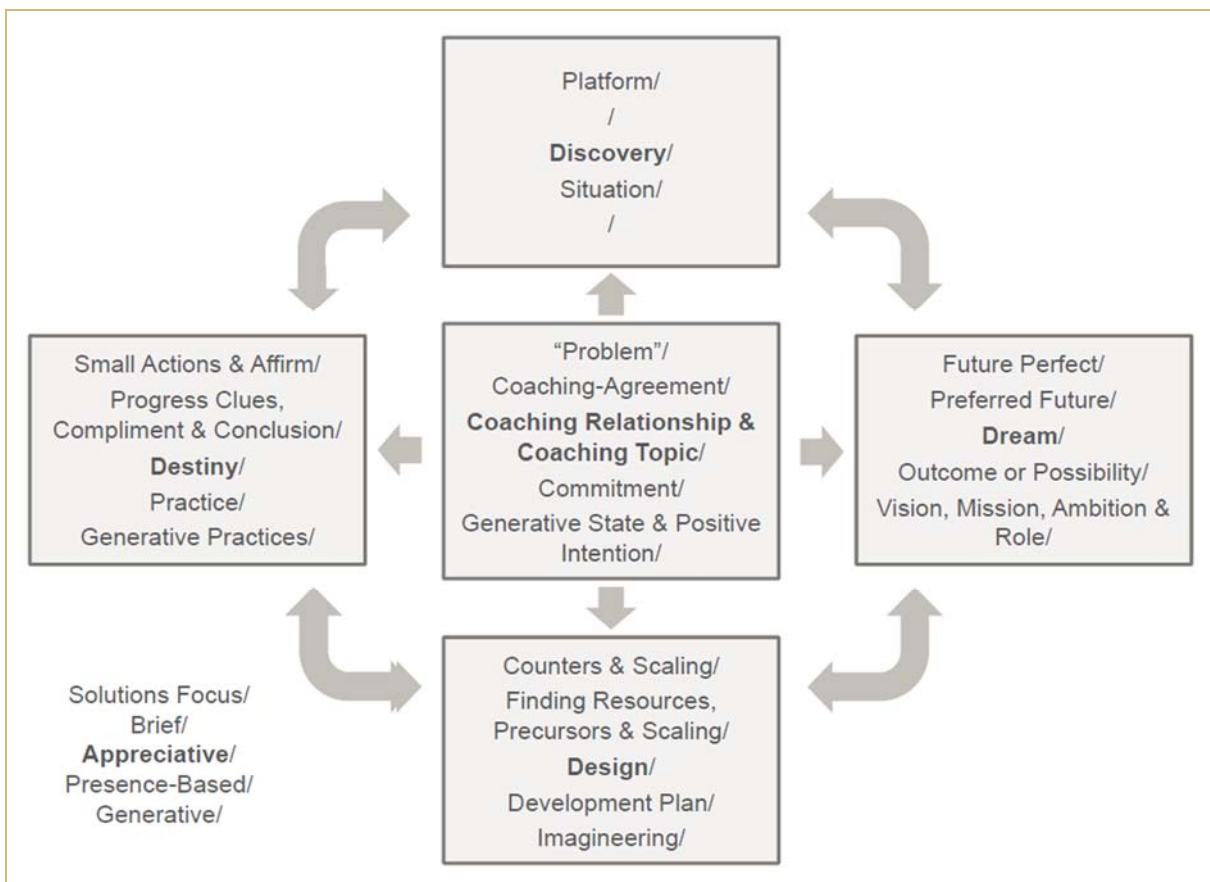
**Table 3: Coaching Principles.**

As we can see, despite the differences in terminology, all coaching schools are very much aligned in terms of basic principles. To start with, they all seem to build on the foundation of the Humanistic principle. Apart from Brief and Appreciative Coaching, all other schools surveyed recognize the importance of the human Wholeness. We have already discussed the historical reasons for this omission. Definitions of self vary but all schools are aligned with the Constructionist Principle and none question the Change Principle. Finally, all schools propose methods, processes, and competences useful

for flourishing. Methods may vary but all are based on the Positive Principle of New Positive Psychology. Generative Coaching is quite particular offering and explaining explicit methods that go much deeper tapping into the creative power of unconsciousness.

## Coaching Processes

In the following image I summarize the many coaching processes proposed by the different coaching schools I have reviewed. The first reason for doing this synthesis is to be able to extract a general schema that could be applied to a Zen Coaching process. Secondly, I wanted to have a frame that will allow for reusing many existing and well tested coaching tools and practices in Zen Coaching.



*Image 4: Coaching Processes.*

Looking at the above coaching processes summary I find there is an overall fundamental coaching process that applies to all coaching methods reviewed. The different steps of the process are named in different ways by different schools but they all are more or less the same and can be summarized by three main characteristics.

In line with Berg and Szabó's definition of coaching, the first characteristic of this overall basic coaching process is that such an undertaking takes people from where they are to where they want to be.

The second and not less obvious characteristic is that any coaching endeavor starts by building the positive relationship and defining the client's destination.

The third and more sophisticated characteristic of the overall coaching process is based in the coaching principles we have reviewed. From a process perspective this

characteristic could be explained as follows: outcomes and transformation are possible because they are already there, within the client's consciousness, from the very beginning of the journey. From this artful perspective I would say that the business of coaching is more about wisely contemplating and uncovering such jewels than actively transporting anyone to an intended destination.

The use of the term *process* in coaching reflects the temporal dimension of the coaching intervention from the beginning to end of the process. Since a process is a set of activities that integrate sequentially to achieve a result, anyone attached to an input-output analytical and sequential mind could be tempted to believe that coaching has such a mechanical characteristic. This vision is not fully appropriate for different reasons.

First of all, the coaching process does not produce final results in a linear way with a discrete sequence of intermediate deliverables like a project does. Any coaching conversation is a process of its own. As shown in the U-shaped process pattern proposed by Co-Active coaching, at any time coach and coachee may witness turbulence in the coaching conversation, explore it, experience it, sense a pivoting shift manifesting itself, vibrate with the energy liberated in the wake-up call, access new resources emerging, and co-actively put in motion new practices (Kimsey-House et al. 2011).

A similar example of such a coaching micro-process pattern is the previously-presented Generative Coaching process for transforming obstacles and resistances by developing emotional intelligence (Dilts & Gilligan 2017). Such transformation is not a coaching step within an overall coaching process but a coaching process by itself.

Second, as highlighted by Ann Clancy (2017) and Douglas Silsbee (2002, 2017), coaching presence has the ability to bring to the present moment past memories and future desires. By being present to the coaching experience both the past and future change. Therefore, from this point of view, a mechanical process view of coaching also does not reflect reality.

Finally, a generative coaching experience has the ability to mobilize layers of original and creative consciousness before and beyond classical time or space (Gilligan 2012). In such a timeless experience of the quantum world, coaching could not be a mechanical process but a bright experience of an open window between historical and absolute dimensions of existence. Maybe, as witness or shaman of such experience, a Jungian Magician coach archetype could be added to the seven coach roles proposed by Silsbee (2004, 2010).

## Coaching Competences

ICF has established a Core Competency Model to support greater understanding about the skills and approaches used in coaching. They are presented in the following table.

Competency Group	ICF Core Competencies
<b>A - Setting the Foundation</b>	<b>1) Meeting Ethical Guidelines &amp; Professional Standards</b> Understanding coaching ethics and standards and applying them appropriately in all coaching situations.
	<b>2) Establishing the Coaching Agreement</b> Understanding what is required in the specific coaching interaction and coming to agreement with the prospective and new client about the coaching process and relationship.

Competency Group	ICF Core Competencies
<b>B - Co-Creating the Relationship</b>	<b>3) Establishing Trust &amp; Intimacy with the Client</b> Creating a safe, supportive environment that produces ongoing mutual respect and trust.
	<b>4) Coaching Presence</b> Being fully conscious and creating spontaneous relationships with clients, employing a style that is open, flexible and confident.
<b>C - Communicating Effectively</b>	<b>5) Active Listening</b> Focusing completely on what the client is saying and is not saying, understanding the meaning of what is said in the context of the client's desires, and supporting client self-expression.
	<b>6) Powerful Questioning</b> Asking questions that reveal the information needed for maximum benefit to the coaching relationship and the client.
	<b>7) Direct Communication</b> Communicating effectively during coaching sessions and using language that has the greatest positive impact on the client.
<b>D - Facilitating Learning and Results</b>	<b>8) Creating Awareness</b> Integrating and accurately evaluating multiple sources of information and making interpretations that help the client to gain awareness and thereby achieve agreed-upon results.
	<b>9) Designing Actions</b> Creating with the client opportunities for ongoing learning, during coaching and in work/life situations, and for taking new actions that will most effectively lead to agreed-upon coaching results.
	<b>10) Planning &amp; Goal Setting</b> Developing and maintaining an effective coaching plan with the client.
	<b>11) Managing Progress &amp; Accountability</b> Holding attention on what is important for the client and leaving responsibility with the client to take action.

*Table 4: ICF Core Competencies.*

ICF also provides a model for measuring the different mastery levels of these competences (ACC, PCC and MCC). The competencies and model can be used for coaching self-observation, supervision and mentoring.

Silsbee proposes a very useful Septet Model with a collection of seven coaching archetypes a coach needs to develop. Each role has a set of skills and behaviors the coach can mindfully practice and learn (Silsbee 2004, 2010). The Seven Voices of the Coach Model can be correlated with the ICF Core Competency Model thus offering a very useful competence development guide for coaches (Silsbee 2002, 2017).

## 4. A Personal Primer on Zen

### About Buddhism

Well-being is not a new topic brought by New Positive Psychology. Understanding how to attain well-being was the essence of Siddhartha Gautama's quest. He was thirty-five when, after six years of study and ascetic practice, he had a profound breakthrough, an immediate realization, and became a Buddha, an *enlightened one* in Sanskrit, or a *knowing one* in Chinese. From such *knowing* experience, the Buddha spent the rest of his life teaching new ideas and practices for developing well-being and for transforming suffering into well-being. After Buddha's death, Buddhism has perpetuated for over 2,500 years with a variety of schools and many religious and non-religious forms that have transmitted the original teachings.

Well-being potential and the existence of ways for developing well-being are the themes of the so-called *Third and Forth Noble Truths*, the most important and practical teachings of the Buddha. These two *Noble Truths* are completed by practices that are known as the *Noble Eightfold Path* (Nhat Hanh 1998, 2015).

### The Buddhist Well-Being Construct

In Buddhism well-being is « *a lasting state that manifests when we have freed ourselves of mental blindness and afflictive emotions. It is also the wisdom that allows us to see the world as it is, without veils or distortions. It is, finally, the joy of moving toward inner freedom and the loving-kindness that radiates toward others* » (Ricard 2013).

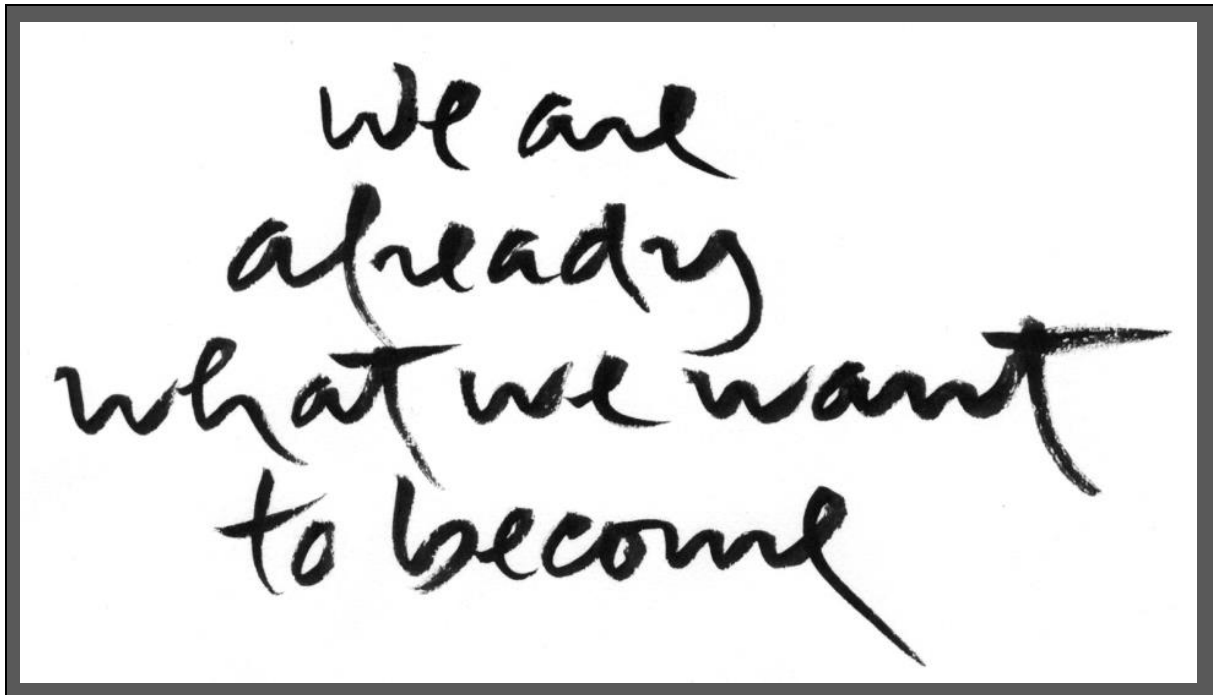
I have checked Ricard's (2013) definition of well-being against Seligman's (2011) well-being construct definition and it seems to me all ingredients are there. The first sentence of the definition implies positive emotion, engagement and accomplishment. The second implies meaning. The third implies positive relationships and contains all previous ingredients. This is per se a very interesting finding. It suggests VIA assessments and all other flourishing related material and tools could be highly appropriate in coaching for well-being.

Ricard's definition of well-being, though, suggests that well-being is associated with the wisdom of *seeing the world as it is*. This point seems very important, since it would mean that, according to Buddhist teachings, not having *right views* would cause suffering. This question raises some interesting interrogations. The first question is about the meaning of *right views* in the sense of ethics: could a serial assassin experiencing all well-being conditions, in the sense of Seligman, experience well-being in the sense of Buddhism? The second question is about the meaning of the term *right* in the sense of reality. Is it possible to experience well-being having a wrong understanding of reality? To answer these questions, it is important to understand some Buddhist Principles first.

### Buddhahood

Buddhists use the term Buddhahood to affirm that the capacity to wake up and wisely realize well-being is present within each being. For Buddhists, well-being is the fundamental nature of the mind. Thus, well-being is possible.

For Buddhists, having *right views* is the first condition for well-being and implies to understand the *Noble Truths*. This means understanding that well-being is possible and knowing how to develop well-being and to transform suffering. Having *right views* does also mean understanding that the character strengths sustaining well-being need mindful practice. The *Noble Eightfold Path* proposes teachings containing such wisdom and practices (Nhat Hanh 1998, 2015).



*Image 5: « We are already what we want to become ». This calligraphy is a reminder of Buddhahood, the premise of self-generative presence and transformation. © Thich Nhat Hanh.*

## Understanding the Mind

The twelfth century Vietnamese Zen Master Thuong Chieu said, « *When we understand how our minds work, the practice becomes easy* » (Nhat Hanh 2006).

According to the teachings of the *Manifestation Only* Zen Buddhist school that has its origins in the teachings of Zen Master and scholar Vasubandhu (4th to 5th century CE), consciousness has four main aspects: senses consciousness, mind consciousness, *mana* consciousness (Identity or attachment to a self), and store consciousness.

For the *Manifestation Only* school, the store consciousness is a field containing all kinds of seeds that may manifest themselves as mental formations. The seeds in the store consciousness represent all experiences, perceptions and concepts, both as objects and subjects of consciousness. Store consciousness is also the support for identity or attachment to a self.

Seeds in the store consciousness are both individual and collective and contain habit energy and manifest themselves as mental formations. The quality of life depends on the quality of the seeds in consciousness. Store consciousness is continuously flowing and changing.

Seeds and mental formations interpenetrate. The one is produced by the all. The all is produced by the one. Collective and individual seeds inter-are.

Consciousness contains seeds of well-being as well as seeds of suffering. When ignorance is removed, consciousness reveals itself as pure creative light or *Pure Consciousness*.

Jumping into this Buddhist metaphor about our mind, one could say that cultivating well-being is very much like gardening or foresting: it requires having the right agriculture and forestry training, knowledge, and skills as well as the art of selecting the appropriate character strengths, practicing them mindfully, and helping them flourish together. It may also require removing wrong perceptions and habits that may be an impediment for virtues to flourish harmoniously.

## Mind and Body

The Buddhist term *namarupa*, from Sanskrit *nama* meaning mind and *rupa* meaning body, expresses the unity of mind and body. The non-dualistic nature of mind and body in Buddhism needs to be understood in a non-discriminative way. Mind and body can be separated conceptually but the body does not exist without the mind and the mind does not exist without the body. One cannot say mind and body are the same, neither separate. According to the Zen Buddhist conception of reality and knowledge, mind and body co-arise. That is, they manifest themselves together. A manifestation that cannot be separated from Nature's elements and the Universe (Nhat Hanh 2007).

In Zen Buddhism, mind consciousness is in fact a mind-body consciousness. The Zen practice is neither done with the mind or the body nor with the mind and the body. The Zen practice is a mind-body experience instead. Such a Zen mind-body experience has been explained for centuries in different ways. Zen Master Dogen Zenji (1200 – 1253) said, « *To study the Buddha Way is to study oneself. To study oneself is to forget oneself. To forget oneself is to be authenticated through all experiential factors. To be authenticated through all experiential factors is to cast off body-mind of oneself as well as body-mind of others ...* »<sup>10</sup>.

The influence of Yoga and Qi Gong arts is notorious in Buddhism and Zen. In the samurai-era Zen Master Takuan Soho (1573 – 1645) says: « *The Correct Mind shows itself by extending the mind through the body* ».

As we will see in Zen Buddhist Psychology, the store consciousness contains mind, body and field, both individual and collective. Consciousness is in fact a mind-body-field consciousness.

## Interbeing

Buddhism considers the mind-body empty of an essential self. For Buddhists, *non-self* is not just an ontological theory or a concept but a continuous and renewed opportunity to develop oneself beyond identities, to co-create new relationships and realities, to develop well-being and flourishing.

Introduced by Thich Nhat Hanh, the term *interbeing* means there is no independent and substantial self. Only habit energy and experience have a continuity that may be perceived as self, as an identity (Nhat Hanh 1998, 2015). *Interbeing* means that individual selves, societies and the universe *co-arise* and *inter-are*.

*Interbeing* also means that all beings are made of elements that are not considered as own. Carl Sagan, a famous astronomer, cosmologist, astrophysicist, and astrobiologist wrote, « *The nitrogen in our DNA, the calcium in our teeth, the iron in our blood, the carbon in our apple pies were made in the interiors of collapsing stars. We are made of starstuff* » (Sagan 1980).

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<sup>10</sup> Dogen, Shobogenzo, "Genjokoan," vol. I, p. 36.

Understanding *interbeing* helps us to realize that personal well-being cannot be separated from the well-being of others and Nature. This understanding widens any narrow well-being scope to encompass the politics, economy and ecology of well-being.

To understand *interbeing* is also to contemplate reality as it is. The Zen contemplation and practice of *interbeing* consist of touching the ground of existence, realizing that being and nonbeing as well as time and space are just notions, and then using this understanding to develop well-being by transforming both consciousness and reality.

## Impermanence

*Impermanence* is a temporary view of the *non-self* principle. The Buddha taught that everything is impermanent: phenomena, sensations, emotions, and consciousness. Some Buddhists have interpreted the impermanence as the root cause for decline, destruction and suffering. This is not correct (Nhat Hanh 1998, 2015).

Anyone expecting self to be separate and permanent may suffer realizing the interpenetrated and impermanent nature of self. But such suffering is caused by a wrong view, not by *interbeing* and *impermanence*. A seed may become a flower because the nature of the seed is impermanent. Impermanence makes change, transformation and life possible. Whoever understands this suffers less. This is what Ricard means when he says well-being « ... is also the wisdom that allows us to see the world as it is, without veils or distortions ».

For Buddhists *impermanence* is not a philosophy but a way of life: the refreshing and joyful experience of permanent transformation and flourishing in everyday life. Zen contemplation and practice are about touching *impermanence* deeply and joyfully, realizing the reality beyond the notions of permanence and impermanence, and using this understanding to attain well-being and flourish.

## Developing Well-Being

As we have seen, Buddha taught principles and practices for developing well-being and for transforming suffering into well-being. I have presented the principles but it is not my intention to go into the details of all Buddhist practices in this document.

Since Buddhism is about well-being and many causes of suffering and well-being are psychological, some psychologists assert that Buddhism is a form of psychology (Olendzki 2010). There are psychologists, like Caroline Brazier (2003), that have developed a Buddhist Psychology and also therapists, like David Brazier (1995, 2001), a student of Carl Rogers that has developed a Zen Therapy.

Tracing how Buddhism has influenced modern psychology is beyond the scope of this dissertation. I will only mention here that the communication and cross-influence between Buddhism and neuroscience has been very strong in the last three decades. To give an example, Francisco Varela founded the Mind & Life Institute<sup>11</sup> in 1991 with His Holiness the Dalai Lama.

Research on psychology and neuroscience as well as empirical clinical data on mindfulness practices have shown that Buddhist teachings and practices create positive brain connections and are beneficial for well-being (Hanson 2009 & 2013).

Based on ancient wisdom and scientific research, it is well established that by encouraging the right practices coaching can contribute to well-being.

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<sup>11</sup> Mind & Life Institute – [www.mindandlife.org](http://www.mindandlife.org)



## Transforming Suffering into Well-Being

Transforming suffering into peace, joy and liberation is at the heart of Buddhist teachings. Zen Master Thich Nhat Hanh proposes an approach, with its roots in ancient Buddhist Zen Psychology, to embrace and cherish suffering with mindfulness and wisdom as a method to transform it into well-being (Nhat Hanh 1998, 2015).

Nobody likes suffering thus transforming suffering the way Zen Psychology proposes seems paradoxical. Only by practicing and experimenting the method can one resolve the paradox. This is precisely what I have done and I will propose the findings in the form of a coaching tool in the next chapter.

The table below is a summary of the transformation process presented by Thich Nhat Hanh.

Zen Themes	Transformation Components	Comments
<i>Dharma</i> in Sanskrit Phenomena and Behaviors	Manifestation	Habit energies ( <i>vasana</i> ) condition behavior, sometimes producing undesirable results.  Emotions manifest themselves and sometimes this may cause suffering and conflicts with ourselves and others.
<i>Shamatha</i> in Sanskrit Stopping and Calming	Recognition	We need to stop to allow insight. Stop thinking, habit energies and forgetfulness.  We can stop by practicing mindful breathing, walking, smiling, listening and speech. Also by practicing mindful Qi Gong and other disciplines. There are many practices that allow for stopping and calming mind and body.  With the energy of Right Mindfulness, one can recognize habit energies every time they manifest themselves and prevent them from dominating us.
	Acceptance	We accept what is present. Accepting what manifests itself is accepting ourselves without judgment.
	Embracing	Like a mother takes into her arms her crying baby, our mindfulness embraces our emotions being inclusive and loving with oneself. This alone is calming.  Other people may need to be embraced as well. Our mindfulness embraces other people's emotions being inclusive and loving with others. This is also calming.
<i>Vipasyana</i> in Sanskrit Looking deeply and Insight or Right View	Looking deeply	When we are calm we can look deeply and understand the roots and seeds of suffering.
	Insight	Insight or Right View is the deep understanding of the Four Noble Truths. This means understanding reality, understanding that well-being is possible, knowing how to develop well-being, and how to transform suffering.  Insight also allows for understanding the many individual and collective seeds of suffering and their interconnections. One's own suffering is not independent from the suffering of others.

Zen Themes	Transformation Components	Comments
Transforming	Resting	Resting allows body and mind to resource joyfully. No need to struggle. No need to attain anything. The resources and energy for healing and well-being are already there. Body and mind have the energy to heal naturally when they rest. This is a practice of non-practice.
	Healing	As we learn how to touch refreshing and energizing resources in ourselves and in our life, healing becomes a natural process.
	Liberating	Liberating from suffering and afflictions and getting in contact with the Well-Being seeds that are available in the present moment.  Paraphrasing Thich Nhat Hanh (1998, 2015), « <i>We become arrogant when things go well, and we are afraid of falling, or being low or inadequate. But these are relative ideas, and when they end, a feeling of completeness and satisfaction arises. Liberation is the ability to go from the world of signs to the world of true nature</i> ».
Right Thinking	Design actions	Right Thinking takes Right View down to the path of Right Action.  With insight we know what to do to change a situation.
Right Action	Practicing new habits	Paraphrasing Thich Nhat Hanh (1998, 2015), « My actions are my only true belongings ».

**Table 5: Zen Transformation Components.**

## Absolute and Conventional Dimensions

Buddhahood means that the capacity to wake up and insightfully understand things like they are, or *suchness*, is present in each being. For Buddhists, insight is the fundamental nature of the mind. Thus, knowing is possible.

As we have seen, in Zen Buddhism reality is not separate from consciousness and individual and collective perceptions and views may be distorted by unclear consciousness. Thus, the realization of Buddhahood cannot be separated from having a clear consciousness and the *right view* of consciousness and reality.

From a conventional Buddhist perspective, having *right view* means understanding the basic Buddhist principles like Buddhahood, impermanence, and interbeing. From this historical and relative dimension, by understanding Buddhist principles and applying Buddhist practices well-being will develop and beings will flourish, eventually experiencing Nirvana or Well-Being.

From a Zen perspective though, *Right View* is not the contrary to wrong view but rather the absence of all relative views. The language of Zen is the expression of *suchness*, the reality beyond concepts. For communicating about *suchness*, Zen uses conventional language, somatics, silence, metaphors, koans, and direct transmission which means communicating by the living experience. The Zen experience of *Well-Being* or *Nirvana* is the joyful experience of completely extinguishing all ideas and concepts in the present moment. The immediate experience of *Well-Being*.

## 5. Zen Coaching

### Zen Coaching Principles

I believe the Zen insight on the nature of all beings, the wholeness of the human consciousness and nature, interbeing, impermanence as well as the Zen strategies for flourishing are the most appropriate premises for the Zen Coaching practice. Hereafter I present a summary of Zen Coaching principles.

Principle Category	Zen Coaching Principles
Human Nature, Consciousness & Well-being	<p><b>Buddhahood Principle</b></p> <ul style="list-style-type: none"> <li>Well-being and insight is the fundamental nature of the mind. Thus, knowing and well-being is possible.</li> </ul> <p><b>Pure Consciousness Principle</b></p> <ul style="list-style-type: none"> <li>Consciousness contains seeds of well-being as well as seeds of suffering. When ignorance is removed, consciousness is revealed as pure creative light or Pure Consciousness.</li> </ul>
Mind-Body-Field Wholeness	<p><b>Mind-Body Wholeness Principle</b></p> <ul style="list-style-type: none"> <li>The Buddhist term <i>namarupa</i>, from Sanskrit <i>nama</i> meaning mind and <i>rupa</i> meaning body, expresses the unity of mind and body.</li> </ul> <p><b>Mind-Body-Field Wholeness Principle</b></p> <ul style="list-style-type: none"> <li>The store consciousness contains mind, body and field, both individual and collective. Consciousness is in fact a mind-body-field consciousness.</li> <li>Somatics, trance, language and cognition are equality generative. Mindful presence to consciousness, mind-body and field allows for infinite transformation possibilities.</li> </ul>
Being	<p><b>Non-self or Interbeing Principle</b></p> <ul style="list-style-type: none"> <li>The mind-body is empty of an essential self; or <i>non-self</i> principle.</li> <li>The term <i>interbeing</i> is another form of expressing the non-self principle meaning there is no independent and substantial self.</li> <li>Interbeing means that individual selves, relationships, societies, Nature and the universe co-arise and inter-are.</li> <li>Non-self also means that all beings are made of elements that are not considered as own.</li> <li>Interbeing is a renewed opportunity to develop oneself beyond identities, to co-create new relationships and realities, to develop well-being and flourishing.</li> <li>Understanding interbeing is a condition for contemplating reality and getting in contact with well-being. It also gives an ethical and ecological dimension to well-being.</li> </ul>

Principle Category	Zen Coaching Principles
<b>Becoming</b>	<p><b>Impermanence Principle</b></p> <ul style="list-style-type: none"> <li>▪ <i>Impermanence</i> is a temporary view of the <i>non-self</i> principle.</li> <li>▪ Impermanence makes change, transformation and life itself possible.</li> <li>▪ Impermanence is a way of life: the refreshing and joyful experience of permanent transformation and flourishing in everyday life.</li> <li>▪ Zen contemplation and practice are about touching impermanence deeply and joyfully, realizing the reality beyond the notions of permanence and impermanence, and using this understanding to experience well-being and flourish.</li> </ul>
<b>On Flourishing</b>	<p><b>Noble Truth Eightfold Path Principle</b></p> <ul style="list-style-type: none"> <li>▪ Buddha taught principles and practices for developing well-being and for transforming suffering into well-being.</li> <li>▪ Research in psychology and neuroscience as well as empirical clinical data on mindfulness practices have shown that Buddhist teachings and practices create positive brain connections and are beneficial for well-being.</li> <li>▪ From this historical and relative dimension, by understanding such Buddhist principles and applying Buddhist practices, well-being will develop and beings will flourish eventually experiencing Nirvana or Well-Being.</li> </ul> <p><b>Zen Principle</b></p> <ul style="list-style-type: none"> <li>▪ The realization of Buddhahood cannot be separated from having a clear consciousness, the <i>right view</i> on consciousness and reality.</li> <li>▪ The Zen experience of well-being is the joyful and immediate experience of completely extinguishing all ideas and concepts in the present moment. Right here and now.</li> </ul>

**Table 6: Zen Principles.**

The first observation I would like to make is that the above Zen insight and Zen Coaching principles seem very much in line with the coaching premises, especially with the those of the new emerging paradigm. I will look at this in more detail in the following sections.

## **Zen Coaching, Buddhahood and Consciousness**

To me the Buddhist Buddhahood principle is very much like the humanistic principle in psychology. I would say the Buddhism well-being construct could be considered a superset of the New Positive Psychology well-being construct. As we have seen, the Buddhism well-being construct may add some ontological, epistemological, ethical, ecological, and absolute dimensions to the New Positive Psychology well-being construct.

Like the humanistic principle, Buddhahood provides the fundamental support for appreciative, generative and transformational coaching processes leading to well-being.

As we have seen, the Generative Coaching conception of consciousness is very much in line with Zen Psychology. I have found interesting, and also very inspiring, to observe how, very much like Buddhism, Generative Coaching starts with a statement on human nature, consciousness, reality and change (Dilts & Gilligan 2017).

Accessing a deeper layer of consciousness using techniques proposed by Generative Coaching with third-generation hypnosis and also using access to memories, metaphors and images does not differ from some of the Zen guided meditation practices.

Paraphrasing Zen Master Thuong Chieu I would say, « *When we understand how our minds works, the practice of coaching becomes easy* ». Unfortunately, some coaching curriculums throw out endless collections of tools without proposing coaching principles or disclosing how the mind works. I believe this may be limiting. Direct exposure to generative transformational change without some basic understanding of psychology could be disturbing and even unsafe.

The Zen psychology metaphor of consciousness seen as a field containing all seeds has been polished and practiced for centuries. I have used this metaphor in coaching and I have found it very useful. Coaching for well-being is very much like gardening or foresting: it requires having the right training, knowledge and skills; it takes practice and interaction; it also requires the art of selecting the appropriate character strength seeds, watering them mindfully, and helping them flourish together.

## Zen Coaching and Mind-Body-Field Wholeness

The mind-body wholeness principle we have seen in Neuroscience as well as in Somatic, Ontological, Generative and Presence-Based Coaching is not different than the Zen mind-body-field wholeness principle. All approaches and techniques proposed by those coaching schools will also be useful for Zen Coaching.

Buddha was Indian and practiced Yoga. Zen originated in China where Qi Gong martial arts flourish. The importance of somatics on the path for well-being and in the experience of well-being itself has been practiced and understood for centuries. Having practiced Yoga and Qi Gong myself, but being, as I am, very mind oriented, it has been a shocking surprise to me to realize the potential and effective power of Somatic Coaching. This is something to further explore and develop.

For the more interpersonal mind-body-field wholeness dimension, I will speak about it in the following section.

## Zen Coaching and Interbeing

To my understanding, the non-self or interbeing Zen principle does not differ much from the constructionist principle in Brief and Appreciative Coaching. Ontological, Generative and Presence-Based Coaching schools share the same constructivist conception but use different terms. All approaches and techniques used in all these coaching schools for de-constructing identities and questioning habit energies, beliefs and perceptions as well as generating new ways of being will be useful for Zen Coaching.

We have seen how coaching has evolved from a mechanical paradigm into a new paradigm based on quantum physics, complex systems and constructionism. This new coaching paradigm has in fact ancient roots.

Interdependent Co-Arising<sup>12</sup> is a deep and subtle Buddhist teaching, the foundation of all of Buddhist teaching and practice. According to this teaching, cause and effect co-arise beyond our concepts of space and time. Neither is independent (Nhat Hanh 1998, 2015).

Applied to coaching language, for example, this principle would mean that the answer is in the question and the question is in the answer. Question and answer arise in

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<sup>12</sup> From Sanskrit, *pratītyasamutpāda*, literally meaning *in dependence, things rise up*.

mutual dependence. This is possible because both coach and a client are empty of self. They inter-are. The coach is in the client and the client is in the coach. Coach and client arise in mutual dependence. Coach and client are interpenetrated; this is because that is and this is not because that is not.

Thanks to *interbeing* the coaching practice creates reality and meaning through language, somatics and the coaching relationship field. Coach and coachee *inter-are* and the realization of *non-self* in coach, coachee and in the coaching relationship field opens infinite possibilities of human potential manifestation, transformation, and realization.

Paradoxically, ontological coaching is possible because of non-self. *Interbeing* is the condition for self-generation and generative practices.

## Zen Coaching and Impermanence

Like impermanence for all Buddhists, change is a universal theme in all coaching schools. All approaches and techniques used in all coaching schools to deal with changes and generating transformational change will be useful for Zen Coaching.

Coaching is only possible because self is non-perennial. *Impermanence* makes generative transformational change and coaching possible creating conditions for transformational change and activating change.

## Zen Coaching and Flourishing

I do really like the simplicity and practicality of Brief Coaching. Both qualities seem to me two key Zen characteristics. More important in my view, Brief Coaching embodies two of the third and fourth Buddhist Noble Truths. The other two would speak more to the traditional problem-solving psychotherapist than to the coaches.

Brief and Appreciative Coaching practices, like other forms of developmental coaching practices, believe in the capability of human beings to reach well-being and propose principles and methods to reach such aspirations. In my view this is nothing else than *Applied Buddhism*<sup>13</sup>. That is, Buddhism applied in every circumstance in order to bring understanding and solutions to problems in our world, offering concrete ways to relieve suffering and bring peace and well-being in every situation. Everybody, and with no doubt Buddhists practitioners, should know about Brief Coaching.

At a conventional coaching level, all tools proposed by the sciences of flourishing will be useful for Zen Coaching as *is*. From this perspective Zen Coaching is like gardening. The coach applies coaching knowledge, techniques and processes thereby touching selected mental seeds and mental formations helping to manifest, experience, generate, and develop *well-being*.

The presence of coach and coachee in the coaching field allows for the manifestation of individual and collective *well-being* seeds. The generative transformational change happens at the base of consciousness including mind, body and relational field.

The conventional and non-conventional Buddhism and Zen principles useful for developing and realizing well-being do not differ from the principles proposed by the different coaching schools I have surveyed. The Simultaneity principle of Appreciative Coaching is a well-known Zen principle. Again, all those approaches and techniques used by all coaching schools surveyed will be useful for Zen Coaching.

The profound Zen insight on the non-conventional dimension of reality, though, gives to Zen Coaching a very distinctive touch. In line with the Zen spirit, coaching for well-

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<sup>13</sup> Together with *Engaged Buddhism*, *Applied Buddhism* is a term coined by Zen Master Thich Nhat Hanh. See: <http://www.mindfulnessbell.org/archive/2016/02/what-is-applied-buddhism>

being is not an activity that will develop well-being but rather an opportunity for an immediate manifestation of our already enlightened and joyful *Pure Consciousness* nature.

From both conventional and non-conventional dimensions, the Zen Coach perpetuates the old Buddhist tradition of the *Bodhisattvas*, those engaging into the wisdom and practices of well-being for the benefit of all beings.

Coaching is conventional Buddhism with a different name. Zen Coaching transcends conventional and non-conventional dimensions. In the Zen Coaching experience there is no need to flourish but immediate contemplation of the flower. Such immediate experience of flourishing is summarized in the Dharma seal of Plum Village monastery in France, founded by Zen Master Thich Nhat Hanh, « *I have arrived* ». Meaning that well-being is possible, and freedom is possible. Right now. Right here.

## Zen Coaching Competences – Language

The ability to listen and speak is a core Rogerian practice every coach should know. The common ground with Buddhism is interesting to explore. According to the Buddha's *Noble Eightfold Path for Well-Being*, right speech and right listening means loving and compassionate speech and deep listening. In this Buddhist context, such appropriate listening and speech needs right view, right thinking, right mindfulness, and right concentration. Since Zen does not consider mind and heart to be separate, in Zen Coaching, true love cannot be separated from understanding and insight. When Zen coaches learn how to listen and speak from the mind-heart, they are in touch with the essence of Buddha's teachings and the key practices of Buddhism (Nhat Hanh 1998, 2015).

With roots in Carl Rogers' humanistic psychology, it is not surprising that Nonviolent Communication, also called Compassionate Communication or Collaborative Communication, is very much in line with the Buddhist belief in the basic goodness of human beings. NVC proposes tools and encourages communities of practice that support cultivating virtues and contributing to the flourishing of individuals and relationships.

Again, very much as we have seen with Brief and Appreciative Coaching methods, NVC is another example of Applied Buddhism<sup>14</sup>.

Since I am using NVC with great success as a tool to guide coaching conversations, I am proposing hereafter a table explaining the NVC components and some key implications for coaching when using the NVC pattern as a tool.

<b>Nonviolent Communication Components</b>	<b>Component Meaning and Implications for Coaching</b>
Observations	<p>By being present to himself and to the client, and by asking skillful questions about manifested phenomena, the coach helps to develop such quality of presence in the coachee.</p> <p>Zen meditation helps developing such quality of presence to phenomena in the coach.</p>

<sup>14</sup> See: *Buddhism and Nonviolent Communication*, Jason Little, Shambhala Times, January 31 2009 in <https://shambhalatimes.org/2009/01/31/buddhism-and-nonviolent-communication>, and *NVC in the FWBO: Heart-to-Heart Communication*, Shantigarbha, FWBO & TBMSG News, May 8 2008 in <http://www.fwbo-news.org/features/2008/05/nvc-in-fwbo-heart-to-heart.html>

<b>Nonviolent Communication Components</b>	<b>Component Meaning and Implications for Coaching</b>
Feelings	<p>By being present to himself and to the client, and by asking skillful questions about manifested feelings, the coach helps to develop such quality of presence in the coachee.</p> <p>By being nonjudgmental to the experienced feelings, the positive regard of the coach allows for the coachee to accept and embrace whatever manifests itself, unifying mind and body, and liberating from discriminative and judgmental suffering.</p> <p>Zen meditation helps to develop such quality of presence to emotions and sensations. Also, to embrace them, pacifying mind and body and liberating from suffering.</p>
Needs	<p>By being present to himself and to the client, and by asking skillful questions about values, character strengths and needs, the coach helps to develop such quality of presence in the coachee. Hopefully the coachee will use manifested values and character strengths as a resource.</p> <p>Zen meditation helps to develop such quality of presence to mental formations, character strengths, conscience and insight.</p>
Requests	<p>By being present to himself and to the client, and by asking skillful questions about requests for action, the coach helps the coachee to move towards the chosen solution with authenticity and responsibility.</p> <p>Zen meditation and Buddhist ethics help to develop right action, right livelihood and right diligence.</p>

**Table 7: Nonviolent Communication Components and Coach Competences.**

For the coach to be able to relate to the coachee's observations, feelings, needs and requests, he needs to mindfully use NVC with himself. Practicing NVC with oneself and others is very much like Zen meditation in action and in relationship. Just as with Zen meditation, using NVC requires effort to keep one's focus on track with a true transformative impact at a non-conceptual level and generative benefits ultimately self-arising.

## **Zen Coaching Competences – Presence**

Presence is the most important coaching competence in all coaching schools surveyed. Very much like in Generative Coaching, the importance of embodied presence in Presence-Based Coaching is striking. The need for the coach to develop presence with himself, the coachee and the relational field takes us into the importance of mindfulness for the coaching practice. I have already stated how beneficial mindfulness practices are for developing coaching presence and the proven consequences in terms of coaching results.

It is very important though to be cautious about an important point. Mindfulness may be a desirable condition for good coaching results but it is clearly not all that matters. Effectively, mindfulness is a practice within a much wider Buddhist body of teachings and practices that have developed and matured over centuries. Thus, applying mindfulness in isolation from the rest of the Buddhist teachings and practices may be insufficient and inappropriate. In the Buddhist tradition, mindfulness cannot be dissociated from other qualities like compassion and wisdom. Hence the Buddhist



term right mindfulness, that has a personal liberative, transformative and flourishing purpose<sup>15</sup>.

Let's imagine for example a coach trying to mindfully practice Brief Coaching without knowing the practice principles and without mastering the skills of solution language. It seems obvious that being a mindful coach and coaching mindfully cannot possibly be decoupled from applying appropriate coaching principles, processes and tools.

I would also like to underscore the fact that, in the Buddhist tradition, mindfulness cannot be separated from social ethics, meaning the social context and the interconnectedness of personal motivations and actions. The implications of this ethical dimension of mindfulness could lead to the development of Zen Coaching practices and engaged Zen Coaching communities of practice that purposely and generously smash the fiction of a separate self and engage for promoting flourishing (Loy 2015).

Presence also has an important place in Buddhism since Buddhists sees presence as the energy of Buddha, the essence of Buddha's practice. Zen Master Thich Nhat Hanh defines right presence as follows (Nhat Hanh 1998, 2015):

- Being fully here and now with a unified mind and heart,
- Keeping others and the relational field fully present,
- Selectively touching and nourishing the object of attention, especially virtues and talents in order to let them flourish,
- Being compassionate and guiding oneself and others towards well-being,
- Looking deeply with calm and concentration and shining the light of mindfulness beyond the historical relative dimension, to uncover the precious qualities that are present in consciousness,
- Deep understanding and insight, and
- Transforming suffering into peace, joy, and liberation.

This description of the Zen presence attributes is closed to the Presence-Based Coaching definition of presence. This is not surprising knowing that Silsbee follows a Soto Zen teacher.

Indeed, there are a few characteristics of Zen presence as defined above that we find in Presence-Based Coaching. These are the state of awareness in the present moment, the felt timeless experience, connectedness, and the larger truth.

There are some additional Zen presence characteristics that are relevant for Zen Coaching and I believe they deserve special attention. The first one is the well-being focus commitment. The Zen presence result is not far from the combination of the self-generation focus with the experience of a greater aliveness, fulfillment and joy that results from Presence-Based Coaching). For reasons that have already been described, Zen presence is devoted to flourishing results with a well-being intention, and an ethical, generous and compassionated quality.

The second special characteristic of Zen Coaching presence is the ability of looking deeply into the reality while distinguishing between conventional and non-conventional dimensions of consciousness. To understand this special dimension of Zen presence, we need to rely on a theory and an experience of consciousness and reality that only Zen psychology and epistemology and, somehow, Generative Coaching provide.

As we have seen, in Generative Coaching Stephen Gilligan (2012) proposes Generative Trance techniques that allow access to deeper layers of consciousness and that mobilize very valuable resources easily, effortlessly, and sometimes instantly.

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<sup>15</sup> See: Beyond McMindfulness in [https://www.huffingtonpost.com/ron-purser/beyond-mcmindfulness\\_b\\_3519289.html](https://www.huffingtonpost.com/ron-purser/beyond-mcmindfulness_b_3519289.html)

This deeper presence component of this coaching school has strong Ericksonian roots.

I believe Zen Coaching and Generative Coaching are kinds of two-way mindful Zen guided meditation (Nhat Hanh 2009) in the sense that the coach and coachee direct attention to non-rational consciousness in a high-performance mindfulness state while being open to somatics and the relational field with a purposeful intention.

An additional Zen Coaching presence characteristic is the enlightening power of the embodied Zen Coaching principles. I remember once I was in Mexico waiting for a minibus to come. I started to talk with a young person queuing for the same destination. He was traveling with a yoga mat and we started to talk about this practice. Suddenly he asked me, « *Do you believe in enlightenment?* ». « *Of course* », I answered back instantly. « *I am enlightened for a long time now!* ». I started to laugh and I could see his eyes lightning up.

There is a famous old *koan*<sup>16</sup> attributed to Zen Master Línjì Yìxué, one of the founders of Zen Buddhism, 42 generations before Zen Master Thich Nhat Hanh, « *If you meet the Buddha, kill him* » (Watson 1993, 1999. Teaching 19).

This *koan* means to me that whatever conception of the Buddha and enlightenment one may have is wrong. It also means to me that self-generative transformation, insight and well-being are better reached through being present to oneself than by following others. It is an encouragement to be simply present with nothing to achieve and nowhere to be.

I believe the quality of Zen Coaching presence is not much different than what happened in my Mexican *koan-boutade* experience. Sometimes as a coach it may seem foolish to believe in the ability of anyone to flourish and enjoy well-being. Though when coaching while sitting under the Bodhi Tree<sup>17</sup>, you know there is well-being potential and there are ways of reaching it. Even more, you know all seeds of well-being are already there waiting for the opportunity of manifestation. The quality of Zen Coaching presence and the enlightening power of Zen Coaching premises have their roots in such a contemplative sitting experience. Zen transformation and insight are reached through simply being present with nothing to achieve and nowhere to be. I am developing this topic in the following section.

The final Zen Coaching presence characteristic relates to the skillful practice of principles, processes, competences, and techniques useful for flourishing and for transforming suffering into well-being. I will propose a Zen Coaching tool for such transformation in the section after next.

## Zen Coaching Processes – Conventional Dimension

All coaching processes reviewed and synthesized earlier in the primer on coaching chapter are useful for Zen Coaching.

In line with the traditional meaning of the term *coach*, coaching from a conventional historical perspective is very much like taking someone from point A to point B. A being distant from B in space and in time. From this conventional perspective the coach helps formulating, generating, manifesting, experiencing and practicing the insight and character strengths that will allow for developing well-being and flourishing.

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<sup>16</sup> Oxford Dictionaries defines *koan* as *a paradoxical anecdote or riddle without a solution used in Zen Buddhism to demonstrate the inadequacy of logical reasoning and provoke enlightenment*.

<sup>17</sup> A large and very old fig tree (*Ficus religiosa*) located in Bodhi Gaya under which Siddhartha Gautama, the spiritual teacher who later became known as the Buddha, is said to have attained enlightenment (Bodhi).

During this conventional coaching process, the presence of coach and coachee in the coaching field allows for the manifestation of individual and collective transformational change energies that will serve the intention of the coaching relationship. The generative transformational change happens though over the conventional coaching process at the base of consciousness.

## Zen Coaching Processes – Absolute Dimension

Coaching has an unconventional dimension outside space and time. Following the previous illustration of the conventional coaching meaning, coaching from an unconventional absolute perspective is very much like experiencing A and B together in space and time. From this unconventional absolute perspective coaching for well-being is not an activity that will produce insight and well-being but a manifestation of our already enlightened *Pure Consciousness* nature. By being fully present both coach and coachee are in touch with the Buddhahood nature in both the historical and the absolute dimensions of existence.

From an absolute perspective, Zen Coaching does nothing but touching, watering, letting manifest and be experienced in the present moment well-being seeds that are already in the store consciousness of the coach and coachee. In the unconventional posture the Zen coach is neither generating nor co-creating well-being but contemplating it. The contemplative presence of the coach and coachee in the coaching field allows for the manifestation of individual and collective well-being seeds. The desired generative transformational change appears as a joyful experience of self-realization happening in the present moment at the base of consciousness. In this absolute dimension of coaching there is not a development nor a transformational change but an immediate well-being manifestation happening in the present moment and transforming past, present and future. Such an experience wakes up in deeper layers of consciousness and eventually manifests itself as mental formations.

Very much like water manifests itself in the form of clouds, waves, rain, rivers, and oceans, the absolute dimension of coaching does not exist without the conventional dimension. Zen Coaching happens in both absolute and conventional dimensions. Looking at well-being from the conventional dimension we can recognize the teachings of the Buddha saying, « *There is well-being, and there is a way leading to well-being* ». Looking at well-being from the absolute dimension, we can paraphrase the words of Zen Master Thich Nhat Hanh and say, « *There is no way to well-being; well-being is the way* »<sup>18</sup>. This is an invitation to a strategical self-generative presence to the well-being seeds already available in the present moment and to a contemplative presence to well-being in the here and now.

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<sup>18</sup> The original words of Zen Master Thich Nhat Hanh are, « *There is no way to happiness, happiness is the way. There is no way to peace, peace is the way. There is no way to enlightenment, enlightenment is the way* ». The Art of Mindful Living (Sounds True, 1992).



*Image 6: Representation of the absolute and conventional dimensions of Zen Coaching. © Irina Speranza.*

## Zen Coaching Tools - Transformation Tool

As I have shown, Zen Coaching principles are very much aligned with the fundamental coaching principles of the different coaching schools reviewed. For this reason, the different tools proposed by the coaching schools reviewed should be compatible and applicable in Zen Coaching. The same can be said for the coaching processes and competences. In the previous sections I have presented how Zen Coaching principles, processes and tools can be mapped to fundamental coaching principles, processes and tools.

The overall mapping exercise I have presented so far should allow for reviewing, collecting, and classifying all the different tools proposed by the different coaching schools leading to the development of a Zen Coaching system and practice for well-being and generative transformation based in soothing embodied presence, ancient Zen wisdom and contemporary science.

For obvious reasons, I cannot possibly review, collect and map all possible Zen Coaching tools in this dissertation. This may be a next step in a Zen Coaching endeavor.

The purpose of this final section is to illustrate with one tool how Zen Coaching has the potential of taking advantage of both Zen wisdom and practices developed for over two millenaries and the exciting developments of the emerging professional coaching science. As a matter of fact, I am also demonstrating in a practical way how Zen wisdom and coaching science can enrich each other.

For doing so I am looking at and comparing two methods for transforming emotions into greater well-being.

The first method is the tool for transforming suffering into peace, joy and liberation proposed by Zen Master Thich Nhat Hanh that I have introduced in the primer on Zen chapter.

The second method I look at is the tool proposed by Stephen Gilligan for transforming obstacles and resistances by developing emotional intelligence introduced in the primer on coaching chapter.

Having studied and practiced with Zen master Thich Nhat Hanh and with Stephen Gilligan, I am presenting hereafter the synthesis and mapping of the two approaches.

Zen Themes	Zen Components	Generative Coaching – Transformation Components	Zen Coaching Components	Coaching Stages (Appreciative Reference)
Interbeing		Generative State & Positive Intention	1 Connecting and Stating the Coaching Topic	1 Coaching Relationship & Coaching Topic
<i>Dharma</i> in Sanskrit Phenomena and Behaviors	Manifestation (Or recalling the manifestation)		2 Manifesting	2 Discovery
<i>Shamatha</i> in Sanskrit Stopping and Calming	Recognition	Recognizing	3 Recognizing	
	Acceptance	Acknowledging	4 Accepting	
	Embracing	Holding	5 Holding and Embracing	

Zen Themes	Zen Components	Generative Coaching – Transformation Components	Zen Coaching Components	Coaching Stages (Appreciative Reference)
Vipasyana in Sanskrit Looking deeply and Insight or Right View	Looking deeply	Understanding	6 Understanding	
	Insight		7 Illuminating	
Transforming	Resting	Resourcing	8 Resting and Resourcing	3 Dream
	Healing	Transforming	9 Transforming and Healing	
	Liberating	Integrating	10 Integrating and Liberating	
Right Thinking	Design actions		11 Designing	4 Design
Right Action	Practicing new habits		12 Practicing	5 Destiny
			13 Closing	

**Table 8: Zen Coaching, Transformation Tool Construct Mapping.**

In the following table I am proposing a practical application guide for the Zen Coaching Transformation Tool.

Zen Coaching Components	Transformation Tool Comments
1 Connecting and Stating the Coaching Topic	Coaching happens in a generative coaching field. The coach gives space and full attention to whatever the coachee brings into the coaching session.  By being mindful, coach and coachee are tuned into many objects of attention: the body, the feelings, the mind, and the objects of the mind.  The coaching field allows the coachee to express intentions and aspirations.
2 Manifesting	The coaching field allows for recalling phenomena, conflicts, behaviors and habit energies, sensations, emotions and mental formations that manifest themselves because of all sorts of causes and conditions.
3 Recognizing	Mindful Zen Coaching helps the coachee with stopping and calming, allowing for recognizing and naming whatever is expressed and manifested.  At this point coaching is not about thinking about what manifests itself, but about being present and mindful to whatever manifests itself in the present moment.

Zen Coaching Components	Transformation Tool Comments
	Such mindfulness to consciousness is the first step into freedom. Recognizing and calibrating mindfully what manifests itself is the first step to prevent habit from dominating behavior.
4 Accepting	<p>Mindful and compassionate Zen coaching helps the coachee with accepting what manifests without judgment.</p> <p>By being open in the mind and in the heart, the Zen coach accepts unconditionally and without judgment whatever the coachee brings into the coaching conversation.</p> <p>Acceptance without judgment is the second step into freedom: it prevents the coachee from separating from himself.</p>
5 Holding and Embracing	<p>Mindful and compassionate Zen coaching helps the coachee with holding the emotional state and mental formations by making space for the coachee, for what is brought into the coaching session, and for the system holding the coachee's reality.</p> <p>Again, the coach not only helps the coachee with holding the state mentally but also with embracing whatever manifests with the heart. Mind and heart are one in the coaching conversation. Coach and coachee are also one in the coaching conversation. They inter-are.</p> <p>With loving kindness, the Zen coach helps the coachee with embracing mindfully the emotions that manifest being inclusive and loving with oneself and the field. It is not easy nor appropriate for a coach to ask a coachee without permission to embrace unpleasant emotions. For this the Zen coach uses skillful means that respect the liberty of the coachee at all times.</p> <p>Such soothing and loving embodied presence of the coach results in calming the coachee's emotions and helps with transforming acceptance into loving kindness for oneself and others. This is the third step into liberation.</p>
6 Understanding	<p>Mindful and calming Zen Coaching helps with looking and listening deeply as well as understanding the roots and seeds of suffering.</p> <p>Such understanding is not at all rumination. To facilitate understanding of the positive intention of the emotional manifestation, Zen Coaching uses the Nonviolent Communication process reviewed earlier.</p>
7 Illuminating	<p>Mindful Zen Coaching may create the conditions for the coachee to understand the many causes and conditions of the emotional manifestation of the coaching topic, their inter-connections with other people and topics. Sometimes such understanding may lead to an immediate revealing of insight.</p> <p>Embodied understanding of the Zen Coaching principles in the Zen coach may facilitate insight in the coachee. Zen Coaching is not an activity that will give or produce insight though, but an activity revealing the already enlightened Buddhahood nature.</p>
8 Resting and Resourcing	<p>Body and mind have the energy to heal naturally when they rest. Embodied soothing presence helps with stopping and calming the emotional state allowing for resourcing joyfully by connecting to renewed energies, deep consciousness and character strengths.</p> <p>Zen Coaching allows the coachee to replenish or revitalize himself / herself by having a moment of well-being during the coaching conversation: there is no</p>

Zen Coaching Components	Transformation Tool Comments
	<p>need to struggle, nothing to do; there is nowhere to go, no need to attain anything.</p> <p>Zen Coaching allows for experiencing the desired state in the here and now by watering mental seeds that need to manifest themselves. Thanks to this contemplation, Zen Coaching is a practice of non-practice.</p>
9 Transforming and Healing	<p>For Zen Coaching to be effective, the coach is strongly established in the conventional and the absolute dimension. From there the coach uses the right processes, competences and techniques to reveal the joy and the consciousness seeds that the coachee needs to develop in the historical dimension. In addition, the Zen coach helps the coachee to experience well-being and flourishing in the moment.</p> <p>The coach and coachee nature and mindful presence support appreciative, generative and transformational coaching processes. By watering selected mental seeds and focusing attention to envisioned outcomes, coach and coachee generate, manifest and experience such reality.</p> <p>Coach and coachee <i>inter-are</i> and the realization of <i>non-self</i> in the coaching relationship opens up infinite possibilities for human potential manifestation, realization and transformation. Paradoxically, ontological transformational coaching is possible because of the <i>non-self</i>.</p>
10 Integrating and Liberating	<p>By being fully present, both coach and coachee are in touch with the Buddhahood nature in both the historical and absolute dimensions of life.</p> <p>Zen Coaching creates new reality and meaning accessing consciousness through language and somatics and new reality integrating into a larger system. New emotional states and new views will generate new thinking.</p> <p>Hopefully by going through the described process, Zen Coaching will help to transform suffering into well-being, liberating from afflictions, relative ideas and discriminations.</p>
11 Designing	<p>With Zen Coaching insight the coachee knows what to do to change a situation.</p> <p>Like any other coaching method, Zen Coaching helps the coachee to design the most appropriate actions leading to the desired outcomes.</p>
12 Practicing	<p>The Zen Coaching learning experience can be transferred outside the coaching session.</p> <p>During the Zen Coaching process, the coachee learns how to touch and celebrate refreshing and energizing resources in himself which being generative allows for transforming his life. Transforming and healing becomes a self-generative and joyful natural process of personal development, flourishing and well-being.</p>
13 Closing	Zen Coaching measures satisfaction and receives feedback.

**Table 9: Zen Coaching, Transformation Tool Components.**

The Zen Coaching Transformation Tool just described may be easily understood and practiced with some guidance. To facilitate such understanding, I am presenting, with the help of transcripts and storyboards located in the **Annex**, a real-life Zen Coaching example taken from a recorded client coaching session.



## 6. Annex

### Transformation Tool – Transcripts and Storyboard

The Zen Coaching Transformation Tool described in **Chapter 5** may be easily understood and practiced with some guidance. To facilitate such understanding I am presenting, with the help of transcripts and storyboards, a real-life Zen Coaching example taken from a recorded client coaching session.

The coachee is a lady we will call Client. She likes to use metaphors. The coaching relationship has been well established over time and therefore connection was easy despite the fact that the coaching was taking place via Skype. The coaching was done in French and I have not translated the transcript into English. Only the storyboard will be translated in due time.

Note: Unfortunately, the storyboard could not be finished in time for publication in March 2018 due to an unexpected unavailability of the designer. This part will be completed as soon as possible.

### Transformation Tool – 1 Connecting and Stating the Coaching Topic

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	01:07	Allô ? Tu m'entends ?	
JaG		Allô, oui je t'entends	
Client		C'est super ! Moi aussi je t'entends très bien maintenant	
JaG		Ok super. Donc on a la voix et pas l'image, c'est ça ?	
Client	01:31	J'ai réfléchi à ce que j'aimerais faire avec toi aujourd'hui	
JaG		D'accord	
Client		J'aimerais mettre la lumière sur certains sentiments que j'ai eu et des comportements	
JaG		Comment sauras-tu que l'on a mis de la lumière sur tes sentiments et tes comportements ?	
Client		Je saurais si j'ai une prise de conscience sur ce qui s'est passé et cela me permet de mieux gérer mes émotions et les situations. De vivre mieux, d'être plus heureuse.	
JaG		OK. Je t'écoute.	

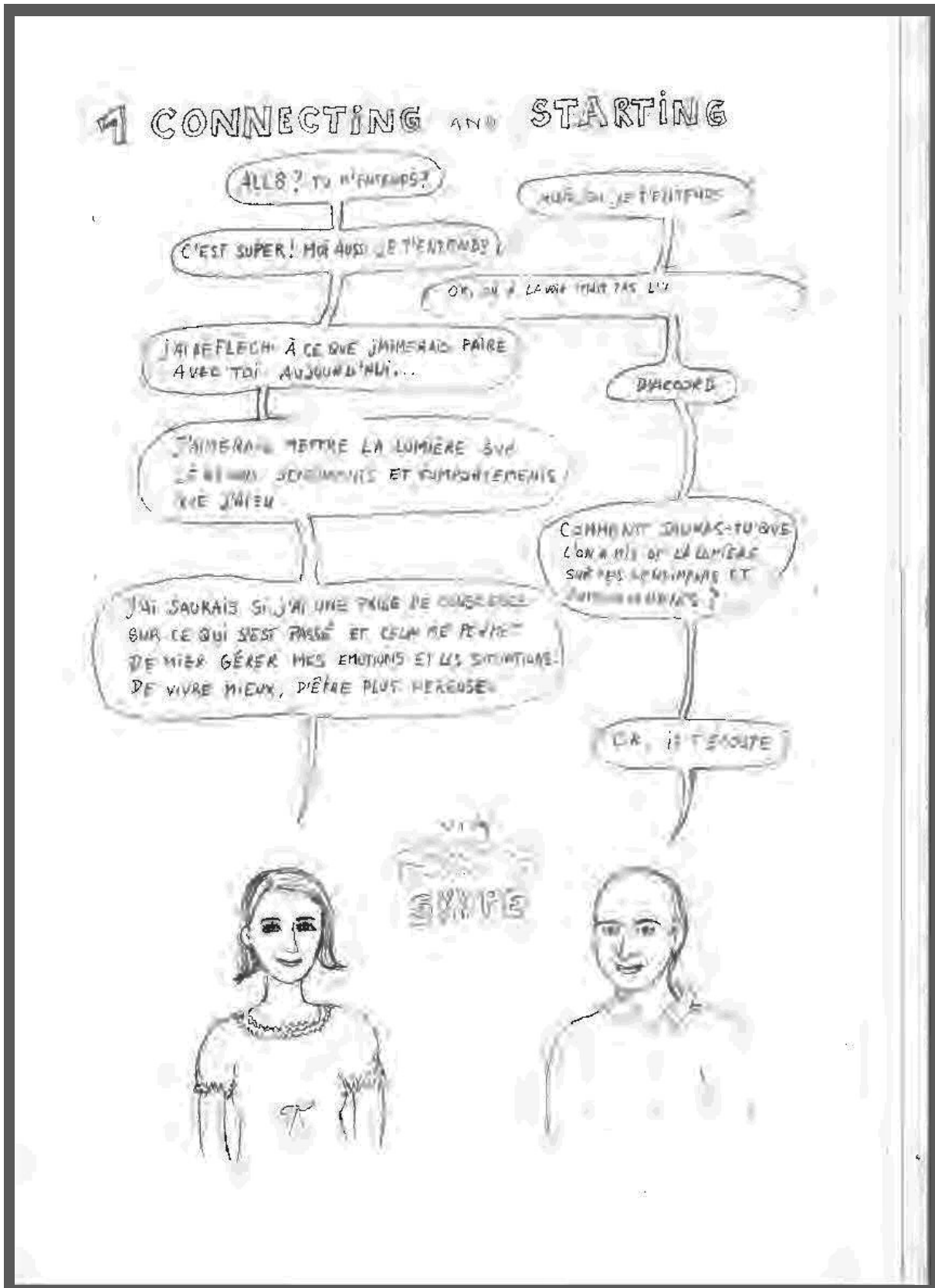


Image 7: Zen Coaching Transformation Tool – 1 Connecting and Stating the Coaching Topic. © Irina Speranza.

## Transformation Tool – 2 Manifesting

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	01:55	<p>Je vais expliquer un peu.</p> <p>Hier j'ai fait une rencontre et il y a eu un moment où je me suis sentie un peu choquée et vexée. C'était un peu difficile pour moi.</p> <p>C'était avec un nouveau collègue. On ne se connaît pas aussi bien que toi et moi. On n'a pas encore une relation de confiance. Peut-être ça viendra. Je ne sais pas. Moi j'avais compris qu'il voulait m'envoyer certains matériels des formations qu'il fait.</p>	
JaG	02:53	Oui	
Client	02:54	<p>J'avais compris qu'il allait m'envoyer le matériel par e-mail, mais il ne l'a pas fait. Quand on s'est vu il m'a montré tout ce matériel de formation et à un moment donné je lui ai demandé s'il pouvait m'envoyer ça.</p>	
JaG	03:10	Oui	
Client	03:10	<p>Et puis là il m'a regardé et il m'a dit que non. Qu'il avait mis beaucoup de travail dans tout ça et il n'allait pas m'envoyer ce matériel.</p> <p>Dans le moment ça m'a fait mal.</p>	
JaG	03:23	Oui	
Client	03:23	<p>J'avais l'impression que l'on me comprend mal. J'étais mal à l'aise et je suis sûre que celui en face de moi a vu que j'étais mal à l'aise.</p> <p>J'aimerais mettre la lumière sur la situation pour comprendre qu'est ce qui se passe et savoir comment je peux mieux gérer ça.</p>	
JaG	06:06	<p>Alors je te dis comment j'ai compris ce que tu me racontes.</p> <p>Tu as commencé par me dire que tu aimerais mettre de la lumière dans des sentiments et des comportements qui se sont manifestés dans une rencontre qui a été un peu difficiles pour toi.</p> <p>C'était une rencontre avec un collègue avec qui tu n'as pas encore une grande relation de confiance. Toi tu avais une compréhension sur ce qu'il allait partager avec toi. Lui il te dit qu'il ne t'a pas donné ce matériel parce qu'il avait mis beaucoup de travail dans la préparation de ce matériel et donc qu'il ne voulait pas partager avec toi. Donc c'est une question de défense de la propriété intellectuelle et de manque de confiance, comme toi-même tu l'as dit.</p>	
Client	07:43	En fait il a employé le terme copier/coller. Ça m'a tiqué.	
JaG	07:59	<p>Si je comprends bien la situation, ton collègue n'était pas prêt à partager son matériel avec toi parce qu'il y a du travail dans ce matériel et il ne voulait pas que toi tu puisses le copier sans autre. Par rapport à tes sentiments tu m'as dit : « ça m'a fait mal ».</p>	

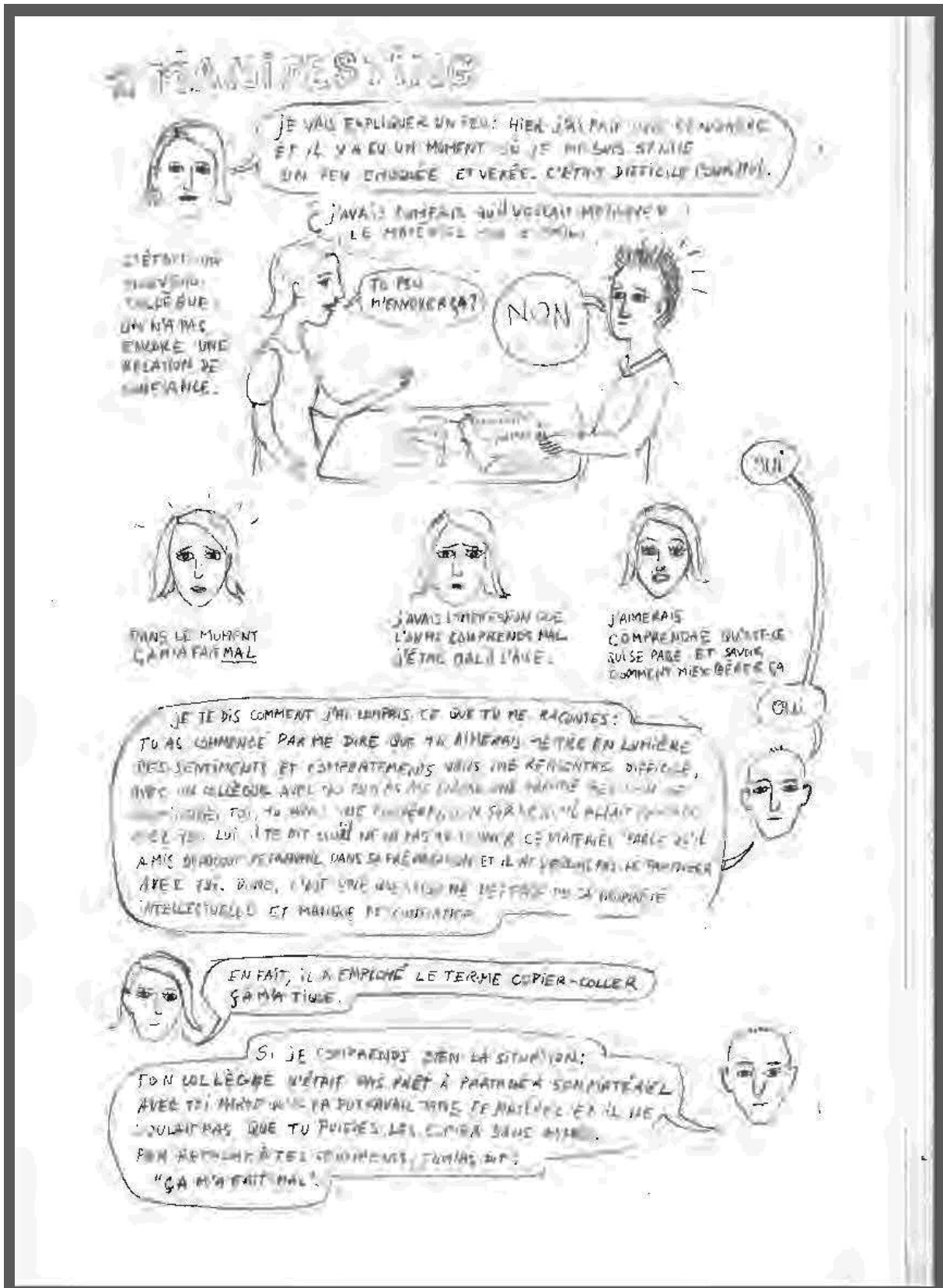


Image 8: Zen Coaching Transformation Tool – 2 Manifesting. © Irina Speranza.

## Transformation Tool – 3 Recognizing

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
JaG	12:06	Si tu es d'accord parlons d'abord de tes sentiments. Tu me dis que ça t'a fait mal. Tu pourrais me dire un peu plus à propos de ça ?	
Client	12:40	Qu'est-ce que je peux dire par rapport à ça... Il m'a dit non. J'ai fait une demande et puis il m'a dit non. Déjà, ça c'est quelque chose que je trouve difficile à digérer. Théoriquement je sais que quand je fais une demande quelqu'un peut dire oui comme quelqu'un peut dire non. Mais dans la pratique je préfère ne pas poser la question (si je sais que la réponse sera négative). Donc j'aurais préféré savoir qu'il allait dire non et ne même pas poser la question.	
JaG	13:26	Oui	
Client	13:33	Voilà, donc je me suis sentie comme rejetée. Je suis en train de chercher ce que je peux dire comme sentiment, mais je suis plutôt dans les interprétations en fait...	
JaG	14:12	Si tu permets, j'active mes cellules miroirs et puis j'essaie de me mettre dans cette situation à ta place. Donc, tu avais une attente. Tu avais compris que ton collègue allait partager son matériel avec toi. Quand il dit qu'il ne veut pas les partager pour les raisons que nous avons dit avant tu n'es pas à l'aise avec cette réponse, le « non » te dérange. Tu me dis que tu aurais préféré ne pas poser la question. Ensuite tu me parles d'un sentiment de rejet. Où est-ce que tu vois l'interprétation ici ? Parce qu'un sentiment de rejet c'est un sentiment de rejet ; ce n'est pas l'interprétation d'un sentiment de rejet.	
Client	15:55	Si, c'est une interprétation je trouve... Moi j'interprète que lui me rejette. Donc je peux me sentir blessée.	
JaG	16:08	Si tu permets. Toi, tu as un sentiment de rejet. Est-ce que ce sentiment tu es en train de l'interpréter, ou c'est un vrai sentiment de rejet ?	
Client	16:28	Je me sens blessée, je me sens mal, je ne me sens pas comprise. Maintenant que je l'exprime, au fond de moi, je pensais : « Tient celui-là, il ne pense qu'à lui-même et à son gros document ? Je ne veux pas copier/coller son document, qu'est-ce que lui il croit ? » C'est la voix qui parle comme ça en moi. J'aurais souhaité qu'il demande plutôt : « Qu'est-ce que tu cherches dans mon document ? tu veux avoir tout ? ou bien est-ce qu'il y a des outils spécifiquement que tu aimerais avoir ? »	
JaG	19:27	Oui, tout à fait. Si je comprends bien tu es dans une attitude d'ouverture et de partage. Tu cherches à collaborer, tu cherches à t'inspirer de son travail. Lui il est dans la fermeture, dans le non-partage, dans la propriété. Plus à la défensive.	

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	20:40	Je ne peux pas dire que lui est comme ça. Mais dans la situation c'était un peu ce que je voyais : La fermeture, la défense, l'appropriation... effectivement. Je me retrouve dedans en tous cas oui.	
JaG	21:33	Si tu veux, l'ouverture, le partage, la collaboration, l'inspiration, l'envie d'apprendre, la recherche... Tout ça, ça me parle de tes valeurs.  Mais quand tu dis que tu t'es ressentie blessée, rejetée, que tu t'es sentie mal et incomprise, peut-être il y a encore quelque chose d'autre qui a été touché en ce moment ?	
Client	22:29	Ça a touché quelque chose en moi, effectivement...  Effectivement ce qui m'aurait peut-être fait du bien en ce moment c'est de reconnaître que ce sont mes valeurs qui étaient en jeu en ce moment...  Je sens qu'il y a quand même une certaine ouverture dans cette personne. Mais on n'est pas forcément dans la même dynamique. On n'a pas forcément la même manière de travailler (et les mêmes valeurs). J'ai l'impression que c'est important de se retrouver dans les valeurs. C'est intéressant pour moi de faire le bilan : « Voilà quelles sont mes valeurs. Qu'est-ce que moi je cherche dans cette collaboration ».	
JaG	24:13	Mais, si tu permets, il y a quelque chose qui me questionne. Tu as dit que j'aurais préféré ne pas poser la question. Donc est-ce que peut-être tu t'es sentie aussi ridicule ?	
Client	25:32	Non pas forcément. Je me suis sentie exposée.	
JaG	25:43	C'est ça exposée. Parce que tu t'es ouverte dans ta demande et lui était dans la fermeture.  Donc ton ouverture, comme j'entends la situation, ce n'est pas seulement une ouverture mentale, d'être exposé à des nouvelles idées ou à de nouvelles informations, c'est aussi une ouverture du cœur. Parce que ton cœur le moment où tu exprimes ces demandes, ton cœur et ton esprit qui font une unité, sont dans l'ouverture dans le sens de la générosité, de la bienveillance.	
Client	26:43	Oui c'est vrai	
JaG	26:44	Il pourrait même y avoir de l'amour là. Bon là je ne parle pas du sentiment amoureux.	
Client	26:54	Oui je vois ce que tu veux dire	
JaG	26:55	En tous cas je ressens un sentiment (d'ouverture,) de générosité, de bienveillance comme tu peux avoir avec quelqu'un que tu connais bien, qui est proche, que tu aimes, que tu estimes et que tu sais qu'il ne va pas te faire du mal. Et mon impression à moi quand j'entends ton récit est que ces sentiments de rejet, cette blessure, ce mal à l'aise, cette incompréhension, cette exposition elle est plutôt en lien avec une sorte de déception, de frustration au niveau du cœur plus qu'au niveau intellectuel.	
Client	27:50	Hmmm ( <i>Approbaton</i> )	



Image 9: Zen Coaching Transformation Tool – 3 Recognizing. © Irina Speranza.

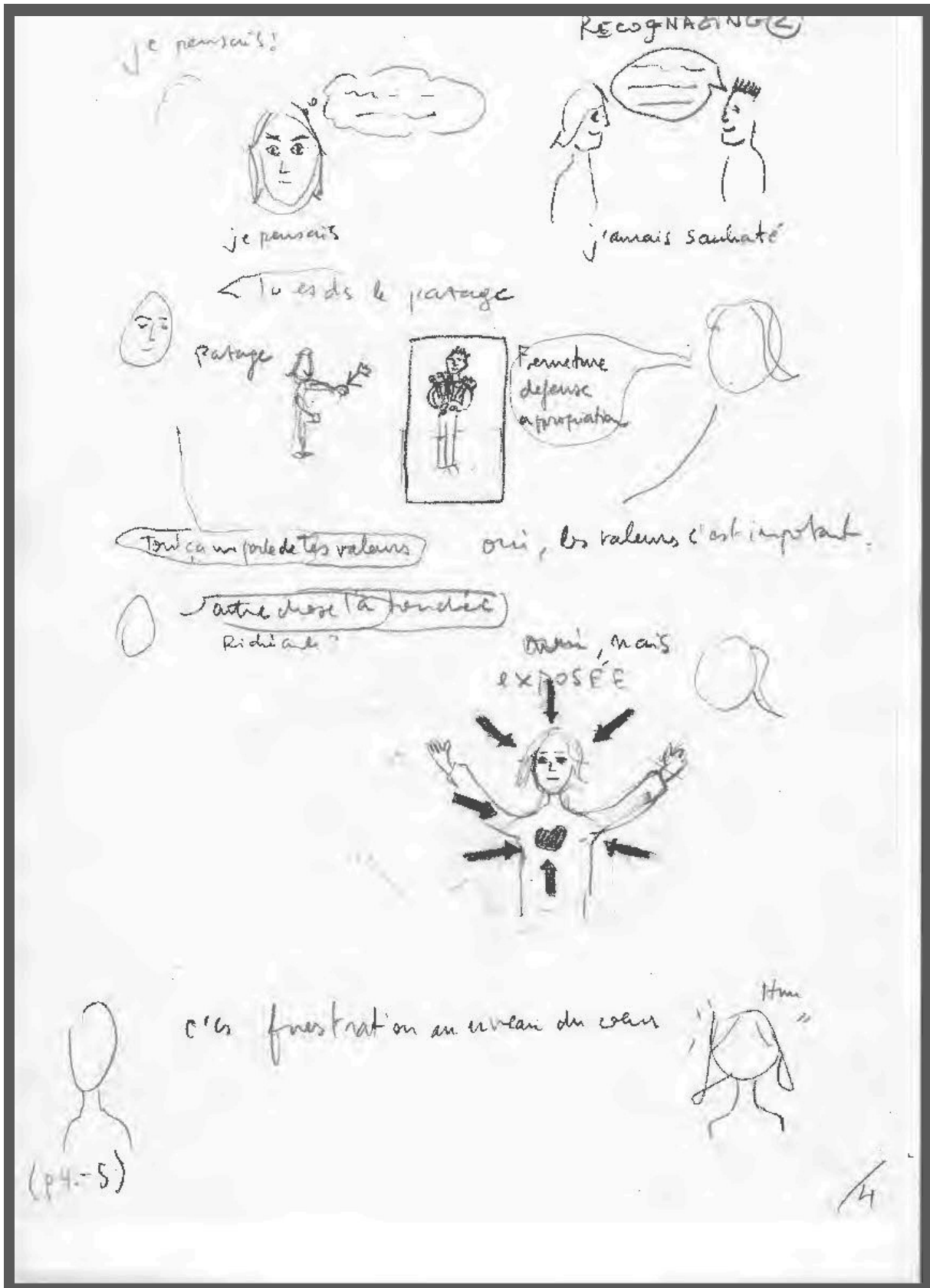


Image 10: Zen Coaching Transformation Tool – 3 Recognizing. © Irina Speranza.



## Transformation Tool – 4 Accepting

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
JaG	28:48	Donc si j'exprime cette situation en tant qu'observateur, je pourrais dire que tu as fait une demande qui a été rejetée.	
Client	29:02	Hmmm ( <i>Approbation</i> )	
JaG	29:03	Cette négation de ce que tu demandes a touché des valeurs qui sont importantes pour toi. Comme l'ouverture, le partage, la collaboration, l'inspiration, la recherche, l'apprentissage, mais aussi une ouverture de cœur, une bienveillance par rapport à l'autre et... je pense que ça, ça pourrait expliquer que tu te sentes rejetée, que tu te sentes blessée, que tu te sentes mal, que tu te sentes incomprise et que tu te sentes exposée. Je ne trouve pas ça étrange. Là je ne suis pas dans le jugement. Je ne dis pas que c'est bien ou mal. Je dis que pour quelqu'un qui a les valeurs comme les tiens, avoir les sentiments que tu exprimes, me semble tout à fait normal.	
Client	30:48	Hmmm ( <i>Approbation</i> )  Oui, c'est tout à fait normal. Oui, en tous cas je comprends. Je vois ça avec un peu plus de bienveillance envers moi-même.	
JaG	31:10	Ha !	
Client	33:31	Il y a aussi une autre valeur qui est là encore : c'est la recherche de synergie. Et aussi contribuer au bien-être des autres.	
JaG	34:03	Alors te voilà dans une situation dans laquelle tu as un sentiment qui est certainement inconfortable mais qui met en lumière les valeurs d'ouverture, de partage, de collaboration et de synergie, d'inspiration, de recherche, d'apprentissage, de générosité du cœur, de bienveillance envers les autres.  Et quand on reconnaît tout ça tu me dis que ça réveille une bienveillance envers toi-même.	
Client	35:47	Hmmm ( <i>Réflexion</i> )	



Image 11: Zen Coaching Transformation Tool – 4 Accepting. © Irina Speranza.

## Transformation Tool – 5 Holding and Embracing

<b>Date, #n, coaché(e), coach:</b>		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
JaG	37:00	Quand tu es dans ce sentiment d'une plus grande bienveillance par rapport à tes sentiments et tes valeurs, comment tu te sens ?	
Client	37:56	Ça me fait du bien parce qu'effectivement je me sens vraiment reconnue dans ces valeurs. Ça me touche parce que je vois la beauté de ces valeurs.	
Client	40:23	Et le fait de prendre ces valeurs tout court sans jugement ou bien sans encore réfléchir beaucoup à l'autre mais plutôt être... rester à moi, à mon niveau, ça m'apaise. Oui ça me touche. Ça m'apaise. C'est comme une gratitude qui est là pour la beauté de ma propre personnalité.	
JaG	41:31	Et... Dis-moi une chose, maintenant que tu exprimes de la gratitude par la beauté de ta propre personnalité, comment ressens-tu ces sentiments qui se sont manifestés de rejet, de se sentir mal, d'incompréhension, d'exposition ?	
Client	42:13	Je ne sais pas, ce n'est plus tellement important. Je ressens un détachement par rapport à l'autre parce que moi je sais qui je suis, et puis voilà.	

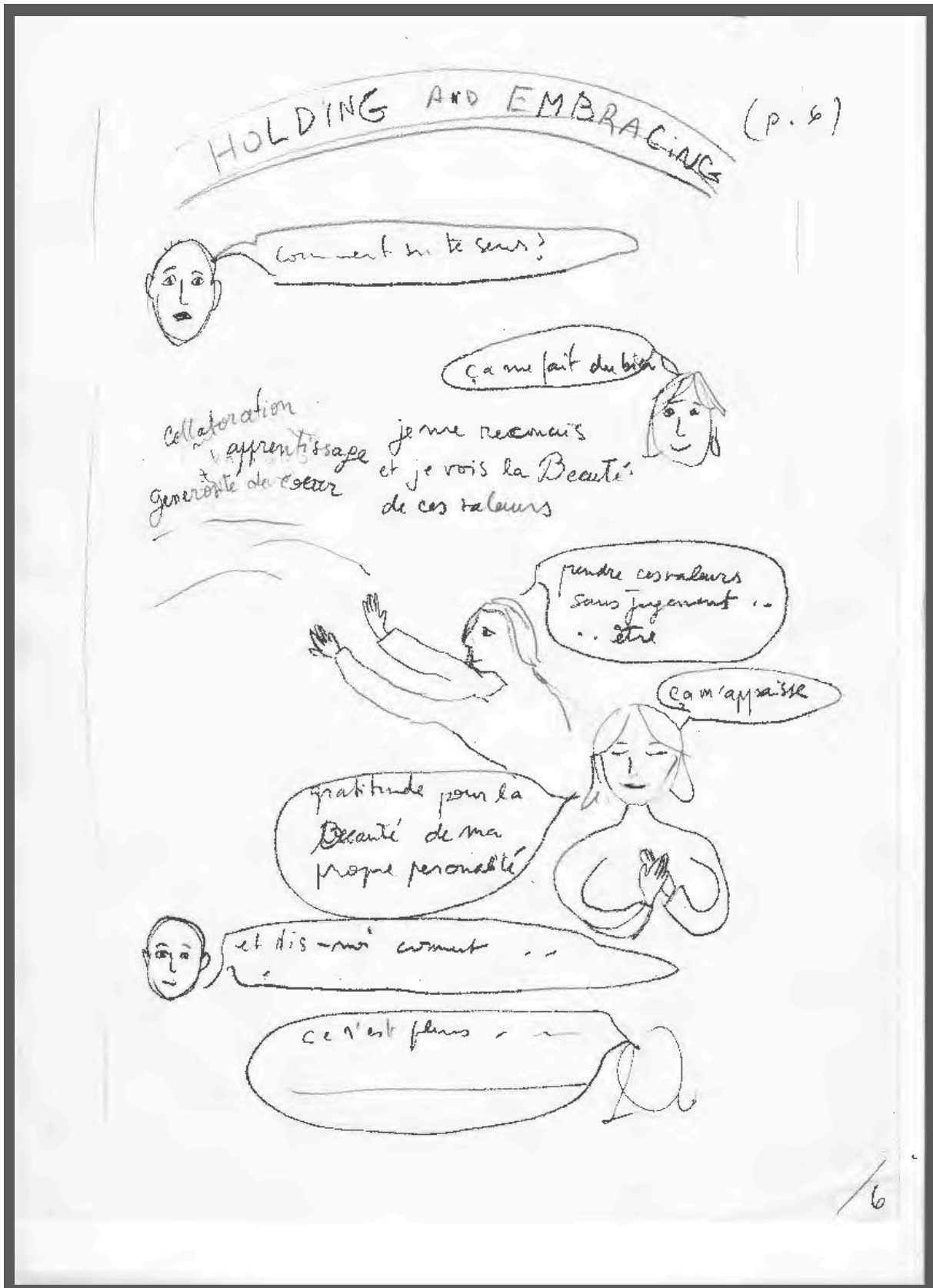


Image 12: Zen Coaching Transformation Tool – 5 Holding and Embracing. © Irina Speranza.

## Transformation Tool – 6 Understanding

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	37:56	Je comprends mieux pourquoi je réagis comme ça au niveau de mes sentiments. C'est parce que j'aspire à réaliser mes valeurs, et quand ce n'est pas possible pour une raison ou une autre je sens une frustration, un regret. C'est un peu comme un petit deuil. Oui, c'est un peu ça.	
JaG	41:31	Et... Dis-moi une chose, que-ce que cela de dit ?	
Client	42:13	<p>J'ai plutôt une conviction de que si ces valeurs-là sont importantes pour moi, je vais toujours pouvoir les défendre. C'est un peu comme si je peux faire la promotion de ces valeurs dans ma vie. De faire en sorte qu'il y ait au maximum ces valeurs dans ma vie, mais aussi autour de moi.</p> <p>Donc s'il y a des gens qui viennent envers moi, bon qui veulent profiter de ça, bon, ils vont en profiter, ils vont en bénéficier. S'il y a des gens qui ne veulent pas, bon, peut-être nos chemins ne vont peut-être pas aller très loin ensemble, mais c'est pas un problème, ils vont trouver leur propre chemin et ce n'est pas un problème.</p> <p>Et quand je pense à cette situation, c'est quand même une personne qui me connaissent, d'une certaine manière, et la manière dont ils ont réagi, ça me dit que probablement ils savent aussi que j'ai telle et telle valeur. Donc, ce que j'aimerais dans le futur c'est lâcher prise beaucoup plus rapidement par rapport à ça. En me rappelant peut-être tout simplement de mes valeurs, en me disant : « Voilà...ok ça, ça, ça ce sont mes valeurs, ce sont les choses que je peux avoir dans ma vie, dans mon travail, c'est ça que je recherche en faisant le travail que je fais et puis il y a parfois des gens qui ne sont pas exactement dans la même dynamique et puis je vais voir avec eux si ça peut quand même être agréable pour nous deux et si ça peut nous apporter quelque chose. Si ce n'est pas ça nos chemins vont se séparer mais c'est pas un problème ».</p>	
JaG	46:32	Si je comprends bien, tu m'as dit que tu aimerais à l'avenir lâcher prise par rapport à ce type de situations en te rappelant de tes valeurs. A partir de là tu pourrais décider si tu veux collaborer ou ne pas collaborer Donc se séparer sans que cela soit un problème.	
Client	51:34	OK	
JaG	51:45	Si je comprends bien, les autres vont comprendre tes valeurs par la manière dont tu es, et donc tu n'as pas besoin de convaincre ou de te justifier.	
Client	52:32	Hmmm ( <i>Approbaton</i> )	
JaG	53:43	Donc si je recapitule on a parlé des sentiments qui sont pas très agréables, en tout cas pas sur le moment. On a parlé aussi de tes valeurs. Tu m'as dit que en réalisant cela tu as eu un sentiment d'acceptation et de bienveillance envers toi-même.	
Client	54:22	Hmmm ( <i>Approbaton</i> )	
JaG	54:26	Tu as parlé aussi de la beauté de tes valeurs. Donc il y a une reconnaissance par rapport aux valeurs et à la beauté de ces valeurs. Tu parles de gratitude par rapport à la beauté de ta propre personnalité.	

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	55:02	Hmmm ( <i>Approbation</i> )	
JaG	55:04	Après ça, tu exprimes une compréhension, une certaine vision par rapport à des difficultés, qui sont en lien avec le jugement de l'autre dans ce type de situations ou bien avec une certaine tendance à vouloir convaincre ou te justifier. Donc là je vois une vision profonde qui se dégage par rapport à la prise de conscience de la situation, de tes sentiments et de tes valeurs.  Tu as aussi parlé de changer ton comportement pour incarner tes valeurs.	
Client	56:07	Hmmm ( <i>Approbation</i> )	
JaG	56:11	En vue de tout ce que l'on a dit. Comment comprends-tu les sentiments qui se sont manifestés ?	
Client	58:30	Je pense que ces sentiments sont un reflet de certaines blessures au fond de moi-même, et aussi de mes besoins. Il se dégage une certaine compréhension de moi-même. Une bienveillance envers moi-même. Puisque dans ces moments-là, souvent je passe mon temps à me dire ce que l'autre est en train de penser, ce que je veux lui dire. Il y a aussi ce sentiment de rejet par rapport à moi-même...	

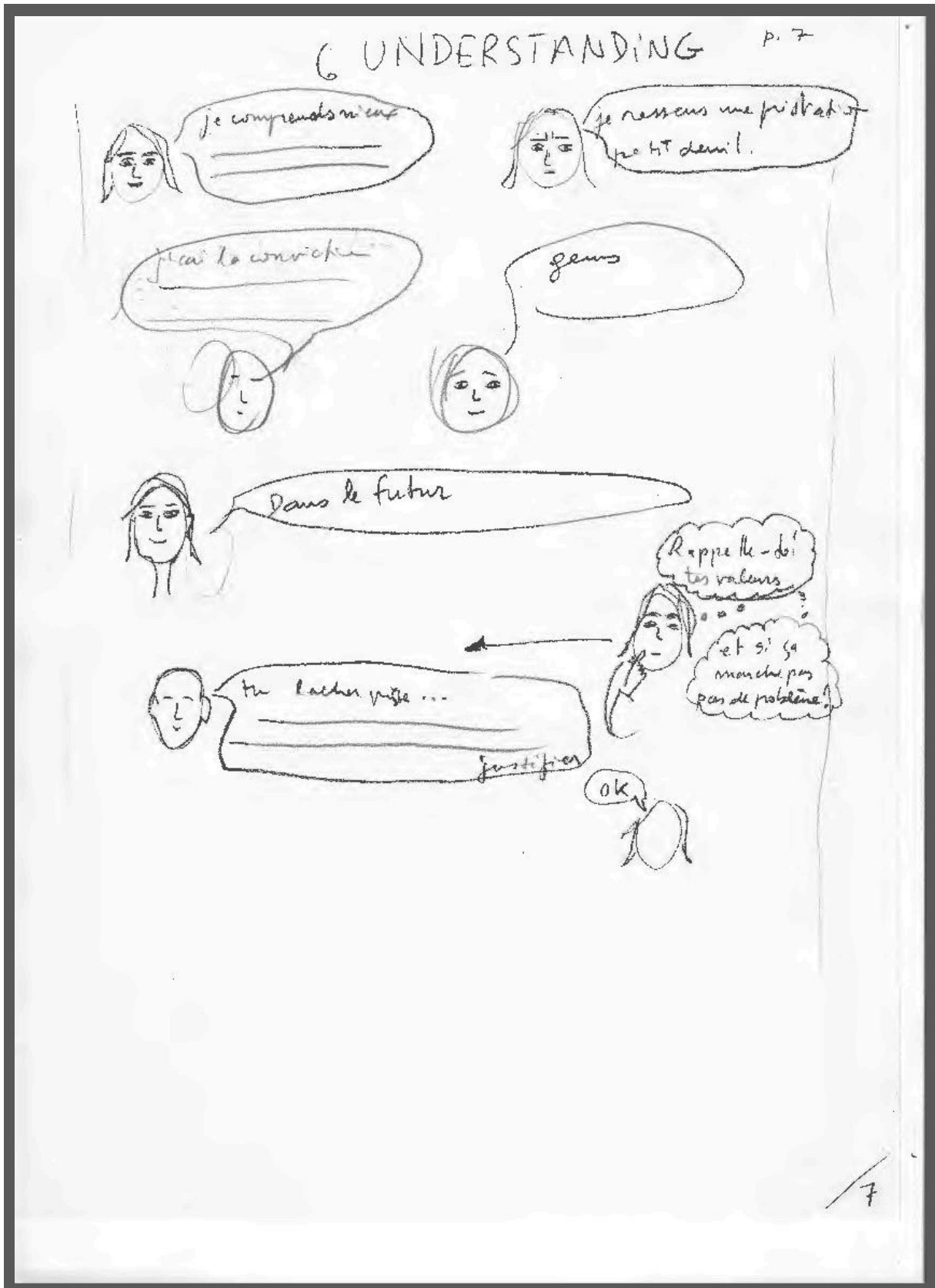


Image 13: Zen Coaching Transformation Tool – 6 Understanding. © Irina Speranza.



Image 14: Zen Coaching Transformation Tool – 6 Understanding. © Irina Speranza.



### Transformation Tool – 7 Illuminating

<b>Date, #n, coaché(e), coach:</b>		20171208 Coaching #27, Client, JaG (TR)	<b>Vidéo:</b> <input type="checkbox"/> <b>Audio:</b> <input checked="" type="checkbox"/> <b>Transcription :</b> <input checked="" type="checkbox"/>
Visa	Temps	Transcription	

There were no parts of the session matching this component of the tool.

### Transformation Tool – 8 Resting and Resourcing

<b>Date, #n, coaché(e), coach:</b>		20171208 Coaching #27, Client, JaG (TR)	<b>Vidéo:</b> <input type="checkbox"/> <b>Audio:</b> <input checked="" type="checkbox"/> <b>Transcription :</b> <input checked="" type="checkbox"/>
Visa	Temps	Transcription	

There were no parts of the session matching this component of the tool.

## Transformation Tool – 9 Transforming and Healing

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
JaG	1:00:54	Si tu permets j'ai quelque chose à te proposer. Si tu pouvais pour un moment te concentrer sur ce sentiment de rejet envers toi-même, ce sentiment de mal-être. Si c'était une poupée ou un objet que tu pourrais prendre dans tes mains, ça serait quoi ?	
Client	1:01:48	Je pense que ça serait une boule de saletés, de branches, de fil, d'ordure.	
JaG	1:02:15	Tu parles d'une boule de saletés, de branches, de fil, d'ordure.	
Client	1:02:21	Hmmm ( <i>Approbation</i> )	
JaG	1:02:22	Et de quoi encore ?	
Client	1:02:27	Un peu de poussière...	
JaG	1:02:47	Ok, je vois la boule. Mais je ne vois pas la dimension.	
Client	1:03:15	La dimension ben c'est... ça tient entre les deux mains comme ça	
JaG	1:03:21	Ah, donc tu arrives à la prendre dans tes bras.	
Client	1:03:45	Oui dans mes mains	
JaG	1:04:09	Si je te dis que cette boule que tu as dans tes mains il est en train de te parler de tes valeurs ; qu'elle est en train de t'inspirer de la bienveillance envers toi-même ; qu'elle est en train de toucher aussi tes sentiments en montrant la beauté de tes valeurs ; qu'elle permet qu'il se manifeste aussi de la gratitude par rapport à la beauté de ta propre personnalité ; qu'elle t'amène une vision profonde par rapport à des habitudes que tu as eu dans ta jeunesse ; qu'elle te permet de lâcher prise par rapport à tous ces sentiments ;... Quand tu vois toutes ces choses que cette boule de saletés, de branches, de fil, d'ordure et de poussière t'a permis d'explorer, est-ce que tu crois que tu arriverais à imaginer de la prendre dans tes bras, pas juste dans tes mains ?	
Client	1:07:01	Moi j'avais entretemps déjà un peu anticipé. Je me suis dit : « Je vais brûler la boule ». Et là tu me dis de la prendre dans mes bras ? Je m'étais imaginé de bien faire si l'on mettait dans le feu...  Maintenant tu me dis de prendre ce truc tout sale dans mes bras... (rires) heu... je n'ai pas vraiment envie de mettre ça dans mes bras, peut-être si je mets un tissu autour ou quelque chose comme ça... je sais pas si je mets ça d'abord dans un sachet plastique et je mets un joli tissu avec des belles couleurs autour du sachet plastique, là oui... là je peux approcher ça de moi, mettre ça même proche de mon cœur ; là oui...	
JaG	1:09:10	Oui. On peut le faire ensemble.	
Client	1:09:40	Hmmm ( <i>Approbation</i> )	
Client	1:11:46	Pour rester dans l'image, ce que je me vois en train de faire c'est de effectivement de mettre ça dans un sachet d'abord et puis de mettre dans un joli tissu bon, faire comme un cadeau, de tenir ça un instant dans contre mon cœur	

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
		pour le remercier, et après ça, je vais ouvrir le paquet, je vais enlever encore la boule, je vais lui faire un petit câlin et puis je vais la remettre à la terre pour que ça devienne la terre, pour que ça puisse être fructueux pour des plantes, pour... je sais pas... que ça puisse retourner dans un circuit fructueux.	
JaG	1:16:19	Si on revient à la situation, et qu'on la revit. Je serais curieux de savoir comment tu pourrais me la raconter en revivant tes sentiments.	
Client	1:16:53	(Rires) Heu... je ne sais pas. Tu veux que je te la raconte à nouveau ?	
JaG	1:17:18	Oui c'est la curiosité. J'aimerais savoir comment tu peux revivre cette situation avec les yeux de maintenant.	
Client	1:17:47	<p>Ben... J'imagine que je suis là, et puis je demande : « Est-ce que tu peux m'envoyer le document ? » et puis il dit « non ». Il ne veut pas pour telle et telle raison.</p> <p>Je vois plutôt un calme... où son « non » est un peu comme cette boule qui vient vers moi et que j'attrape dans mes mains, que je regarde, j'analyse, je regarde un peu, il y a des branches, il y a de la poussière, il y a plein de choses dedans, c'est là, c'est un sentiment neutre. Plutôt comme ça : « Bonjour la boule »,</p> <p>Je la regarde comme ça, avec ces choses-là, je ne veux pas voir cette saleté au niveau de mon corps, donc c'est comme si je fais une protection mais pas forcément autour de moi. Pas comme une carapace. Je mets quelque chose autour de ce sentiment, de ce rejet, qui fait que ce n'est pas quelque chose qui est contre moi.</p> <p>Donc j'accueille, je regarde un peu pour ce que la boule veut me montrer, toute la beauté qu'elle me montre, qu'elle me reflète, et puis je prends le temps de la déposer, de lâcher prise par rapport à ça, comme un rituel. Et puis ça...</p>	



Image 15: Zen Coaching Transformation Tool – 9 Transforming and Healing. © Irina Speranza.

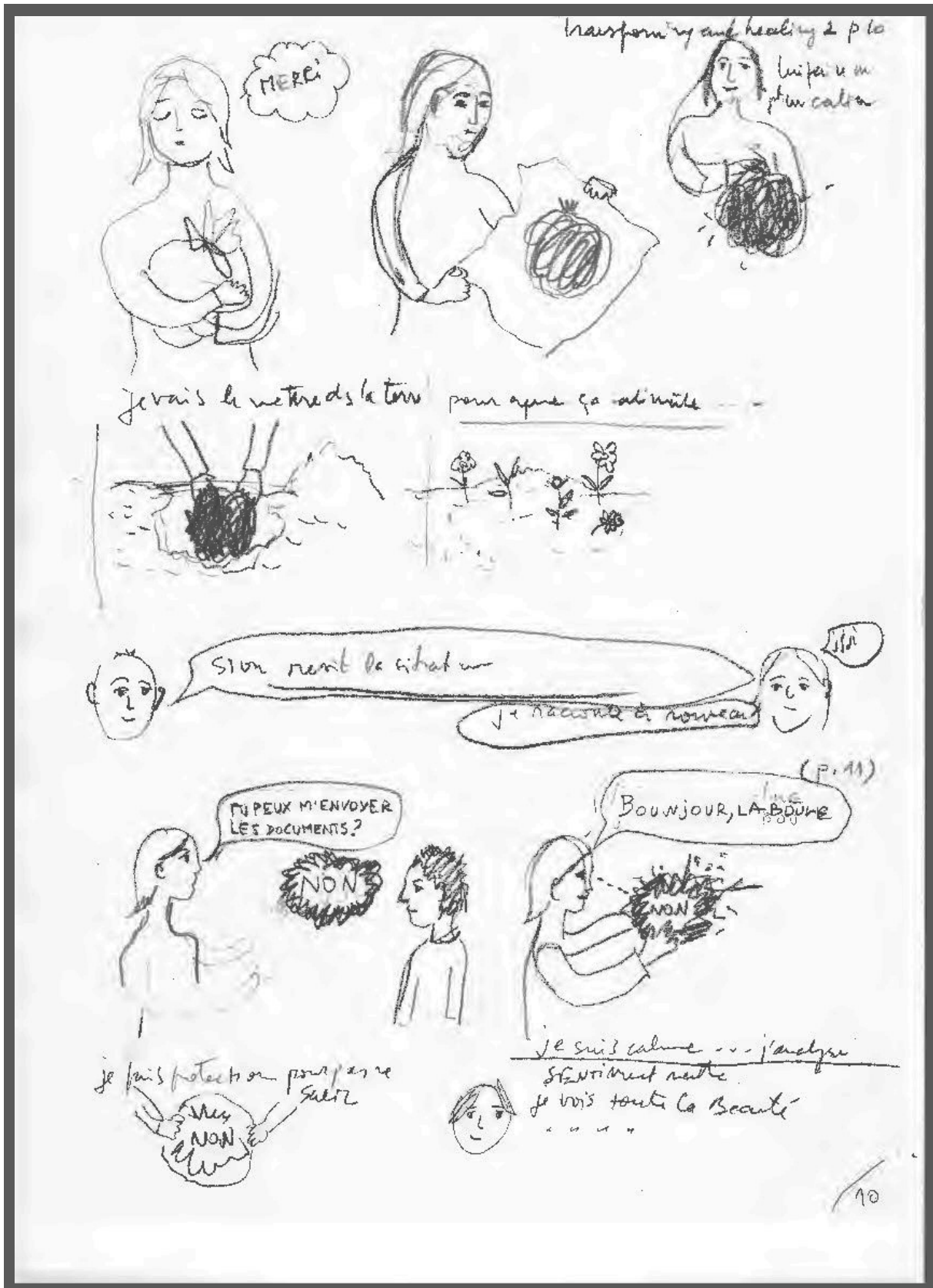


Image 16: Zen Coaching Transformation Tool – 9 Transforming and Healing. © Irina Speranza.

## Transformation Tool – 10 Integrating and Liberating

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
JaG	1:21:06	Tu te sens comment maintenant ?	
Client	1:21:11	Je me sens libérée. Je me sens plutôt légère. Plutôt un peu distante par rapport à la situation. Et plutôt avec bienveillance.	
JaG	1:23:28	Et puis maintenant ? comment tu te sens ?	
Client	1:23:44	Je me sens comme quelqu'un qui a fait un grand pas en avant. Et en même temps, vraiment dans une position de découverte et puis d'ouverture d'options. Je vais juste noter moi-même hein...	
JaG	1:24:44	Ouverture d'options ?	
Client	1:25:57	Oui, en fait j'ai dit c'est comme s'il y a des nouvelles options qui sont à ma portée même si je ne les connais pas encore.	
JaG	1:26:45	Et puis par rapport à ton bien-être ?	
Client	1:27:15	Par rapport à mon bien-être... humm... Bon je sens en moi que c'est comme si les choses sont en train de bouger, heu... ce n'est pas forcément super agréable ou que je sois super confortable dans cette situation mais ce n'est pas désagréable non plus et puis c'est par rapport à mon bien-être c'est un peu l'impression que je suis sur un bon chemin pour améliorer mon bien-être.	
JaG	1:28:41	Au début de notre conversation tu m'as dit que tu aimerais mettre de la lumière dans tes sentiments et tes comportements. Quel est ton niveau de satisfaction par rapport à cet objectif qu'on s'était donné ?	
Client	1:29:05	100% ou bien 120% (rires). Mais c'est vrai c'est vraiment...	



Image 17: Zen Coaching Transformation Tool – 10 Integrating and Liberating. © Irina Speranza.

## Transformation Tool – 11 Designing

<b>Date, #n, coaché(e), coach:</b>		20171208 Coaching #27, Client, JaG (TR)	<b>Vidéo:</b> <input type="checkbox"/> <b>Audio:</b> <input checked="" type="checkbox"/> <b>Transcription :</b> <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	1:29:05	En fait j'ai reçu maintenant le livre sur l'intelligence émotionnelle, et le travail que nous avons fait, la découverte de cette séance, je pense que ça pourrait déjà me donner des idées. Ça me donne encore plus envie de découvrir par rapport à moi-même quelle sont les choses que je peux changer.	
JaG	1:30:05	Oui. Quelque chose que tu pourrais changer par rapport à tes comportements ?	
Client	1:30:40	Hmmm... Je pense que je ne suis pas encore là, je pense que d'abord la prise de conscience, observation comme ça... c'est pour le moment, c'est ça qui est d'abord présent et important	



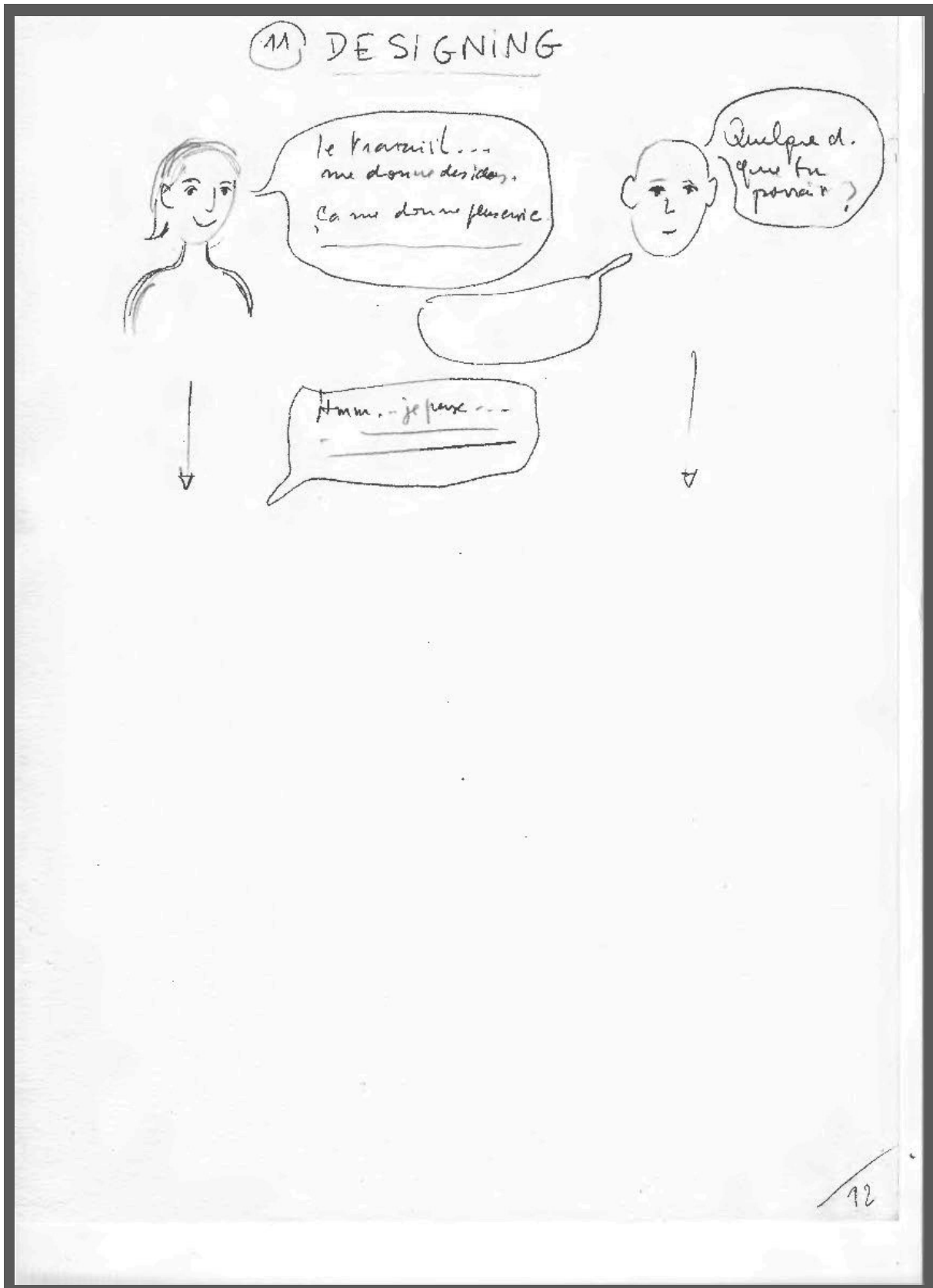


Image 18: Zen Coaching Transformation Tool – 11 Designing. © Irina Speranza.

## Transformation Tool – 12 Practicing

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
JaG	1:31:20	<p>Si tu permets il y a des choses que tu as manifestées, qui... pendant notre conversation, que j'aimerais répéter pour justement réaffirmer cette prise de conscience.</p> <p>Donc on a mis en lumière les sentiments, qui nous ont permis de mettre aussi en lumière les valeurs auxquelles tu es attachée, ce qui t'a permis de montrer de la reconnaissance par rapport à la beauté de tes valeurs et la gratitude par rapport à la beauté de ta propre personnalité. Ce qui nous a amené à mettre en lumière des habitudes, des comportements qui sont enracinés chez toi depuis ta jeunesse. On a parlé aussi de compréhension et de bienveillance par rapport à toi-même, et quand on a foncé dans les sentiments désagréables. On a trouvé un moyen utile pour que tu puisses les accueillir, et les transformer, les recycler, dans un circuit fructueux avec un sentiment plus neutre. En tous cas plus neutre d'abord parce que tu peux observer ce sentiment et cette chose même qu'ils sont en toi et en regardant la chose dans cette métaphore du cadeau, tu arrives à m'expliquer que ces sentiments tu peux les envelopper mais pas en faisant de toi une... en mettant autour de toi une carapace mais en mettant autour de ces sentiments une enveloppe qui te permet de te sentir plus libérée et plus légère, avec plus de distance et plus de recul.</p> <p>Moi pour ma part j'aimerais te féliciter pour t'avoir prêté à faire cet exercice.</p>	
Client	1:36:28	Merci beaucoup.	
JaG	1:36:30	Oui, c'est très courageux de ta part et ça me touche aussi parce que ça parle aussi de la confiance que l'on a l'un sur l'autre et puis de notre amitié.	
Client	1:36:49	Humm... c'est vrai.	
JaG	1:36:58	Et puis, en tous cas je t'encourage à aller de l'avant sur ce schéma et continuer à t'observer et puis à reconnaître et à accueillir ce qui se manifeste, ce qui est là.	
Client	1:37:25	Hmmm ( <i>Approbaton</i> ).	
JaG	1:37:30	Avec cette capacité que tu as de comprendre, d'exprimer de la gratitude, de la bienveillance.	
Client	1:37:41	Hmmm ( <i>Approbaton</i> )	
JaG	1:37:42	Je trouve ça merveilleux.	
Client	1:37:47	Merci. Et moi je te remercie également parce que vraiment je... je sens que ces éléments c'est quand même vraiment des choses qui sont importantes pour moi, je sens que ce sont des choses qui vont me permettre de mieux vivre.	
JaG	1:38:20	Hmmm ( <i>Approbaton</i> ).	

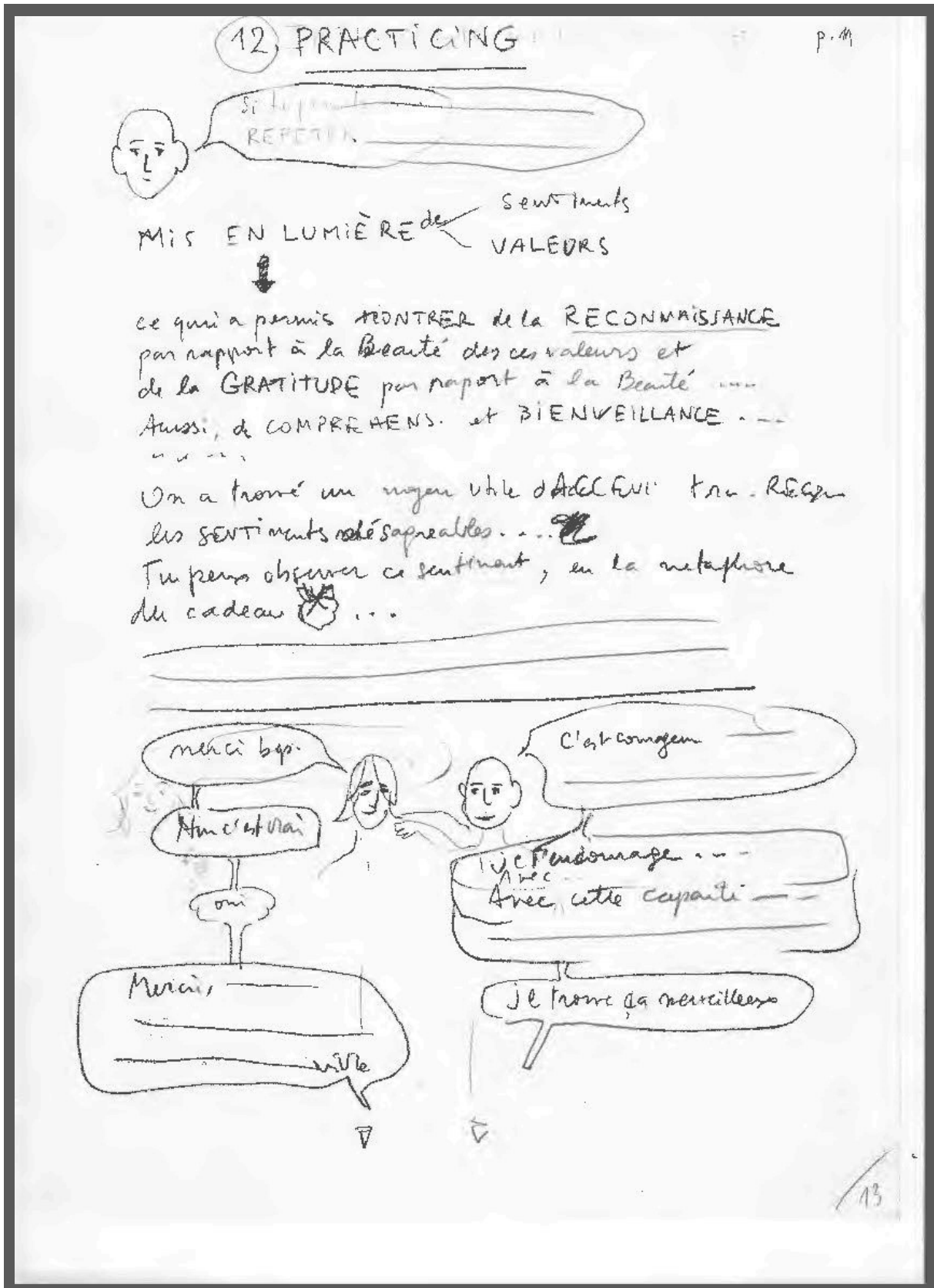


Image 19: Zen Coaching Transformation Tool – 12 Practicing. © Irina Speranza.

## Transformation Tool – 13 Closing

Date, #n, coaché(e), coach:		20171208 Coaching #27, Client, JaG (TR)	Vidéo: <input type="checkbox"/> Audio: <input checked="" type="checkbox"/> Transcription : <input checked="" type="checkbox"/>
Visa	Temps	Transcription	
Client	1:38:33	Ça fait du bien de m'ouvrir, grandir, murir... comme ça c'est bien	
JaG	1:38:47	Oui tout à fait	
Client	1:38:49	Et je me suis vraiment sentie très, très bien accueillie dans tout ça. Ça m'a vraiment fait du bien. J'aurais eu du mal à reconnaître et voir toutes les valeurs si... Je me rends compte aussi que c'est quand même important, le travail sur les valeurs là, ça ne s'arrête pas.	
JaG	1:39:45	Hmmm ( <i>Approbaton</i> )	
Client	1:39:56	Mon cher est-ce qu'on ne va pas peut-être réfléchir maintenant à... à notre calendrier ?	
JaG	1:40:11	Oui	
Client	1:40:18	Je pense que je n'ai pas amené mon calendrier, est-ce que tu peux m'excuser un instant ?	
JaG	1:40:22	Bien sûr	
Client	1:40:25	Un instant...	
JaG	1:40:22	Note JaG : Prise de RDV et au revoir.	

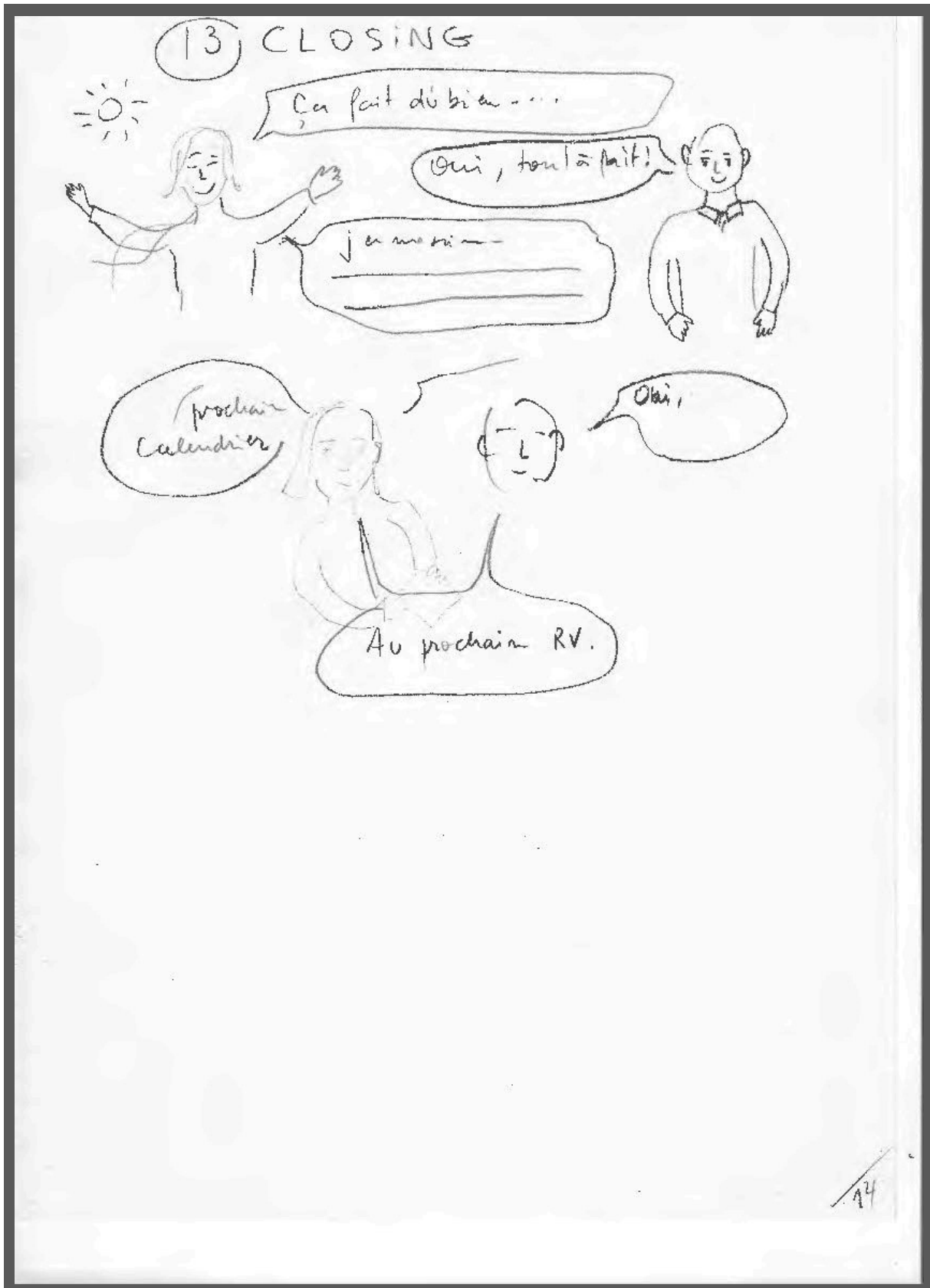


Image 20: Zen Coaching Transformation Tool – 13 Closing. © Irina Speranza.





*Representation of the absolute and conventional dimensions of Zen Coaching. © Irina Speranza.*

*Jaume Gallifa (2018). Zen Coaching, Coaching for Well-Being.*

