

## Editorial

# CONNECTEDNESS

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**Connect:** To become joined or united: *two streams connecting to form a river.*

**Unite:** 1. To bring together so as to form a whole, 2. To combine (people) in interest, attitude, or action: *The ancient schools of philosophy were bodies of (individuals) united by a common spirit.*

**Spirit:** The vital principle or animating force traditionally believed to be within living beings.

—The American Heritage Dictionary

In this issue of the Journal each article in its own way defines and reveals something about connections between elements within, and in the world at large. As we look for ways to understand the nature of subtle energies and energy medicine, this curious field that holds our interest, we recognize that it presents the possibility of “bringing into the fold” elements of our world that seem to belong, and yet have been excluded by scientism and current belief. For example, questions concerning the role of *spirit* seldom arise in conventional scientific efforts. The notion that physical fields can be altered, whether through biologic mechanisms, or by healers, or by social group consciousness are seldom seen in scientific journals. Yet it is precisely such strange and wonderful phenomena that attract our eye, not as mere curiosities, but as a part of the essential process of defining through these connections what is *really* real, and of thereby defining who we *really* are.

In her Presidential Address to the 7th Annual ISSSEEM Conference, *Psychophysiology, Psychosynthesis and the Search for Self*, Patricia Norris points us toward consideration of spiritual factors in energy medicine with the intriguing comment, “Love is surely one of the things that connects us, and being truly aware of connections always awakens feelings of love.” While, in everyday life, we tend to operate as though perception is the result of passive registration of objective “out there” reality, we are coming increasingly to the realization that perception is *interactive* with the multifaceted substance of “reality.” We build our version of reality through the expectations and values we hold. *Experience* of connectedness is then partly a matter of technique, whether through neurofeedback processes or through the use of Psychosynthesis exercises—“Who Am I?” or “Disidentification.” But behind technique, beyond exploration, we encounter multiple signs of a basic underlying unity, a “field of mind” within which we live and move by being in touch with the part of ourselves that Norris calls the “everconscious.” The trick is to find the means to *know* our connections exist, to become more aware of this part of ourselves, to search for the still small voice within, and to recognize the essential spiritual and loving quality of this voice.

In her Keynote Address, *A Yoga Of Healing: The Perspective of a Therapeutic Touch Therapist*, Dolores Krieger, a seminal leader in theory and practice of Therapeutic Touch, helps us to glimpse and to begin to understand essential elements of this healing medium as a *yoga* of healing. Intentionality, concentration, self-realization, and self-discipline guide the practitioner toward “. . . awareness of their own cosmic connection,” a direct experience of a transcendent state of consciousness in which both healer and healee merge in wholeness. Through her work and the pictures painted by her words, Krieger helps us to understand that there is much more to the process and dynamics of healing than a few back-and-forth hand movements over tissue, and *that* “much more” fills us with awe as we consider what it will require in the way of sophisticated-about-connectedness, mystically-inclined scientists to adequately study fundamental dynamics of the process of healing.

W. C. Levensgood and J. L. Gedye, in *Evidence for Charge Density Pulses Associated with Bioelectric Fields in Living Organisms*, provide scientific evidence for biologically-based electrical fields produced by living systems. Although such bioelectric fields have been previously observed, refinement of technology

has led to as simply-constructed apparatus to monitor field effects in an easy and reliably repeatable way. Connecting the living system to the apparatus allows transfer of an electrical charge from the body, and the pulsed and dissipative nature of the oscillations that result reveal interesting details with regard to the field within.

Gary Schwartz, Linda Russek, Zhen-Su She, Linda Song, and Yan Xin help us explore evidence for effects of a possible *social* field of consciousness in *Anomalous Organization of Random Events During an International Qigong Meeting*. Varying the placement of a random events generator in relation to a qigong conference allowed a preliminary exploration of field influences of this intense social event upon a local stream of random events. If the effects seen in this exciting pilot research continue to be supported given additional controls suggested by the authors, new recognition of connections between social milieu and physical field effects will ensue. One is tempted to consider the possibility that in the future we may not know how connected conference participants were, until we examine just how far the concurrent random event generator track deviated from expectations.

With the cover for this issue, *Divine Presence*, Beth Kingsley Hawkins invites us to *pay attention* to the world around us, perhaps even in our own backyard, and in so doing to come into the presence of the Divine in the center of a throne room—is it located within or without?—a stage surrounded by soft smooth sheets of energy that hold and protect, with a gossamer womb of flowing petals. Here we can feel safety, acceptance and unity within and without, together with the experience of awe that fills us with symbol-filled recognition of our own essential connection with the *all*.

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