

# The Bleeping Herald

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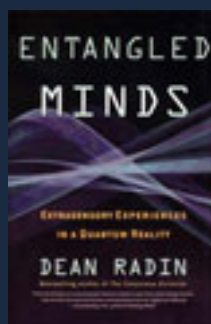
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**Entangled Minds**

Dean Radin Ph.D. reveals the quantum reality behind telepathic experiences and intuitive hunches.

## From the Filmmakers

This month Betsy Chasse chews on the topic of coherence in a conversation with Herald editor Cate Montana. Is coherence the ultimate spiritual panacea marking the end of social discord? Or is it something greater and more mysterious? Join the conversation by [Clicking Here](#).



## Articles this issue

- **Talking entanglement: An interview with Dean Radin, Ph.D.** Dean talks about the Global Consciousness Project; psi studies and mainstream science and more. [Link](#)
- **The next, and last Darwinism: The coming marriage of Darwinism & symbiogenesis.** Darwin's theory is changing to include symbiosis as a model of getting ahead. [Link](#)
- **The Power of Community: How Cuba Survived Peak Oil.** An urban agriculture movement in Cuba puts its capital city on a path to sustainability. [Link](#)
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## From the Filmmakers

### A conversation with Betsy Chasse about social coherence



**Betsy** - What is coherence? Why do we need it? Why do we crave it? We all have these ideas and concepts about what a perfect life is, and what our ideals are. And in my travels, it's interesting to see that, for the most part, all of our ideals - while they may be described using different terminologies - are all very much the same.

So, are we already coherent as a society if our underlying ideals are basically the same? It's interesting, because if you look at the state of the world, it looks as if we're not.

**Cate** - Well, we may just be coherent in a lower frequency vibration.

**Betsy** -- Yes, but then if that's so, how do we get beyond that as a civilization? And is it possible to do that? Because frankly, we all sometimes feel connected and sometimes feel disconnected at different moments in time. And often those feelings of connection come only when everyone is in some sort of agreement. I used to think that coherence meant that everyone agreed. But I've come to realize that what I truly meant by coherence was that coherence happened when everybody agreed with *me*.

But based upon the experience that we were talking about earlier today and the experience that I have been having recently: that instead of being a converter I need to let go and allow my interactions with people to just be experiences and know that they will come to whatever conclusion they're going to come to without manipulation ... that that's what actually defines coherence in a larger sense. And that's when I actually have a shift. Does that make sense?

**Cate** -- Yes. It's a larger parameter of coherence, that doesn't start with agreement.... It's a definition of coherence that looks for underlying patterns of agreement that don't necessarily show up at a superficial level, like I agree with your religious dogma, and you agree with my religious dogma; but that underlying everyone's religious dogma there is this coherent pattern of truth, which doesn't look at all similar when looked at from a personal level.

**Betsy** -- Exactly. And then the question is, is that the place you need to get to in order to feel truly connected?

I was reading *Vanity Fair* on the plane the other day, and there was this interview with a woman called Ann Coulter who is a totally Republican pundit. And she gave the most shocking statement - at least shocking to me. It was sort of the extreme version of my own internal conversation about needing to be right and convince people to agree with me. And she basically said that what we need to do is conquer everybody and convert them to Christianity. That was the only solution to the world's problems. [Next > 1 2 3 4 5](#)

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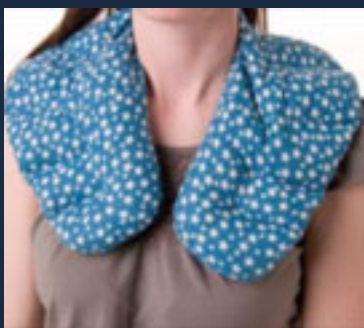
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And it stunned me. Because that's never the way to peace, because by forcing somebody to your point of view, you're completely stifling them and will ultimately create rebellion, which is totally counterproductive. I just don't understand how they actually think that will create peace. So... My big question is, what do we do to get to that place where we can actually get together, get along together and be coherent together?

**Cate** – Speaking of coherence – you know, the e-mail conversation I had this morning with the gentleman who is an Hasidic Jew is a perfect example of what you're talking about. Instead of reacting to his email – which was tremendously laudatory of What the BLEEP but which presented some ... interesting views about God ... instead of going to my default position of comparing my viewpoints with his viewpoints and then making him wrong, I chose consciously to connect with this person and ask, “Wow, what do you mean by that?”

But my first response was to go “Well, what do you know stuck in some religious dogma and this is what I think about that and blah, blah, blah.”

**Betsy** - That's the key. You asked, “What did you mean by that?” even though you probably had your own interpretation.

**Cate** -- Absolutely.

**Betsy** -- But then, when you asked him and he responded with what he meant, did you still feel the same way?

**Cate** - No. I saw him differently. I still didn't agree with his dogma and the way I perceived he could only express himself within the range of his religion's rules - in my opinion. But hey, what makes my religious “rules” so great just because I use the word “spiritual”? But back to your question: yes, underlying our entire email conversation there was this really interesting engagement of what language is all about.

**Betsy** - You were able to exchange ideas?

**Cate** - Yes.

**Betsy** -- And you were able to expand him and he was able to expand you. And neither one of you was trying to convert the other. So you both could walk away from the experience feeling expanded.

**Cate** - I don't know whether he did on his part, but from his explanations I certainly garnered a larger view of my world and Judaism.

**Betsy** - Which is exactly what our goal should be. I think that for me, I need to shift my goals. I need to shift my goals. I got on this, “I want to change the world” thing. [Next > 1 2 3 4 5](#)

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And right. I can change the world by changing myself. Okay, I've got that understanding. But I really wasn't changing myself, because my core views stayed the same. I was just thinking I was changing, and because of that I was thinking I needed to change the world. And the realization I've come to is that the world doesn't need changing. *I need changing. I need opening up. I need expanding.* And by creating opportunities where I can expand, I have created an opportunity where whomever I'm with in the experience can also expand. And by doing that I am changing the world. But I'm not focused on changing the world.

**Cate** - Right. So often the danger of absorbing so much esoteric information is that we think we actually know something, when often we just have more of a spiritual soapbox to stand on and more information to throw at people and argue with. And that's not change.

**Betsy** - That's just data - expanded data. There's a difference between expanded data and true expansion of mind. Data is simply an arsenal to use against people to prove your point. I think ultimately we have to come to a place where we can be in allowance about people's individual journeys and be tolerant of their journey.

**Cate** - We have to be in agreement that we won't necessarily be in agreement, and make a conscious effort to try to find the other, deeper threads that connect us and do make us coherent.

**Betsy** - We are coherent. Because if we create our own reality, nobody can jump off the train and say, "Well, I didn't elect President Bush. I didn't elect to President Clinton." Or, "I didn't create this reality." Because we're all interconnected. We're all creating this reality together.

I mean, I love how people say, "Well, that's just social consciousness," as if they weren't part of it. The other realization I've had is that, I'm just as much a part of social consciousness as the next person. None of us can get off pointing the finger at what social consciousness is doing today, or say, "Look at the media, and what they're doing and rah rah, rah. ...." I mean, look at it. Look at yourself. Look at what you just said and the attitude behind it.

So I think the first step is that we have to admit that this entire creation is ours. It's something we've gotten ourselves into that most everyone seems to think is a mess. But I actually don't think it's a mess. I think humanity is in for a really wonderful learning. I think humanity is in for one of the biggest learnings that it's ever going to have. Because I think we're at this precipice. On the physical plane we have war, we have poverty and ignorance, we're running out of oil. We're at this place where it feels like the world is going to implode. But then you look at how so many people want something better.

I think we're finally at this place where humanity finally gets to choose, social consciousness gets to choose; the big "oneness unit" that we have has to choose: Are we going to conquer and convert? Or are we going to communicate from a different level, become coherent and become an expanded mind? [Next > 1 2 3 4 5](#)

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**Cate** - And that starts right in the living room with your spouse or your child. Conquer and convert - we do that privately with our loved ones every day.

**Betsy** - Absolutely. And that's the whole religious right. I mean this Ann Coulter woman, her whole agenda is conquer and convert. And what I love about this woman is that she is posed in this sexy dress, all hot, with her leg hanging out and in high heels and she's this hard-core Christian. It was classic. The image being presented was the exact antithesis of what supposedly forms right-wing Christian values. It baffles the mind. And I know this is my own 'conquer and convert' attitude talking.

The thing is, I don't think that direction is going to take us anywhere. I think that's the direction we've already been in for thousands of years. We have to move beyond the need to conquer and convert everybody to our way of thinking if we're really going to effect change on humanity.

**Cate** - And it can be so subtle! You can conquer and convert just by making something sexy. That's what that conflicting image you just spoke about was trying to create: it was an attempt to make right wing fundamentalist Christian values sexy and appealing to people.

**Betsy** - Right, that's just taking the old tools in the old toolbox and using them to convince people of the message. But this is not just about Christianity. There are fundamentalists in every single corner of the universe pushing their agendas. The thing is ... have you ever noticed that the minute you let go of an idea, or an ideal, or something that you really want, that's when it comes to you?

**Cate** - Yes.

**Betsy** - I think we're all holding on so tightly to our perspectives that we can't change. And we're all of us, Christians and Muslims, Jews, Buddhists, New Thinkers, New Agers, spiritualists - we're all on our high horse thinking we've got the answers. And gee, if only everybody just did this program, or that seminar, or embraced this religion or that dogma then everything would be right with the world.

What would happen if everybody just stopped for a moment and really tried looking at it from the other person's side of things and see how we really are all after the same things, the same goals, the same peace of mind, the same connection? It's the old adage about walking in the other guy's shoes.

**Cate** - Well, if we take it as an experience individually, a stance of tolerance is really a very coherent, peaceful place. You're not in reaction. You're not in turmoil. You're not in 'convert and conquer.' You are simply in tolerance, which means you are actually congruent with the other person. It doesn't mean you agree with them. But agreement isn't necessary for congruence. [Next > 1 2 3 4 5](#)

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**Betsy** - That's exactly the point. If we started out by admitting and agreeing that we don't have to agree, then we would have the freedom to look at each person with new eyes instead of defending ourselves and our egos and our positions.

**Cate** - And find common ground.

**Betsy** - And what an ugly, unattractive and boring place that is, hunh? I mean, think how unsexy that sounds, how uncontroversial the phrase "common ground" sounds. Look at our government. It's so impossible for them to find common ground, because if they had common ground they'd have nothing to have a press conference about and nothing to fight over. So common ground is the most unsexy, un-commercial, unmarketable place you can try to get to. But it's the place where we have to get to if we're going to actually have a shift. [pg: 1 2 3 4 5](#)

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## Interview with Dean Radin Part II

by Cate Montana

**WTB** - So often when reading about psi experiments, the results seem small, but when meta-analysis is applied, the significance seems to soar. For example, the Sherwood and Rose studies of the dream psi experiments at Memoneides resulted in a 59.1% hit rate, and that is a 9.1% increase over the statistical norm of 50% and an odds against chance potential, as you write, rated at 22 billion to one. It kind of boggles the mind that a 9.1 variance- well, that's kind of significant, but when looked at in comparison to a 22 billion to one chance of happening, it puts it into a whole different light, could you explain this?

**Radin** – Well, it's all devolves back into a very basic concept in statistics: the more data that you have, the more confident you can be in your overall averages. It's that simple. So, the reason why historically, Mickey Mantle is considered an expert baseball player, is because his overall base hit rate was approximately 30%. So the reason why Mickey Mantle is considered one of the best, is because his career, over 18 years gave him about a 30% hit rate.

**WTB** – Right. Whereas if you have just looked at his batting average in one game...

**Radin** - If you look at one game, maybe he struck out. So, it's only in the long-term average, where you can get a sense of high confidence about whether somebody is any good. The same goes for somebody like Michael Jordan. You look at his overall statistics, year after year, clearly he's superior to other basketball players, who on any given game might have actually done better than him. So the same is true in experiment where you're dealing with noise and measurement error in an experiment. If you do one experiment and get a really interesting result, than you might be excited. But, someone could validly say, well, maybe it was a fluke. And you have no retort for that, there's no way to respond to the possibility that maybe you were just lucky that day. So you have to run many, many experiments, and then you start building up an overall average for that. And as you build that up, your confidence in what the actual size effect is, begins to get better and better.

So the reason why a 9% effect, as in the dream telepathy study, is monstrously significant is because you have a very high confidence that that 9% is real. It's not just a chance effect. That's where the meta-analysis people [can streamline things] where the goal is to create essentially a very, very large scale experiment that would simply cost too much and require too much time before any one group to do.

**WTB** - which is why the global consciousness Project at Princeton with the random number generators around the world is so effective? Because it's taking this huge sampling around the world of events that create coherence? Maybe that's not such a good example. [Next > 1 2 3 4 5 6 7 8](#)



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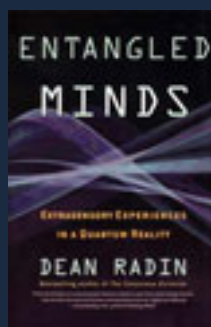
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No it's not. It's not simply about lots of data. In the Global Consciousness Project, while there's a huge amount of data that is being produced every day, you only have 200 events. It's like an experiment with 200 events or 200 trials. Which is a substantial experiment. But it's not billions of trials. There is a different design than the usual experiment that the data is pulling all the time. But we only look at certain elements of it which we predefine as important to look at.

**WTB** - statistically it seems that in random number generators with women apparently have greater significant results effecting an RNG than men, but apparently, usually in the opposite direction than is desired. For example, if they are asked to mentally direct the random number generator to produce a greater number of ones than zeros, women tend to produce a greater number of zeros. Why do you think this is?

**Radin** - Where did you hear that?

**WTB** - I think I read that in Lynne Taggart's *The Field*.

**Radin** - I would guess that it's referring to studies done at the PEAR lab. In modern times they've done the most studies with random number generators, and also including differences between men and women. It's difficult to generalize their results to everybody else's. So what we can say is that, at least within their lab, they have found this interesting gender effect. But there have been very few applications of gender effect - not just applications, but very few studies from other people have even tried to look at gender effect. I wouldn't have high confidence. Here is a good example of not having high confidence that that effect is due to gender. Because there aren't enough independent replications. As to whether there are gender effects at all, I expect there are probably very strong gender effects. Partially cultural expectations about women's intuition and all that. But these are all generalities. There hasn't been an enormous amount of gender research done in parapsychology, partially because there hasn't been very many parapsychologists. Is only so much that we can do.

**WTB** - I think the atmosphere is significantly shifting now? Are enough scientists producing enough quality experiments to begin to shift mainstream scientist's myopic view of psi effects?

**Radin** - In a word no. I would say in more than one word, that for those who are genuine skeptics – they're open minded but they doubt – and for those who do their homework - of course. To do homework, I have to be motivated in the first place. They have to be somewhat interested in. And doing your homework in this realm is not too easy, because there aren't that many books out there, and specialty journals are not that easy to get a hold of. But if you were motivated - and there is an unfortunate thing that has occurred because of the Web. Most people know never go to the library. If you can't find something on the Web, it doesn't exist. And that creates a significant problem in this field, because, while there are now sources on the Web, there's one extremely good source that is an online bibliography but it's a subscription bibliography, it's not free. [Next > 1 2 3 4 5 6 7 8](#)

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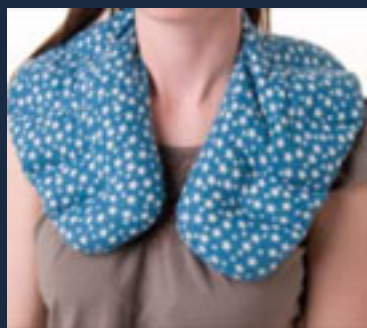
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## Interview with Dean Radin Part II - Page 3

A lot of people have become lazy and if you can't, with your laptop, go to a free source and get an authoritative article, then it doesn't exist. It's not too easy now, especially given that there is a lot of noise on the Web about controversial topics.

I hear from journalists all the time that they are confused as to what to believe. To which I become a little exasperated, because I ask them how they're doing their research, and they're using Google. Google is quite good, it will give you a nice pointers here in here. But there's no way in the world you're going to solve a controversial topic by sitting on a laptop using Google.

If you use the way up to find articles, and then go find the articles. Then you start snowballing out to actual data out there. That's available. Most people I know who are doubters, but open-minded come around to - first of all - surprise that is as much good evidence as areas. The second is interest. They don't automatically collapse and say they're a 100% believer, because no scientist, including myself, would ever say that. But certainly level of interest is significantly peaked from "I assumed it was all entertainment and nonsense," into "there's something interesting going on."

So to push the mainstream is extremely difficult. There's a lot of the inertia. And at the level of editors and science writers, I think the principal problem is one of ignorance. Where everyone assumes that it's nonsense. And when that is the overriding assumption, there's no reason to go check the facts. Just recently in the New York Times science section, the deputy science editor, David Overbye, wrote an editorial about What the BLEEP!/? And though he seems somewhat sympathetic to the idea, but in a kind of smug way, it's understandable why people want to revert back to the 60s and make physics. Be the way they wish it to be, rather than the way it really is and, as we all know, the parapsychologists were kicked out of the Association for the Advancement of Science (AAAS) 30 years ago - it's all nonsense. Well, this is an example of what I call junk skepticism. Junk skepticism means that when you're blinded by what everybody knows to be true, I don't take the 10 seconds it would take to verify whether your belief is true or not.

The Parapsychological Association has been a member of the AAAS since 1969, and continues to this day. And I know because I'm the president of the Parapsychological Association. I know it was challenged 30 years ago, but the council voted to keep it. So this is an example of the difficulty of penetrating the mainstream mind, because, the mainstream mind is actually kept by perhaps a couple hundred people whose opinions matter -they're the science writers the editors and so on. They literally don't know what they're talking about, which is demonstrated in this particular case. ([See last month's From the filmmakers](#))

I immediately wrote to the New York Times saying you'd better check this. And they did print a retraction, but of course, nobody ever reads retractions. And unfortunately, it tends to perpetuate a myth. Because people will read the original one and to this day, I write in my bio, in response to letters I get and so on, talking about the Parapsychological Association as a AAAS affiliate, and people challenge me on it. In fact, if you go to Wikipedia, the article which is my bio, which I didn't even post, has a red flag on it. [Next > 1 2 3 4 5 6 7 8](#)

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And the red flag means that it is considered to have a non-neutral point of view. So I have to wonder why in the world would my bio have a non-neutral point of view? And the reason is because it says in their debts I've been president of the Parapsychological Association, which is a AAAS affiliate, and people don't believe it.

I timed, I actually timed how long it would take to verify that the PA is in fact, a member of the AAAS, and it took 10 seconds searching on Google. So this is obviously frustrating, because myths that are repeated often enough take on an aura of truth, when that's simply not the way it is.

**WTB** - And yet the majority of educated individuals, not the intelligentsia, necessarily, believe in some sort of psi effects.

**Radin** - They do. Even in the intelligentsia, when you talk to them in private. In private, there's a big big difference between public and private stance. The public stance for people in a position of holding the public wisdom have to respond in a certain way. I have met very, very few vocal skeptics, who in private would not admit some interest. But they also then, will immediately as soon as they go back in front of the public, will say what they think they are expected to say.

You see again and again in mainstream meetings that if anybody in that audience raises a question about something psychic date immediately become an outcast. But privately afterwards, people will come up. And after a Barrett's who will start talking about their interesting stories. And so it becomes quite a frustrating bridge to straddle, because, the other side of the bridge are people who might be called over enthusiasts, who believe everything is psychic - they see signs and omens everywhere, which is not true either. So I always try to maintain, and most of my colleagues in the PA, try to maintain this middle ground, where you are doubtful. And you remain doubtful at all times. On the other hand, you don't want to be so doubtful that you can't pay attention to actual interesting data. And you can begin to gain confidence about something. But we don't then collapse into black and white world. We remain in interesting shades of color, where you have confidence in some things and less confidence in others.

**WTB** - Towards the end of your book you point out that perhaps the level of human consciousness over time - has moved from basically the unconscious towards the conscious through stages of awareness that could be classified as superstitious, then mechanistic, currently more involved in black and white logic; do you think understanding and embracing the existence of psi, and actually being able to demonstrate psychic abilities is a potential demonstration of advanced consciousness for humanity?

**Radin** - Yes. But in the same sense that any advancement of knowledge, does that as well. So the history of humanity is the struggle away from superstition. What is superstition? It's simply ignorance about the way the world works. So every time we take a step away from ignorance is an evolution of the mind. [Next > 1 2 3 4 5 6 7 8](#)

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## **Interview with Dean Radin Part II - Page 5**

Which is good. I mean it's the evolution of humanity, of our way of understanding what our role is in the universe. Psi is just a tiny piece of it. I mean. Probably it's a big piece, because it presents something new about the nature of the mind, and that's important. But that's not the end of it.

One of the things I'm doing now when I give a talk on the topic is, at the very beginning. I try to expand the scope of what I mean by psi. Because most people have in mind, that we are talking about telepathy. But some people are thinking big deal, is already been studied for a hundred years. And why is anybody even interested anymore? And then other people are saying well, this is all nonsense. I don't even need to listen to it. But to expand the concept of what we're dealing with here makes it a little bit more meaningful to everyone. Psi is part of a spectrum. It's a spectrum of the nature of mind that we're just beginning to grasp. Imagine a graph. And on the left side of the graph, we're dealing with things that are commonly repeated and mundane. On the right side of the graph. We're talking about things that are rare and profound, and profoundly important for everyone as individuals. And as society. And this is part of the smooth spectrum. So on the left side we are talking about things like the feeling of being stared at; we are talking about pre-cognitive dreams; maybe even déjà vu - very common, very mundane, controversial from a scientific perspective, but so common in human experience that that is what we call psychic.

Somewhere in the middle of this spectrum, are prophecy; slightly longer-term things which turned out to be true and are meaningful. So in the middle of the spectrum, we have things that are less common. But more meaningful. Like all sections of the Bible prophecy. At the far end of the spectrum, we start having to really interest of, which includes creative insight, both in music and intentions and in science. Einstein was asked where do you get your ideas? And his answer was intuition. It comes from the mind. It didn't come from little logical steps based upon inference and deduction, it came from imagination and intuition. Lots of inventors have magically gotten an entire invention downloaded into their head. They don't know where it comes from. But if they're a good inventor, they will be able to turn it into a real thing. So that's part of the spectrum.

Further out, you have religious epiphany that start great world religions. And further still. You have mystical union, which is the underlying power, the real insight that you can use to drive these beliefs. So what's the difference then between mystical insight and telepathy? My response is, fundamentally, that there is no difference. But they both point to the nature of the fabric of reality. A certain type of fabric of reality is necessary for both of those things to work. So the only reason why one would be considered Monday and in the other profound, is because virtually everybody can at some point experience something like telepathy - knowing who's calling on the other end of the telephone. But in principle, that is kind of a glimpse of the same sort of mystical insight that spun out the world religions. That's why people, when they have such an experience, they have a moment of awe. The same awe, not quite as strong or as long, as the awe that created the great religions.

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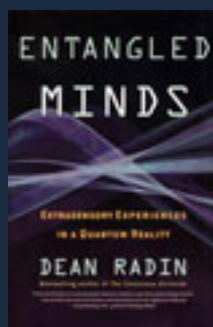
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So that's the larger context in which, you know, we get lost in thinking of these strange, statistical anomalies that show up in our experiment - that's the tip of the iceberg. Those experiments were done, not because, as some skeptics have said, that we're just interested in looking for statistical anomalies.

That's an extremely myopic view of these experiments. And were looking at what is the actual nature of consciousness? And what do the answers to that question tell us about the world that we live in? What is the nature of that meeting? And that's why, when I see an interesting psi experiment, that's telling me an enormous amount about the Buddha and Christ were talking about. The average person is not thinking of this in a spectrum sense. They don't get the connection, but that's what it really is.

**WTB** - And the more we expand what we believe and what we accept, the more we expand the horizons of what's possible.

**Radin** - Right, because the spectrum that I mentioned, is, in a sense, the visible and historical part of it. But spectrums go both directions forever. So, we don't have really any idea what's beyond mystical insight at this point, mainly because language breaks down as soon as you get further out. As all mystics will tell you, their experience is ineffable. Well, we immediately.... it's like saying what's on the other side of the universe? We want to know what that is. But we haven't developed the language yet to be able to describe it.

**WTB** – You quote Giles Brassard as saying “classical and quantum information can be harnessed together to accomplish feats that neither could achieve alone.” How can applying the concept of psi and quantum entanglement apply to other disciplines? What do you see for the future?

**Radin** – Among other things it suggests that when the notion of a collective mind as a guiding force becomes more real; if you imagine that psi is connective mental link between all people -which as I said, it is not exactly right, because the image that comes to mind is something like a mental Internet. And that's still is separate objects connected by lines of something. We're not dealing that, really. We're dealing with a holistic environment, where there are no separate objects. But because of the limitations of language useful to think of this in terms of something like a mental equivalent of the Internet. I mean that something like that. You have rich mental network, which can take on the life of its own.

Think the analogy between separate neurons in your brain, the billion neurons in the trillions of connections in between them, that creates the level of complexity in the person which is necessary in order for us to gain individual awareness. Well, amplify that by a couple billion additional minds around the world, and you have the possibility the living Earth; A mind the size of the earth. Would we be aware? Would I be aware of what has come to be referred to as Gaia's mind? And I think the answer is, most of the time we would not be aware of it: In the same way that a neuron is not aware that it's in a thinking brain. [Next > 1 2 3 4 5 6 7 8](#)

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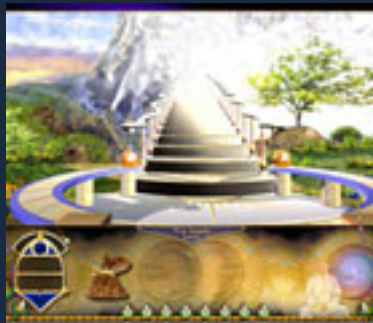
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But nevertheless, it's there. Occasionally, you might get a glimpse of it. The way we might get a glimpse of it is a lot of minds thinking about roughly the same thing at the same time. In a sense, what we're looking at in the global consciousness Project. So you can make a leap of faith and say, well let's just assume that there is something like a Gaia mind. Well, the Gaia mind is going to have, presumably, thoughts and desires and goals and all the rest of it. Which means that all of our collective actions are being pulled, in an evolutionary sense, by something bigger than us. So depending upon your definition of it all, people use terms like God, to her for some larger teleological force, which pulls us. I'm agnostic, when it comes to such content. But I can imagine, easily, but there are larger intelligent forces at work, which to pull us in various directions collectively, but we're not normally aware.

So the next step is, well, why stop at the earth? There must be other intelligent creatures out there on other planets. Maybe there's the universal Internet, or a galactic Internet. Make it as large as you wish. They are fully interconnected with it as well. So where does this larger and larger collective mind stop? The answer is, I don't know. It begins to raise the possibility of many levels of increasingly larger hierarchical mind, which is connected in larger and larger spaces. Which then, I hesitate to use the words intelligent design, because people go berserk when they hear that in the scientific realm. But it suggests there may be something like that.

Yes, in many ways we live in a mechanistic universe, and we understand things in those terms. But the evidence is very strong that there is more than that. As soon as you make that leap into something more, there are all kinds of new possibilities.

**WTB** - Sir Roger Penrose in England has theorized that at the Planck scale, the Planck scale actually is information.

**Radin** – Yes, and John Wheeler as well. His way of putting it was, “It from it.” So what he means is, “its” meaning things, objects, matter from it, meaning information; that at bottom all there is, is information. We have a tough time thinking about what in the world kind of bottom is that? How can something exist purely on abstract information terms? It's so far from common sense that it's really difficult to think about it. Nevertheless, the case can be made that physics can be built up, from the ground up from information. And then we perceive it in a certain way. But when we're down at the fundamental scale, perhaps at the Planck scale perhaps below the Planck scale, were made at out of bits of information. It sounds very matrix-like.

**WTB** - And what you are studying is how we access that information.

**Radin** - it's not so much how we access it. I think it's more that if in fact, we consist of that holistic information, we are that information. And our experience is reflecting it. You know, we're getting glimpses of the forms of interconnectivity that exist at that level. It's not so much the information, at that level, but more of the result of being in a holistic medium. [Next > 1 2 3 4 5 6 7 8](#)

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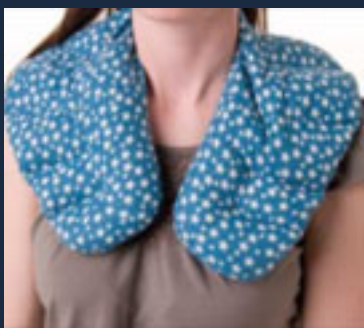
That's really what all of psi experiences are telling us. And common sense is one way of perceiving localized information. But since we're built up out of this medium, which is an interconnected medium, we can directly experience that. That's what we are.

### END PART II

Want to participate in part of a double-blind test Dean Radin is conducting to evaluate Dr. Emoto's "Messages From Water" experiment? Then give this site a try: [psiarcade.com/crystal/intro.html](http://psiarcade.com/crystal/intro.html)

For more information on Dean Radin's work, go to [www.ions.org](http://www.ions.org)

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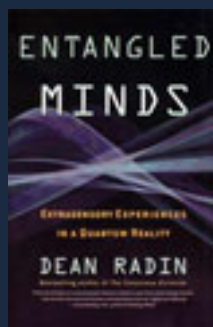
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## The Next, and Last, Darwinism

by Theodore Dana Hall, Ph.D.



### On the Coming Marriage of Darwinism & Symbiogenesis

*“In symbiosis the mechanism of change is radically different from [the] Darwinian model. When two or more life forms interact, they bring together genomes and metabolic abilities that have already been honed by evolution. This interaction can involve a major evolutionary jump or saltation. Moreover, for Darwinism, the mechanism of change (mutation) is essentially random and hence noncreative, while for the symbiologist, the mechanism of change is not random but a creative force in itself.”*

— Frank Ryan

In 2002, the UK-based physician-scientist Frank Ryan published a very important book titled *Darwin's Blind Spot—Evolution Beyond Natural Selection*. The title understates the mission of the book, which is nothing less than to introduce a basis for a new synthesis in evolutionary science—that of Darwinism and symbiotic theory. “Since the 1970s,” Ryan writes, “science has adopted the selfish-gene view of evolution, extrapolating it to biology and ecology in general and to human society in particular.

“But more recently the Cambridge-based ecologist Lynn Dicks ... wrote, ‘If you accept that evolution is all about selfish genes, the group has no role to play. Survival of the fittest means survival of the fittest DNA. There is no such thing as society. You and I are mere vehicles in which our genes are hitching a lift on the road to posterity...’ With these words, Dicks challenged the aggressive-competitive preoccupations of the twentieth century with the ‘more caring and sharing’ perspective of the opening years of the twenty-first century.” (Ryan, 242)

Richard Dawkins, author of the selfish-gene hypothesis, also authored the hypothesis that “memes” (inculcated beliefs) can and do modify, or even over-ride, genetic commands. Unfortunately, the title of Dawkins’ influential book is *The Selfish Gene* rather than *The Selfish Gene & The Not-So-Selfish Meme*; and so the first hypothesis completely upstaged the second. As a result, the aggressive-competitive preoccupations of Darwinism continued, in the Dawkins era, to darken the views of latter-day biologists and social theorists.

It is unlikely that most Darwinists of the present generation will shift from the meme that biology and evolution are all about incessant struggle to the belief that the evolutionary process is informed by a spirit of caring and sharing. However, it is more than likely that a major shift will be made in the next few years, from neo-Darwinism, which is more and more recognized as a blind alley, to the sort of synthesis suggested by Ryan.

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### Symbiosis

The term “symbiosis” was coined by the German microbiologist Anton de Bary circa 1878 to describe an association between different species that persists for a long time. There are two types of symbiosis—endo- and exosymbiosis. *Endosymbiosis* involves the union of different genomes at either the nuclear or cytoplasmic levels; and *exosymbiosis* describes all other forms of symbiosis.

A fascinating example of exosymbiosis is the “ant tree” of French Guiana, described by Russ Mittermeier: “They [ant trees] are plants that have coevolved with species of ants for their mutual benefit. The trees often have hollow stems in which the ants live and raise their young. Some plants go so far as to have developed specialized structures that produce nutrient-rich solutions on which the ants feed. In return, the ants viciously attack insects or other intruders that might damage the tree. Some ants also devour vines, stranglers, and lianas that climb onto their host plant. In the most extreme cases, the insects clear away all vegetation within a several-foot radius. Debris from the ant nests inside the tree fertilize the plant. Some of these ants and trees rely on each other to such a great degree that one cannot survive without the other.” (Plotkin, 46)

### Symbiogenesis

In 1897, the American lichenologist Albert Schneider published a seminal paper in the *Minnesota Botanical Studies* that opened with the declaration, “All living organisms manifest a more or less intimate biological interdependence and relationship.” (Ryan, 50) For Schneider, Ryan writes, the only “true symbiosis” was “an interaction between species at the physiological level. The intimacy and intensity of such a relationship would inevitably change the chemistry and even the physical make-up of one or both symbionts. Moreover, he saw that such a change must be controlled and passed on in a hereditary manner. Suddenly a new clarity of vision appeared. Schneider realized that symbiosis was far more than a curiosity in nature: it could create important evolutionary change.” (Ryan, 51)

Could symbiotic interactivity result in the appearance of new tissue, new organs? This question was addressed by a number of biologists in the early decades of the twentieth century, such as the Russian scientists Andrei S. Famintsyn and Konstantine Merezhkovskii. In 1906, Famintsyn claimed that he managed to grow organelles from the living cells of “lower animals.” He became convinced that evolution is the result of a “consortia” of simpler life forms. (Ryan, 52) In 1910, Merezhkovskii coined the term *symbiogenesis* to signify evolutionary change as the result of symbiosis.

The theory of evolution by symbiosis took a giant step forward as a result of the pioneering work of Dr. Lynn Margulis, University of Massachusetts Cambridge. When Darwinists talk about the DNA, they’re speaking of nuclear DNA—that found within the nucleus of the cell. As a graduate student in the early sixties, Margulis came to believe that the single cell has a multiple personality, so to speak:

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“It seemed obvious to me that there were double inheritance systems with cells inside of cells.”

She delved deeply into the work of Tracy Sonneborn on cytoplasmic inheritance in paramecia, Ryan writes, “grasping at once that his experiments had confirmed that characteristics acquired by the organism in its lifetime could be passed on: ‘They confirmed a kind of neo-Lamarckian inheritance.’” (Ryan, 87)

Ryan notes that cellular mitochondria, which enable the use of oxygen in respiration, and chloroplasts, which enable photosynthesis to take place, resemble bacteria in their behavior and metabolism. For Margulis, he continues, “there seemed little difference between a bacterium newly trapped within a cell and a mitochondria inherited as part of cell evolution. What everybody called a chloroplast was simply a blue-green bacterium.... that had shed its cell wall to reside inside the cytoplasm of a plant cell.” (Ryan, 87-88)

Margulis hypothesized that if mitochondria and chloroplasts had once been free-living bacteria, they might still retain their bacterial DNA. The hypothesis was subsequently confirmed, and this confirmation, Ryan suggests, marked the “coming of age” of symbiogenesis. (Ryan, 88)

Summarizing Margulis’ *The Symbiotic Planet—A New Look at Evolution*, an anonymous reviewer writes: “We are all symbionts, creatures linked in vast re-cycling circuits of matter and energy. In turn, we contain multitudes of symbionts, from the tiny bacteria that live in our gut and help us digest food to the even smaller remnant organisms that power our very cells. These mitochondria were once free-living microbes that long ago entered a pact with larger cells, and now dwell inside the enormous multi-cellular animals that roam the world and sometimes dream up science and art.” (Anon)

### The Marriage of Darwinism and Symbiotic Theory?

“The world is a wedding,” the poet-essayist Delmore Schwartz once wrote. There is great truth in this metaphor, on all levels, from microscopic to macroscopic. Symbionts are married couples. Some of their marriages are for better, some for worse, but they all bear witness to the fact of there having been “natural marital selections” somewhere back down the line.

Is it possible that Darwinism and symbiotic theory may enter into marriage? Yes. It is not only possible, it is inevitable. Symbiosis is ready and willing, and Darwinism is three-fifths of the way to saying “I do.”

“Three-fifths of the way? What is meant by that?” Ryan indicates that three out of five of Darwinism’s major tenets are already compatible with symbiosis. The three compatible tenets are: (1) “Evolution is the explanation of the origin of life” [sic]; (2) “life arose through common descent from a simple ancestor;” and (3) “new species [arise] from old.” (Ryan, 262)

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All three points, which Ryan regards as scientifically validated tenets, originated with Lamarck. Ryan knows this, but his interest is not in setting the historical record straight, but in making a match between Darwinism and symbiotic theory. “As Louis Pasteur made clear,” he writes, “in science the credit goes to the man or woman who convinces the world rather than to the person who first thinks of the idea....” (Ryan, 262)

The two tenets not compatible with symbiotic theory, Ryan indicates, are “the slow accumulation of gradual change [gradualism] under the creative influence of natural selection....” (Ryan, 262-63) These tenets “offer an incomplete explanation of the real complexity of evolution,” Ryan writes. “Darwin did not realize that the interactions between different species which we know as symbiosis are important forces for evolutionary change. Moreover, they have the potential of giving rise to sudden and radical changes, the saltations that he vehemently denied were part of how natural selection worked.” (Ryan, 263)

The gradualism doctrine in Darwinism has come under relentless attack in recent decades, from within the Darwinian establishment (Gould, Eldredge) as well as from without. It appears to this writer that the said establishment is already shifting—very gradually, of course—to the position advocated by the German biologist Werner Schwemmler, which combines the two explanations—Darwinian gradualism and symbiotic saltation. (Ryan, 265-66)

Regarding the natural selection doctrine: As defined by Darwin, natural selection is the “preserver,” the conservator, of favorable variations. The doctrine was whittled down over time, and currently the going definition is that provided by Ernst Mayr—“a process of elimination of the weakest.” Symbiotic theory offers Darwinists the opportunity of acquiring a *constructive* definition of natural selection. The acquisition does not require a great mental leap; it requires only a paper or two from leading Darwinists spelling out their agreement with the thesis that symbiotic merger may be viewed as a type, or mode, of natural selection.

Richard Dawkins has already taken a step in this direction. In his *River Out of Eden*, he calls the serial endosymbiotic theory of the origin of the eukaryotic cell “incomparably more inspiring, exciting and uplifting than the story of the Garden of Eden.... Like most biologists I now assume the truth of the Margulis theory.” (Ryan, 92-93) Hold on there.... What has Dawkins said? He has acknowledged that symbiogenesis is a source of speciation. By Darwinian doctrine, there is one and only one source of speciation, natural selection. What gives? Is Dawkins suggesting that there are *two* sources of speciation?—or does he consider symbiogenesis a mode of natural selection?

Ryan himself has not caught on to the possibility of defining symbiogenesis as a mode of natural selection, as indicated by his remark that “the lightning strike of endosymbiosis is not natural selection but the act of union of two or more existing genomes.” (Ryan, 264)

In a personal letter (August 27, 2003), Dr. Ryan elaborated on his position with regard to natural selection and symbiosis: [Next > 1 2 3 4 5](#)

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“To my mind, symbiosis and Darwinism are complementary in the sense that the Genome has evolved a diversity of mechanisms for hereditary change, which is then honed by natural selection. Where the change arises from a series of random mutations, natural selection is the prime creative force. This is exactly how Darwin himself saw it and it’s the reason he excluded sudden change as applying to natural selection. But where change arises from the coming together of two already evolved species, whether exo- and endosymbiotic, I see the change itself as the main creative force with natural selection acting as a refining and honing editor.”

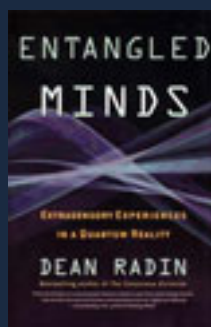
This makes sense to me. At the same time, I must object to the Darwinists’ hogging of the term “natural selection.” What is symbiogenesis?—unnatural selection? If natural selection means merely “elimination of the weakest by means of circumstantial factors,” then it should be called what it is—*circumstantial selection*.

In all, Ryan’s new book is an important read for professional and lay alike. *Darwin’s Blind Spot* is a highly significant saltation in the literature of evolutionary science.

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## The Power of Community: How Cuba Survived Peak Oil

by Megan Quinn

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Havana, Cuba -- At the Organipónico de Alamar, a neighborhood agriculture project, a workers' collective runs a large urban farm, a produce market and a restaurant. Hand tools and human labor replace oil-driven machinery. Worm cultivation and composting create productive soil. Drip irrigation conserves water, and the diverse, multi-hued produce provides the community with a rainbow of healthy foods.



*Farmers at the Organiponico de Alamar, a neighborhood agriculture project in downtown Havana, weed the beds. (Photo by John Morgan)*

In other Havana neighborhoods, lacking enough land for such large projects, residents have installed raised garden beds on parking lots and planted vegetable gardens on their patios and rooftops.

Since the early 1990s, an urban agriculture movement has swept through Cuba, putting this capital city of 2.2 million on a path toward sustainability.

A small group of Australians assisted in this grass-roots effort, coming to this Caribbean island nation in 1993 to teach permaculture, a system based on sustainable agriculture which uses far less energy.

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## How Cuba Survived Peak Oil - Page 2

This need to bring agriculture into the city began with the fall of the Soviet Union and the loss of more than 50 percent of Cuba's oil imports, much of its food and 85 percent of its trade economy. Transportation halted, people went hungry and the average Cuban lost 30 pounds.

"In reality, when this all began, it was a necessity. People had to start cultivating vegetables wherever they could," a tour guide told a documentary crew filming in Cuba in 2004 to record how Cuba survived on far less oil than usual.

The crew included the staff of The Community Solution, a non-profit organization in Yellow Springs, Ohio which teaches about peak oil – the time when oil production world-wide will reach an all-time high and head into an irreversible decline. Some oil analysts believe this may happen within this decade, making Cuba a role model to follow.

"We wanted to see if we could capture what it is in the Cuban people and the Cuban culture that allowed them to go through this very difficult time," said Pat Murphy, The Community Solution's executive director. "Cuba has a lot to show the world in how to deal with energy adversity."

Scarce petroleum supplies have not only transformed Cuba's agriculture. The nation has also moved toward small-scale renewable energy and developed an energy-saving mass transit system, while maintaining its government-provided health care system whose preventive, locally-based approach to medicine conserves scarce resources.

The era in Cuba following the Soviet collapse is known to Cubans as the Special Period. Cuba lost 80 percent of its export market and its imports fell by 80 percent. The Gross Domestic Product dropped by more than one third.

"Try to image an airplane suddenly losing its engines. It was really a crash," Jorge Mario, a Cuban economist, told the documentary crew. A crash that put Cuba into a state of shock. There were frequent blackouts in its oil-fed electric power grid, up to 16 hours per day. The average daily caloric intake in Cuba dropped by a third.

According to a report on Cuba from Oxfam, an international development and relief agency, "In the cities, buses stopped running, generators stopped producing electricity, factories became silent as graveyards. Obtaining enough food for the day became the primary activity for many, if not most, Cubans."

In part due to the continuing US embargo, but also because of the loss of a foreign market, Cuba couldn't obtain enough imported food. Furthermore, without a substitute for fossil-fuel based large-scale farming, agricultural production dropped drastically.

So Cubans started to grow local organic produce out of necessity, developed bio-pesticides and bio-fertilizers as petrochemical substitutes, and incorporated more fruits and vegetables into their diets.

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## How Cuba Survived Peak Oil - Page 3

Since they couldn't fuel their aging cars, they walked, biked, rode buses, and carpooled.

"There are infinite small solutions," said Roberto Sanchez from the Cuban-based Foundation for Nature and Humanity. "Crises or changes or problems can trigger many of these things which are basically adaptive. We are adapting."

### A New Agricultural Revolution

Cubans are also replacing petroleum-fed machinery with oxen, and their urban agriculture reduces food transportation distances. Today an estimated 50 percent of Havana's vegetables come from inside the city, while in other Cuban towns and cities urban gardens produce from 80 percent to more than 100 percent of what they need.

In turning to gardening, individuals and neighborhood organizations took the initiative by identifying idle land in the city, cleaning it up, and planting.



*Farmers pose with their produce at a farmers' market in downtown Havana. The Cuban government now allows these private markets, which provide year-round fresh local food to the community. (Photo by John Morgan)*

When the Australian permaculturists came to Cuba they set up the first permaculture demonstration project with a \$26,000 grant from the Cuban government.

Out of this grew the Foundation for Nature and Humanity's urban permaculture demonstration project and center in Havana. [Next > 1 2 3 4 5 6 7 8](#)

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## How Cuba Survived Peak Oil - Page 4

"With this demonstration, neighbors began to see the possibilities of what they can do on their rooftops and their patios," said Carmen López, director of the urban permaculture center, as she stood on the center's rooftop amongst grape vines, potted plants, and compost bins made from tires.

Since then the movement has been spreading rapidly across Havana's barrios. So far López' urban permaculture center has trained more than 400 people in the neighborhood in permaculture and distributes a monthly publication, "El Permacultor." "Not only has the community learned about permaculture," according to López, "we have also learned about the community, helping people wherever there is need."

One permaculture student, Nelson Aguila, an engineer-turned-farmer, raises food for the neighborhood on his integrated rooftop farm. On just a few hundred square feet he has rabbits and hens and many large pots of plants. Running free on the floor are gerbils, which eat the waste from the rabbits, and become an important protein source themselves. "Things are changing," Sanchez said. "It's a local economy. In other places people don't know their neighbors. They don't know their names. People don't say 'hello' to each other. Not here."

Since going from petrochemical intensive agricultural production to organic farming and gardening, Cuba now uses 21 times less pesticide than before the Special Period. They have accomplished this with their large-scale production of bio-pesticides and bio-fertilizers, exporting some of it to other Latin American countries.

Though the transition to organic production and animal traction was necessary, the Cubans are now seeing the advantages. "One of the good parts of the crisis was to go back to the oxen," said Miguel Coyula, a community development specialist, "Not only do they save fuel, they do not compact the soil the way the tractor does, and the legs of the oxen churn the earth."

"The Cuban agricultural, conventional, 'Green Revolution' system never was able to feed the people," Sanchez said. "It had high yields, but was oriented to plantation agriculture. We exported citrus, tobacco, sugar cane and we imported the basic things. So the system, even in the good times, never fulfilled people's basic needs."

Drawing on his permaculture knowledge, Sanchez said, "You have to follow the natural cycles, so you hire nature to work for you, not work against nature. To work against nature, you have to waste huge amounts of energy."

## Energy Solutions

Because most of Cuba's electricity had been generated from imported oil, the shortages affected nearly everyone on the island. Scheduled rolling blackouts several days per week lasted for many years. Without refrigerators, food would spoil. [Next > 1 2 3 4 5 6 7 8](#)

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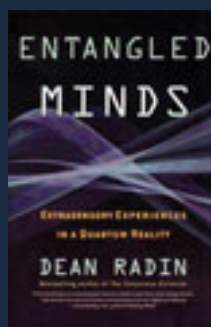
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### Entangled Minds

Dean Radin Ph.D.  
reveals the quantum  
reality behind telepathic  
experiences and intuitive  
hunches.

## How Cuba Survived Peak Oil - Page 5

Without electric fans, the heat was almost unbearable in a country that regularly has temperatures in the 80s and 90s.

The solutions to Cuba's energy problems were not easy. Without money, it couldn't invest in nuclear power and new conventional fossil fuel plants or even large-scale wind and solar energy systems. Instead, the country focused on reducing energy consumption and implementing small-scale renewable energy projects.

Ecosol Solar and Cuba Solar are two renewable energy organizations leading the way. They help develop markets for renewable energy, sell and install systems, perform research, publish newsletters, and do energy efficiency studies for large users.

Ecosol Solar has installed 1.2 megawatts of solar photovoltaic in both small household systems (200 watt capacity) and large systems (15-50 kilowatt capacity). In the United States 1.2 megawatts would provide electricity to about 1000 homes, but can supply power to significantly more houses in Cuba where appliances are few, conservation is the custom, and the homes are much smaller.

About 60 percent of Ecosol Solar's installations go to social programs to power homes, schools, medical facilities, and community centers in rural Cuba. It recently installed solar photovoltaic panels to electrify 2,364 primary schools throughout rural Cuba where it was not cost effective to take the grid. In addition, it is developing compact model solar water heaters that can be assembled in the field, water pumps powered by PV panels, and solar dryers.

A visit to "Los Tumbos," a solar-powered community in the rural hills southwest of Havana demonstrates the positive impact that these strategies can have. Once without electricity, each household now has a small solar panel that powers a radio and a lamp. Larger systems provide electricity to the school, hospital, and community room, where residents gather to watch the evening news program called the "Round Table." Besides keeping the residents informed, the television room has the added benefit of bringing the community together.

"The sun was enough to maintain life on earth for millions of years," said Bruno Beres, a director of Cuba Solar. "Only when we [humans] arrived and changed the way we use energy was the sun not enough. So the problem is with our society, not with the world of energy."

### Transportation - A System of Ride Sharing

Cubans also faced the problem of providing transportation on a reduced energy diet. Solutions came from ingenious Cubans, who often quote the phrase, "Necessity is the mother of invention." With little money or fuel, Cuba now moves masses of people during rush hour in Havana. In an inventive approach, virtually every form of vehicle, large and small, was used to build this mass transit system. Commuters ride in hand-made wheelbarrows, buses, other motorized transport and animal-powered vehicles. [Next > 1 2 3 4 5 6 7 8](#)

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## How Cuba Survived Peak Oil - Page 6

One special Havana transit vehicle, nicknamed a "camel," is a very large metal semi-trailer, pulled by a standard semi-truck tractor, which holds 300 passengers. Bicycles and motorized two-passenger rickshaws are also prevalent in Havana, while horse drawn carts and large old panel trucks are used in the smaller towns.



*This unique Cuban transport vehicle, called a "camel", can carry 300 passengers. (Photo by John Morgan)*

Government officials in yellow garb pull over nearly empty government vehicles and trucks on Havana's streets and fill them with people needing a ride. Chevys from the 1950s cruise along with four people in front and four more in back.

A donkey cart with a taxi license nailed to the frame also travels Cuba's streets. Many trucks were converted to passenger transport by welding steps to the back so riders could get on and off with ease.

### Health Care and Education - National Priorities

Even though Cuba is a poor country, with a per capita Gross Domestic Product of only \$3,000 per year (putting them in the bottom third of all nations), life expectancy is the same as in the U.S., and infant mortality is below that in the U.S. The literacy rate in Cuba is 97 percent, the same as in the U.S. Cuba's education system, as well as its medical system is free.

When Cubans suffered through their version of a peak oil crisis, they maintained their free medical system, one of the major factors that helped them to survive. [Next > 1 2 3 4 5 6 7 8](#)

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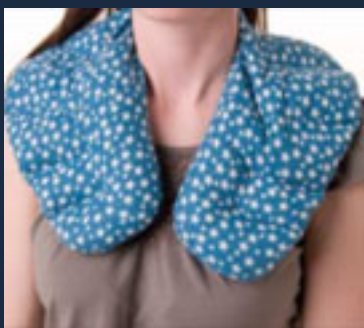
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## How Cuba Survived Peak Oil - Page 7

Cubans repeatedly emphasize how proud they are of their system.

Before the Cuban Revolution in 1959, there was one doctor for every 2000 people. Now there is a doctor for every 167 people. Cuba also has an international medical school and trains doctors to work in other poor countries. Each year there are 20,000 Cuban doctors abroad doing this kind of work.

With meat scarce and fresh local vegetables in abundance since 1995, Cubans now eat a healthy, low-fat, nearly vegetarian, diet. They also have a healthier outdoor lifestyle and walking and bicycling have become much more common. "Before, Cubans didn't eat that many vegetables. Rice and beans and pork meat was the basic diet," Sanchez from the Foundation for Nature and Humanity said. "At some point necessity taught them, and now they demand [vegetables]."

Doctors and nurses live in the community where they work and usually above the clinic itself. In remote rural areas, three-story buildings are constructed with the doctor's office on the bottom floor and two apartments on the second and third floors, one for the doctor and one for the nurse.

In the cities, the doctors and nurses always live in the neighborhoods they serve. They know the families of their patients and try to treat people in their homes. "Medicine is a vocation, not a job," exclaimed a Havana doctor, demonstrating the motivation for her work. In Cuba 60 percent of the doctors are women.

Education is considered the most important social activity in Cuba. Before the revolution, there was one teacher for every 3,000 people. Today the ratio is one for every 42 people, with a teacher-student ratio of 1 to 16. Cuba has a higher percentage of professionals than most developing countries, and with 2 percent of the population of Latin America, Cuba has 11 percent of all the scientists.

In an effort to halt migration from the countryside to the city during the Special Period, higher education was spread out into the provinces, expanding learning opportunities and strengthening rural communities. Before the Special Period there were only three institutions of higher learning in Cuba. Now there are 50 colleges and universities throughout the country, seven in Havana.

### The Power of Community

Throughout its travels, the documentary crew saw and experienced the resourcefulness, determination, and optimism of the Cuban people, often hearing the phrase "Sí, se puede" or "Yes it can be done."

People spoke of the value of "resistir" or "resistance," showing their determination to overcome obstacles. [Next > 1 2 3 4 5 6 7 8](#)

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## How Cuba Survived Peak Oil - Page 8

And they have lived under a U.S. economic blockade since the early 1960s, viewed as the ultimate test of the Cuban ability to resist.

There is much to learn from Cuba's response to the loss of cheap and abundant oil. The staff of The Community Solution sees these lessons as especially important for people in developing countries, who make up 82 percent of the world's population and live more on life's edge. But developed countries are also vulnerable to shortages in energy. And with the coming onset of peak oil, all countries will have to adapt to the reality of a lower energy world.

With this new reality, the Cuban government changed its 30-year motto from "Socialism or Death" to "A Better World is Possible." Government officials allowed private entrepreneurial farmers and neighborhood organizations to use public land to grow and sell their produce. They pushed decision-making down to the grassroots level and encouraged initiatives in their neighborhoods. They created more provinces. They encouraged migration back to the farms and rural areas and reorganized their provinces to be in-line with agricultural needs.



Photo by John Morgan

From The Community Solution's viewpoint, Cuba did what it could to survive, despite its ideology of a centralized economy. In the face of peak oil and declining oil production, will America do what it takes to survive, in spite of its ideology of individualism and consumerism? Will Americans come together in community, as Cubans did, in the spirit of sacrifice and mutual support?

"There is climate change, the price of oil, the crisis of energy..." Beres from Cuba Solar said, listing off the challenges humanity faces. "What we must know is that the world is changing and we must change the way we see the world."

*This article appeared in the special Peak Oil issue of [Permaculture Activist](#), Spring 2006. The author, Megan Quinn, is the outreach director for [The Community Solution](#), a program of Community Service Inc., a nonprofit organization in Yellow Springs, Ohio. For information about its soon-to-be-released documentary, "The Power of Community: How Cuba Survived Peak Oil" visit its website, e-mail her at [megan@communitysolution.org](mailto:megan@communitysolution.org), or call 937-767-2161*

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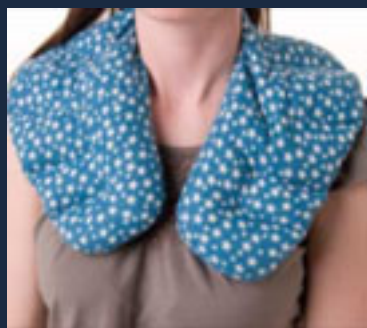
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## Quantum Romance: It Takes One to Tango

by Diane Collins



Scientists are surely cringing at the ubiquitous use of “quantum,” which is fast becoming a popular 21 st century buzz word. I’ve heard it used to mean everything from the unified field itself to a healing technique to anything akin to inexplicable weirdness and even magic. But hey, we could all use a little quantum magic in our lives – perhaps most especially in our romantic relationships.

As much as we try to figure them out, we seem to always be a little bit dumbfounded and confused with regard to relationships, even while being delighted about them. Divorce statistics (one third of all marriages in the USA) and the proliferation of dating web sites – not to mention the emotional roller coaster rides of romance in film and song are testimony to how much we love, yet how little we know about relationship.

One thing we do know – we want our relationships to work. None of us want to live our relationships as unconsciously as Amanda (Marlee Matlin) at the start of *What the Bleep*. Let’s face it. Amanda’s nonlocal mind was out of commission. Until she arrived at the altar she had no clue that her husband-to-be was entangled with another chick? Not intuiting, not connecting, not tuning in, and then living in emotional reaction. No wonder her life was a mess.

When it comes to relationship, a Quantum Romance is, at the very least, fundamentally a consciously aware relationship. Awake is good. Consciously generated is even better. But how do we experience that when all of us in the West have been conditioned by the classical mechanical world view? We imagine we love “freely” and think independently, yet actually we don’t. Like everything else in this elegant universe *our thinking takes place in a system, as a system*. Our institutions are shaped by the old classical mechanical world view. So are our relationships.

### Classical world view relating

Is your relationship suffering from classical world view thinking? And what does an *old world view* relationship look like anyway?

In classically conditioned thinking, we see our partners as fixed and predictable. We make subtle and even unconscious predictions like, “He’ll never open the door for me. He loves me but he just isn’t like that.” Or, “She’ll never go see *Down the Rabbit Hole* with me even though she knows I’m into quantum stuff.”

Perhaps you try to push or pull your partner around to seeing things your way, cause and effect-style. You attempt to get him or her to change through convincing dialogue or outright demands. [Next > 1 2 3](#)

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## Quantum Romance: It Takes One to Tango - Page 2

Say you're getting ready to go out to a party with friends. For no apparent reason your partner is in a glum mood. You're excited about the party and now that your partner is being a real drag, you have no one to share your excitement with. Do you allow your own resonant state to fall victim to his/hers? Do you react and get impatient? Do you go into analytical mode and attempt to figure out "what's wrong" with your partner? Do you try to get his/her mood to change? Awkwardly go through the motions of "being together" mechanically? Resign yourself to an evening of disconnect?

These modes are all indicators of classical-mechanical "relating," with all the key buzz words present: Automatic, mechanical, analytical, cause and effect, parts and separation, categorization, assumption, prediction, and control. If we're hanging out in this domain, clearly it's time for some quantum romance.

### Quantum Entanglement: It Takes Only One to Tango

The American idiom "it takes two to tango" means that "certain enterprises are going to take the active cooperation of both parties" for the thing to work out. *However*, in a quantum reality, consider that it only takes *one*.

The tango is the dance of *love*. Picture it. A couple moves seamlessly as One... seductive, sensuous, in tandem around the ballroom floor. So complete is their interconnection and synchrony, bystanders raptly gaze upon their beauty and grace. Ah, would that our relationships could be as sublime all the time! Well, perhaps they can!

"Entanglement" in quantum science describes the invisible and instant communication between two particles. When a measurement is performed on one particle causing it to settle into one state, the other particle instantaneously changes to the opposite state, regardless of whether they are a millimeter or a million miles apart.

### Try this at home

As Dean Radin so exquisitely details in his new book *Entangled Minds*, quantum entanglement is far more than a metaphor when it comes to human lives. Consider this: You and your partner are entangled. When one of you experiences a state change, the other one is affected simultaneously. And you don't even have to be in the same room. How many people have experienced coming home to a partner who, out of the blue, describes feeling inexplicable anger just around the time you had a blow-up with a co-worker at the office? Or incredible fatigue just about the time you were nodding off at your desk?

So how do we put our naturally entangled states to good use in relationship? By becoming *consciously aware of these interactions and directing them with intent*. We are either at the effect of circumstances and react whichever way the emotional wind blows, or we can consciously generate a desired state. [Next > 1 2 3](#)

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## Quantum Romance: It Takes One to Tango - Page 3

Next time you find yourself wishing your partner would change his/her state, simply change yours and test out quantum entanglement for yourself. If your partner is bummed out for no apparent reason, don't permit your own state to shift into resonance with your partner's lower emotional condition. Implement what you know about quantum entanglement and create the state you intend for yourself. It takes only one to tango in a quantum world, and this gives your partner the opportunity to dance to a higher tune. As Gurumayi Chidvilasananda puts it: "Instead of waiting for someone else to reveal love, you step forward as the embodiment of love. Instead of waiting for the other person to come to terms with his anger, you step forward and be the messenger of peace."

### We don't know a bleeping thing and that's ... about to change

Ok, so we don't know a *bleeping* thing about relationships. Socrates said he knew nothing and that worked out awesomely for him – except for the part about the poison cup of hemlock at the end. So maybe leaving relationships a mystery is not quite the ticket. Maybe for things to work out better all we need to know is one thing: that we're all connected.

If there is no absolute reality "out there" and everything is basically uncertain until we observe it into a particular state, that means we get to create our internal reality as we go along. We get to shift it. We're the sculptors and conscious intent is our clay. When it comes to relationship, quantum entanglement is our tool. Whether you've been married for twenty years, or whether you're about to meet "The One" and tonight's the night - you can transform the state of your relationship in a flash. Who knows – it could be the next generation reality show: *The Quantum Dating Game - How Conscious Is Your Entanglement?*

Ah yes... long live quantum romance.

*Dianne Collins is the creator and author of QuantumThink®, a new system of thinking that makes the new quantum model – cutting edge science and perennial wisdom - instantly accessible, integrated, and practical in modern daily life. [www.quantumthink.net](http://www.quantumthink.net)*

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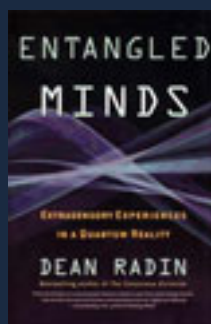
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## Health Matters

by Dr. Gordie



### THE ILEOCECAL VALVE

How many times have you had a conversation about the ileocecal valve? Most people have never heard of it - never mind understood its importance. The ileum is the last part of the small intestine where it attaches to the first part of the large intestine, the cecum. There is a valve that keeps the two parts separate, thus the name ileocecal valve. Perhaps the easiest way to understand its importance is to view it as the doorway between the "kitchen and the garbage can."

Its primary purpose is to keep fecal matter (yes, poop) from backing up into the small intestine. In layman terms it "keeps the garbage out of the kitchen." If you use that analogy one can see how important it is. If you had garbage in your kitchen and it mixed in with your food and you ate it, you'd feel ill. Similarly, if you absorb fecal matter into your body through your small intestine this can make you toxic.

The same is true if you do not open the door often enough, and the food which should be headed out into the garbage sits and rots in the kitchen; the same possibility of toxicity ensues.

In current allopathic medicine there is no listed syndrome related to the ileocecal valve. Unfortunately because of this, many people have had that section of their gut removed; most frequently in bowel cancer surgery. While it is possible that people can survive without it, or "function" when the valve is operating poorly, optimum health demands we look at its function.

Applied Kinesiology refers to a condition called the "ileocecal valve syndrome." The syndrome can refer with to an "open ICV (ileocecal valve) or a "closed ICV." In the open condition, the contents of the colon pass back up into the ileum, and in the closed condition the ileum's contents cannot move on into the colon.

Physiologically, the control of the valve is regulated via pressure in the cecum from material that has already passed through the valve as well as the presence of certain hormones released during the digestive process (i.e. gastrin released from the mucosal lining of the stomach due to the presence of food).

In Applied Kinesiology we recognize several factors that can cause the syndrome. But first let's look at some key symptoms you might experience clinically if you had ICV Syndrome. The ICV Syndrome has been called "the great mimicker" as it can appear like many other conditions. Here is a list of possible symptoms: Bowel irregularities, headaches, nausea, faintness, tinnitus (ringing in the ears), low back pain, dizziness, shoulder pain, pain around the heart, flu like symptoms, dark circles under the eyes, sacroiliac pain, sinus symptoms, bursitis symptoms, [Next > 1 2](#)

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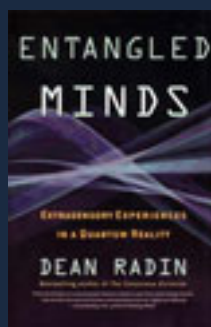
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Dean Radin Ph.D.  
reveals the quantum  
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low stomach acid symptoms like heartburn after meals and flatulence after meals, sudden thirst, and pallor (extreme paleness) of skin.

What causes the ICV to malfunction? Several important factors must be evaluated. Emotions can trigger the valve to malfunction thus creating uncomfortable symptoms which then create more emotion ... and around and around until the cycle is interrupted. Physiologically, the nervous system controls digestive function and the proper balance of the autonomic nervous system, among other things, through certain spinal segments in the low back and neck. If ICV Syndrome symptoms are present, certain functions of the cranial bone system need to be evaluated and corrected.

Changes of diet will help to correct the open or closed valve state as well. If suffering from ICV Syndrome, it is helpful to temporarily avoid certain foods such as popcorn, chips, nuts, seed, alcohol, caffeine, chocolate, cocoa, spicy foods and certain raw roughage foods. It also helps supplementing with specific nutrients which should be evaluated by a properly trained Applied Kinesiologist. There are also specific reflex points that can be stimulated to help open or close the value.

Many patients come to my office with complaints that have not improved in spite of many conventional and even unconventional therapies. I so often find that correcting the ICV eliminates a vast majority of their complaints. The remedy is so swift and complete that I am often asked, "Why didn't my regular doctor know about this?" The answer to that is whole subject on its own. But at least if people are aware of the possibility of ICV Syndrome than they can ask their physician about it. Who knows, their doctor may choose to find out more about this condition!

If you feel you would like to be evaluated for possible ICV Syndrome, you can contact me at [www.ICAKUSA.com](http://www.ICAKUSA.com) or feel free to email the Herald at [editor@thebleepingherald.com](mailto:editor@thebleepingherald.com) and your question will be forwarded to me.

Dr. Gordie. [www.drgordie.com](http://www.drgordie.com)

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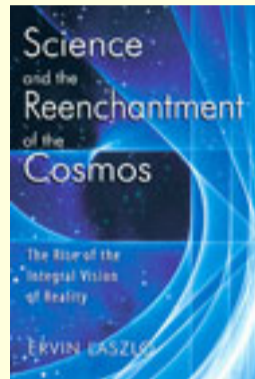
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## Reviews

### *Science and the Reenchantment of the Cosmos*

By Ervin Laszlo

Review by William Arntz



“One hundred years from now the information in this book will be obvious to everyone. Right now, it’s a scientific revelation about how everything and everyone are interconnected. Reading this book is how we get there.”

That’s what I wrote when Ervin Laszlo asked me for a quote about this book. And I stand by my prediction. In this book Dr. Laszlo gives an overview of a very different way to approach our view of the world. It is a view of connectedness, coherence, and oneness - terms that the mystical traditions have talked about for centuries that science is now catching up to.

And the great thing about this book is that it gives example after example of the scientific basis for the use of those terms in describing the fundamental nature of reality.

Now for those of you who are not familiar with Dr. Laszlo’s work, he has been awarded four honorary Ph.D.’s, been twice nominated for the Nobel Peace Prize, and is considered one of the founders of Systems Theory. ([Click here for more information](#)) In a series of books he has laid out a theoretical framework for his vision that places it squarely in the realm of serious science.

So for those of you who have friends who think all this oneness stuff is just Metaphysical Hype, I think this book would make a wonderful Birthday, Christmas, or Wake-up gift. And for those of you who need reminding of the validity of an interconnected universe, (and I’m one) this book does the job.

Meanwhile the scope of what is covered is amazing. I just randomly opened it to a discussion on the nature of good and evil, and how this *Reenchanting Cosmos* idea sheds light on that. As well as the origins of the Universe and why it’s here at all. Might as well go after the biggies.

The second half of the book is a “A Roundtable of Leading Thinkers” discussing the reunion of spirit and science. Those thinkers include: Stanley Krippner, Edgar Mitchell, Jane Goodall, Peter Russell, Swami Kriyanada, Elisabet Sahtouris, and others. In this section, these writers reflect on the first half of the book, giving their insights into this new vision.

For a more strictly scientific approach to this material, Dr. Laszlo’s earlier book *Science and the Akashic Field* is the next place to look. And if you’re craving some equations, his book *The Connectivity Hypothesis* is the one written for the scientific community.

The subtitle for *Science and the Reenchantment of the Cosmos* is “The Rise of the Integral Vision of Reality.” Reading this book is how we get there. [Next > 1 2 3 4](#)

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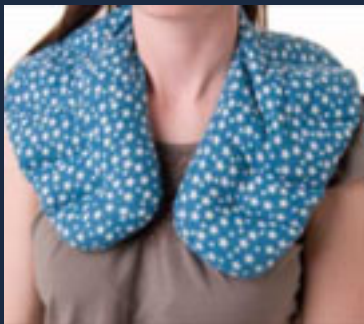
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### Shoulder Cozy

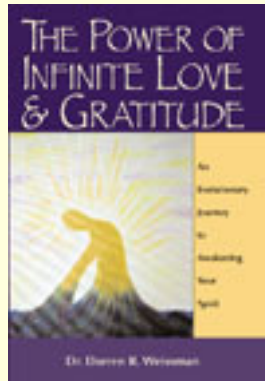
100% flannel  
aromatherapy pillow  
filled with flax seed &  
lavender to relax you  
after a long day's work!

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### *The Power of Infinite Love and Gratitude*

**By Dr. Darren R. Weissman**

Review by Cate Montana



*One single moment truly lived is the same as living a thousand lifetimes. The wisdom of the universe teaches us that each moment is truly experienced when we awaken to the power of infinite love & Gratitude, the key to mastering the game of life.*

**Dr. Darren Weissman**

As a child, Dr. Darren Weissman was subject to multiple food and environmental allergies, asthma and chronic ear infections. The weekly round of doctor visits throughout his youth produced little to no relief from the symptoms, let alone healing. With this as foundation, not surprisingly he decided upon a medical career. While studying premed at the University of Kansas he stumbled upon the discipline of chiropractic and never looked back to the allopathic model again.

Weissman's search for healing modalities that actually healed patients lead him around the world to study Applied Kinesiology, Dr. John Thie's Touch for Health system, and Dr. Jon Sunderlage's integrated system combining electro-acupuncture and Chinese medicine. In Sri Lanka he worked with Dr. Ralph Alan Dale, an acupuncturist noted for his research in The Five Elements and holographic body parts. For years he studied with Dr. Victor Frank, developer of Total Body Modification, and Dr. Scott Walker, developer of Neuro-Emotional Technique.

With his personal health restored, and after presenting at two World Congresses of Alternative Medicine, Weissman was a well-known figure in alternative healing circles. His practice in Chicago with colleague Dr. Tom Bayne was flourishing. What was missing, however, was *the system* – the healing system he intuitively knew was lurking in the wings; the system that would integrate and transcend all the techniques he already knew and practiced.

One day, while working with a deaf chiropractic student, he stumbled across the key. His friend signed the universal symbol for "I love you" and Weissman felt the energetic impact of the symbol on his own body. After some testing, he realized that signing the symbol actually caused weak reflex muscles to strengthen. The final piece came three years later when he was emailed information about Dr. Masaru Emoto's work with language symbols and their effects on water. Within days, a lifetime of work and study came together, and literally downloaded through him was information Weissman came to call The LifeLine Flow Chart – a system of healing based in understanding the power of infinite love and gratitude. [Next > 1 2 3 4](#)

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embroidered movie logo.

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“The LifeLine Flow Chart was the missing thread,” writes Weissman. “But more than just a systematic approach, the Lifeline Flow Chart provides the narrative for explaining what is really going on by translating the language of the body and subconscious mind – symptoms – into simple and accessible information that can be used to heal.... By running the LifeLine Flow Chart, the patient is able to reconnect to the subconsciously internalized, denied or disconnected emotions that are creating a blockage in his or her acupuncture meridians. When the Expression Channel is cleared, the subconscious emotion is released, increasing the potential of the body to heal effortlessly and completely.”

Entertaining and coherent, in the first part of *The Power of Infinite Love & Gratitude* Weissman details his discovery of the LifeLine Flow Chart and its healing effects. He also describes case examples of patients using the technique that are profound. In the second part he walks the reader through a very simple, yet detailed discussion of every individual’s power to create a healthy life. He also details the five basic components of a healthy lifestyle: water, food, rest, exercise, own your power, and the quantity, quality and frequency necessary for each of these basics.

Yes, it sounds simple. Health, Weissman emphasizes, *is* essentially simple – as long as one’s system is balanced in mind, body emotions and spirit. Therein lies the trick. *The Power of Infinite Love & Gratitude* is a great book and guide which can help people start the healing process themselves.

## *Uncorked* – movie review

by Cate Montana



Filmed in 1998 and directed by John Huddles, *Uncorked* is a funny and often sharply poignant film about the underlying higher truths of our lives and relationships. When I first saw this gem of a movie it had the working title *Higher Love*, which is more aptly descriptive than its USA release title, *Uncorked*. But by whatever name, *Uncorked* examines life’s problems: money, relationship, fear and loss, hopes and dreams with discernment, humor and spiritual insight.

Ross, played by Rufus Sewell, is a musical genius in a family of creative eccentrics. His aging, never-married Uncle Cullen (Nigel Hawthorne) is intent on recreating a mystic hermit’s retreat on the family estate, living on top of a pillar. His brother Tom is a botanical gardener, dwelling in the forested acres of Sachem Farm with a group of Indonesian farmers. Ross has vowed to forgo his passion for music in order to get his “feet on the ground” and go into business to rescue the family fortune which is swiftly dwindling. The only problem with this plan, as Uncle Cullen points out, is that Ross knows nothing about business. [Next > 1 2 3 4](#)

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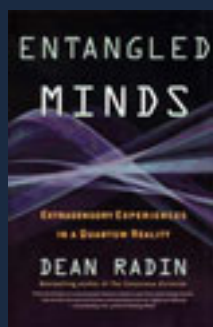
One investment scheme fails after the next, until the only asset remaining is the family's impressive wine collection.

"Manganese? Manganese? Even the word sounds ludicrous," points out sensible girlfriend Kendal (Minnie Driver), who is totally insensible when it comes to her old boyfriend Tom, who is a neighbor of Ross's and an ex-Olympic diving champion "living his life out at the end of a diving board" at the farm's private pond. Strange? Oh yes. And it gets stranger as the mysterious Laurie enters the picture along with Mr. Tang, international wine merchant and music impresario. Meanwhile Uncle Cullen's titanium pillar gets built and he climbs to the top to live out his life with a different world view; all the while shepherding the family he loves, swirling about in their problems down below.

Although slightly confusing at the beginning, hang in there. All becomes clear eventually, and the resolution of this film's storyline is worth the wait. The soundtrack is delightful, and the slightly manic, slightly disjointed, impressionistic film style perfectly mirrors the dynamics of the unfolding human drama. Interestingly enough, I never knew that this film – my all-time favorite spiritual movie (uh, well, except for *Groundhog Day*) - featured Mark Vicente as director of photography. He was blown away when one day I mentioned how much I admired this little known work. And I, for some reason, was equally startled by his participation.

Ah, synchronicity. Anyway – enjoy!

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## Bleep Groups Update

by Janet Rae



Hi all,

This is the monthly report for the ever-growing study groups around the world. This month will mark a shift in reporting about these groups. Instead of letting you know where the groups are located and how much they continue grow around the world, I will be highlighting instead, the activities of various groups.

I speak to many Bleep group coordinators and the common thread for why they feel “called” to start a group is to create a community of like-minded people so they can take the ideas of the Bleep movies and make them experiential in life. Their first step is to “create.” They create an intention for the group and off they go on a journey that brings the unknown and yet is filled with wonderful connections and happenings. Read on about some of the wonderful connections and happenings from our group in Philadelphia that has been meeting for over a year. Then read about the first stages of creation from the Tampa group that just had their first meeting.

At the Philadelphia Bleep Group, coordinator Jennifer Stein reports that Wednesday May 24th 6:30 PM, the PEAR Lab (Princeton Engineering Anomalies Research Lab) in conjunction with Leigh University will present current research on Human Intention having an effect on the output of REGs (random event generators). Princeton Engineering Anomalies Research lab has 30 years of research that suggest human intention has a small but statistically significant effect on the output of random event generators. A group of students from Lehigh University are working on a project that allows anyone to experiment with this phenomenon in the comfort of their own home. These students will visit us on May 24th in Philadelphia. They will speak about the PEAR lab research and their project. Volunteers will be able to experiment with our REG to see what kind of effect they have on the output.

Following their presentation we will see some of the best segments of the Filmed lecture by Dr. Rupert Sheldrake, *The Extended Mind: Recent Experimental Evidence*. Dr. Sheldrake ( London, UK ) is world renowned for his innovative and revolutionary experimental work on the dynamics of Mind and Psyche. His work suggests that models of mind and psyche which presume egocentric separation are counter-intuitive, and that an integral and holistic model which situates mind and psyche as originally inter-connected within a unified field - the extended mind- is more compelling in making sense of the everyday workings of mental phenomena known to us as ESP, mental telepathy, and precognition. His findings suggest that a radical re-orientation in the sciences of mind and psyche is called for which opens the way to Integral Science and a new Common Sense.

Jennifer, thanks for sharing! This next report is from our Bleep Group Coordinator, Donna Moldovan, in Tampa, Florida. [Next > 1 2 3 4](#)

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*We had our first meeting last night and it was great!! We had about 12 people. I had a small reception with tea and cookies and the meeting lasted over two hours. Everyone there was a long term fan of the movie and had seen the original many, many times, and it was really great for us to get together and discuss how these issues can affect our lives. We are in the process of coming up with a group intention and are really eager to meet again. Some of the areas where we would like to affect change are world peace, creating a positive governmental image, and how to affect the world's best interest through our thoughts.*

Are you ready to join a group or feel "called" to start one? If so, go to [www.whatthebleep.com/groups/](http://www.whatthebleep.com/groups/) for more information.

Till next month.....keep on creating.

Janet Rae  
Bleep Group Coordinator—World Wide

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## International Conference on Science and Consciousness

April 21 – 26, 2006 - Santa Fe, NM, USA

by Shannon Looper, Texas BLEEP Study Group Coordinator

How do I begin to describe such an event? The experience was so diverse and covered so many topics I'm not sure where to start or how I'm going to manage to relate what a great experience this was for me. I had never attended a conference quite like this one. Sure I've been to other events, mostly technical conferences when I was in software sales, but never anything like this. I not only learned I grew spiritually.

The conference was held at the La Fonda Hotel in Santa Fe New Mexico. If you have never been to Santa Fe you have no idea what you are missing. The town has a unique spiritual energy like I have never felt before. The people are friendly and the architecture and landscape are beautiful. Time even passes slower there. I think the Universe so loves the place that it slows down time so we can soak in more of it in a day.

The hotel is located on "The Plaza" in historic downtown Santa Fe and is flanked by the Loretto Chapel where a miraculous spiral stair case was built using no nails, by a mysterious carpenter who disappeared as soon as he finished. The stairs still stand today and their construction is an engineering marvel. You can read more about them at [lorettochapel.com](http://lorettochapel.com). **Next > 1 2 3 4**

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*The Loretto Chapel at sunrise from my room*

There were over forty speakers at the conference, some presenting hard-core science research and some providing experiential sessions including drumming and hypnotic regression/progression. The schedule did not allow me to attend every lecture but I did get to quite a few.

**William Tiller** showed us some of his research into measuring intention. His goal is to prove to mainstream science that intention can be measured and should be included in any model of the physical world. It's fascinating to see physics equations that include terms for spirit, emotion, and consciousness!  $mass = energy = consciousness (information)$

**Konstantin Korotkov** explained that our concept of how we perceive our world is not totally complete. He has worked with a group that trains young people to see without the use of their eyes. He showed us photos of teenagers reading books while blindfolded! The underlying concept being that we perceive with our brain, not with our sensory organs.

**Richard Moss** gave us a model for being in the now and in balance with ourselves and others. If we live in the future we are likely to be worried and anxious to the point that we are missing the experience of now. If we are spending too much awareness in the past we are limiting our now by restraining it in terms of what we have already experienced. If we are too much centered on ourselves we can become self absorbed and begin to see others as objects. On the opposite end of that spectrum, we can lose ourselves in subservience to others, becoming a follower and not living our own path [Next > 1 2 3 4](#)

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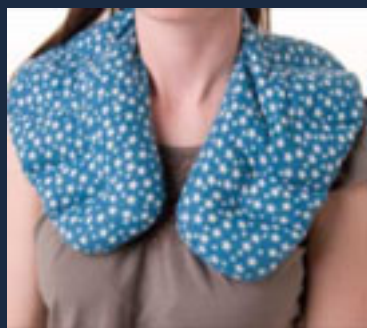
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after a long day's work!

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**Vasant Lad** introduced us to Ayurveda and explained how we learn our true selves from our relationship with others. If we are mindful of our feelings and reactions in relationships, we will find all we need to know about ourselves. He also introduced us to Vedic medicine principles and showed us how this ancient wisdom can enhance our model of health.

**Shelly Kaehr** took us all on a trip to our past lives through hypnotic regression, then through progression, on to our future. "The light trance state of this type of hypnosis allows us to get in touch with our own subconscious mind, to tap into information that we already possess," she says. "The answers are already within each of us."

The peak event of the conference, for me, was the "Village Rhythm Experience" lead by **Onye Onyemaechi**. This was a mix of drumming, trance dance, meditation, letting go, prayer, communion, community, and oneness like I have never experienced before. I found myself laughing and crying at the same time.

Some of the other great presentations I attended were by, Freddy Silva, Greg Braden, Dan Millman, Fred Alan Wolf, John Reid with Susan Hale, and J.Z. Knight. One of the delights of this conference was seeing and sometimes overhearing conversations between some of the greatest minds of our time. Many of the speakers were kind enough to sign autographs.



*Fred Alan Wolf answering some deep questions*

This was one of the best conferences I have ever attended. The quality of the speakers was excellent. The location was sublime and the organization was world class. I definitely plan on going again next year.

*The International Conference on Science and Consciousness is produced annually by The Message Company. Their next event, coming up in November, is "The International Sound Healing Conference." More information is available at [www.bizspirit.com](http://www.bizspirit.com).*

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## Letters to the Editor

Here is the email conversation that Betsy refers to in this month's **From the Filmmakers** about coherence and rising above philosophical agreement to reach a larger arena of non-personal agreement and mutual expansion. Cate's responses are in *bold italics*.

To the editor:

Hi, I have recently had the chance to view the film "what the bleep". It has been making its pass through orthodox Jewish circles lately. I was amazed with the consistency it has with Chasidic/Kabalistic/Jewish concepts of the divine. Is this organization Jewish? It is precisely because of what you have explained that Jews refuse to accept a G-d in the flesh or a G-d impregnating a woman with himself. It is completely inaccurate/false/immature/Pagan to have such beliefs. This is also why G-d despises to have himself compared to any likeness in our physical reality.

-Yosef Katz

*Hi Yosef -*

*No - What the BLEEP isn't a Jewish organization. It is a film company.*

*However I'm really interested in your point of view. Could you elucidate on what "precisely" we have explained that buttresses the Jewish belief that "G-d despises being compared to any likeness in our physical reality?"*

*Regards,  
Cate Montana*

To start with the 2nd commandment states (in normal modern English) "Do not recognize any other powers of nature before me. Do not make any molten or carved image of anything in the heavens above or the earth below including the seas. Do not prostrate or perform any rituals (worship) towards them because I who transcends time and space, your (singular, personally) G-d is a jealous G-d who exacts payment for this sin upon children for 3 to 4 generations on my enemies, and does kindness for thousands (of generations) to those who love me and guard my commandments" It goes without saying that G-d doesn't appreciate being compared to physical reality.

In the deeper secretive part of our tradition we have been informed by G-d through Moses our teacher that nothing exists except for G-d himself. There is nothing but G-d. Physical reality is not as real as it seems, it is only through its continual recreation every moment that keeps it existing. Nothing is old, even the laws of physics must be continually recreated. The reason why matter behaves like a wave is because it is G-d's "speech" which is constantly being spoken that "forms" matter. -Yosef

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# The Bleeping Herald

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May, 2006

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## Letters to the Editor - Page 2

*It is always so fascinating to see how ultimate truth, which transcends all physicality and therefore all interpretation based upon human perception, shines so purely through the world's religions. Thanks for sharing the information. - Cate*

I just thought you would enjoy this tidbit. Did you know the word abracadabra is Hebrew? abra (I will create) cadabra (with my speech). There are hidden people who can create fruit/animals/other things by pronouncing words and having certain specific thoughts (meditations). How is this possible? You see, the language that G-d uses to create (or recreate) the world is Hebrew. Since man is created in the image of the name of G-d "Elohim" which is the name G-d associates with while creating this world, infused into our beings is this ability. Speech is far more powerful than most people know. That is why in Judaism there are laws guiding proper speech. Good speech creates, bad speech destroys! Literally! -Yosef

*Thanks for the "tidbit." Veeeery interesting. Are you familiar with physicist Stan Tenen's work with the Hebrew alphabet as a creational holographic glyph? If not it's well worth a serious look. You can find an introductory article at <http://www.meru.org/Press/Atlantisrising.html> He runs the Meru Foundation [www.meru.org](http://www.meru.org). - Cate*

Thanks for telling me about the meru foundation. Looks interesting. -Yosef

## The Oneness Movement

Dear Editors,

We were thrilled to see the comprehensive and very positive article on the Oneness University, having completed the 21-day program there ourselves in February of 2005. However, we were disappointed that Cate didn't include interviews with people like us, who experienced major, permanent, life-altering shifts in consciousness. The gift that Bhagavan and Amma are bringing to the world is extraordinary. Mass awakening is something that has never before occurred on this planet, but it is here now, and we are deeply grateful to be a part of it! We'd like to provide more depth to augment the information in Cate's article.

On our first visit to Oneness University in 2004, we were in a room of 300 people who, receiving diksha from disciples directly empowered by Bhagavan himself, were catapulted into states of consciousness that were amazing to witness. I was one of the last people to receive the diksha that day, so I was blessed to watch hundreds of others receiving the energy transmission. The light of the True Self beamed out from their faces; everyone had suddenly become the most beautiful version of themselves. Many went into the uncontrollable laughter that signals a major meltdown of the separate self sense. Others sank into beatific, radiant silence. Some, including my partner, Barry, appeared drunk on the Divine, and needed to be escorted back to their places in the huge hall. [Next > 1 2 3 4](#)

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## Letters to the Editor - Page 3

When my turn to receive diksha came, I was still able to walk afterward, but as soon as I lay down, I went into an indescribable state that is referred to as nirvakalpa samadhi in the Hindu tradition. I no longer experienced my consciousness as localized within the body. There was no self that was even able to move the body in the slightest! ... The next day, I watched in amazement as many of my dorm-mates reverted to their previous personality-identities. I remained profoundly altered. The body functioned, but there was no desire to talk, and no one who needed to relate anything at all about what had occurred. This deep stillness lasted for many weeks afterward, gradually becoming the permanent backdrop of my experience of life....

When we heard it was possible to become initiated to give diksha to others, we thought, "What would we rather do with the rest of our lives?" During the 21-day program we were both blessed with profound awakenings and openings, and would be happy to share the details of these with Cate or the editors at your convenience. In a nutshell, as the brain was rewired and the mind was no longer controlling consciousness, the heart flowered.

In love~oneness,

Karen Anderson and Barry Snyder, Macdoel, CA 96058.

## Responses to Betsy Chasse's March column on the media

Dear Betsy –

You rock! I've just read your editorial in this issue of the Herald, and I couldn't agree more with Betsy's 'bull in a china shop' stance. I've long avoided mainstream media because the angst I get from reading it often overwhelms me; I can think of better things to do with my limited energy. And when I do see a blatant offense like the one mentioned, I'm happy to be part of your 'revolution' and say, "This is not OK." Thanks for spurring us to positive action. It's always great to speak out for something.

Blessings,  
Jillene Moore  
Loveland, CO, USA

## Dear editor:

I just want to say “bravo” to Betsy for her editorial/article regarding media and, more specifically, for her thoughts about a particular review published in a Portland paper. I too think a lot of time is wasted on complaining about all the things we don't like “out there,” but I personally much prefer promoting what I do like and trying to live my life in a way that is congruent with promoting what is good rather than focusing on what is not. Believe me, I have my share of days when I am disgusted or disillusioned by what is going on in our world - [Next > 1 2 3 4](#)

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## Letters to the Editor - Page 4

- but if I allow myself to just focus on that, I only become more disgusted and exhausted. There is no energy left to focus on and really support what is good, or what I love and admire. I work very hard to be objective and look at the things in this world I that are motivating, rather than the things in our world discourage. I also agree with Betsy that, when we become aware of something circulated by the media that truly troubles us, or truly inspires us- we need to let the media that is delivering it know how we feel. Hence, my letter here- I am writing to let you know that I appreciate what you wrote in the newsletter and I appreciate your thoughts and ideas on the subject.

Thanks!  
Toni Morris

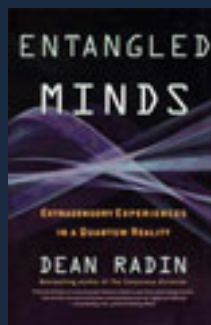
**Dear Editor,**

Thank you, thank you, thank you, thank you for the new newsletter format for the Herald. Now I can read the whole thing!

Mary Clarke,  
King of Prussia, PA

**To send a letter to the editor, [click here.](#)**

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