

Enhanced Emergent Knowledge

Renshin and Taizen Verkuilen
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“Thus disillusioned with all conditioned things...

*‘The means to [freedom] is nowhere else but in the realm of knowledge of unobstructed liberation;
And the knowledge of unobstructed liberation is nowhere else but in awareness of all things as they are;
And awareness in all things as they are is nowhere else but in transcendent knowledge of the unconditioned...
And that the light of knowledge is nowhere else but in contemplation by the analytic intellect skilled in meditation;
And that contemplation by the analytic intellect skilled in meditation is nowhere else but in skill in learning.’”*¹

Teachings of *Flower Ornament Sutra* Benefactor #33

Female Night Goddess “Joyful Eyes Illumining”

¹ Teachings of Benefactor #33, Female Night Goddess “Joyful Eyes Illumining,” Book 39 *Entry in the Realm of Reality*
Thomas Cleary, *Flower Ornament Sutra* [Boston, Shambala Press, 1993 p.722]

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SECTION 1 WHAT IS EMERGENT KNOWLEDGE

*“Human life on earth is conditioned and unfree,
and when people recognize this limitation
and make themselves dependent upon
the harmonious and beneficent forces of the cosmos,
they achieve success.”²*

I Ching Hexagram #30 Li, The Clinging Fire

In 1975, we headed out of California with years of experience to sort through. We sat in a Coalville, Utah restaurant one morning engaged in our never-ending conversation on Zen practice and teaching methods. Zen found the shores of the West only a few years before, and our interest was even fresher. We discussed how prospects at the beginning of a movement are open to creative forms and innovative ideas. As we ate our eggs and toast, we dreamed of developing a skillful means of practice that would provide individual practitioners the ability to remove karmic obstruction that inhibit awakening. Over the years we maintained enthusiasm in the face of many unknowns and setbacks. Yet even today, that desire remains a motivating force, although tempered by the punishing realities of the past almost fifty years since the inception of the idea.

There were, however, during that time many positive events, one of the most important of which was Renshin’s meeting the innovative psychotherapist, David Grove. She attended his seminar on Metaphor Therapy where she immediately recognized similarities between the methods of Zen practice and his Metaphor Therapy. She noted that Grove’s approach offered a means beyond the limitations of cognitive understanding and coping with an identified problem. She understood that successful implementation of Metaphor Therapy, like Zen practice, resolved the root cause of conditioning, liberating the individual from the afflictive pains associated with it. She learned Metaphor Therapy and applied it in her psychotherapy practice with promising results, prompting her to adapt it as a skillful means for Zen practice that she named Metaphor Awareness.

Both Metaphor Therapy and Metaphor Awareness are facilitator-based techniques requiring a high level of expertise on the part of the facilitator, and substantial preparation time for the client/practitioner. Later Grove developed a process called Emergent Knowledge that could be successfully accomplished without a facilitator, while staying true to his basic premises. This process offers a personal skillful means that lay practitioners can easily learn and creatively employ.

² Richard Wilhelm, Commentary on Hexagram #30, Li, The Clinging Fire, *I Ching* [New York, Bollingen Foundation, 1950 p. 119]

We took his work and fashioned a version called Enhanced Emergent Knowledge that describes and applies Emergent Knowledge without using psychological or Buddhist terminology. Enhanced Emergent Knowledge grew out of Renshin's insight into Metaphor Therapy. Two sections of Yogacara teachings were added to Grove's original conception to complete the adaptation of Emergent Knowledge. These additions changed Emergent Knowledge into a process of inquiry-response dialogue, using Buddhist wisdom for healing and learning.

Emergent Knowledge is an introspective method of studying the self that relies solely on an individual's insight, intuition, and tacit knowledge, accessing information uncontaminated by interpretation from either the facilitator or practitioner. This form of inquiry enables intimate dialogue free of interjections and presuppositions. The skills required for successful application of Emergent Knowledge are clarity of intention and nonjudgmental attention. It offers unlimited potential for beneficial change, subtle and profound. Its systematic approach provides an accessible means to move from coping with afflictive emotions to freedom from them, achieved through the process of transformation. By means of an explicit system of investigation, intuitive information arises and gives form and clarity to a practitioner's problem and its resolution. Generating, developing, and integrating this information need not be a mystery or left to chance.

SECTION 2 THE FORM AND METHOD OF EMERGENT KNOWLEDGE

How to Begin

You may use Emergent Knowledge for any problem you might wish to resolve, goal you'd like to achieve, or decision you need to make.

It is best to work with a pencil and paper, as the information is ephemeral and slips away like a dream when we awake from sleep. Begin where you are. Set the intention of the session by asking and answering:

“What do you want?” The outcome will be a “Want Statement.”

For Example: *I want to be able to study without anxiety.*

Repeat the statement three times, silently or out loud. The question series should be done quickly without analysis even though some responses may not make sense. These actions hone intuitive receptiveness and trust in the process.

[1] Now ask yourself: What is the first thing I know about that? Record the response.

[2] And what else? Record response.

[3] And what else? Record response.

[4] And what else? Record response.

[5] And what else? Record response.

[6] And what else? Record response.

[7] And what do I know now that I didn't know before? [WDIKN?] Record response.

The answer to WDIKN? is known as the “Proclamation Statement”.

It is important not to reject or second-guess the responses that comes up, even if you don't understand them. There is time to reflect on the answers after the session is completed.

Below are three individual's records. The first deals with an outer relationship, the second with an internal emotional concern, and third for deepening insight.

“Nancy”

Want Statement: *I want to get along with my co-worker Jim.*

[1] What is the first thing you know about that? *He makes me defensive.*

[2] And what else? *I'm anxious.*

[3] And what else? *I freeze.*

[4] And what else? *He is brash to everyone.*

[5] And what else? *It isn't just about me.*

[6] And what else? *It's about who he is.*

[7] And what do I know now that I didn't know before? **Proclamation Statement:**
I don't have to like him to work with him. All I have to do is to remember this.

“Bob”

Want Statement: *I want be less anxious about the future.*

[1] What is the first thing you know about that? *I am always anxious.*

[2] And what else? *I'm like my father.*

[3] And what else? *It's tiring and it doesn't help.*

[4] And what else? *I can't know outcomes.*

[5] And what else? *Just do the best I can.*

[6] And what else? *I need to trust myself.*

[7] And what do I know now that I didn't know before? **Proclamation Statement:**
The only thing I can really do is to take care of whatever situation I'm in, the best I can.

In addition to Emergent Knowledge being used for problem resolution, it can be applied beneficially for gaining insight and deepening understanding. Below is an example.

“Jean”

Want Statement: *I want to understand the meaning of autonomy more deeply.*

[1] What do I know about autonomy? *It's my relationship to myself.*

[2] And what else? *It means staying centered in my relationship to the world.*

[3] And what else? *I lose connection with it when I worry about what others think.*

[4] And what else? *I'm ineffective when that occurs.*

[5] And what else? *I need to recognize that more quickly.*

[6] And what else? *See what actions I must take to regain balance and the proper relationship to the world.*

[7] And what do I know now that I didn't know before? **Proclamation Statement:**
My sense of autonomy is dependent on the level of awareness I maintain in my interactions with the world.

The responses to the examples above may seem questionable to you, but they were intimate glimpses for Nancy, Bob, and Jean for their own understanding. The answers are always idiosyncratic. Your work only has to be meaningful to you. When it is, you may change and your relationship to the world can change.

A few weeks after their Emergent Knowledge session, Nancy, Bob, and Jean were asked to write a brief report on any changes they may have experienced.

Nancy reported:

“I didn’t notice any change for the first couple of days back to work. Then I read again the Post Emergent Knowledge Session Process (*outlined below*) and found it very helpful. When I said I didn’t see any changes, there actually were some. The “habit energies” confused me. Then I noticed that I was able to stay steady when they did arise. What I mean by that is, I felt less defensive in his presence even though my stomach still tightened when first encountering him. Knowing that I was able to get past the discomforting feelings, I could think beyond them. What I mean by that is I could be more present in the circumstance, not freeze. The habit energies slowly ebbed to nothing. Also, I was more able to observe how other co-workers react to him. It was obvious many have ill feelings toward Jim. That actually made me feel sorry for him. Anyway, in just over a month or so, the situation is really different in ways I never thought could be possible. I feel more relaxed at work. I actually don’t dislike him, although he can still be irritating. We are not friends outside the office, but feel I am better able to get along with him as a co-worker.”

Bob Reported:

“I feel more relaxed in my body, even when thinking about the future.
I can have thoughts about the future without feeling overwhelmed.
I don’t just start imagining crises all the time.
I feel more comfortable with the unknown when thinking about the future.
I feel more engaged with my life as it is now.
Over all, I do feel less anxious. All I can say about that is, Wow!”

Jean Reported:

In the weeks since my Emergent Knowledge session on Autonomy, I’ve noticed feeling more confident in social encounters. This was true even in instances of meeting new people, which always made me more nervous than I thought I should be feeling. I guess I’m just more confident in myself. I find I’m much less concerned about what others think of me. It’s not that I don’t care. It’s just that I’m not preoccupied by that. This feels significant to me.

Post Emergent Knowledge Session Process

Emergent Knowledge requires observational skills after a session. The changes need to be noted to gain the full benefit of the process, especially soon after a session is completed. The dynamics we may choose to work on can have long-standing tendencies that frustrate us. There tends to be

an energy to their arising that is automatic that doesn't disappear immediately after working on it. These are called "habit energies." It takes keen attention to note the differences. This is difficult because we are used to the dynamic arising and may mistakenly assume the session was unproductive. Attention is needed to notice the subtle difference in our responses.

When it is just the 'habit energy' we find that their arising does not elicit our habitual response to it. It doesn't go to the same place in us. We do not get upset in the usual way. The quicker and more frequently we can observe this, assists in the energy dissipating until it no longer arises.

The stages to work and observe after Proclamation are:

Discerning Differences – There can be an odd sensation of disorientation, that is not unpleasant. It feels curious to be free of the afflictive energy of the problem. Yet, the change is not articulated specifically. It may feel vague and amorphous.

Clarifying Details – We can name and identify how the differences manifest. The residue of the resolved problem is more easily dealt with. Freedom from it becomes the new way of sensing the self.

Acceptance – Requires enough time living the changes to accept they are enduring. One can fully grasp the significance of the transition from the problematic symptom.

Relief & Comfort – Issues forth a recognition of a change of behavior. To be free from the habit energy of the dynamic worked on brings a sense of relief and gratitude.

Naturalness - Living without the discomfort of the original dynamic, sometimes finding it to be difficult to even remember the problem. One can live freed from the boundary of limitations the dynamic created. Naturalness is activated awareness, with unencumbered activity as the outcome.

When working with the process, you may find that the first three responses may come quite easily. The information is not surprising or particularly inspiring. For the most part, it tends to be what we cognitively already know. At step 4 [what David Grove called "the wobble"] there may be a pause before the next response. It is easy to feel that there is no more information available. Hold your nonjudgmental awareness and wait patiently for the response to come. It will. Steps 4, 5, and 6 present the information that offers deeper understanding.

It is essential not to reflect on responses until after Step 7 is completed. In Steps 1—7 reflections will inhibit the smooth flow of the process. The information derived at Step 7 can be used as the “Want Statement” of another Emergent Knowledge round of inquiry, if you intuitively feel the round is incomplete. The deeper you drill down with a series of inquiries, the more meaningful the understanding and subsequent change. When doing more than one round, use the meaning of Proclamation Statement to form the Want Statement of the next round. “Six rounds” is called a series and usually leads to in-depth understanding and change.

The more you work with Emergent Knowledge the easier it will flow, but Step 4 will usually to be a turning point.

A Practice Emergent Knowledge Session CREATE A WANT STATEMENT [A STATEMENT OF INTENTION]

[1] What is the first thing I know about that? Record response.

[2] And what else? Record response.

[3] And what else? Record response.

[4] And what else? Record response.

[5] And what else? Record response.

[6] And what else? Record response.

[7] WHAT DO I KNOW NOW THAT I DIDN'T KNOW BEFORE? [WDIKN]
[PROCLAMATION STATEMENT] RECORD RESPONSE.

SECTION 3 DOCUMENTATION OF EMERGENT KNOWLEDGE

All information connected with the Emergent Knowledge session should be documented using the Emergent Knowledge Documentation sheet. Practitioners should carry a notebook so that thoughts and reflections that arise can be recorded and later transferred to the documentation sheet.

I. The required information includes:

1. An identified, observed, and studied problem.
2. A Want Statement (s) based on the problem (or a WDIKN responses in multiple round sessions)
3. Response to each of the six questions
4. Answer(s) to a WDIKN question(s)
5. All intuitions, reflections, and inferences that arise during and after formation of the Proclamation Statement

II. Recording Information

1. Enter information about the problem to be used in the top row boxes.
2. Formulate a Want Statement based on the problem and enter in Round 1 “Want Statement.”
3. Record each response.
4. Enter Round 1 answer to WDIKN. If this is the completion of the session, enter the WDIKN answer in Proclamation.
5. For multiple round sessions, formulate a want statement using the previous Round’s WDIKN. Then repeat items 3 & 4.
6. For multiple round sessions, the Proclamation Statement is the last WDIKN.

Documenting captures ephemeral insights and provides the framework for gauging progress, introspection, and in time, reveals hidden relationships. The thoroughness and accuracy of the documentation of information determines the depth and speed of the assimilation of benefits from the session.

EMERGENT KNOWLEDGE DOCUMENTATION

What is the problem??	How does the problem affect me?	What triggers the problem?			
Round 1 Want Statement	Round 2 Want Statement	Round 3 Want Statement	Round 4 Want Statement	Round 5 Want Statement	Round 6 Want Statement
1					
2					
3					
4					
5					
6					
WDIKN	WDIKN	WDIKN	WDIKN	WDIKN	WDIKN
Proclamation	Discerning Differences	Clarifying Details	Acceptance	Relief and Comfort	Naturalness

SECTION 4 IMPORTANT POINTS IN EMERGENT KNOWLEDGE

I. Before Emergent Knowledge Questioning

Cultivate a deep and wide understanding of all aspects of the problem that has your attention. Take time to thoroughly grasp the effects of the problem on your life, and only then formulate a Want Statement.

II. During Emergent Knowledge Questioning

Approach Emergent Knowledge sessions with a calm deliberate mind. Cultivate awareness of the intimate spot where the information arises. Ask the questions as described and record the responses without analysis or reflection. Upon completion of the six questions ask and answer the WDIKN question, and write out the Proclamation Statement for that round.

III. Major Points of Understanding after the Emergent Knowledge Session

David Grove's teaching on Emergent Knowledge ended at the writing of the Proclamation Statement. However, in Enhanced Emergent Knowledge, two additional segments have been devised that offer a means to heighten the beneficial effects summarized in the Proclamation Statement. They are introspective methods that instruct practitioners to integrate the freedom that results from their resolution.

Each of the segments performs two services:

1. Summarizes the action and effects of the process.
2. Supplies direction for correct orientation. Each label is associated with an expansive introspection and a proper alignment with the process, providing correct guidance in transformation of mental afflictions.

The first segment offers a means to integrate the freedom gained from Emergent Knowledge questioning. It is a step-by-step method that directs how to reduce leftover habit energies, remnants of the problem identified in the Want Statement that may continue to arise.

SEGMENT 1 - INTEGRATING FREEDOM [BLUE ON DOCUMENTATION SHEET]

1. Discerning Differences focuses on the comparison of the Want Statement to present emotional and intellectual circumstances, and to notice the presence, frequency, and intensity level of habit energies.
2. Clarifying Details: Continues the work of Discerning Differences. The practitioner clearly articulates observed differences, appreciating and enjoying them.

3. Acceptance: Acknowledges the enduring quality of the changes and weakening of habit energies.
4. Relief and Comfort: Practitioners note that habit energies associated with the problem identified in the Want Statement do not arise.

SEGMENT 2 - LIVING FREEDOM [RED ON DOCUMENTATION SHEET]

Naturalness: Living freely without memory or encumbrance of the problem described in the Want Statement. Unencumbered activity is the new normal state of affairs.

SECTION 5 RECURRING THEMES IN EMERGENT KNOWLEDGE

Attributes of Emergent Knowledge

1. Provides the foundation for identifying problems that cause emotional affliction and/or mental confusion.
2. Provides the means to clarify the source of environmental triggers of identified problems.
3. The six questions bring the practitioner to a transformation and a psychophysical shift that uproots the problem.
4. Provides an initial awakening that presents the pathway to freedom.
5. The Proclamation Statement captures and summarizes the answers to the Emergent Knowledge six questions.
6. The process gives equal value to rational inquiry and intuitive response.
7. Prepares the practitioner for the integration of freedom and the creation of harmony of the personal and universal aspects of mind.
8. Removal of obstruction provides a means of healing.
9. With mature experience, the resolution process moves with increased speed.

Emergent Knowledge qualities to be developed and cultivated

1. Do it on your own: Practitioners should develop confidence in their own abilities.
2. Develop a sense of composure: Practitioners should practice with unfaltering calm, not beset by confusion and worries.
3. Be neither tense nor slack: Being tense impregnates the mind with anxiety; being slack opens the door to torpor.
4. Do not seek a particular emotional feel: Awareness should proceed without requiring a particular “taste”; there is no value in adding or subtracting from an experience.
5. Abandon efforts of only intellectual understanding: *trust intuition and insights.*
6. Establish and cultivate a continuity of awareness: Fully engage with each inquiry and response.
7. Understand, refine, and integrate the essence of the Proclamation Statement.
8. Follow the process to completion: Understand and follow the five-fold elements of mental discipline, concentration, insight, liberation, and living freely.

Appendix

BACKGROUND MATERIAL OF ENHANCED EMERGENT KNOWLEDGE³

Shakyamuni Buddha's teaching can be summarized in one sentence, "I teach the nature of *dukkha* and its cessation." Putting his teaching into practice requires knowledge of what constitutes *dukkha* and how to bring about cessation.

A famous story illustrates the nature of *dukkha* and the correct orientation to its manifestation. A man has been shot with an arrow, and it is very painful for him. It is necessary to remove the arrow from his body order to relieve his pain. It is not necessary to understand who shot the arrow, what wood the arrow was made out of, what bird the feathers came from, or anything else like that to relieve the pain. Similarly, in Emergent Knowledge, it is enough to understand what the problem is, and use that knowledge as a foundation. Interpretation and analysis during the inquiry and response portion of Emergent Knowledge are of no help, offering only adverse interruptions.

Cessation is accomplished using the Emergent Knowledge skillful means with six inquiries about a Want Statement, documenting the responses, and answering the WDIKN question that results in the formation of the Proclamation Statement.

Emergent Knowledge questioning assumes the nature of the universe is a hologram described in ancient Indian lore as Indra's Net.

Far away in the heavenly abode of the great god Indra, there is a wonderful net that has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of the deities, the artificer has hung a single glittering jewel in each eye of the net, and since the net itself is infinite in all dimensions, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude, a wonderful sight to behold. If we arbitrarily select one of the jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

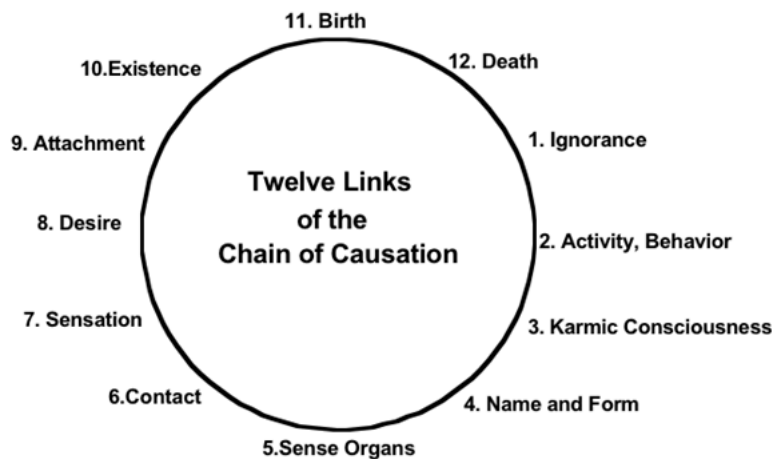
³ Technical, professional, and Buddhist terminology was deliberately left out of the description of the Enhanced Emergent Knowledge process. However, this brief appendix addition was added for Zen practitioners and others of similar mental outlook.

Adhering to the Want Statement and not attempting interpretation or analysis during inquiry/response is equivalent to studying one jewel of Indra's Net. In comprehending one jewel, one relates to all others. This method realizes the one rank of the infinite cosmic network. In doing, a shortcut means is established, avoiding trying to position the infinite number of pieces of the net into a coherent whole. Instead, one piece is grasped, and intuitive connection with the intricate totality of the net's makeup becomes the new norm of experience.

The following information briefly notes the high points of the process of awakening from the beginning where a life problem is first noticed, through to Naturalness where the conditioned state causing the problem has been resolved, the habit energies no longer manifest, and an unencumbered mind of balance and harmony is achieved.

WHAT IS YOUR PROBLEM?

The Twelve Links is the foundational principle of Buddhist instruction illustrating the cyclical nature of a life unconsciously constrained by causes and conditions. Without conscious intervention, the Twelve Links arises and operates automatically, repeating itself again and again. From the first link of Ignorance culminating in the 11th and 12th of Birth and Death, the functioning of the Twelve Links reveals a dizzying array of mental and emotional states that emerge, exist for a time, and inevitably pass on. Though the phenomena may come to an end, the underlying conditions of the Twelve Links are more basic and continue to exist, with no discernible beginning or end.



The practice of Zazen witnesses the mechanical process of the Twelve Links of the Chain of Causation. A cause triggers the first link of Ignorance (storehouse consciousness), producing pleasant and afflictive outcomes in the second link of Behavior. This goes on and on without

stopping unless something is done to intervene. Zazen practice provides knowledge of the mental states produced by Ignorance and its influence on Activity and Behavior. This emerging awareness uncovers the deep truth regarding the operation of the first two links. Observation, coupled with a fundamental awareness, replaces the previously unconscious action of the Twelve Links with an ability to perceive the action of conditioned states. Experiential truth of the nature of conditioned states and their connection with afflictions and awakening moderates the uncertainty and perplexity of ingrained reactive responses.

Of the three kinds of dukkha (physical pain, impermanence as the nature of reality, and conditioned states), we are interested in conditioned states and the afflictive emotions and mental confusion that arise from them. They express themselves automatically with negative emotional tones that are often considered “normal,” because they have existed within us for most or all of our conscious life. Conditioned states leave a painful wake, one of reactive response and disharmony. No amount of well-intended willful action seems to have any permanent effect at alleviating their dynamics, let alone the root cause. Understanding what conditioned states are helps in forming a correct view of our existential dilemma. Zen practice becomes infused with energy, clarity, and direction when coupled with firsthand experience about the form and function of conditioned states.

WHAT ARE YOU GOING TO DO ABOUT IT?

AND HOW ARE YOU GOING TO DO IT?

“A skill-in-means creates awareness of the Earth-centered buddha-fields. Following the Buddhas and Bodhisattvas’ intuitional guidance, skill-in-means are formulated, developed, and followed. Intuition’s open dialogue facilitates the dynamic interplay of thinking. We may not immediately understand all sides of the opportunities that are presented, but in all of our pursuits dwells a secret force that is guarding us and helping us to live.”

Teaching of the 5th Benefactor Mukataka of the Flower Ornament Sutra⁴

The Want Statement

The Want Statement is formulated with the knowledge of a conditioned state. The ability to create a Want Statement is based on knowledge of the problem, what it feels like, what are its effects, and what triggers it. It is also beneficial, but not essential, to know where the physical form of the conditioned state is located within the body. Once these factors are known, the next stage is feasible: formation of a Want Statement, a statement of intention to resolve the conditioned state.

⁴ All italics in the background material are statements by Renshin Verkuilen unless otherwise noted.

“[Using the Want Statement as your guide], the responses you receive will most likely not be in complete sentences. It may be just a single word or a phrase, a memory, a felt sense, or an image. Pay close attention and follow where it leads. See what else comes up about it.”

The Six Inquiries: intuitive understanding arises within each inquiry/response

“This is the process by which we open the conversation with the Universal Aspect of Mind. It takes time to establish trust and rapport to speak that language fluently again.”

The first three inquiry/responses reveal the personal side of the issue; the second three the universal. They should be accomplished without recourse to reflection in any form. Ask the question and document the result. Any other activity will stand in the way of intuitive interaction.

“The difficulty with intuitive knowing is that our intellectual center, from which we primarily operate, doesn’t understand how the information arises. And initially we may have no real clarity as to its meaning. Then we have the tendency to reject the information.”

Transformation and Psychophysical Shift

“Hold whatever arises gently. Watch out for opinions that might minimize your appreciation of what is given. Please don’t reject the “myriad things” that are coming to awaken you.”

The conditioned state is uprooted, resulting in a psychophysical change of being, The awakening has all the capabilities of Buddhahood in nascent forms.

“A moment of awakening is always accompanied by gratitude.”

The Proclamation Statement {What do I know now that I didn’t know before?}

“Openness is the channel that sets up the rapport to that which we are questioning. It is a very creative state. Turning moments are also possible through activities or events. They are experiences that awaken us to deep intimacy with our life.”

The Proclamation Statement summarizes the changes brought about by the six inquiry/responses and the Transformation and Psychophysical Shift. It contains information on the awakening uncovered in Transformation. Choosing to commit to following the Bodhisattva path is made after the Proclamation Statement is completed.

INTEGRATING AWAKENING⁵

“Studying the Dharma is a practice that requires our participation at many levels of experience. What we understand in an intuitive way needs to be integrated. The process of integration thoroughly digests what we have understood intuitively. The mutual refinement is a dance between the Personal and Universal Aspects of Mind.”

Discerning Differences

When the physical or mental remnants of the conditioned state appear, they are experienced as rootless and ephemeral.

The state of being before and after Transformation is compared and the differences noted. Distinctions are recognized between resolved conditioned state and its leftover habit energies.

Clarifying Details

At this stage, the mind-set of freedom unifies itself with the intuitive information.

The practitioner clearly articulates observed differences, appreciating and enjoying them as freedom, while drawing upon them for reflection. The frequency and intensity of habit energies are closely observed.

Acceptance

Acceptance is grounded in the practitioner’s trust and confidence in the validity and durability of change.

Practitioners have trust and confidence in the changes, and are able to fully grasp the significance of the transition from the problematic symptom to freedom from affliction and confusion. Habit energies rarely arise and are easily dismissed.

Relief and Comfort

Relief and Comfort is a breakthrough to a change of behavior.

The practitioner relates to the world fully in both its Personal and Universal aspects, conscious of the non-arising of habit energies. Concordant activity of Personal and Universal Aspects of Mind results in balance and harmony.

Naturalness

Abiding in naturalness, one is truly ordinary.

⁵ See Dale and Barbara Verkuilen, *Tending the Fire: an Introspective Guide to Zen Awakening*, pp. 55-63 for detailed description. Free PDF is available at firethroatpress.com/product/tending-the-fire/

Who was David Grove?

David Grove was born in New Zealand in December 1950. As a counselling psychologist, his early work was influenced by Neural Linguistic Programming, Eriksonian hypnosis, the people-centered approach of Carl Rogers, and while working with Vietnam War veterans, he realized that some of them couldn't remember particularly traumatic events, but they would still have feelings about them. While observing very carefully what was happening, he noticed that, "If I didn't force people when they were talking, they would naturally start using metaphors to describe their experience."

Grove also became interested in the use of questions in therapy. He analyzed the questions major therapists like Virginia Satir and Carl Rogers used, and noticed they would often amplify or redefine what their clients said. Grove thought that this 'robbed' the client of some of their experience and so began to look for questions that would be free of any presuppositions. He found that questions which 'interfered' with the client's experience the least were in fact the most effective in bringing about change. A method of inquiry called Clean Language was created as a means of questioning clients' metaphors in a way that neither contaminated nor distorted them.

In the latter years of his life, he continued to work to reduce the influence of the therapist on the client and his study of emergence led to the development of yet another process called Emergent Knowledge.

Grove passed away in January 2008, at age 57 years, leaving a legacy of intellectual vigor, a number of highly effective practical applications, and inspiration for his many students to bring them into the world.