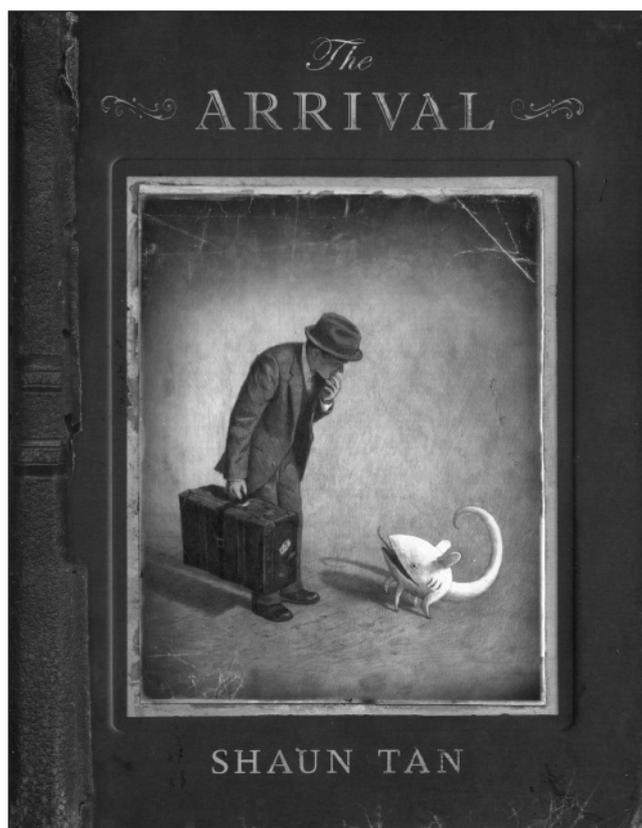


the TRANSACTIONAL ANALYST

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Creative therapy – Shaun Tan's illustrated books are reviewed by Rebecca Johansson p25

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THANK YOU LEILANI

By JOHN RENWICK

RECENTLY I WAS in Berlin to take part in the TSTA examinations, it was a very good experience meeting a number of European colleagues who had been there for a few days attending the EATA meeting. Talking about the work that had gone into the meeting was a wake-up call for me. I was reminded that Leilani was ending her time as UKATA's EATA representative.

This brought to my attention what a job she has been doing for the past couple of years or more, not only putting a lot of work into being Chair of UKATA, but the EATA role too. I think, because what happens in EATA is not so apparent to us, we have failed to recognise the amount of work that Leilani has been putting into her EATA role.

So this is a 'Thank you Leilani!' for your work in EATA on behalf of the UKATA membership.

John Renwick@uktransactionalanalysis.co.uk

CTA CONGRATULATIONS!

Joanna Yardley, San Francisco, July 2014
Anita Holland, Berlin, June 2014

UKATA TA AWARDS

Denis Doherty
Annette Jones
Suzi Lauder
Maryline Leese
Sandra Newell
Louise Tull

For the UKATA TA Award criteria see
www.uktransactionalanalysis.co.uk

WARM WELCOME TO NEW STARTERS (FROM APRIL 2014)

Charlotte Addison	Christopher Horton
Emma Andrews	Daniel Hudson
Marnie Armour-Brown	Daniel Jones
Nicola Bramley	Lisa Jones-Tinsley
Karen Baguley	Nicola Kennish
Christine Edwards	Anna Lindeyer
Claire Ellis-Smith	Freyja McTurk
Angela Farmer	Catherine Parker
Carol Gamble	Sarah Pritchard
Pauline Gordon	Anne-Maria Slater
Ruth Hamer	Anne White
Gaye Hellyer	Clare Wilson

FROM THE EDITORS

HELLO, AND WELCOME from both Celia and I, to this co-created Summer issue focused on creativity. As Leilani has already said, this is the first of two issues with creativity as its theme, such is the abundance of resourcefulness in our community! We say resourcefulness rather than inventiveness because sometimes we can forget that creativity dwells within us as a resource we can use – *always*. Our magazine is full of resources. As Keith Tudor states in his excellent article 'that the term [co-creativity] contains the word "creative", is an intentional reference to what is, can, and should be, original, imaginative, intuitive and spontaneous about the encounter between human beings – with all our wisdom, intellect, and emotions, and in all our complexities and contexts.'

The 'intuitive encounter between human beings' is the foundation of Ken Mellor's challenge to us to use the resources we have to understand each other more fully. And, with characteristic practicality, he leaves us with some valuable methods to help deepen and access our creative selves.

Marion Umney's article 'Creative – who me?' (p14) spells out with wonderful honesty how we deny ourselves our own creativity. She skilfully shares her work with a client while challenging her own script-bound impasses.

In the book review section, Rebecca Johansson (p25) reviews Shaun Tan's magical graphic novels, and shares how she uses them to open up and deepen communication with clients through the visual senses, as Tan's illustrations portray 'experience outside of ourselves both simply and with complexity.'

Owen Griffiths too, in his column Wisdom's Children (p44), looks beyond to the magic of metaphor '[through it] the client invites the therapist to take hold of this brand new bundle of meaning so that together they can learn from what it has to say.'

Basically, this magazine is stuffed with creativity. It glows from every page as an essential element of being human! Whether we are, as Jim Davis says, engaged in 'building sandcastles' with passion, aware of the incoming tide; or being held by Hayley Marshall's landscape 'relaxing in the presence of permanence', we can always be resourced and nourished by our creativity.

And of course, there's a poem, Leighah Darcy-Beadle's Creative Spirit (p24), admonishes us to 'Silence the inner critic, and allow Soul.'

We hope to have sustained your interest in these 60 pages, or at least piqued your inner artist in one or two of them... So we leave you to ponder Keith Tudor's challenging question to us all: 'how does the [transactional analysis community] support and sustain creativity?'
Enjoy,

Ali Bird and Celia Simpson
editor@uktransactionalanalysis.co.uk

Empathy, Telepathy and Creativity: implications and applications

KEN MELLOR shares his wonder and fascination with empathy, telepathy and creativity, and explores how we might harness the significant benefits they offer.

EMPATHY, TELEPATHY AND Creativity have intrigued me for many years. Deeply affected by my sensitivity to subtle 'energetic' stimulation from early in my childhood, I set out alone to explore and understand them when I was a teenager. All that was available to me back then were the relatively conventional frames of reference common from the early 1940s when I was born. And I would be in my thirties before I discovered that many people were having similarly puzzling and highly challenging experiences to mine, experiences that put a lot of them at significant personal risk (Mellor, 1980).

In this article, I present some of my early experiences; the understanding, balance and wonder I now have in relation to these three processes; and comment on the steps involved in moving from being mystified and challenged by them to harnessing the great benefits they offer.

Empathy

Possibly as a result of being one of identical twins, I have always been empathically responsive to what is happening with others. In fact, I was well into my adulthood before I realised the extent to which my sensations, feelings, thoughts and impulses were frequently a simultaneous replica of what one or more people in my immediate environment were experiencing. However, I did not know it at the time and always assumed that what I was experiencing was 'mine'.

I once reported to a friend after my first marriage had ended in a mutually accepted separation, 'I married her because she loved me'. At first sight, as she smiled at me across a busy university foyer, I felt a surge of pleasure and attraction that lasted for about seven years before, with an internal flick of a switch by her, it was gone. The change was accompanied by my clear impression that it was my wife who had switched those feelings off, leaving me with a vacant space inside which allowed me to feel for myself.

When with others I was lost in a 'we-entity' (Mellor, 2013, pp15-16) that left me completely open to and, to a

great extent, reliant on what others were experiencing. I needed their experiences for me to feel complete. 'As twins grow their oneness can become a resource for a deep availability that they [can] consciously use, a knowing of what is happening in each other, and for some, the recognition of extensive intuitive abilities in relation to people generally.' (Mellor, 2013, p16). However, I did not understand this in relation to twins until my early 30s, nor did my ignorance stop my hungry availability leaving me awash in other people's processes. An empty vessel, I was perpetually and blindly available to being filled by everyone else's experiences. If they were hurting, I hurt; if they were happy, I was happy... Without understanding the cause, I 'knew' what they were experiencing because I was experiencing it too.

In everyday language, empathy is often described as gaining understanding of others by putting ourselves 'in their shoes' or 'inside their skins'. An implicit assumption in this is that two or more people are interacting in ways that communicate emotional understanding and acceptance from one to the other. How this is done would usually be explained in terms of looks, gestures, facial expressions, voice tones, carefully chosen words, silence, shifts in posture etc.

In therapeutic contexts particularly, empathy is also frequently associated with our capacity to identify with another person's feelings, and for us to be touched and affected by what they are experiencing. Clearly, I was spontaneously doing this at a high level. The others involved may also become aware of our openness to them. This is perhaps why empathic exchanges frequently encourage a sense of sharing and mutual understanding, 'a bridging of the gap' between people. Perhaps also, the recent discovery of mirror neurons will provide a physiological basis for people's understanding of their empathic experiences with one another.

Awakening to awareness

To realise what my capacities were, I needed and steadily accumulated events that would prompt me to notice them. Only when in the US from 1973 to 1975, however,

did I discover the surprising extent of the influence of this empathy in my life and decide to take systematic steps to understand and harness it (Mellor, 2010, pp100-116).

I had developed a special bond with several of the 'clients' in the programme at the Cathexis Institute where I was working and doing my TA training in California; and it was they who alerted me to the extent and depth of what I was experiencing. They were particularly intuitive (empathic) about other people in the programme and this intrigued me. They could walk into a room and instantly know if any of the clients there were in crisis, even when no overt signs were obvious to anyone else. By contrast, I felt no capacity to do the same thing and was surprised when they asserted strongly that I could do and was doing it too. On their part, they were puzzled that I did not know that I was.

Prompted by their assertions, I set out to experience directly the nature of their empathic processes. I asked them to participate in a group during which I invited them to 'do their thing' with me while I kept myself as open and available as I could to them. This group was a life-changing experience for me and for some of the other participants. (Mellor, 2010, pp100-107)

About six of us were sitting in the group room at the start. Opening proceedings, I ... asked if they had any ideas about how they could teach me [what they were doing]. None of them did. They just looked at each other across the room. In the end, I said, 'How about all of you do whatever you do with each other and I'll do my best to stay open to whatever it is.' (Mellor, 2010, p104).

We then sat in silence and I opened myself to my bodily experiences and to what was going on around me in the room. These days I call this becoming grounded (Mellor, 1982 & Mellor, 2011, Chs9&10). Initially, I assumed they were doing their thing, but I detected nothing obvious.

'Soon after [we] started, however, I experienced a shift in the background of my awareness. It was as if some kind of supporting field had been energized. Where nothing had been evident to me before, I now had a sense of something underlying my perceptions of everything. At the same time, and quite suddenly, I no longer felt as if I were in a group of disconnected individuals. [As we sat in silence] I felt as if all of us were part of a field of shared awareness. We seemed to have coalesced in some way. And it was lovely.

'I was experiencing a real and compelling sense of connection with each and all of them. This was subtle, yet distinct in its subtlety. It was also different from the fairly dense connections I experienced with others in the programme, and with most people outside of it. Unexpectedly, too, while sharing this field, I seemed to have heightened awareness of what was happening with the [people] in the group, even in some shadowy sort of

way, what several of them might have been thinking.' (Mellor, 2010, p104)

'In the end, what was clear to me was that [these people] seemed to have awareness of the fields — physical, emotional and mental — that surround people individually and underlie group experience when a group has jelled into a single unit. With this awareness, they know things through direct observation [that is, through their direct experience] that others, who rely on denser sensory means to gather information, often miss.' (Mellor, 2010, p105)

Even at the time, I realised that I then had a '... new understanding [which] was an important turning point. From then on, whenever I worked with one or more of these people, I deliberately set out to establish a shared field. And when I succeeded, many things opened up and became easy. After a while, when I had gained more confidence, it also seemed natural and helpful to me to start working in this way with others.' (Mellor, 2010, p106)

This group and my subsequent activities opened my awareness and enabled me to harness what I had been experiencing empathically with others for many years. It also introduced me to much subtler levels of communication and processing. I will discuss this more below in relation to its implications for intimacy, therapy and creativity.

Learning about telepathy

In my teenage years, I often spontaneously sought to communicate with people 'mind to mind' without knowing whether I had 'got through' or not. My success with my girlfriend (who became the wife I've already mentioned) was obvious on many occasions and I recorded accounts of them, including the following incident (Mellor, 2010, p110).

'[Regardless of whose love I was experiencing] we were very much in love and spoke on the telephone at least once a day, frequently more. Her parents didn't like this, partly because they didn't like me ... Then, the family moved to another house... The telephone was not connected for what seemed like weeks after they moved; and cell phones were not invented then, so we both keenly felt the loss of contact. Occasional relief [came through her using] ... a public phone booth ... This phone was about 300 metres from her new home.

'[While studying one evening] ... I began to yearn for contact, so I decided to try to get her to telephone me. To do this, I lay down on my bed for comfort ... Then, after

'I deliberately set out to establish a shared field. And when I succeeded, many things opened up and became easy.'

imagining that [she] was aware of me, I silently started to repeat a forceful demand, "Call me, call me, call me..." I kept this up for about five minutes, only stopping after I started to feel uncomfortable [thinking], 'This is really unfair. She'll get into trouble with her parents when she asks to go out to use the telephone. Putting her under this kind of pressure doesn't feel right.' I had no doubt that I was in contact with her.

I got up shortly afterwards and went back to my desk to study again [It was] about fifteen to twenty minutes later that the telephone rang downstairs and [I ran to answer it ...] Snatching it up, I breathlessly said, 'Hello.' ... [Without a pause, her] unmistakable and angry voice said, 'All right you bugger what do you want?'"

She clearly knew I had called her telepathically, had got into trouble with her parents for wanting to call me and had stormed out against their forceful prohibitions. During our time together and for years subsequently I kept a diary of events, recording as sceptically as I thought appropriate the 'hits and misses' of my efforts with many people. I recorded this event as a 'hit'.

Empathy and telepathy in the everyday

In day-to-day terms, telepathy is understood as a process of communicating without any overt physical exchanges; that is, without using our physical senses or bodily activity. It has been variously called extrasensory perception (ESP), mind reading, intuition, mental telepathy and sixth sense.

As with empathy, the assumption is that telepathic communication bridges the gap between two or more people (or other living creatures) by conveying a 'message' from one to the other(s). As an analogy, think of two radio transmitter-receivers exchanging messages between their users. The radios would be the bodies of those involved, with the radio waves travelling through the ether being what links the two and carries the messages between them. The sense of something bridging the gap between those involved is obviously present here, just as it is with empathy.

In my experience, these ways of understanding empathy and telepathy only apply at a somewhat superficial level, however. They have truth, and there is usually much more to what is going on than this. They are limited by depending on conventional views about communication, views that are embedded in the space-time frames of reference on which we largely rely in our day-to-day lives.

By contrast, we can understand these processes and capacities much more deeply, simply and accurately by freeing our consciousness from the limitations of space and time. I discuss this more below.

Debates

When I was a child, telepathy used to be called 'thought

transference' and was regarded as rather exotic. Various opinions were current, including that it involved special talents with which only a few people were endowed. Also, not uncommonly, it was thought that only a few people could do it and that people rarely developed telepathic abilities later in life. Both these views turn out to be untrue.

The remarkable capacity of indigenous Australians to locate game or water out in the open desert by standing still for long periods until they knew where to go, were often referred to with awe and not a little confusion that such acts were possible. Telepathy was also frequently associated with magic tricks during which magicians would plant previously briefed people in the audience, or do 'mind reading' stunts using coded statements or secret gestures to give clues to the alleged telepath. Of course, these antics did little to establish its authenticity.

A common 'scientific view', then as now, is that telepathy is nonsense and people who 'believe in it' are gullible, superstitious, deluded – and irrational. This attitude is still strongly held amongst some scientists and sceptics despite the extensive research that has been done into telepathy for many decades. However, I don't propose to enter this debate. It has been raging for over 100 years and the 'true un-believers' are just as unlikely now to be influenced by anything I might suggest as they ever have been by the views of anyone else.

I do want to make one point, however. The primary issue for us in all such debates is, in my view, that the existence of something is not determined by research projects. These are very much secondary. Research into the existence of phenomena does not prove that those phenomena are or are not real. It merely detects or fails to detect their presence. Of course, it has to be there already to be detected; however, failure does not automatically mean something does not exist. For example, if empathy and telepathy require types of openness that many people don't have, and this is a distinct possibility, the sensitivity of those tested is crucial in any experiments that are likely to succeed. Think of high frequency dog whistles as an analogy: the dogs hear them and come running, while human beings usually don't because the frequency is beyond their hearing range.

Those of us who experience the reality of telepathy and related phenomena, and millions upon millions of us continue to do so in our daily lives, do not need research projects to tell us that we do. We can simply take a stand based on our own experiences: notice what has occurred without exaggerating or minimising it, accept that it did and experience the full impact on us of it having done so. How can a research project claim to determine the reality of my experience with my girlfriend, for example? I set out to contact her against obvious odds and succeeded. She didn't even wait for me to say anything before

‘The remarkable capacity of indigenous Australians to locate game or water out in the open desert by standing still for long periods until they knew where to go, were often referred to with awe and not a little confusion that such acts were possible.’

declaring the success: ‘Alright you bugger what do you want?’

If you are interested, Rupert Sheldrake, a highly regarded scientist, has been investigating and researching these phenomena for many years, and his website is well worth exploring (Sheldrake, R.) for a list of everyday types of telepathy: knowing who is on the telephone before answering it, sensing when people are composing emails to us before they arrive, pets that disappear when about to be taken to the vets, pets that know when their owners are coming home, people knowing when someone is staring at them, and more.

Also, in my work I have often encountered people who have sensed something was wrong with friends or family members, mothers who knew their babies were choking or suffocating, lovers who summoned each other to make contact, twins and lovers who felt distinctive pain at the same time as their co-twin or partner was injured or giving birth, people who shared great pleasures at a distance, and more. All of these people were in different locations, some many kilometres apart.

All the same, doubts about the existence of telepathy are ingrained and entrained in us as we grow up and we have done well if we have avoided these. Thinking of this, perhaps paradoxically, research results that confirm the ‘process’ can actually help build people’s confidence that their experiences are real. Parts of us respond well when someone outside us says, ‘Yes that’s true’, even if it was true before they spoke and we both knew it and doubted it.

Of course, other ways of bolstering confidence exist as well. Sharing experiences is one of these. To this end I used to encourage people in the 1970s who attended what I called ‘energy workshops’ to share their experiences (telepathic and more) and so to reveal incidents to others that they had been too anxious to reveal before. These workshops were aimed at discussing real events, some of which had been defined as hallucinations or delusions by authorities, when they were not. Many of these people were profoundly harmed by such mistaken diagnoses (Mellor, 1980).

Reading is another source of validation, and not just from conventional research and anecdotal sources. Interestingly, many of my persistent doubts about my empathic and telepathic experiences were laid to rest when I read a science fiction book called *To Ride Pegasus* (McCaffrey, A. 1975). While the events were woven into a fictitious story, the fact that anyone could describe so many experiences that were so similar to my own was very confirming. I felt validated in a way I never had before – and relieved – all the time still aware that it was a science fiction novel that was producing this relief!

In the womb of life and the life of the womb

For a short time after conception and implantation in the womb, there is only oneness as we float in a vastness of eternal now. There is no separation in consciousness; there are no different things; there is no me, I, or other; there is no time.

There is only ‘Is-ness’, presence. Everything is one. Everything is whole. Every ‘thing’ is blended with every other ‘thing’. There are no substances, only embryonic consciousness immersed in and immersing everything, an ‘everything’ that is totally insubstantial and infinite. We experience profound transparency, silence, stillness, eternity – ‘nothing’. We simply are – without ‘entity’.

Knowing these ‘states’ or having these ‘experiences’ gives us access to fundamentally enlivening resources and processes. It is perhaps surprising then that many people have no consciousness of them and that even those who do often have only a meagre understanding. However, there is little surprise when we realise how many years it takes for us to learn our way out of our womb-imbibed experience of Life into the consciousness ‘required’ for living in the material world around us.

During these years we learn to divide the world into its various bits, to learn that we are different from other people, and that the clock ticks off time one second after another in an inexorable sequence that divides into past, present and future. Put another way, from our complete embryonic immersion in ‘everything’, it takes long years to learn to live as a separate entity amongst the other separate entities filling the world of space and time.

Once learnt, this four-dimensional ‘reality’ becomes the backdrop that filters our perceptions and guides our ways of responding to and understanding our everyday lives. It helps us to categorise and manage what faces us in life. And we need to do this learning well enough to live in the world. At the same time, it puts limits on our activities, thinking, feelings, expectations, aspirations, hopes and dreams. Very importantly, too, once learnt, these frames of reference, no matter how “artificial” they are compared with the Oneness that underlies everything, are very hard for us to unlearn. Release from them is usually no easy matter.

Even so, it is possible to reawaken our consciousness

‘It is in what I call two-sided intimacy that empathy and telepathy are both present.’

to these foundational states and enlivening processes. Some people do this spontaneously, while others do it by learning to use meditative and other ‘technologies’ that have been developed and proven for millennia. The value of reconnecting lies in the powerful healing, enlivening, awakening and other resources that then become readily available to us and to others with whom we are connected.

My thirty-plus years of experience, training and initiations as a meditator and meditation teacher have contributed greatly to my access to these levels of consciousness. Entering the Samadhi State (Taimni, I.K. p250), experiencing nirvana, becoming one with Atman etc. are various labels for a range of experiences that can lead us beyond space-time-bound consciousness in to Oneness – into so called Universal Consciousness.

Empathy, telepathy and intimacy

Another way to develop these consciousness skills is first of all to learn to sit with our experiences in each moment, and to accept and celebrate them by staying grounded and centred using easy steps that I developed in the 1970s and 80s (Mellor, 2002; Mellor, 2011, Chs11-12). They promote direct presence with the Oneness underlying all that is. As we persist with them, we become increasingly aware of the profoundly subtle aspects of our experiences. (Some of the wide range of ‘mindfulness meditations’ so popular in the world at present include elements of this.) We then need to learn to remain open as we make ourselves fully available to others. And to do this, we need to practise intimacy (Berne, 1964, p160; Mellor, 2008, pp192-194).

Empathy arises during what Berne called one-sided intimacy (Berne 1964, p160). In my terms (Mellor, 2008, p193) this involves making ourselves completely receptive to others and allowing who they are and what they are experiencing to impact us fully. Practising the Intimacy Meditation (Mellor, 1988) is one way to learn

‘Another way to develop these consciousness skills is first of all to learn to sit with our experiences in each moment, and to accept and celebrate them by staying grounded and centred.’

this. Using it, we learn to relate primarily to our own experiences, for it is those that indicate to us what is happening in the other person. In other words, we go ‘in’ to know others, not ‘out’. It takes time to learn what in others stimulates our responses, of course; and we should not assume that we know their experiences with any certainty until we have carefully done the necessary learning and calibrating of ourselves. This can take years.

It is in what I call two-sided intimacy that empathy and telepathy are both present. Both people drop their boundaries and cultivate oneness with each other without any separation. A high level of self-acceptance is called for here. For some people, the blending or losing of our familiar senses of self can initially be alarming, particularly as we realise how fully revealed we are to each other. ‘The degree of our capacity to do this depends on our availability to merging consciousness with the other person and on how accepting we are of the loss of identity doing so may [produce]’ (Mellor, 2008, p193).

And the process is very beautiful: ‘... in deep, two-sided intimacy, our ‘I-entity’ becomes a ‘we-entity’ that simultaneously encompasses and blends the consciousness of both people. Many of us experience this when we are in love or when nurturing babies or young children. It also happens, not infrequently, in therapeutic relationships.’ (Mellor, 2008, p193). Many people have discovered through this process how love is a natural accompaniment of oneness, and oneness of love. Ken Wilbur describes this well: ‘Paradoxically, to develop this capacity we need to be willing seemingly to lose all, perhaps even to lose who we are, in order to find that in doing so we gain everything.’ (Wilbur, 1991, pp102-103)

Intimacy like this encourages deep empathic and telepathic understanding of what is going on with people, whether we are together or at a distance. It is worth noticing that both the empathy and the telepathy arise out of the fundamental alignment available in the Oneness underlying the consciousness in the people involved. It is not from something transmitted between them in space and time. Thinking back to my experience in the group in the USA, what I perceived as a field that we all shared is clearly an example of this kind of empathy and telepathy in operation in a group.

Immediately after returning from the USA, while doing therapy, I began to practise establishing two-sided intimacy at every opportunity and became increasingly confident about it. I learnt to drop my boundaries with my clients, to open myself to them, to align with whatever I experienced when I did, and to allow my inner processes to take their own course. I knew empathically that what I was experiencing was not conjecture or any kind of conclusion from my observations and, just to be sure, I would often check with them. This confirmed that I increasingly knew what they were experiencing – at least to the extent that my system was open to and

capable of experiencing it. And this direct knowing arose within a highly refined field, often so refined as to be intangible, spaceless and timeless.

By practising while on the telephone and at a distance without the other person present, I also discovered that one-sided and two-sided intimacy were still just as possible. The telephone had the advantage of offering immediate feedback, while distant intimacy required later fact checking. It was a small step from here to offering distant support to others and, at times, scanning for how well they were travelling.

Importantly, my 'knowing' arrived in a variety of ways: through specific feelings, thoughts, impulses, images, sounds, words, inclinations in me to do things, an emotional sense of what was happening, and more. Sometimes, I simply 'knew'. In fact, the variety of ways I knew was as rich as the variety of differences there are between people.

Healing processes

Healing often occurs when we share so deeply with people that our consciousness coalesces with theirs. This healing arises naturally from co-experiencing rather than from any 'directed doing' by the therapist. The sharing brings us all closer to our latent 'embryonic aliveness' in which all is in balance. We abide in this shared 'vastness' and 'nothingness'. At the same time, it is often also as if nothing is happening; yet profound healing at denser levels frequently does arise out of this 'nothing'.

The healing is made possible because the acute subtlety of the Oneness (the unity) is completely balanced, at one and alive with a life that draws everything into alignment with it. Sharing this 'field' with people makes the oneness and unity available to both ourselves and them. It prompts any needed specifics to manifest and if necessary to come into our awareness as they do. There is no reaching out for something, no trying to bridge the gap, no trying to produce a result. We simply make ourselves available to the other(s), while both allowing and accepting whatever arises, and digesting our responses (Mellor, 2008 pp194-197) so that we continue to become clearer and more deeply available. We wait on events to unfold in whatever way they do.

We open ourselves to others in their density and openness, continuing to remain aware of them; we increasingly become at one with the Oneness saturating us all and the aliveness interpenetrating everything. This orientation increasingly draws them into the Oneness, too. The extent to which they can sustain this depends partly on our own openness and groundedness and partly on their capacity to sustain their openness for themselves.

What usually arises is a shared knowing of the Oneness in awareness – an absolutely clear knowing. At this level this is definitely not a transmission of messages

'There is no separation between subject and object, there is just the ongoing stream of experience, perfectly clear and luminous and open. What I am now is what is arising.'

Ken Wilber, 1991

between us, although if confined inside our everyday awareness it could very well be experienced as such. Ken Wilber (1991, pp102-103) has described this beautifully with his usual illuminating eloquence: 'There is no separation between subject and object, there is just the ongoing stream of experience, perfectly clear and luminous and open. What I am now is what is arising.'

And, here is an important key to our understanding of empathy and telepathy: what comes to us in everyday ways is available to us precisely because it is already directly and simultaneously known to us at this deepest level of Oneness with and openness to others.

When it arises naturally, this is a wonderful way to do therapy or counselling with people. It is often a silent process as we wait patiently for what we need to do to arise from within the openness. It is like being suspended in vast space filled with peace, tranquility, luminosity, availability, tenderness and love. And sometimes people are deeply changed simply through this alone. The shared openness may also cultivate a natural arising that leads to action. At these times, we learn to allow ourselves to be moved to do something which, once done, has an obvious depth or rightness about it that deliberated acts lack.

Supporting creativity

We can support our creativity with the same or similar processes to those I have already mentioned. When using them, our primary orientation is to seek alignment with the essential 'field' of Oneness, knowing and aliveness, to which I have repeatedly referred, a field that lies 'beyond' space and time (McTaggart, 2001). In these instances, we seek our own direct experience of Oneness, which we can do just for the sake of doing it or in relation to some purpose, project, sought-for resolution, issue etc. Basically, you name it and if you would like to support your creativity with essential wisdom and completion, you can.

You might have a problem to solve, seek to resolve differences with people, have a project to complete, be uncertain of the right direction for you, wish to do something (write a book, compose a song, choreograph a dance, create new techniques for dealing with ongoing

challenges ...). It does not matter what the start is. You can reach beyond your everyday resources in ways that prompt Oneness to align with, open you to, and reveal dimensions of understanding and effective action that are way beyond your everyday capacities to discover.

Three techniques for doing this follow.

Technique 1: Meditating with Seed

The following five steps take us through a process known to the ancients. In modern terms it can be called meditating with a seed. The seed is the issue we start with. The steps help to plant it in 'the Field of Oneness', fertilise it, and promote its growth. Sometimes the fruit emerges as we are engrossed in the final stages, sometimes when we have returned to our usual awareness, and sometimes much later. The results are usually obvious; and the more frequently we practise, the more skilled and confident we become.

Step 1: Sit comfortably and get yourself grounded (Mellor, 1982). Do this by keeping your attention on the physical sensations in your body and, using your five senses, notice the physical people, things and events around you. You practise noticing both the inside and outside together and, if not easy for you, simply move your attention repeatedly back and forth between inside and outside. Remember this is physical awareness.

Step 2: Keep grounding yourself and bring your starting issue into your awareness. This may be something definite or something fairly vague or unformed. Either is all right. You then keep your attention on it as consistently as you can, whether it is in the foreground or background of your awareness. Avoid trying 'to wrestle it to the ground', 'to paint it with ultra-clarity', 'to figure out how precisely to put it into words' etc. Simply relax and accept it as it is and give your attention to it.

If you find your attention wandering away from the issue or your grounding, return your attention to them.

Step 3: As time passes you become increasingly absorbed in both the grounding and your seed. As this progresses, an uninterrupted flow of concentration on the seed develops and your sense of self begins to dissolve, a dissolving that you can support by noticing the subtler, less dense or less contracted aspects of your current experience.

Step 4: As you persist, you may experience yourself dissolving into an openness and vastness that seems to draw everything into it. Allow this, even if you seem to be going to sleep. This is the result of your consciousness dissolving in the Oneness. Allow the experience to take its course. Something worthwhile is happening and the

process will come to a natural end.

Step 5: Also, when it occurs, allow your return to normal consciousness to take its own time. Keep yourself relaxed. Avoid actively seeking out 'something creative' from your efforts by waiting patiently. Sometimes your reward will occur quickly, sometimes not. Accept the waiting, even if the fruits of your efforts take days to emerge in your everyday awareness. Repeat the process regularly if necessary.

Technique 2: Relaxing into Transcendence

Another procedure, easier for some people, is to use the Relaxation Meditation that I developed also in the early 1980s (Mellor, 1985). It supports our direct access to and dissolving in the transcendence and Oneness out of which our deep creativity arises.

To start, bring your reason for doing the meditation into your awareness. Then, while sitting upright with no back or head support, play the meditation recording and follow the instructions. As it plays, practise staying aware and available as you allow these instructions to have an impact on you. Profound understanding and creativity is often revealed in the transparency, stillness and openness this meditation produces. As with "Meditating with Seed", we may need to wait for the results to occur.

Technique 3: Creative Release Meditation

This meditation is very helpful when we need or prefer to use everyday approaches. The familiarity of this orientation may be more attractive to you than Techniques 1 and 2. The process involves using the Creative Release Meditation (Mellor, 1986) that I developed in the early 1980s. It combines three aspects: setting goals clearly and in ways that maximise our chances of success, aligning our inner resources in relation to those goals so our 'assets' are engaged and our 'inhibitions' are released, and committing ourselves to their realisation. This procedure, or meditation, enables us to engage our everyday (space-time) consciousness in the process.

When using the recording, you simply follow the step by step instructions. They include steps for the grounding used in the Meditation with Seed technique above. They also require that we move around physically from time to time as part of anchoring our intentions and our commitment to completion. The results will show in what subsequently emerges – how successful we are.

Summary

Where creativity is involved, we can seek intimate sharing with 'Oneness and Life' by cultivating an empathic and telepathic presence within embryonic consciousness. Doing so helps us to feed our consciousness with aliveness, love, understanding and

wisdom. The 'secret' is to make ourselves as open and receptive as we can through it all. Techniques 1 and 2 are helpful here. We can also use Technique 3 to release our creativity in ways more familiar to living in the world (in space and time) using a combination of goal-setting, grounding, and making commitments.

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The meditations above are available at <http://www.awakeningnetwork.net/shop/contents/en-uk/d6.html>

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