

Enhanced Emergent Knowledge

Renshin and Taizen Verkuilen 2023 [Edited in 2026]

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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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Note to Reader

Becoming familiar with the contents of *Tending the Fire; An Introspective Guide to Zen Awakening* and *Tsung-mi's Analysis of Mind* will help in applying Enhanced Emergent Knowledge. PDFs of both are found at firethroatpress.com.

SECTION 1

WHAT IS ENHANCED 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 ourselves and other practitioners the ability to remove karmic obstructions that inhibit the process of 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 shifting realities of the fifty years since the inception of the idea.

There were, however, during that time many positive events, two of which were Renshin's encounters with the Zen Master Ikko Narasaki Roshi, and the other with the innovative psychotherapist, David Grove. Narasaki Roshi taught her the composition of Buddhist wisdom [intuitive perception] and the landscape of the progression of rebirth. Attending a seminar on Grove's Metaphor Therapy, she recognized Grove's method of inquiry accessed wisdom in Metaphor Therapy, though he may not have been aware of its equivalence with Buddhist practice. She noted his approach offered a means beyond the limitations of cognitive understanding and coping with an identified problem, understanding successful implementation of Metaphor Therapy 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 and Zen practice with promising results, prompting her to adapt it as a skillful means 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 clients and 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]

Renshin took Grove's work and fashioned a version called Enhanced Emergent Knowledge that describes and applies Emergent Knowledge with a minimum of recourse to psychological or technical 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 transformed Emergent Knowledge into a process of inquiry-response dialogue, integrating the liberation gained by the resolution of the problem.

Enhanced 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 discourse free of opinions and presuppositions. The skills required for successful application of Emergent Knowledge are the same as those for Zen practice: 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 precision to a practitioner's problem and its resolution. Generating, developing, and integrating this information need not be a mystery or left to chance.

The Process of Awakening contained in Enhanced Emergent Knowledge encompasses four aspects or transitions.³

1st Awakening 'a': Identification and Resolution of Conditioned States⁴

These activities consist of proficiency in gaining knowledge of conditioned states, forming an intention to resolve its afflictive consequences, and creating and applying a skillful means to accomplish the intention.

2nd Awakening 'A': Initial Intrinsic Awakening

With a transformation, an entirely new way of being in the world replaces that which was previously taken as normal, predictable, and essential.

3rd Awakening 'Aa': Integration of Awakening

The characteristics of the nascent qualities experienced in Intrinsic Awakening are understood and developed.

4th Awakening 'AA': Living Freely

The attributes of Buddhahood are expressed in daily life emancipated of restricting barriers.

Each of these awakenings is explained so that practitioners are able to experience them directly.

³ See the Attributes of the Four Awakenings in the Appendix

⁴ See a note on the source and makeup of conditioned states in the Appendix. Our book *Tending the Fire: An Introspective Guide to Zen Awakening* contains a detailed descriptions of conditioned states 'a' 'A' 'Aa' 'AA'.

SECTION 2

1ST AWAKENING: IDENTIFICATION AND RESOLUTION OF CONDITIONED STATES

*“To seek the path of Buddhahood
while not knowing the proper sequence of practice...
is like trying to put a square peg in a round hole.”⁵*
Zen Master Chinhul

How to Begin⁶

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”.

⁵ Robert Buswell, *Tracing Back the Radiance*, [Hawai’i: Kuroda Institute, 1991, p. 102]

⁶ Renshin wrote this section in October of 2023, five months before she died. It was originally titled *Emergent Knowledge*. Section 2, The Identification and Resolution of Conditioned States, does not explain the connection between the Enhanced Emergent Knowledge method of inquiry/response and Buddhist thought. Technical, professional, and Buddhist terminology was deliberately left out of the description of the process. Information contained in Section 5, Integration of Awakening, explains how these two systems relate. The explanatory Appendix addition – Background Information – was added by Taizen for Zen practitioners and others of similar mental outlook.

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. 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 observe after Proclamation are:⁷

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 and memory of the original problem. One can live freed from the boundary of limitations the problem created. Naturalness is activated awareness, with unencumbered activity as the outcome.

When working with the Emergent Knowledge 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 the

⁷ The Proclamation Statement and the following five items are the Reconstruction side of the Resolution Sequence described in *Tending the Fire: An Introspective Guide to Zen Awakening* pp. 54-63

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 Difference	Clarifying Details	Acceptance	Relief and Comfort	Naturalness

SECTION 4

2ND AWAKENING: INITIAL INTRINSIC AWAKENING

*“Transcendental Intelligence is the inner state of
self-realization of Noble Wisdom.
It is realized suddenly and intuitively as the “turning about”
that takes place in the deepest seat of consciousness.”*
Shakyamuni Buddha in the Lankavatara Sutra

The Proclamation Statement that concludes the Identification and Resolution of Conditioned States session sets the stage for the evaluation of Intrinsic Awakening. Being able to write a Proclamation Statement indicates an awakening – a change of being – has occurred.

The term “Proclamation” captures the content of the moment; the resolution of the conditioned state announces that the old way of being has passed, and a new spiritual dimension animates the core of one’s efforts. It proclaims freedom from the tyranny of the afflictive emotions and the fundamental misperception of separation . One gains the capability to recognize, accept, and take joy in the release from a habitual problem.

Practitioners need to critically evaluate the changes that have taken place after the breakthrough. The transformation and psychophysical shift unburdens the practitioner of the mental habits and deep-seated assumptions embedded in the conditioned state. Discerning the differences between “before and after” aids understanding of the nature and characteristics of the awakening. The practitioner should be able to articulate how the awakening has changed them, and how that change is personified in their daily life.

SECTION 5

3RD AWAKENING: INTEGRATION OF AWAKENING

*“Between the Universal Mind and the Personal Mind
is the intuitive-mind, which is dependent upon Universal Mind
for its cause and support and enters into relation with both.
It partakes of the universality of Universal Mind, and shares its purity.
Through the intuitive-mind, the faculty of intuition,
the inconceivable wisdom of Universal Mind is revealed and made realizable.”*
Shakyamuni Buddha in the Lankavatara Sutra

Integration of Awakening begins with asking and answering three questions. The answers given below are samples. Practitioners should answer these questions for themselves after each Emergent Knowledge session.

Q. What is nature of the awakening attained in the Identification and Resolution of Conditioned States process?

A. [Awareness is the key to identification of the nature of transformative awakening.]

Attaining an intimate experiential understanding of the nature of the awakening gained from the conditioned state’s resolution is the first step in the Integration of Awakening process. The Proclamation Statement that is the summary of the inquiry/response questioning contains the information necessary to begin defining awakening and its attributes.

Q. What are you going to do to embody transformative awakening?

A. [Dedicate your efforts to cultivate your intention to understand and make the attributes of awakening your own.]

Cultivating your intention is similar to formulating a Want Statement. A Want Statement defines what is sought for, transforming practitioners’ efforts from passive waiting to active engagement with intuitive perception. Dedication to embody awakening and its attributes is identical to the effects of a Want Statement.

Q. How do I personify the transformative awakening?

A. [By creating a skillful means that will fully integrate the awakening of transformation.]

The skillful means used in Integration of Awakening and Living Freely includes the three stages of meditative cultivation. The first two are used in Integration of Awakening and the third in Living Freely.

In Identification and Resolution of Conditioned States, the essential activity of the process is the acceptance without analysis and interpretation of the intuitive information contained within the “response.” In Integration of Awakening, the following elements fulfill a similar guiding function.

1. The emotional prosperity and mental clarity summarized in the Proclamation Statement become the standard of practice.
2. Attention is placed on the active manifestation of the attributes of awakening.
3. The absence of obstructions simultaneously forms the center of practice and its immediate result.
4. Habit energies of the resolved conditioned states are recognized as uprooted remnants and dismissed as they arise.

THE SKILLFUL MEANS OF INTEGRATION OF AWAKENING AND LIVING FREELY

The skillful means of Integration of Awakening and Living Freely brings into sharper focus the new sense liberation.

1st Stage of Meditation: Awareness of the naturalness of the breath

The breath should be allowed to come and go by natural action, not by any sort of willful manipulation.

The first stage of meditation consist of three parts:

1. Becoming aware of the end of the exhalation of the breath
2. Becoming aware of the beginning of the inhalation of the breath
3. Becoming aware of the continuity of the breath from the end of one breath to the end of the next breath

Each element should be cultivated slowly, given as much time as necessary to bring about a confident continuity of awareness.

2nd Stage of Meditation: Breathing that balances the Chakras

A movement is accomplished in six stages and the seventh brings return.

Hexagram # 24 of the I Ching, Fu/Return, The Turning Point

The six inquiry/response questions, and the seventh “What do you know now that you didn’t know before” question results in the Proclamation Statement. The Chakra breathing of Integration of Awakening, follow the same pattern of Hexagram #24. Both are based on the seven Chakras and their functions within the mind/body interaction.

What are the Chakras?

The Chakras of the body are seven primary energy centers, each associated with physical, emotional, and spiritual aspects. There are seven primary Chakras, each associated with specific physical organs, emotional states, and spiritual functions. When these energy centers are balanced, life energy flows freely, promoting health, vitality, and emotional stability. Blockages or imbalances can manifest as physical discomfort, emotional stress, and/or creative and spiritual stagnation.

They are located as follows:

1. **Root Chakra:** Base of the spine - associated with survival and conditioned states
2. **Sacral Chakra:** Below the navel - linked to creativity and sexuality
3. **Solar Plexus Chakra:** Upper abdomen - relates to personal power and transformation
4. **Heart Chakra:** Center of the chest - connected to love and compassion
5. **Throat Chakra:** Throat area - associated with communication and expression
6. **Third Eye Chakra:** Between the eyebrows - linked to intuition and insight
7. **Crown Chakra:** Top of the head – associated with spiritual connection and awakening

One can view the first six Chakras as analogous to the six inquiry responses, the seventh Chakra as comparable to the Proclamation Statement.

In the inquiry/ response portion of Enhanced Emergent Knowledge, the six questions are separated between inquiry/response #3 and #4 by what David Grove called the “wobble.” As was noted in Section 2, Grove observed that between the third and the fourth questions a change within the individual occurs. It manifests as an intuitional moment of hesitation. Grove acknowledged its action, but did not attempt to explain why it happened. An experienced Enhanced Emergent Knowledge practitioner can recognize the hesitation as going from the Personal Aspect of Mind to emphasis on the Universal Aspect of Mind.

The first three Chakras relate mostly to the physical and life needs [The Personal Aspect of Mind and the first three inquiry/responses].

The second three Chakras connect intimately with the emotional and communication sides of a person [The Universal Aspect of Mind and the second three inquiry/responses].

The seventh Chakra embodies the awakenings of the breath and the six Chakras.

In the practice of Integration of Awakening, the Chakras and the breath intimately relate. Learning how they interact speeds up mastery of the process.

Chakra Breathing

The beginnings of the breath start in the Root Chakra proceed through to the Sacral Chakra and into the Solar Plexus Chakra, where the transition from the Personal Aspect of Mind to the Universal Aspect of Mind takes place. This part of the cycle is roughly equivalent to the inhalation.

The exhalation proceeds through the Heart, Throat, and Third Eye Chakras, ending in the Crown Chakra.

The breath through the Root Chakra through to the Third Eye Chakra corresponds to the six inquiry/responses of Enhanced Emergent Knowledge. The ending of the breath in the Crown Chakra is similar to the summary of transformation contained in the Proclamation Statement. In

Integration of Awakening, the summary of transformation is the spiritual change effected by each breath cycle personified in the Crown Chakra.

The Effects of Chakra Breathing

The balancing of the Chakras that is cultivated in Chakra breathing promotes the following:

1. Awareness of the embodiment of the breath
2. Consistent increase in the subtlety of the mind-body and breath interaction
3. The obstructions and distractions of the leftover habit energies are noted and dealt with on an immediate basis
4. Each Chakra breath promotes the relaxation at the root where “mind and body drop away.”
5. Each Chakra breath terminates within the transformation of the Crown Chakra

SECTION 6

4TH AWAKENING: LIVING FREELY

*“The Teaching leads into the real universe,
to merge with the complete embodiment of the fundamental root,
and arrive at the realm of the great knowledge of the real universe
that originally underlies unawareness,
thus, naturally to be rewarded with boundless virtue.”*

— Flower Ornament Sutra

3rd Stage of Meditation

Living Freely occurs when the changes realized from the Integration of Awakening are wholly integrated. The breakthrough produces a transformative change of behavior. The change of behavior results from the cessation of leftover habit energies, making responses to life natural and in accord with the needs of oneself and others. Peace and equanimity are found within ordinary day-to-day occurrences. Living Freely is a full engagement with events and beings. Its truth is not found in transcending the problems of life; rather the path to freedom lies deeply within all life, not apart from it.

Within the 3rd stage of meditation practice, each breath can be considered an entire Enhanced Emergent Knowledge session containing all three segments – identifying and resolving conditioned states, integrating the gained awakening, and living that awakening. When mastery of the process is attained, awareness of a conditioned state results in its immediate resolution, integration of intrinsic awakening, and the ability to live freely.

Living Freely is experienced in every aware breath. It is not something unique. It is something very ordinary. Understanding this point shortcuts all internal judgments about the quality of practice and accomplishment. The skills required for successful application of Enhanced Emergent Knowledge are clarity of intention and a continuity of awareness rooted in nonjudgmental attention; they are the same for Living Freely. When practicing with pure intention and vigilant attention, the attributes of awakening manifest themselves, and the process of awakening proceeds with an ever-increasing depth and rapidity.

The accomplishment of Living Freely does not exist in the future; Constant Knowing, the formless form of Living Freely, manifests within the ever-present unfolding moment.

SECTION 7

RECURRING THEMES IN ENHANCED EMERGENT KNOWLEDGE

Properties of Emergent Knowledge

1. Provides the foundation for identifying problems that cause emotional affliction, physical discomfort, and 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's six questions.
6. The process gives equal value to rational inquiry and intuitive response.
7. Prepares the practitioner for the Integration of Awakening and the creation of harmony of the personal and universal aspects of mind.
8. Removal of obstructions provides a means of healing and learning.
9. The skillful means of inquiry/response and Chakra breathing emphasize what is essential, eliminating unnecessary and unhelpful actions.
10. With mature experience, the resolution and integration processes move 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 and become totally confident in intuition and insights.*
6. Establish and cultivate a continuity of awareness: Fully engage with each inquiry and response and all meditation practices.
7. Understand, refine, and integrate the essence of the Proclamation Statement.
8. Follow the process to completion: Understand and follow the five-fold instructional elements of identification of conditioned states, awareness that cultivates resolution, awakening, integration of awakening, and living freely. The elements are identical to the Five Ranks of Tozan Ryokai.

Appendix

ATTRIBUTES OF THE FOUR AWAKENINGS

All attributes accord with the Yogacara teachings of the Flower Ornament Sutra

1st Awakening: Identification and Resolution of Conditioned States

1. Capable of identifying and naming conditioned states, knowing what affect they have, and aware of what internal or external stimulus triggers them
2. Formulating an intention to resolve the root cause of the conditioned state
3. Creating and practicing a systematic skillful means that matches idiosyncratic needs

2nd Awakening: Initial Intrinsic Awakening

1. The universality of Sangha is known to include all beings
2. That conscious participation in the ocean of birth and death is realized as the doorway into the awakened world
3. Communal work with Enlightening Beings commences
4. Virtue is understood as penetrating all places and all beings
5. The passions are converted into spiritual knowledge
6. Cultivating life with infinity as the norm
7. Perfecting the practice unhesitating compassion
8. Adhering to the tutelage of the Buddhas
9. Delight in one's faith enables others to attain stability
10. Boundless commitment to Universal Good

3rd Awakening: Integration of Awakening [The Path of the Bodhisattva]

1. Fear is replaced with extreme joy
2. Entering the ocean of Buddha by abiding in ethics
3. Development of a purified vision of patience, gentleness, and acceptance
4. Realization of universal cognizance
5. Gaining the mind of equanimity that is tireless and seeing all Buddhas
6. Manifesting knowledge to provide insight and protection
7. Ability to offer guidance for those inspired by awakening
8. Unity with the effortless knowledge that arises from the Universal Aspect of Mind
9. A mind that reflects infinite knowledge
10. Practicing the vow of Universal Good by the power of the Buddha

4th Awakening: Living Freely [The Qualities of Buddhahood]

1. Enlightening Beings are born from resolved conditioned states and nurtured to maturity
2. Pure manifestation of unimpeded recollection
3. Trust in and acknowledgment of innate wisdom
4. Knowledge of how language cultivates awakening
5. Omniscience is inherent within the practices of Enlightening Beings
6. Phenomena are freed by adorning thoughts with formless knowledge
7. Sentient beings are attracted to clarity of mind
8. Infinite forms liberate sentient beings from the entrapment of birth and death
9. Speech reveals the reality of the essence of all phenomena
10. Knowledge of the mind of Constant Expressive Knowing

Awakening	Type of Awakening
1st	Gradual – Perspective
2nd	Sudden – Change of Being
3rd	Gradual – Perspective
4th	Sudden or Gradual – Change of Behavior

CONDITIONED STATES

*“The purification of the [conditioning] of mind
is at best slow and gradual, requiring both zeal and patience.
But ... the self-realization of Noble Wisdom is a purification
that comes instantaneously by the grace of the Tathāgatas.”*
Shakyamuni Buddha in the Lankavatara Sutra

Conditioned states are initiated by negative life events, although not all difficult circumstances create them. Once they are in play, however, they greatly influence how we respond to subsequent events similar to the original experience. A conditioned state is oftentimes experienced as that’s just the way I am, not that we wouldn’t welcome being different. That is one way we can use to identify such a state. Conditioned states are the limiting tendencies we struggle against within ourselves. They are frustrating because no amount of intellectual understanding about why we are the way we are can lessen their impact. With a great deal of effort, we manage ways to cope with them, some of the time. However, coping is not liberation. For liberation a transformative event must occur.

Conditioned states are deeply rooted psychophysical formations predicated by negative experiences, and they are how we store negative learning. They arise as a way to mitigate difficult life events, but continue to influence our experience and behavior long after an event is over. Difficult life events are a subjective experience. They range from what an outside observer would consider mild, such as a child’s experience of disappointing a parent, to what anyone would consider extreme, such as being in a war or natural disaster.

Post Traumatic Stress Disorder [PTSD] is an extreme example of a conditioned state. All conditioned states, including Post Traumatic Stress Disorder, are the natural result of living through mild to extreme negative events. There is no blame in it. Nor should there be shame. By the make-up of our nature, the conditioned state cannot help but arise.

A complex of afflictive emotions accompanies conditioned states, as well as habitual thought patterns and behaviors that manifest themselves in subsequent circumstances not in harmony with a new situation. They limit our freedom to respond to our life in ways we might prefer. A great deal of energy is expended in coping with conditioned states, but coping strategies do not alleviate the underlying root of the automatic response resulting from them.

Early twentieth century author, Lafcadio Hearn, recounts a fragment of a Japanese tale that gives force to the intensity of scrutiny one must apply to conditioned states in order to grasp the depth of their penetration into human life. In the tale, a Bodhisattva is leading a seeker up a mountain with the summit far away and lost in a moonless gloom. The Bodhisattva offers assurances to his companion, “What you have asked to see will be shown to you. But the place of Vision is far; and the way is rude. Follow after me, and do not fear: strength will be given you.”

So, the two tread wearily upward, sometimes dislodging unseen masses that roll down the mountainside with a hollow clatter. They climb through the night with only an occasional pinpoint of starlight as their beacon. The seeker struggles mightily, expending more-than-human effort inspired by the supportive coaxing of the Bodhisattva.

As the dawn approaches, the weary seeker at last recognizes on what he has been climbing. “I fear!—unutterably I fear ... there is nothing but the skulls of men!” “A mountain of skulls it is,” responded the Bodhisattva. “But know my son, that all of them are your own! Each has at some time been the nest of your dreams and delusions and desires. Not even one of them is the skull of another being. All—without exception—have been yours, in the billions of your former lives.”⁸

The Bodhisattva’s last statement brings to mind William Faulkner’s famous assertion: “The past is never dead; it’s not even past.” The tale exemplifies every phenomenon, including every human life, has its origin deeply rooted in antiquity. It is impossible to locate a beginning or first cause. In regard to human life, every conditioned state has a cause that can be traced back to another, and that one, in turn, to another, until a mountain of skulls lies unnoticed beneath the veneer of our “ordinary” existence. This mountain of conditioned states is the product of lifetimes of unresolved grief.

Not only is the mountain of conditioned states ancient, it is vast as well. Within us, a multitude of such states, manifesting with infinite variation in response to myriad triggers, forms a web of unimaginable complexity.

⁸ Lafcadio Hearn, *In Ghostly Japan* [Rutland, Vermont & Tokyo, Japan: Tuttle Company, 1971, p. 3] Passage is edited with commentary.

BACKGROUND MATERIAL: ENHANCED EMERGENT KNOWLEDGE

*“Patience, knowledge, and kindness combine
to comprehend the five ranks of the spiritual realm.”*

—The Flower Ornament Sutra

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 would 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.

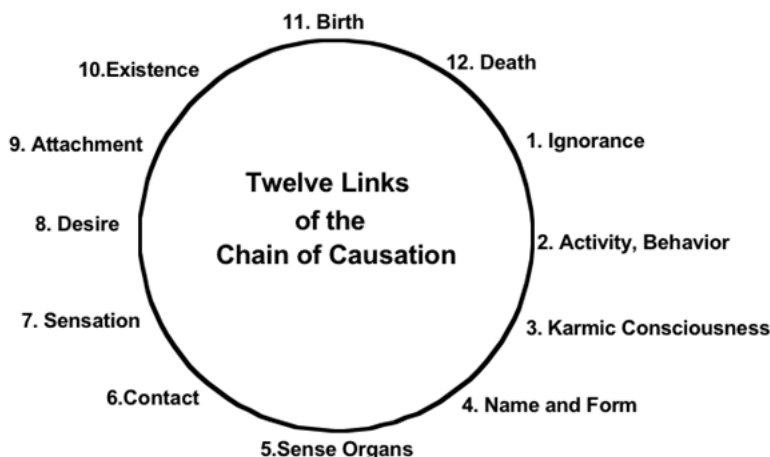
Far away in the heavenly abode of the great god Indra, there is a wonderful net that has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of the deities, the artificer has hung a single glittering jewel 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.

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, 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 Muktaka of the Flower Ornament Sutra⁹

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.

“[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.”

⁹ All italics in the background material are statements by Renshin Verkuilen except this one.

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 embryonic 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 AWAKENING

“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.

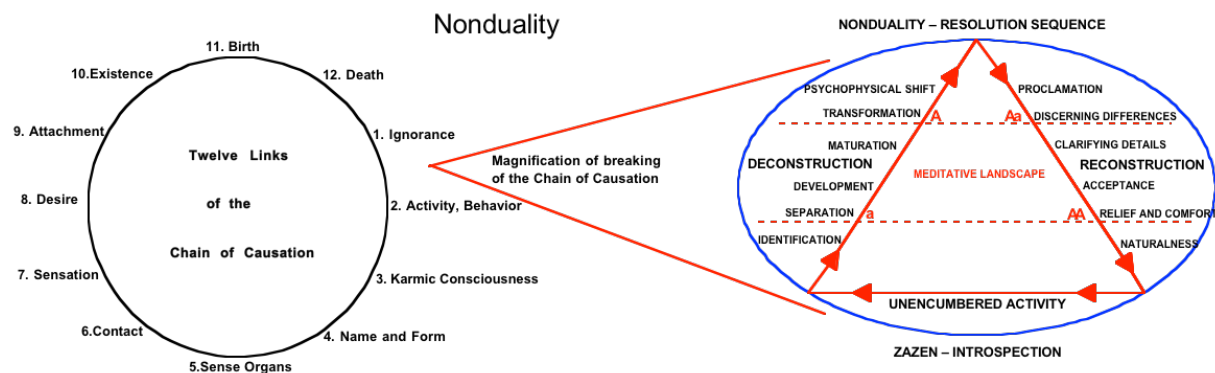
Relief and Comfort

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.



Deconstruction	Reconstruction
1. Identification – <i>Articulating</i>	7. Proclamation – <i>Asserting</i>
2. ‘a’ Separation – <i>Observing</i>	8. ‘Aa’ Discerning Differences – <i>Noting</i>
3. Development – <i>Questioning</i>	9. Clarifying Details – <i>Opening</i>
4. Maturation – <i>Embracing</i>	10. Acceptance – <i>Having</i>
5. ‘A’ Transformation – <i>Liberating</i>	11. ‘AA’ Relief and Comfort – <i>Being</i>
6. Psychophysical Shift – <i>Shedding</i>	12. Naturalness – <i>Sharing</i>

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. 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.