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a journal of cooperative living  
**COMMUNITIES**



*spiritual life in community*

# about this issue

*Behold how good and pleasant it is when brothers dwell together in unity.*

PSALM 133

“Spiritual Life in Community” is a very large topic. Throughout the ages people have sought each other out, believing that sharing their lives and their material goods would help them grow in the Spirit together. They’ve followed many teachers and doctrines, and they’ve lived in many fashions.

In our own age we see thousands discovering for themselves that they can find peace and spiritual growth in the community of friends. In our own age, too, the paths are many, the ways diverse. In this issue of *Communities* we hoped to capture some of that diversity as it is being lived today. We wanted to insure, however, that in our search for diversity we didn’t let the issue become a hodge-podge of spiritual messages.

As the articles came pouring in, and as we began the difficult selection process, a connecting theme began to emerge, the theme of searching and finding. Most of the articles that follow are about our collective search, and about what we find at steps along the way. Paul Thompson searches for a way to live out his Christian ideals...and finds it in community. Kathy and Gita search for spiritual homes. Each finds the place suited to her. Bob searches for space for his spiritual growth in a secular community and finds it in himself and in his brothers and sisters.

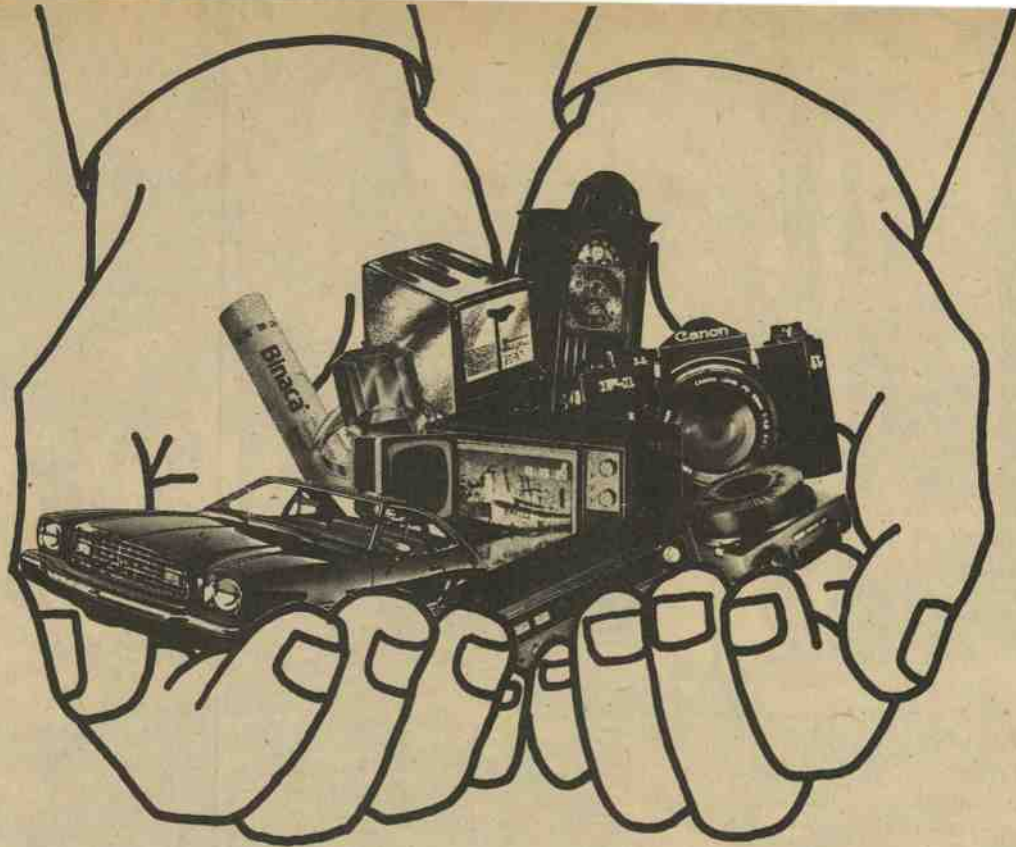
Many ways of searching and answers to be found are not represented in these pages, but we think that we’ve gathered together a rich sampling of what it means to have Spiritual Life in Community.



# COMMUNITIES a journal of cooperative living no.13 march/april 1975

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# \* how it feels to

*Paul Thompson, a founding member of OPEN HOUSE COMMUNITY in Louisiana tells how he and his wife were led by their traditional Christian upbringing to join with friends and make a radical break from their positions in the establishment.*

How does it feel to give it all away? I am experiencing for the first time in my life a deep and profound sense of freedom, inner peace, and constant expectancy about what will happen next. I seldom feel "down", even when big problems arise, because there is so much hope. My view of society has evolved to a deep trust in the greatness of people, and a profound conviction that good is overcoming evil in the world today. Life is good, worth living, and full of adventure and fun!

My wife, Selma, our five children, and I live at a near poverty level income in an intentional community near our home town with several other families who are much more to us than friends. We have no life insurance, medical insurance or savings account. We are not putting anything away for the children's education nor do we have a "nest egg" stashed away for hard times. We do not own our own home, our car is old, our possessions few, our clothes mostly homemade or second hand. The thrust of our life is changing from one of "having" to one of "being". We are trying to live by the maxim that "people are more important than things." And we see evidence everyday that God is providing for us. Most of all though, we are happy, and feel fulfilled, and at peace with ourselves.

But our life was not always this way. Selma and I are from working class parents with average educational backgrounds. We were married in 1958, traditional Catholic youngsters in our early 20's, with a very traditional outlook. We wanted lots of kids, lots of money and a well-ordered life. And we didn't really

want to work too hard. Things that we considered absolutely necessary in those days (new home, second car, savings account, hobbies, steak, good clothes) we now view as non-essential luxuries. We believed that our "roles" as husband and wife were pre-set by the fact of our marriage, and we never really questioned this tradition very much. The early years of our married life were marked by the news that Selma had to have C-sections for all our children, the death of my father (on whom I depended too heavily), and the formation of a lucrative, but unfortunately dishonest, partnership in the architectural business, a business that was deeply involved with politicians and the design of state and local government buildings.

Looking back now, it seems that our life began to establish a positive direction over the question of that business partnership. Not that we weren't enjoying our growing economic and social life, though! We belonged to the country club, took trips to South America, met the "best" people in town, could eat out as often as we pleased. . . . But a fact began to emerge of which I'm still convinced today—that it's *impossible* for a person to succeed financially, beyond

consciousness we were developing a radical philosophy, based on fundamental Christian values, which was to lead to our present life of sharing and voluntary poverty. We were embarked on a search for real values and personal fulfillment that is continuing even now as these words are written.

At first our search took the form of social action. Although we expressed it differently, both Selma and I had the idea that we needed to save the world. We were urged by our clergy to go out, to act, to do. The world needed transforming. I attended a Cursillo, a short course in Christianity, and we began to look together for real meaning in our life. In rapid succession we formed a Christian Family (CFM) group in our neighborhood, became involved in the Christian Community Retreat Movement and the Marriage Encounter. We worked in political campaigns and in every organization for social change we could find. We were appointed to our Diocesan Family Life Board and the National Executive Committee of CFM. I initiated what was to be a five year effort to modernize our local government, was elected president of the PTA and a Director of the Chamber of Commerce.

# give it all away

a level of "reasonable" comfort, without compromising one's conscience. I believe, also, that even the *time* necessary to achieve financial success is time taken from someone else—wife, children, friends, even oneself.

We were faced, then, with our first big life decision—should we stay and enjoy our growing economic security or should we remain true to the ideals our parents had instilled in us? The decision to get out, with Selma pregnant, was actually physically dangerous because of the psychopathic personality of my business partner. But for us there was no other choice. I'll never forget the night I walked into a lawyer's office, dropped a folder of information on his desk and commented, "Well, there goes my last chance to make a million dollars."

So we bought our way out. The year was 1964. We were broke but free again, both of us more mature and a little less self-centered. We were disillusioned with big business and rotten politicians, so we began to be politically and socially active, interested in reform at all levels of society. Our awareness of the importance of the individual person as opposed to the institutional status-quo was growing. Deep beneath the level of our

All this activity made us better known. My new Architectural practice with new partners began to improve and we were approaching the day when we could buy just about anything we really wanted. . . . Then doubt, and a feeling of something missing began to grow in us. Nagging questions formed in our minds. Fortunately, Selma and I had learned to communicate well. We faced the tough questions together. Like—why were black people discouraged from attending our church? Did we really need a new million dollar church? Why did the moneyed people in town fight against changes in our local government? How were we personally going to respond to the violence of war? Of abortion? What right did I have to demand \$20 per hour for my work while others worked much harder for only \$2.00? Why did we need a maid to keep up our big house? Were we really meeting our responsibility to the poor?

Hard questions. Maybe some with no answers. But for some reason, perhaps still beneath our conscious level, we felt moved to look for those answers. So we began to ask the questions publicly, at national and small group meetings, letters to the editor, church gatherings, and at the homes of our friends.

The more we questioned the more we became convinced that answers did exist. But then, people began to "turn us off". The list of friends we could really talk to became shorter. We had a predictable falling-out with our church officials. I began to get hints from my business partners to lay off the "governmental change stuff" or we might lose some big government commissions.

We really didn't understand why our friends were giving us such cool receptions. Pressures began to build to a peak in early 1970. Selma and I were confused. Our life seemingly was losing direction. We no longer felt any security in action. We thought we were just trying to tell the truth as we understood it. So why this sudden rejection? If we had had the insights then that we have now we would have known that *Truth* is the single most frightening reality to many people—something that they cannot bear to know . . . especially about themselves.

Our first reaction was to try to look at ourselves with new eyes, to reflect on what we really wanted out of life. We felt impelled to do this, as if by an unknown force, with an unspoken feeling that our life was about

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**"Leave them alone, for if this plan and work of theirs is a man-made thing it will disappear; but if it comes from God you cannot possibly defeat them." Acts 5: 38-39**

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to change. We seriously considered that I must be in the wrong business. Architectural practice becomes "political" as a condition of its growth; it seemed terribly impersonal at the time, and making money its only end.

Then, on Labor Day 1970, we joined a group of families at a State Park near our home for a picnic. The weather was beautiful, children were everywhere, the companionship was warm. I dropped off into a deep sleep right in the middle of an animated conversation and was amazed on waking that no one disturbed me. My little idiosyncrasy was accepted . . . I felt accepted. That night the good feelings persisted, and, with the kids in bed, I began to make rapid notes on what was to be the plan for our intentional community, a community that could feel like that day in the park. The ideas which poured out on the shorthand notebook were radical, but, amazingly, seemed to fulfill all the needs which we had so far identified in our lives. Selma's acceptance was instantaneous. Her immediate response was to call a few friends and invite them over for the following evening.

Our idea of a community was at once appealing and repelling to the several couples who gathered in our home that night. But the evening concluded with the statement from one of our friends, "Well, if we want it to be real, let's say it's real, and it will be real." That night Open House Community was born.

So much for history. The old memories are not so easy to bring back anymore. But three families sold everything they owned and put the proceeds into an irrevocable gift to a non-profit corporation whose entire assets are dedicated to a future court-awarded charity. Five small houses and a community center were built on wooded rural property. In those early days we lived in a state of euphoria. Every day brought new insights into life. We knew we were doing something radically different, but which seemed so overwhelmingly "right" for us at the time.

Maybe it was this sense of "doing the right thing" which gave us the strength to withstand the storm of disapproval which arose from our friends and families. We were advised against moving so fast, that "other" ways were possible in which to direct our energies, that we were throwing away everything our parents had ever worked for. Our desire to share with others was called communistic. Our clergy friends were some of the first to write us off as being too radical—and that hurt, because part of our growing commitment to community stemmed from their Sunday sermons. Even today, most members of our families have still not forgiven us for rejecting the value system they hold dear.

Our community kids took lots of pressure. They were (and are) commonly called "commune kids" and "nigger lovers". I'll always remember an incident that happened at school shortly after we made our move from suburbia. Our oldest, then 10 years old, came home to tell about a classmate who had hit him in the face. His expression was sincere as he related the incident. "You know, Daddy, how you told me if somebody hits me to turn the other cheek: Well, that's what I did." "What happened then, son?" I queried. "Well, he hit me again, but not as hard," he replied encouragingly.

Some of us lived through threats, fires in the night, cars loaded with Ku Klux Klan following us around, mysterious figures hiding in the woods. Scared? Sure. But in the middle of all this, and thanks to Selma's gentle urging, at church one morning I asked God what He wanted of me and received a very clear message—to give my guns away. I had always been a hunter; guns were my second nature. I was certainly capable of using them against people. But with the guns went our chance to defend ourselves—and came to us an abiding sense of peace and trust that God was watching and directing us. That's the one thing we're learning about faith—it can't be halfway. With God, a person can't keep any little securities, anything to fall back on. Faith is *total* or not at all. This "totality", however, we now

understand as a process, as the *most* anyone is capable of at any given time during one's development into a full and fulfilled individual.

The greatest factor contributing to our satisfaction with our present lifestyle is the strong *support*, both physical, emotional and spiritual, that we receive as a family and as individuals from the other community members. We understand how hard it is for an individual, or an individual family, alone in society, to live a life different from that which is considered "normal". I'm not saying this life is a bed of roses. It most certainly not "escapist". It is hard and demanding, but fundamentally satisfying because we support one another in an almost daily decision to share and grow.

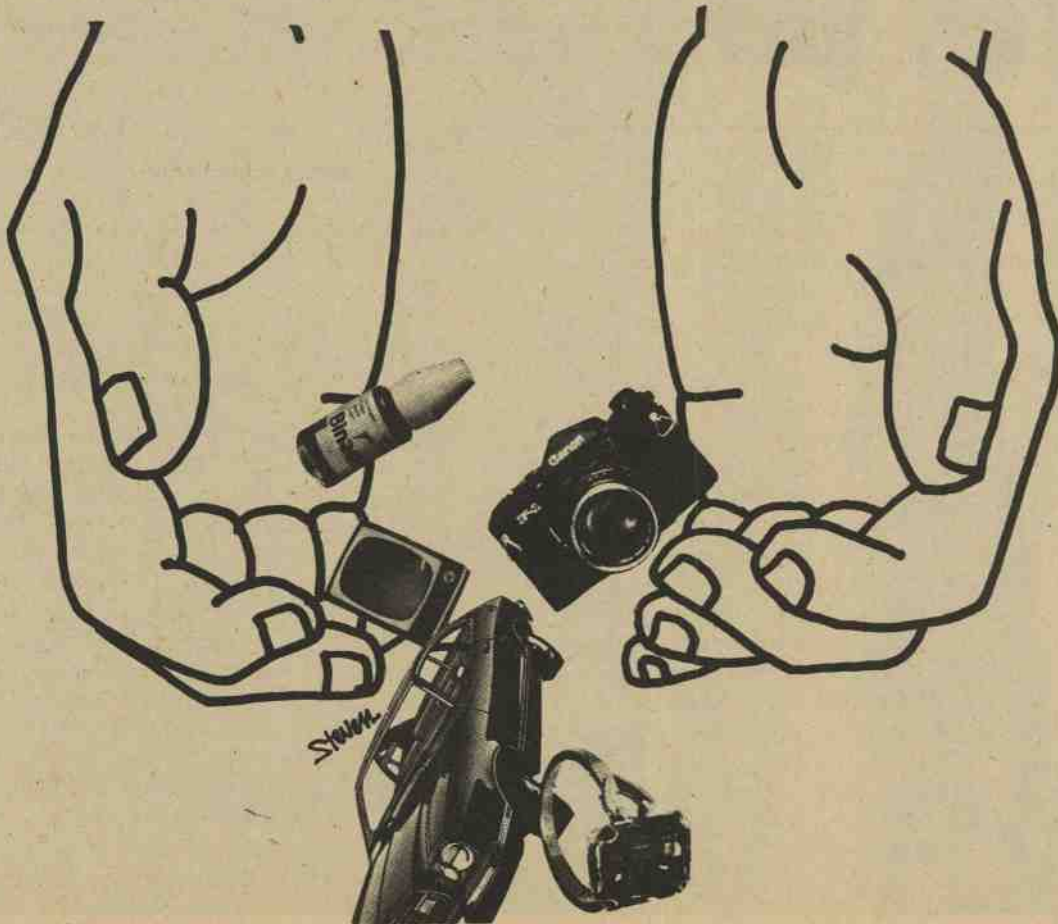
The direction of our community, arrived at by many months of trial and error with many people coming and going, is an unqualified commitment to help people (including ourselves) wherever the need arises. Lately, this has taken the form of adopting destitute families for an indeterminate period of time. We take them into our homes and try our best to meet their physical and emotional needs.

How does it feel to give it all away? Well, I am discovering that this is impossible, too—to give it *all* away. At one time I thought that giving away everything I *possessed* was enough. Now I know better. People are so infinitely more than what they own that there is no limit on the amount of themselves that they can give. This concept should not be hard to accept if

we really believe that we receive as we give. I am learning that giving myself means letting others get through my walls of ego, of personal selfishness and pride. It means letting myself be known, mostly in my weak moments and personal failings. I spent a long time realizing that I had such things as feelings—now I'm learning to express them, with honesty and sincerity, to other people. And I feel free, and healed, and intensely alive!

We have no idea what the future holds for us, but we know it will be exciting. Selma and I are sure of only one thing about our future—that we will never go back to the old life in suburbia. We are discovering a life that is so much better, so much more fulfilling, as to make our old existence a pale shadow by comparison. But we are the first to say that this type of communal lifestyle is not necessarily for everyone. Ultimately, we believe that everyone will be called to some form of community, to a life of sharing and total commitment, but many possible forms still remain to be discovered.

And what will be the future of Open House Community? We feel peaceful about that. We are certainly not exerting extra effort to preserve this community as an institution. We lean to the attitude of the Pharisee Gamaliel when he advised the leaders of the Jewish council about the new Christian Faith: "Leave them alone, for if this plan and work of theirs is a man-made thing it will disappear; but if it comes from God you cannot possibly defeat them." Acts 5:38-39. ●







# kripalu ashram: experiment in love



*KRIPALU ASHRAM is a spiritual community under the direction of Yogi Amrit Desai. With his guidance residents pursue the path of Shakti-pat Kundalini Yoga. In the following article Gita describes how she found peace and joy at the feet of an eastern Master. She also explains how some of the trials and tribulations of communal living are resolved through the presence of a strong spiritual leader.*

A fine snow has just dusted Kripalu Ashram, covering the grounds and buildings with a soft silence. As I make my way towards the meditation room the insistent call of our conch shell-alarm clock notifies all that the hour is fast approaching 7:30 pm. Removing boots and reverently covering my head with my sari's loose end, I bow before the room's simple altar and take a seat on the carpeted floor. Incense, candles, and the gentle whisper of voices in concentrated repetition of mantra. White-clad bodies sway slightly, automatically, to the rhythm of ancient words. The door opens and we stand. Enter our Guru and the focal point of this community, Yogi Amrit Desai, close disciple of Swami Shri Kripalvanandji of Kayavarohan, India. He bows to the altar, we follow, and then he takes his place on a low cushioned bench. A current of joy runs through me as Guruji leads a timeless Sanskrit chant. Hard to believe that I've relived this identical scene each night for over two years now. Hard to believe that this often-repeated scene has never grown stale but generates constant enthusiasm, constant happiness at being where I am. Now our evening meditation has begun. For the next hour and a half we, the 75 men, women, and children of Kripalu Ashram, will chant, dance, share, and drink in the presence of our Guru. Hindu Yoga in the heart of Pennsylvania Dutch country. Looking back in time I am amazed that I, a supposedly intelligent and independent twentieth century westerner, wound up here at the feet of an Eastern Master.

*Opposite: Yogi Amrit Desai joins his disciples in chanting as they greet him from his recent seclusion.*

I first came to Kripalu Ashram to visit an old friend and perhaps get into meditation. A veteran of several abortive attempts at communal living, I was skeptical of my friend's utopian descriptions of his recently discovered Ashram. Forcibly struck, however, by the almost childlike exuberance which seemed to emanate from each resident member, I was beginning to feel at home. Then it hit. Foreign prayers. Altars. Worship of mere human beings. Bowing, scraping, and strange ritual. Discipline. Celibacy. From early childhood came vivid flashes of a long-abandoned religion with its rigid edicts, confusing ceremonies, and individual suppression. Kripalu Ashram was the epitome of everything I had tried to escape for all of my post-adolescent years, yet somehow there was a difference. The joy that I saw in these people should not be here. The gentle, soulful vibration of their Guru, his considerate notice of me, a mere visitor, and the love which so obviously flowed between him and his disciples touched me in a very deep place. I decided to stay and find out more.

My chance for questions came soon. Invited to drive with Guruji and my friend to a distant yoga class, I let loose with an abrupt stream of doubts, questions, and over-all skepticism. He waited, and then with meticulous but gentle precision said, "Your doubts show that you're still tied to the past. Just as you were once forced to believe, you have now become forced to fight belief. Only those who are really free can believe with understanding." His words hit my intellectual solar plexus, and in a daze I listened to his rational and well-thought-out explanations of Ashram life. Suddenly he was telling me that I was ready for spiritual growth, ready to live at the Ashram. Impossible! And yet, a brief two weeks later there I was, bag and baggage, completely baffled by my own own behavior. Thus began a process that was to leave no part of me unchanged.

I loved Guruji with a love that grew stronger each day as I watched him in every possible situation—ever calm, ever loving towards all he met. It was

immediately obvious that he was the undisturbed center of a community whose members were beset with the same conflicts which had destroyed the previous communities of my experience. I watched, carefully, as he melted each difference with love, always teaching us to grow together in each situation. The intensities of trying to grow as spiritual people in a spiritual community can bring out both the best and the worst in a person. I was no exception. Many times I would go to Guruji, upset, annoyed, disturbed, in my relations with others. His lessons were gentle but right to the point, teaching me to see always the beauty in each brother and sister. As these lessons took root in each of us our community evolved in a growing harmony. Visitors would remark on the love they felt between us, and we, amazed, would recognize the source of that love. For it was his actual love, his dynamic energy, which had begun to run through each of us. Through the very sacred yogic initiation of Shaktipat Diksha the Guru transfers his spiritual power—his actual, physical spiritual energy—to his disciple in a psychic way. The disciple gradually but spontaneously evolves into spiritual life. This path of Shaktipat Siddha Yoga is the path of our Guru, and unbeknownst to us, he had transferred to each of us his own spiritual energy. The community blossomed in love, the like of which I had never

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**“I am amazed that I, a supposedly intelligent and independent twentieth century westerner, would wind up here at the feet of an eastern Master.”**

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experienced. New members came and within six months we doubled, then doubled again, and then again. I had been the twelfth resident. Within two years we were seventy-five. And yet the Ashram only grew better as it grew bigger, more stable as it grew more diversified. Graced with seeing ourselves in the light of our Guru's love each one of us began to develop the peace of true self-acceptance, thereby gaining the ability to accept others.

I had always been a shirker from work, employing any means to support myself as long as it did not involve the sweat of my brow. At the Ashram every resident was expected to support the community by maintaining a full-time job. After work and on weekends there were endless maintenance jobs around the Ashram. The free time I had cherished as essential to my inner expression was simply not provided for in the Ashram day. To top it all off, Guruji strongly recommended that I secure a steady

office job—a fate worse than death to this card-carrying hippie. Against my better judgement I went to work as an insurance company clerk. There was initial struggle but my growing faith in Guruji's judgement carried me through. “The idea,” he would explain, “is to take whatever work you have and perform it with joy, love, and efficiency.” Slowly but surely it began to happen. In total amazement I watched myself tackle the most routine paper work with total precision. Engrossed as I was in the most simple jobs the hours flew by; soon they were weeks and then months. I had never been able to stay in one job for very long, yet this job, though sometimes boring and difficult, was also teaching me to learn patience and to find joy in each moment. I imagined Guruji with me at work, commenting, suggesting with his consistently high standards, and I found myself finding joy in these standards.

Like many of my brothers and sisters, I experienced initial resistance to at-home work. Personal interests vied with the needs of the community as a whole. Our Ashram work was extra-curricular; done on top of a forty-hour work week it left little time for personal entertainment. Guruji explained that this hard work was essential to

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**“It was immediately obvious that Amrit was the undisturbed center of a community whose members were beset with the same conflicts which had destroyed the previous communities of my experience.”**

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our growth on the spiritual path. Only by untiring love in action would we root out the subtle chains of selfishness which hold back even the most eager of spiritual aspirants. And so we worked, and of everyone it was Guruji and his silently eloquent wife, Mataji, who worked hardest. He refused to ask of us anything that he was not already doing. Thus he became a constant example of selfless and dedicated service, and slowly, as the months passed, the work became a joy. As I watched guests and newcomers bloom in the same love that had transformed my own life, I felt privileged that my work could make the Ashram more available to them.

Work had become both recreation and art. As a community we grew together in this area, becoming steadily more organized, more energetic, more joyous in the work we did together. Our evening meditations were charged with the satisfied peace of having worked hard and well. With each experience of his

teachings my respect for Guruji grew. What I could not accomplish on my own I was able to do because of his faith in me. This held true for all of us. We began to dedicate our work to him—to wash each dish as if he were to eat from it, to build buildings as if he were to reside in them, to type letters as if he were the recipient, and to write articles as if he were the only reader. Work became Guru Seva (Service to the Guru) and we learned the freedom of working without desire for reward, the freedom of working simply to serve. It is the attitude of selfless service to our Guru—and to the true Guru deep within each one of us—that has brought about the most consistent strengthening of each of us as individuals. Selfless service has also strengthened our community and transformed it into what one visitor described as “an epitome of communal living carried out to its loftiest peaks—spiritual, ethical, aesthetical, and, praise the Lord, practical.”

Now it's been two years, two years of intense growth as people and as a family, two years that have gradually revealed to me that this is home. The lifestyle I practice here, from my daily 4:15 a.m. rising for Hatha Yoga and meditation through my day's last silent reflections at 9:30 p.m., would be impossible for me to practice with consistency, either on my own or in any group living situation I've seen thus far. It is only the steady example, unswerving faith, and accepting love of Guruji that makes any of it possible. He stands at the heart of our community—giving birth to it, and constantly inspiring us to re-evaluate and study ourselves to uncover new areas for growth. His life and teachings bring us constant challenges, hard work, and steady unfolding. Above all else they bring us joy. ●

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This drawing by Yogi Amrit Desai depicts Radha and Krishna, symbolic of the union of Nature with Universal Consciousness.



# Savitria:

## through the eyes of a neophyte

*A community can be spiritually oriented without being devoted to a single path or teacher. At SAVITRIA, people of many faiths join together in making "God-consciousness" part of day-to-day life. Kathy had rejected her previous religious training, but she found the broad spiritual focus of SAVITRIA compatible with her personal beliefs.*

I have always been a searcher after wisdom, a searcher after truth. It has always made perfect sense to me that there is a great deal more to this world of ours than meets the average eye. The natural order that binds together microscopic atoms into a coherent whole binds our bodies and our universe, (and untold others) in the same manner. The natural order must be born of an intelligence more far-reaching than mankind could presently conceive, and although mankind may only be a micro-image of that intelligence, we are an image nevertheless. I have always been curious to know from where this intelligence, this order, derives itself. Having discarded all the common religious beliefs and "answers" as insufficient and vague, I sought long and hard from within and from without for an answer.

With respect to the nature of the answer I was seeking, a major criterion developed out of my searching. Without knowing the "answer" as such, I felt strongly that it would be all-inclusive. It should not represent only one religion, race of people, set of practices, rules, etc., and ignore or reject all else. In my wanderings I had encountered many "paths". People showed me many ways that worked for them in their quest for truth, and I respected them all. But my affinity with them was often injured by their vague-

ness, dubiousness, and sometimes open hostility regarding paths other than their own. The reactions that I witnessed smacked of the same narrow-mindedness I saw in the "old time religion" that I had already rejected. These attitudes toward other paths often totally contradicted the nature of the higher consciousness of which they spoke and toward which, I believe, they sincerely strove. It seemed that these good people "fell" into their present positions rather than choosing them. Although I did not believe in accidents and although there is a part of me that aches to be devotional, I was unable to "fall" into a niche myself. My mind's eye roamed unceasingly, and much to my dismay, I remained scientific and esoteric. I tried to reconcile myself to wandering through this life time like a Siddhartha, but I needed companionship in my endeavor, and I felt desolate at times.

Nevertheless, at the root of every philosophy, belief, and spiritual practice which I encountered, there seemed to be a oneness of purpose. The many different perspectives led to an underlying unity. Each perspective was valuable in its own right and contributed to the understanding of the whole. All of this could best be stated in the beautiful Biblical phrase, "To everything there is a season, and a time for every purpose under heaven." The more I studied, the more I saw the sameness in what once appeared different, and the basic truths common to all paths gradually emerged and filled my consciousness with hope and joy and peace.

"... a time for every purpose under heaven"—So it was as I came across an announcement I had kept about Savitria, the House of the Sun, a spiritual community in Baltimore. It offered all sorts of courses in

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**“A visualization of light begins within each of us, expands into the aura, merges with the person on either side, expands to fill the room, the city, the country, and spreads out over the entire universe.”**

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the esoteric sciences and operated a children's school as well. And so it was that a relative of mine was heading down to Maryland and would be returning a week later. And so it was that I arrived one hot September afternoon at Savitria. I was greeted by Steve, who asked me to leave my shoes by the front door. And so it was that I walked boldly into the kitchen and demanded to be shown what to do! It seemed at the time that the easiest way to integrate was to help in the kitchen, and they did not decline!

As Savitria is a spiritual community, I found a great deal of God-consciousness and a great deal of trust and faith in the Plan. I felt pleased that this God and this Plan had room enough for all the various ways that people had of perceiving it. There was Barry who worked in the Liberal Catholic Church, Eve who worked with the Kaballah, and Lyn who worked in the children's school. Ed tended the garden and made bug repellent out of ferns; Joan taught Astrology and organized potential new members like myself, and Linda gave me a very warm hug on my departure. Bob, (who I came to regard as the “esoteric tycoon”) painted murals, studied American history, and ate meat! Then there was Carol, whose path was through music, Steve, the house yogi, Reed who worked so hard heading the Savitria Meditation Program, and Sheila who taught the three year olds. She planned to open a natural food restaurant someday. Marty was the father-image, double-Capricorn math teacher who built the pyramid for meditation, argued with Joan, and saw God in hexagrams and tetrahedrons. There were others, too, who were living and growing and giving, each through his own beautifully unique expression of himself.

God-consciousness worked its way into every aspect of life and work here. The New Morning School would be celebrating Christmas, Chanuka, and the Winter Solstice all rolled into one, the importance of this three-fold observance being in the unity of the three holidays. Again, each contributed to the understanding of the whole. The Savitria Meditation Program was devoted to redirecting the spirituality of drug addicts and alcoholics through meditation, yoga, and music and art therapy. It was awaiting state funding, and in the meantime its staff members were proceeding energetically and diligently without financial remuneration. Every Tuesday evening there was a “light meditation.” A visualization of light begins within each one of us, expands into the aura, merges with the person on either side, expands to fill the room, the city, the country, and spreads out over the entire universe. The light is healing light, and the light meditation has been practiced every Tuesday for the past five years.

On Sunday there was Sufi Dancing—a kind of devotional dancing that is accompanied by chanting. Steve wasn't there, but Carol led and played guitar. We went behind the Hill house to a beautiful clearing I hadn't seen before. The sun was warm; it streamed through the trees, setting off their colors and bathing us in love-shine. We danced and walked in a circle, wading through fallen leaves, feeling the grass and earth beneath naked feet. I felt a light autumn breeze caressing my cheek. With joined hands stretched toward heaven, we witnessed the most beautiful azure sky and hailed the Maker of such a day! All this while Carol wove lovely musical patterns through our bodies and melded the notes with our Hebrew-shaped words; we created a prayer that day.

I painted a room that week with Joan, and I worked in the kitchen cutting vegetables and helping to prepare dinners. I walked through the garden, sat in “circle” and sang with the children at New Morning School, and learned about the people. I prayed and meditated in the privacy of my room, asking that God would help me make a wise decision.

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*So, real cooperation comes, not through merely agreeing to carry out some project together, but with the joy, the feeling of togetherness, if one may use that word: because in that feeling there is not the obstinacy of personal ideation, personal opinion....*

*When the thing to be done—the plan, the concept, the ideological Utopia—assumes primary importance, then there is no real cooperation. Then it is only the idea that is binding us together; and if one idea can bind us together, another idea can divide us.*

J. KRISHNAMURTI

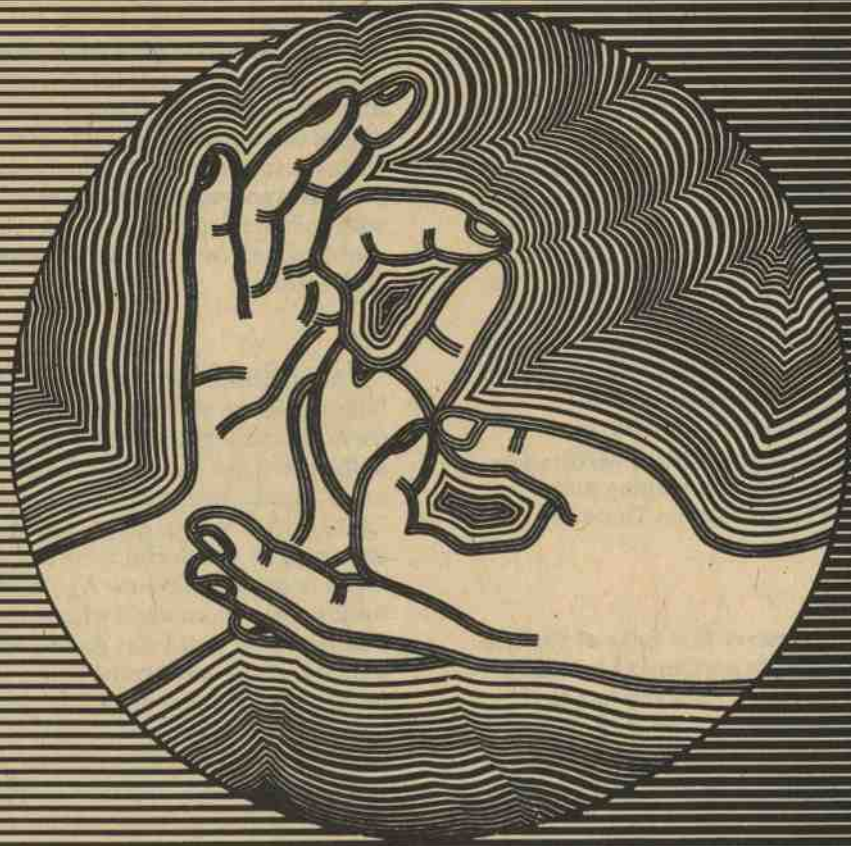
The same rhythm that orders the stars and planets in the universe, spins our Earth gently on her axis, and ushers the waves onto the shore now pulsed through my veins and vibrated through my being. It delivered to me a message of harmony and oneness and permitted me to flow along for a while in a stream of consciousness with each person there. I flowed now in yoga fashion, now around the Liberal Catholic Church, now over Rudolf Steiner, now in through the children, now out through music, the garden, Judaism, Hinduism, Catholicism. The stream was not any one, but all of these "isms" and so much more—astrology, history, mathematics, tarot, Kaballah, yoga, art, music and monkey-business. There is even a place for that in the Plan! Meditation and prayer, teaching and studying, singing and dancing, and emptying the garbage on Thursday night were all the same.

I was most anxious to observe how folks at Savitria interacted with one another. In particular I wanted to see how they settled their differences and handled their conflicts, and I didn't have to wait long. There are quarrels and scraps, but they seem not to fester in need of release. There is often a flash of angry passion expressed which is quickly resolved or pursued until it is resolved. Open expression of anger has been something quite different for me to experience. I have

always been afraid of making waves, probably because it is often painful. Giving birth to an improved condition or a new idea or a better relationship is often painful, but it is in experiencing pain that we learn to overcome it. The new entity that has been birthed is so well worth our trouble; it fills the heart with so much joy that we think maybe, if we had to, we could do it all over again! So people make waves here, and it works.

At nighttime, after class, as I pass from the AUM building to the main house, I often fill my lungs with fresh air and feel the breeze against my face. I look up at the stars and notice the phase of the moon, and I greet Jupiter sitting right up there in Pisces, and then I get a sort of warm, giggly feeling inside. It is exciting and wonderful to be alive and to have as much to do with the New Age as possible. I feel such a fulfillment within, and I whisper a prayer of Thanksgiving that I was guided to this House of the Sun and these holy brothers and sisters of mine. I ask for further guidance so that I may play my own unique part in His Plan and in externalizing the Fatherhood of God and the Brotherhood of Man. A Sikh prayer comes to my mind, "May the long time sun shine upon you, all love surround you, and the pure light within you, guide your way on." May peace be with you. ●





## east wind: spirituality

### Karma Repair Kit Items 1-4

1. Get enough good to eat,  
and eat it.
2. Find a place to sleep where it is quiet,  
and sleep there.
3. Reduce intellectual and emotional noise  
until you arrive at the silence of yourself,  
and listen to it.
- 4.



My life in community has been very different from what I expected. Before having any direct contact with alternative life styles, I saw myself preoccupied with the workings of the community, building a place where members could live happily, learning new skills, and so on. But it didn't work out that way. Interpersonal relationships became very important, and through interaction with others there grew a deeper interest in understanding and changing the way I think, the way I deal with people and experiences.

The path I now find myself on may be conceptualized as a spiritual one, in that I have become attracted to the idea of finding that "silence of myself", experiencing a oneness with all things through awareness, self-knowledge, and freedom from attachments. But it seems more simple than that, just a matter of getting high from the calm and peace of mind I'm beginning to feel.

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**"There was a place on the road to detachment where I began to feel everything falling away at once; circuits were blown in my head, and there weren't any fuses."**

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Right now the setting for my journey is an intentional, "non-spiritual" community of thirty-nine people. One of our basic goals is to create a place which can support a large, diverse population. Inherent in this plan of bringing people with countless interests together is that we tolerate and accept those varying interests and pursuits. At the same time, however, the community is not directly supportive of many of these activities: it does not exist for the purpose of developing one interest over another. Spirituality would be considered in much the same way as writing poetry, playing music, or studying existential philosophy.

## in a "non-spiritual" community

I see the most important element in my journey as a dying of my old self, which leads to a freedom from attachments, thoughts, expectations and judgements. The illusion that we are all separate entities existing in an alien world has become insufferable. Now everything is a manifestation of the same basic energy—"we are all One." I have come to *feel* these things (not just assert them in an intellectual manner) through the development of a constant awareness of myself and the world around me. This awareness is a means of "Being Here Now", a way of seeing clearly, a safeguard against illusions. There are certain practices—yoga, meditation, being silent, reading quietly, to name a few—which I use to create this constant process in my mind. What I'm going toward is that peaceful state beyond thoughts, beyond ego, beyond the nagging problem of "I want this or that to happen."

This environment, needless to say, is very different from the setting one would find in a spiritual community where the norms of social interaction are centered around spiritual values. Still, I have found "non-spiritual" based communities to be beautiful places in terms of providing an environment for human growth and the development of self knowledge. There are problems, but there are ways to help make one's environment more conducive to self realization. This is what I have in mind to discuss.

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**"Very few of the people who are interested in spirituality are fully aware of each other's specific interests and needs."**

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Something that continually stood out in my mind as I began this spiritual journey was my increasing need for quiet. I needed time to watch my thoughts, see where my head was going, time to relax. As cold weather limited my time spent out of doors there seemed to be very few hours in the day when public areas in the community were quiet. I would find myself getting up earlier and earlier every morning, hoping to get in an hour's worth of reading, but consistently, at least two people would be up and conversations had already begun. I see now that a great deal of resentment built up inside me, and these incidents affected my relationship with quite a few members of the community. And the "quiet problem" was just the clearest example of what I had to work out.

For a period of several months "dealing with it" was a trying experience, a time when some understanding and support would have been really helpful. There was a place on the road to detachment where I began to feel everything falling away at once; circuits were blown in my head, and there weren't any fuses. Intellectual beliefs rang hollow; and I was not yet at the point where I could feel any of the love and the "let it flow" attitude I was searching for. Ram Dass suggests that despair may be a necessary step on the path to surrender and complete acceptance. That period of despair was a difficult experience: I have never felt such a pervasive sense of loneliness and isolation. It was a period of intense self-pity, when my head was still full of past attachments: but they were not fulfilling anymore.

While this was all happening in my head I still had to deal with the social life of the community, and it seemed like the lives of others were going in a very different direction than my own. At times there appeared to be two separate worlds, the world in which other members were living (with its acceptable social norms and behaviors) and the world I was experiencing. Only several people knew about what was happening to me. Most of the time people didn't seem to understand or care, and I was in a state where I could not understand why they didn't understand.

Oftentimes I would be trying to move away from some activity, some habit I didn't like, trying to be very aware of it; and other members would still be into it. It was so easy to feel resentment, it seemed that people I was living with were making a difficult path even more treacherous. Cigarette smoking is a good example. I had come to see good health as a means of giving myself the strength to get through all the changes happening in my head, but at the same time I wanted that cigarette someone was smoking in the living room. When others around me were still smoking, it was so much harder to break away—there appeared to be more support for my attachments than for my attempt to free myself of them.

These are the head states I found myself in, my interpretation of what was going on around me. They were influenced greatly by my environment. And that environment is a product of people's thoughts and modes of relating to each other. That situation can change, but only if members are aware of changing needs and individual problems. The following are my ideas concerning what can be done to make the atmosphere of an intentional community more amenable to spiritual growth.

One of the most difficult feelings I had to deal with was that no one understood where I was or where I was going. One simple solution would have been to let people know what was happening to me, let them know that I was in a difficult period, and what my needs were. An article in *Communities* #6, "Cooperation versus Competition" by Claude Steiner, provides some helpful ideas along this line. Steiner suggests that in a cooperative framework of social interaction more needs may be fulfilled, since people are more willing to be aware of each other's needs. In this way aversive situations can be worked out. One important part of this process, however, involves expressing those needs effectively. If one hundred per cent of everyone's needs are out in the open and understood by the group, he says, more of them will be fulfilled.

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**"The final lesson seems to be that a 'non-spiritual' community does not exist."**

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So the way to find a quiet place is to let people know there is a need for one. Other members of the community also felt a need for a quiet public area. They expressed that need and soon the attic of our farmhouse was turned into a reading room and quiet conversation and meeting area. Once people were aware that I was trying to quit smoking, an unbelievable amount of support materialized. People talked about wanting to quit also, and I think we are all much more aware of that habit now.

Another problem is that my spiritual needs are oftentimes difficult to express. I sometimes feel that people's heads are not in the same place as my own, and it probably wouldn't do much good to tell someone, "I'm on this spiritual trip, I'm trying to free myself from all attachments," and expect them to understand fully what my needs are. One solution might be to express those needs on a level which can be understood more easily, such as "I need a quiet place to read," or "I want to stop smoking cigarettes."

But I have also found that people are willing to listen on a much deeper level than I expected and that the support which I needed so badly was there. All

that was lacking was the energy to start talking; all I had to do was let them know. As I continue working on awareness in myself, my ability to listen to others has increased, and I have found that people make good mirrors. They see things I'm doing that I'm oblivious to because I'm stuck in a certain head-state and can't see beyond it.

Another perspective which helps a lot is the idea that everyone in the community is on a spiritual path, even though we may not define it as such. One of the big reasons we are all here is to develop a more sane and fulfilling life style, an environment conducive to personal growth. Everyday I see people changing the way they perceive the world. We are all trying to deal with how we relate to the people around us, and we are all here to help each other. What has been happening to me happens to all of us, so there is no reason to feel isolated. We're all "dealing with it" together, dealing with things that are not so easy to face. If I look for help or support from others, I now have the faith that it will be there—faith makes all the difference!

And those temptations I mentioned can foil my efforts to get free of attachments or they can help. By seeing attachments and habits in others I can see them in myself and become more clear about what I want to work on. All the conditioning of the outside world is still here, still within us all; if I can be aware of that conditioning I can transcend it. "Dealing with it" here puts my path in a good perspective; there are constant reminders that mine is only one path among many.

In a community which is moving towards a large and diverse population, there is also the potential of developing groups based on common interest. To me this was the real beauty of *Walden Two*, this is one of the most exciting features of large numbers living together. At times I can see the beginnings of this phenomenon at East Wind. A group of members do yoga every afternoon and there have been group meditations from time to time. But a lot of planning and energy must be invested before this kind of activity is firmly established.

Communication seems to be an important element in the process of developing group activities. Very few of the people who are interested in spirituality as an on-going practice are fully aware of each other's specific interests and needs. One good way to start might be to find a practice (such as yoga) that is agreeable to everyone and then try to get together regularly. People can come when they please, but hopefully there will be enough people there every time to make it a continuing activity. Or perhaps a time might be put aside and interested members could take turns setting the stage for that meeting—one time yoga, the next time meditation, the next time discussion of a reading. Seeing each person's special area of interest would be a really helpful way of expanding one's perspective and would also make getting together a more enjoyable experience for everyone.

The most difficult period in this process is the beginning, when people are not sure that this kind of activity would give them a return on the energy they invest. From my limited experience I can say that sharing something with a group of people can be a really high experience. Once again, it just takes the faith to give it a chance.

But one must always come back to the fact that a spiritual trip is in many ways inner-directed; it is me working on my own head, trying to find that inner place. I also believe that working on myself is probably the best way to live with others in a meaningful way. I find myself a better listener, more receptive and interested in how other people are thinking and changing. That inner place I am trying to discover in myself identifies strongly with that same place in others; it says we are all together, we are all the same, more similar than different. We can all love that which we see in ourselves and each other.

The final lesson seems to be that a "non-spiritual" community does not exist. We are all, in our own ways, following a path towards that place within us. I have begun that day-to-day process of "getting it together" and I haven't any doubts that this is a good place to do it. ●

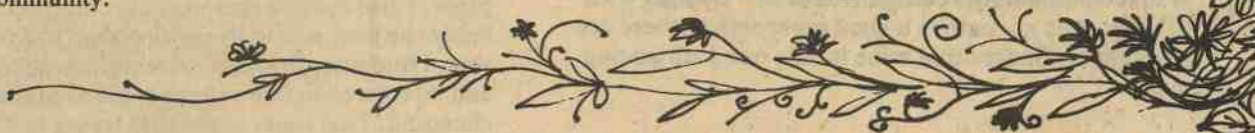
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*Ours is not a proselytizing mission. Were we to rush out zealously to "save the world," I think we'd be so out of breath from our labors that we'd forget how to meditate. Without meditation, where would be our peace? And without peace, what would we have to give anyone save our presumption? Our first job, clearly, is to save ourselves. But if salvation above all means, as we believe it does, salvation from ego and selfishness, then an integral part of the process must be to share with others, and thereby to expand our sense of selfhood from ego's narrow confinement. It is a different thing altogether from proselytizing to share our joy with others.*

SWAMI KRIYANANDA, Ananda Cooperative Village

# ★ the farm: excerpts from the january 1975 farm report

We're in the midst of our fourth winter on the Farm and we're more thankful every day to be living together out here on a patch of farmland in the Tennessee woods. The Farm is a householder monastery. We live in families and hold our material possessions in common. Of 750 people, 320 are married and 251 are children. Stephen is our spiritual teacher, minister, and the abbot of the monastery. He began teaching eight years ago in San Francisco, leading Monday Night Class, an open, weekly meeting, for four years. In October of 1970 he embarked on a Caravan speaking tour around the United States, accompanied by hundreds of his students, travelling in converted schoolbuses and trucks. After seven months on the road, the Caravan settled in Lewis County to found a new spiritual community.





We're made up out of individuals, and we're made up out of married couples, and we're made up out of mothers and daughters and fathers and sons and brothers and cousins. We contain within us all the human relationships. But as a greater container, we're all one, also. And being good to all of us is not saying, "Here's this other person; I ought to be good to him." It's saying, "Here's this other person who is myself, who is the same as me, same stuff." Love thy neighbor as thyself.

Our religion isn't supposed to be something different and separate, but it's supposed to be like a solvent that melts away the differences between us and anybody else until the essential thing is left. If we really understand what we're doing, we ought to be able to get it on and find essential agreement with anybody. We're trying to be a universal key that'll fit any lock. We want to make peace with our parents and let our kids grow up and be at peace with us.

We're trying to find God. Not in the sense that we're lost from him, because you can't be lost from him—He's everywhere and He knows where you are even if you don't know where He is. But that we're banded together like this, and living this simple sort of peasant life in an effort to clean up our minds and clean up our life, to make it a simple way of life so we can have a lot left over to look for God.

Stephen



Once a week we all come together and think the same thing and say the same thing for just a little while and be really one. And sometimes during the week some of us has to think about a tractor while somebody else thinks about a hammer and a two-by-four. And we can't all think the same thing all the time. We've got too much to do. But once a week we just come together for a while, and picking not the lowest common denominator, but the highest common denominator, all of us meditate together on God and meet and become one in that place, to remind us of our essential oneness for all the rest of the time when we're not being so formal about it.

# \* service and the cult of narcissy

*The way we relate to each other is always brought sharply into focus when we live in a group. For some groups, there is nothing more than an unspoken agreement to try to be "straight" and "compassionate" with one another. In others, interactions are strongly influenced by the teachings of a spiritual leader. This is the case at the DAWN HORSE COMMUNION. In the following article, Bubba Free John, spiritual leader of Dawn Horse, elaborates on the concept of "service" as it plays an integral part in the ashram daily life.*

One dimension of what I require of people in this Ashram is service. Service is a form of activity that is not self-referring by nature. It leads you into a condition in which you do not make the self-reference, in which you must be directed to others, and in which you will observe in yourself the tendency not to want to do that. Observe the strategic ways in which you are still withholding even while you are turning towards others and serving them. People often fail to grasp what I mean by service, because they think they are supposed to be doing it for some good reason or other. But it is just appropriate. It is bringing the life-force into the life-game. That is all that service is. It is not to be involved in the drama of self-reference, self-meditation, contraction, avoidance. It is a way of living life in appropriate terms. If people will serve one another, serve life, and serve the world, if they will bring life into life, allowing life to flow in life, they will make obsolete all the karmic games that are otherwise only being dramatized through ordinary actions and forms of concern.

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**"Treat the gorilla in every person just as you might if he smiled at you and had a piece of spinach between his teeth. 'Hey, you've got a piece of spinach between your teeth!'"**

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Service between devotees in this Ashram is also a significant form of spiritual practice simply because of the conflicts which develop in the midst of the lives of people when they are doing *sadhana*\* in one another's company. When people begin to feel antagonistic toward one another, it is really only because they are bouncing off one another's karmic qualities, their rituals or games. Each one of them is equally imbedded in his games, so any righteousness is really beside the point. Whenever you feel a conflict developing with someone, or with some aspect of life in the Ashram or in the world at large, you should serve that person, that area of the Ashram, that area of the world. Literally serve. If somebody is bugging you, instead of gossiping about them and meditating on that conflict all the time, do *sadhana* in the form of service. Serve that person, literally serve that person. Find out something you can do for them. Turn toward them, turn your energy toward them. Don't do it mechanically, by bringing them a glass of water with a grin, by serving them only nominally. Literally move your life-energy to them, yield your life-force to them.

\*Sadhana traditionally refers to spiritual practices directed towards the goal of spiritual attainment. Bubba uses the term without the implication of a goal. He intends it to mean appropriate action, or action generated where Truth is already the case, not where it is sought.



Don't make gross difficulties a matter of concern. Don't get involved in the life of conflict, of gossip, of being upset with people and all of that. Literally serve them, move your energy to them. In the sacrificial form of service, you don't dramatize that principle of Narcissus, who fled those who loved him, lived contemplating his own image, and died in solitude and mystery. And your loving service also does something to those individuals whom you serve, to the degree that they also have karmic difficulties relative to you or to life in general. It will tend to make their strategies toward you and toward others unnecessary, obsolete. That is really what Jesus was talking about when he said "Love your neighbor, turn the other cheek." It is just a little principle of sadhana in which you don't dramatize the inclination to contract at the level of your relationships with people.

**DEVOTEE:** Bubba, I can feel myself withdrawing at the speed of light when somebody makes me angry. And you say serve them. But I know I can't manu-

facture love for somebody when I am angry with them. So exactly how do you do it?

**BUBBA:** You *can* bring energy to them. You can really bring your life-force to them. When you are angry you are only withholding your life-force. It is true, you can't manufacture love. But you are continually actively manufacturing un-love, contraction. You *can* stop doing that, if you understand

Don't worry about manufacturing love. It is just energy. It is just a matter of freely directing consciousness in the form of life toward another person. That is love. It may not be romantic. It needn't have all that full radiance that comes when you don't have any conflicts relative to someone. But, fundamentally, it has the same significance. It is the life-energy being brought directly to some person, or even to some condition, or thing, or the world itself. You will find that you have great humor and energy relative to others once you understand your own actions.

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“Don’t worry about manufacturing love. It is just energy. It is just a matter of freely directing consciousness in the form of life toward another person. That is love.”

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If you have humor and at the same time bring life to others, you will also discover that you do love them. But you are busy manufacturing unlove, busy contracting, busy separating yourself, for various reasons. It is a very *reasonable* activity, all this separating. You think it’s justified because this one does such and such, since he has twelve legs or kills too many people or hates the wrong animals or whatever. You really think it is justified. And all you are justifying through these personally technical and social means is your own withdrawal. In other words, you are becoming righteous.

All you have to do is see something basic about that mechanism, and then, wherever you see it about to involve you in a whole unlovely life of separating yourself and suffering, you can just reverse it. This contraction and withdrawal is just a little technical thing occurring in your psycho-physical life. See it as it occurs, and simply do not withdraw. Don’t feed it. And you will, in your turning to others, bring life to them, and your service to them will also make you feel something of the conflict in yourself that makes your service imperfect and unreal.

Don’t get involved in this outward drama of withdrawal. Understand at least to that degree. See that strategy, and don’t live it. Maintain that contact, that discipline of relationship, and then, in the midst of the conflict that remains while you are in contact with another, understand yourself. You don’t have to thrive on that withdrawal, that contraction, that withholding of the life, under any conditions. And use the conflict awakened in you while serving others as an instrument, a grace that makes you observe and enjoy insight into your own strategy of life. As a result of living relationship actively, in the form of service, you will also be able to communicate with all persons, all of life. And then you can deal with the bullshit of life very matter-of-factly. Treat the gorilla in every person just as you might if he smiled at you and had a piece of spinach between his teeth. “Hey, you’ve got a piece of spinach between your teeth!” You tell them about that, and they go brush their teeth or something, and you laugh about it. You should have the same attitude toward all the displays of personality and the games of life. It is just stuff. Very arbitrary.

Service is the reversal of this tendency to withdraw the life-force from relationship into self. It is a matter of maintaining contact and communication with every

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“From the human point of view, the resistive, narcissistic, ordinary human point of view, spiritual life is the most completely oppressive prospect. It creates massive resistance in such people as soon as they get a taste of it.”

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individual, without righteousness. To expect that you can’t do it is to remain irresponsible and to indulge in the strategy of Narcissus. The problems that arise in the living of the sadhana of service are fundamentally the same as those that arise in eating the lacto-vegetarian diet, doing your exercises, or any other functional form of sadhana in *Satsang*\*. You are simply expected to do it, and to use the disturbance that may arise as an instrument to understand something of the strategy that is yourself. Service is nothing other than appropriate, relational life, like any other functional form of sadhana. It is not a search. It is not done for any “other” reason.

Cults are groups of people who agree on something, and who then righteously withhold life from all who do not agree. This ordinary strategy must be seen and not lived. Therefore, service is required as a discipline to be lived by everyone in the Ashram. It must not just be grasped as a principle. We must all remain in communication with everyone. If service is absent, sadhana is not complete. And the absence of service as a practical realization represents a major area of irresponsibility that makes sadhana fail as an expression of the life of Satsang. There must be a constant and living orientation toward one another, where we deal with this avoidance of relationship as a living process. Without service, the personal conditions and forms of study will become dead and lifeless. And when we assume the principle of reluctance in any way, this is a failure to incorporate the sadhana of service into real life.

People think they are supposed to be allowed a little time to get through all of their functional problems. You approach *every* aspect of your life this way, not just service. You are supposed to analyze it all for a few years, under very supportive conditions, and get it a little bit straight about two, three, maybe four years from now. But that has nothing whatever to do with the Truth. It is only another sign of reluctance, inertia. Spiritual life is not the support of your malfunctioning, with a few little bits of wisdom thrown in until you come out of it. Spiritual life is sadhana, the always present demand that you function.

\*Satsang literally means true or right relationship. It is commonly used to refer to the practice of spending time in the company of holy or wise persons. Bubba uses the term in its fullest sense, to signify the relationship between devotee and the Siddha-Guru, who is complete and full in God.



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“Spiritual life is not the support of your malfunctioning, with a few little bits of wisdom thrown in until you come out of it.”

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How do you think the spiritual crisis was brought about in traditional monasteries and spiritual centers? Certainly not by coddling and consoling mediocre disciples. That is why very few people went to those centers. The moment you stepped in the door, there was a guy waiting with a stick. He took all of your clothes, all of your money, all of your belongings, put you in a little cell, gave you brief instructions about the four or five things you were going to be allowed to do for the rest of your life, and then demanded you do all five before dinner! You found out how you were failing to function by trying to function, by living under the conditions where nothing but functioning was allowed.

Spiritual life is a demand, not a form of therapy. It is a demand under the conditions of Satsang, the relationship to Guru. It is the practice of life in a world where the living Heart, Reality itself, not your own dilemma and search, is the condition. The demand itself does not make real sadhana possible. It is Satsang, the prior condition of Truth, that makes it necessary. Satsang contains and communicates itself as a demand. And this demand acts as an obstacle for those who are not certain about their interest in this radical life. They have read a little about it, heard a little about it, and now it tests them in the fire of living.

Such is the way it has always been. The monasteries, the ashrams, the schools of teachers in the past were conceived like fortresses in the hills. They were difficult to get to, and very few people ever returned from them. People didn't gaze nostalgically at the place up on the hill, or hear about it on the

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“Spiritual life is a purifying demand. It hurts at times, it puts you into confusion, it creates conflict, it makes you feel ugly, it makes you recognize crazy things about yourself.”

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evening news, and say, “Wow, I wish I could just go up there, you know, turn on to where it's really at, go up there and everything is groovy forever, great macrobiotic food, and my mantra, man, and really get it on.” Traditional spiritual life was never confused with any sort of playful getting high. All of that is only a mediocre interpretation fabricated by people who have no real capacity for sadhana or the true and radical bliss of conscious existence. Spiritual life is not getting high. From the human point of view, the resistive, narcissistic, ordinary human point of view, spiritual life is the most completely oppressive prospect. It creates massive resistance in such people as soon as they get a taste of it.

That is what occurred in the past, and it occurs now in this Ashram. But Narcissus is not allowed to play here. He is not supported. He is abused, he is called names, he is cursed. I put on masks in front of him, I say and do idiotic things in his company. We haven't created an artificial environment here in which everyone is supposed to be “Simon-pure.” We have nothing to defend. We can all know one another very well. That is one of the freedoms of such a place as this. So people here should be very out front with one another about their nonsense. That is perfectly all right, perfectly allowable. Spiritual life is purifying demand. It hurts at times, it puts you into confusion, it creates conflict, it makes you feel ugly, it makes you recognize crazy things about yourself. It forces you to function in spite of your refusal to function, it offends all of the self-imagery that you have built all of your life. But after all, that is what we are here to deal with. Everything a man brings to the heart to defend is destroyed. Everything he defends is undermined.

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*Do you know what it means  
to be considerate?  
When you see a sharp stone on a path trodden by many bare feet,  
you remove it,  
not because you have been asked,  
but because you feel for another—  
it does not matter who he is, and you may never meet him.*

J. KRISHNAMURTI



# ✪ moving together

*PEREGRINE'S REST is an Ananda Marga community. They resemble other small groups getting together all over the country, but their religion plays an important part in how they regard and work out the everyday business of living together. Dick Compton, who wrote this article, will soon be joining the staff of Sadvipra, newsletter of the Ananda Marga movement.*

It's been bloody cold recently, ice on the kitchen floor; we use the refrigerator to keep things from freezing. The only places that are warm are in front of, or above, our faithful Ashley stove. It's better than

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**"Knowingly or unknowingly, every living being is moving toward Cosmic Consciousness."**

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last year though, there is a big cookstove in the kitchen that makes working there tolerable when it's been going for a while; and soon we'll have insulation under the floor. And running water again. The drill rig sits outside our living room window, thumping out another twenty feet each day (two days now, forty feet, \$640). The line from the spring broke in October and we've been hauling Jerry cans from the neighbors' houses every day since.

"Struggle is the essence of life," so say the Tantras. Life is getting more essential all the time.

*Sadhana*, the Sanskrit term for spiritual practices means effort, trying.

Our not-so-distant ancestors were out here too, cutting trees, planting corn, trekking across the prairies, struggling, struggling, struggling. And here we are, moving even faster, building on their hard work, swept onward in an endlessly changing flow. Towards what?

"Knowingly or unknowingly, every living thing is moving toward Cosmic Consciousness."

The finite doesn't satisfy. Our ancestors sought for and fought for homes in this rugged little mountain range called Vermont until 80% of it was covered with farms. Then dropped it all to move to Ohio, and on again, until this seemingly infinite landscape was suddenly too small to contain their dreams and ambitions.

Clash. First went the native Americans, then the rest of the undeveloped world. Now the land itself, being crushed by the forward material expansion, a headlong rush toward destruction.

But no, the bomb has already exploded, silently, in our minds. From the clash comes cohesion, from the disintegration of institutions comes a new mental fusion, a state of mind that sees the unity of all events in one vast cosmic beingness. And takes joy in itself. Infinite pleasure from infinite being.

Very simple, and very elusive, as each of us learns every day. None of us began our lives in this conceptual framework, but come to it gradually, circuitously,

\*All statements in quotations are taken from the literature of Ananda Marga.

trying to express our innermost feelings and looking for a context in which they could grow and thrive. Now we are all members of *Ananda Marga* (The Path of Bliss), a movement for social and spiritual growth that began in India twenty years ago. "The goal of life is to realize oneself (as the One Self), and the way is selfless service to all beings —rocks, trees, animals, people, the divinity within.

Each of us started on his or her own spiritual journey; seemingly by accident we started doing the same practices to further our growth. Slowly, painfully, joyfully we have come to know that we have a common goal and that we can help each other on the way. This

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**"We cultivate the attitude that 'everything is a manifestation of the One, love is all there is.' The garden isn't growing corn and beans, it's God growing Himself with the help of His hands."**

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understanding constitutes the true spiritual community which exists wherever people are truly human. This farm called Peregrine's Rest is but one manifestation of it.

An apt name, Peregrine's Rest. This is a country of wanderers, looking for something that is always there. There, right inside your heart, the only true place of rest, in the arms of Love itself. It's in each of us, but also in all of us together, which is why we have come together, lending our collective strength to individual growth.

"The word *Samaj*, society, means moving together towards a common goal."

"There is no problem, great or small, in this universe that you cannot solve in a united manner."

Each morning at six someone goes the rounds of the house to rouse us from our slumbers. We wash, do our individual meditation for an hour or so, a few *Asanas* (yoga postures), eat some hot cereal or yogurt, and by 8:00 or 8:30 are ready for the day's work.

Work, like anything else, can be an obstacle to our happiness or the very essence of it, depending entirely on our attitude to it. We cultivate the attitude that "everything is a manifestation of the One, love is all there is." The garden isn't growing corn and beans, it's God growing Himself with the help of His hands. We don't care for the garden just because of what it's going to do for us on the dinner table, we also care because it *is* us. And it responds in accordance with how strongly we maintain that attitude. The cow responds to the attitude with which you approach her at milking time.

Last fall, the second of this community's conscious existence, we started a small woodworking factory. The original idea had been to have a wholesale bakery in the back wing of the house, a "cottage industry" so that we could have a cash income without going "outside" and fragmenting the group. This project

proved unfeasible, but contacts were made and a few months later one of them called up and said, "I'm starting a stereo speaker company. How'd you like to do the cabinets for me?" The only cabinets any of us had ever made were kitchen-cabinets, but why not?

For a while we continued with the notion of doing it at the farm, but soon realized that we needed much more space and facilities, so the shop ended up in an old woolen mill ten miles up the river, through a wild gorge that makes the most beautiful commuting route you could ask for. The first week in September our big machine arrived, a forty foot long groove-fold assembly line, capable of producing several hundred units a day.

We have no pretensions of being old-time Vermont craftspeople, lovingly shaping each product into a work of art. But this mass of steel and electrical circuits, and the vinyl-covered particle-board boxes it spits out, are just as much *Brahma* as a mallet, chisel and block of walnut. The love that produced a fine rocking chair is the same caring that it takes to keep this machine so finely adjusted that it will produce a perfect run of five hundred pieces. Technology isn't the villain today, it's us people who are lacking the love and will to control it, and have forgotten the goal that gives it all meaning. Keep that goal foremost in mind and every decision, every action will bring you into closer harmony with it.

"I stand here all day cutting strips for grille frames, and think of each one as God, and wow! . . ."

"I've never worked so hard in my life, and never felt so good about working."

"You've got the best bunch of workers I've ever seen. Never seen people who worked so hard and didn't complain."

"You can trust them. They're honest. It's part of their religion."

It's not all sweet roses, we have to take the thorns, too. For the first few months of our business we were in the shop ten hours a day, seven days a week. It's

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**"There is no problem, great or small, in this universe that you cannot solve in a united manner."**

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hard to give full attention to personal meditation and group sharing under pressure like that. Several members of the community who weren't working there left, partly because the group feeling they wanted had disappeared. The shop is a great place for bringing out bad habits and interpersonal conflicts. And for working on them.

Lunch table discussions at work cover everything from the relative quality of different brands of cookies to business policy, personal and production problems, and philosophy. We are a small enough group (eight) so that decisions are all ratified by group consensus. The initiative and capital for both the farm and shop

came from the two original members of the present group, but we are moving away from that situation towards our goal of a functioning cooperative. Members working in the shop are earning equity in the corporation as well as wages and skills. New land we are purchasing, and possibly some of the old, will go into a land trust, used by all according to their needs and abilities, but owned only by God.

Life itself is carrying us on, growing up parallel to, and integrated with the community around us. Three of the people working at the shop do not live here, and its very existence brings us into contact with the whole existing economic, social, political community. Some fellow Margiis are moving their organic bakery from Boston to another nearby town, where it will serve as a center for a food co-op and health education, possibly a clinic as well.

We're working nearly as hard as the folks who first settled this land, performing some of the same actions—cutting wood, drawing water, growing food, shivering through the winter cold, struggling to get by. But with an essential difference that is not meant to be disrespectful of them or their accomplishments, for without them we wouldn't be here. Their struggle was to establish themselves in a new physical world; ours is to become established in a new mental and spiritual world that will bring all three into harmony. We can see this happening in our garden, where we enrich the earth as well as ourselves, in our economic ventures that are creating a decentralized, cooperative system that will benefit everyone, not just a few, and most of all in ourselves and each other, seeing the light, love and commitment grow day by day.

“Let us move together, let us sing together,  
let us come to know our minds together.  
Let us share like the sages of the past  
so that all together may enjoy the universe.  
Let us unite our intentions, let our hearts  
become one,  
as, to truly know one another, we become One.”

—translation of chant before meditation, taken from  
Rg-Veda

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## LEADERSHIP IN SPIRITUAL COMMUNITY

*Only one thing is pure. And that thing exists in every person. If we stop everything to listen and to watch, we will know it. From it we were born; because of it we live. It alone can guide us.*

*A community can be led only by that one pure thing, guiding each person. As each person becomes more aware of that thing, and more attuned to it, the people of the community automatically become more attuned to each other, and cooperation is increasingly possible.*

*People can communicate perfectly only when each individual is in touch with the pure thing alive within, for knowing this power is the only common human experience. Only through communication can a community evolve. As communication grows and community evolves, awareness grows and people together live as no people have ever lived; beyond culture, beyond habit, beyond ideas in the living realm of consciousness. Life together becomes spontaneous. People allow themselves to be real.*

*As we move toward community we move beyond experiences of the past, we move further than any imagined theory could ever guide us. We move beyond fear and beyond limitation. That one pure thing inside is perfect peace, and it is perfect freedom. We have only to listen to it, and relax into it, and become one with it, and together we will unite in that peace and in that freedom.*

LUCY DUPERTUIS, Divine Light Mission

# ॐ वाचं धेनुमुपासीते

Translation: OM MANI PADME HUMBUG



## on being an atheist in a spiritual age

*A member of a New England community, who defines himself as an atheist, explains some of his difficulties relating to friends who are following a spiritual path.*

Back in the 1950's, when I was growing up, one thing I learned it wasn't nice to tell people—it would shock them or upset them or make them dislike you—was that you didn't believe in God.

The 1960's, however, with its emphasis on science and a simultaneous emphasis on political rebellion, was not an era of religion. Saying you didn't believe in God in the 1960's was easy to do, like saying you didn't believe in the marijuana laws or in the glory of the U.S. Marines.

Well, times have changed, and this atheist, for one, sometimes feels like crawling back in his closet.

Religion is "in", and I am having a terrible time with it. I spend more time thinking about it than seems reasonable.

First, I think I should say something about the religion I grew up with, Judaism, although it was the secularized "cultural" version of it favored by Communist Jews. Jewish culture was all around me then, and I still accept much of it affectionately, but Jewish religion? Forget it. Too much praying (in a foreign language, no less), miracles (who believed in

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**"Sharing, loving, living in harmony with other people, with other species, and with the planet—these values which some might call 'spiritual' are for me the essence of my political beliefs."**

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miracles except the ignorant?), the "chosen people" (I was taught to believe all people were equal), and an omnipotent god (who I never did get to see). So when people asked me my religion, I sometimes said "Jewish," and I sometimes said "none." I have some vague feeling for my Jewishness, and sometimes this feeling is quite strong, but it is not something I would call spiritual or religious.

Part of my political education was to accept the Marxist notion that "religion is the opiate of the people." To me, this is patently true. The poor pray to god, and trust in his ministers, in the hopes that their plight will be improved. I don't want to go into all the traditional left-wing arguments against religion. They are familiar to me, and they are convincing to me on an intellectual level.

But only up to a point. Here are some of my doubts:

• Religion of some sort is a basic part of the human experience. It can be found in every culture.

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## “Salvation Army Christians save drunks; eastern spiritualists save over-sexed hippies.”

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•“Communist” countries which supposedly discourage religion utilize many of the images and trappings of religion. Thus, the appeal of the portrait of Chairman Mao in China is hardly different, on an emotional level, from the portrait of the Sacred Heart of Jesus found ubiquitously in the Catholic countries of South America.

•If religion is the opiate of the people, then how come so many religious people are in the forefront of the struggle for social justice? Can one deny the spiritual/political merging in such persons as Martin Luther King, the Catholic left activists, Malcolm X, Mohandas Gandhi, the activists Buddhist monks of Vietnam, and countless others?

•Why have so many movement people, people who know about oppression, become involved in what they sometimes describe as the quest for “spiritual growth?” What have they found? Why can’t I find it? Am I missing out on something, or are they using religion as a way of avoiding reality? I wonder if I am lazy or close-minded. Friends have urged me to read *Be Here Now* and the *Autobiography of a Yogi*, yet each time I pick up these books, I find the authors speaking a language that makes no sense to me.

•Perhaps one of the most important doubts I have has to do with the personal changes I’ve been through in the past five years. Before the advent of gay liberation, it never dawned on me to think of my own personal misery as a political fact, as a result of anti-homosexual oppression by an unjust society. Sometime in 1969, I wrote a book review saying nasty things about Ray Mungo’s decision to quit the movement and move into the woods—and here I am in the woods myself (though I haven’t quit anything but the city). So seeing those changes in headset, I sometimes think, is my own religious awakening the next step? Maybe I’d better not write this article at all, because it may seem ridiculous to me later on.

So much for my doubts. I, for one, am still an atheist. But it isn’t easy. Where I live, in rural New England, most of the young country freaks (the people who share my lifestyle in terms of a back-to-the-land, ecologically-oriented existence) define themselves as “apolitical” and are pursuing a view of the world which is (to them) essentially spiritual or religious. They are likely to be interested in any one of many gurus, and in varying degrees they “believe” in one or more of the following: meditation, prayer, extra-sensory perception, astrology, ghosts, reincarnation, chanting, etc.

As you might imagine, I’m a bit intimidated by all of this. It is just not “groovy” to say you are an atheist, to say you don’t believe any of this stuff. I say I am open-minded on some things (like extra-sensory perception); but frankly I don’t think there is such a thing as a ghost and I won’t believe it unless I see one, and even then it had better be a ghost I can examine empirically.

I can see some reader smirking at my language, especially the phrase “examine empirically”. Anti-intellectualism is a primary value of the spiritually-minded, for they often mistrust the notions of science and rationalism as developed by Western civilization.

To me, it is senseless to reject science and rationalism; I just reject the way they have been perverted by capitalism, authoritarian governments, or scientists who use their brains to dominate nature rather than live in harmony with it. I feel our rational capacities are needed. The spiritually-minded can love the purity of nature all they want, but something more than prayer or good vibes is needed if we are to protect nature from those who look at the land and see neither beauty nor spirit but only the almighty dollar.

Another spiritual concept which bugs me is the matter of “negative vibes.” One day, we were going away for a weekend, and I suggested locking the house up tight. My friend said that it was “bad vibes” to think that someone would come to steal our things. My attitude showed excessive attachment to material objects and, he charged, the “negative thoughts” I was giving out would in fact bring on a robbery. Once again, my rational view—A) there are thieves, and B) they prefer unlocked houses—was rejected on the grounds of something occurring on a different plane. And on top of it all, I was made to feel like shit.

The notion of “karma” also bothers me. This Hindu principle, as far as I can understand it, is closely linked to theories of reincarnation. A spirit, through its behavior, accumulates good karma and bad karma, and these are balanced out during the lifetime of the spirit, which may in fact last forever. Karma is a great deal like sin. If some action has “bad karma,” the person who does it will pay the price later. I don’t see the difference between someone saying, “Don’t do it—it’s sinful,” and someone saying, “Don’t do it—it’s bad karma.” If there’s a reason for not doing something, then there’s a reason: “Don’t do it—it’s harmful, or greedy, or violent, or whatever.”

As a sexual person, I find religion and spirituality very threatening, if not downright repressive. Most contemporary religion is anti-erotic. It is hard to find a guru who acknowledges sex as a valuable experience, except in terms of procreation. Some people use spiritual values to combat their addiction to compulsive sexuality, but if sex becomes compulsive and self-destructive, why should its control involve a spiritual path, any more than controlling an addiction to heroin, alcohol, tobacco, or food? Salvation Army Christians save drunks; Eastern spiritualists save over-sexed hippies.

Most religions promote frightening taboos against homosexuality, while others, like some Native American faiths, coerce homosexuals into a respected but narrow role as a transvestite, shamanistic figure. Some Eastern philosophers use the yin-yang principle of opposites to justify anti-homosexual bias, arguing that the yin-yang principle is at work in masculinity-femininity, and that this justifies sex roles and the superiority of a heterosexual relationship. Generally speaking, one must go far back in history to find widespread religions and cultures in which sex in general and homosexuality in particular are favorably portrayed.

Feminists have argued strongly that many religions are patriarchal, and indeed it is easy to see. In Judaism, Christianity, Moslem teachings, and much of Oriental religion. Here is the presentation of a male god and male prophets, along with the subjugation of women. Sex roles reinforcing male supremacy are enforced among the followers of guru Marahaj Ji, among the Hare Krishnas, and in Jesus freak communes. Most organized religions, in fact, seem to defend male supremacy.

Most of the people I know who are into spiritual or mystical trips claim to have had experiences or insights, wondrous things that have changed their consciousness. They assure me that this other plane of reality is there for me to perceive, if only I will loosen

up and be aware. This vocabulary is very alluring to me, for I feel that loosening up and becoming more aware are very important in the process of human liberation. It is a central theme of gay liberation and counter-culture thinking. Of course, I want to be more in touch with my feelings, to perceive all there is to perceive. If this is what spiritualism is all about, then indeed I am missing out on something valuable. LSD, I am told by these friends, should have shown me the light, and while my sixty-odd LSD trips have been incredibly wonderful experiences, I cannot see the reason to jump from the experience of LSD to a spiritual or mystical view of the world. LSD certainly does loosen, and it heightens awareness, but it does not create the unreal.

I hope that this article, while affirming my own atheistic orientation does not seem like a diatribe against religion or spirituality or mysticism. I am trying to take the spiritual movement seriously; but I can't take it seriously enough to read the many holy books offered to me, or to put a lot of energy into meditation or religious study. It will only become real to me on the basis of my life experience.

I think I have come as far as I have for a rather simple reason—some of the nicest, warmest people I know define themselves spiritually. Such human warmth means more to me than any politically "correct line." It is only when the spiritually-minded begin spouting their own correct lines that I really close up to them.

So I look upon "spiritual growth" as a phrase not entirely foreign, for I can see that people engaged in "spiritual growth" are more often than not pursuing the same values that I pursue on the plane that I can understand, Sharing, loving, living in harmony with other people, with other species, and with the planet—these values which some might call "spiritual" are for me the essence of my political beliefs.

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Dear Brothers and Sisters,

Here is something for your issue on Spirituality and Community. Nowadays it's really hard to say something about spirituality without laying down a heavy trip and making it seem like your way is the only way. So I will just say this: My vision of what it's going to be like in the future is very simple. Just a time when people really stop comparing and appreciate what everyone else is doing, and there is no more division between spiritual people and people who aren't spiritual, and we really begin to live the teachings in our hearts.

Peace,

Jeffrey, Rochester Ashram

# ritual in community

*The following is a shortened version of an article entitled "Christ, Community and Ritual", written by a member of AGAPE COMMUNITY. The author has a specifically Christian orientation, but his thoughts on the importance of ritual in community life apply generally. The group of rituals at the end are from several communities. The photo is 'A Healing Prayer' from ANANDA. The Indian ritual came from Medicine Story of THE RAINBOW TRIBE, and the other two are from SASSAFRAS in Arkansas.*

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Let me introduce myself. I am an Orthodox Catholic priest, a member of Agape Community, father of a family, ex-college teacher, farmer, and a survivor of (and learner from) a now-defunct community prior to this one. I write in hope of sharing something of my experience with others, in hope of thereby enabling and encouraging spiritual growth in Christ in those who seek it, and in hope perhaps of initiating a continuing dialogue with some of you who read this.

For me, community life flows quite naturally from a commitment to Christ and to the Gospels—for to be committed to Christ means to be committed to His Body (the Church), and to be a part of a Body already means to be part of a community. Beyond that, there is a calling to specific forms of community. Here we are primarily concerned with "unconventional" residential communities, centered in a fundamental spiritual commitment but searching out that commitment more intensively than might seem possible within existing structures and patterns of Church and society.

Such experiments seem almost invariably unfettered by official regulation and inspired with a spirit of liberty and openness. They begin in a surge of openness and willingness to move forward with both fear and courage into uncharted territory. This determined surge often has as corollaries an almost studied avoidance of traditional forms, of ritual, of definite statements about anything—and often avoidance of anything but the vaguest statement of spirituality, let alone any specifically centered spirituality. Such,

indeed, has twice been my own experience, both personally and communally. Out of a desire not to offend or exclude, I have deliberately remained open (read fuzzy), low-key (read embarrassed to speak the Truth as I knew it), and low-profile (read falling victim to the least-common-denominator trap) in regard to ritual.

But it seems that people *will* have ritual. If the mountains of psychological and anthropological evidence are of any value, we seem to be created not only as social animals, not only as worshipping animals, but also as ritual animals. Deprived of meaningful faith-centered ritual (as are most Americans, children of the Reformation and Puritanism), people seem quite unwittingly to replace it with meaningless and sometimes even destructive rituals: parades, patriotism, half-time entertainment, arcane rites of various lodges and societies. . . the list is endless.

But before I go on further about ritual, let me explore some what it is I personally mean by it. In this context it applies specifically to community action—whether that community be a one-hour assembly somewhere or a living round-the-clock community. In this latter case, I would suggest, ritual has its fullest potential for development and value. A ritual is necessarily a repetitive action, whether in broad outline or in infinitesimal detail. It is an action with a particular significance and value—the binding together of a community with itself and its center, the high celebration of some particular point in time or space (or both) which stands out above the ordinary plane of existence.

It may be that the potential for spiritual growth of



a community is closely related to its willingness and ability to let ritual develop. It is often felt that any formalization, any picking out of this time or that place as of special value somehow detracts from the intrinsic value of all of life and time and space. But does it? My experience with community life, both by observation and in living within it, seems rather to indicate that the development of a rhythm to life and worship (the primary means being ritual) tends rather to heighten the awareness of value both of the accented and the unaccented points. This is *not*, however, meant to imply that a community ought to set about to dream up and write down rituals. Ritual is something which is real only when it arises from the reality it conveys and punctuates. I have seen repeatedly the growth of ri-

tual in communities. In one case, this growth of ritual marked quite clearly a growth in spiritual life and in true community-and its collapse marked quite clearly the beginning of the death throes of the community. This suggests to me a progression, from the radical openness I spoke of at the outset, to an increasing definition, expression and centering in the community. This development is anathema to the radically open perspective with which the community begins-and yet I suspect strongly that unless it occurs, the community is doomed to disintegrate like a wagon wheel with neither hub nor rim. By a curious twist what seems imperative is that a community be open to its own narrowing as it grows. That growth is both expressed and created by the development and adoption of ritual in the community. ●



*"Weekly steam bath more than just a fine way to clean our bodies, also, an experience of love --- from the building of the fire, to placing the hot rocks in the hut, to chanting, to holding each other and pouring cold water over each other at the end."*

*"Hand holding before dinner - A time to quiet ourselves down - after a day of individual chores and projects, this is a time to slow down and come together. No words - just the flow of energy from hand to hand in an unbroken circle." - Bassafra -*

*"...It was a custom among the American Indians for a person to hold a give-away feast from time to time and distribute his surplus among those who had little or none." - Medicine Story -*



# poems from the tribe on the hill with no name

## Faith

The cabin is crowded.  
No one has gotten water.  
The kids want water  
and it is dark now.  
When I walk out on the ridge  
the hollow is below me,  
a bowl of moonlight  
and laughter and snow.  
How are we so blessed with beauty?  
I cannot help laughing.  
The water is splashing and freezing  
on my coveralls.  
There is a reason we have come here.

## Celebration

Everybody dancing  
the floor bounces.  
Our eyes meet.  
The earth is  
dancing too.

## Meditation

sitting in the circle  
I can feel  
our blood pulsing  
hand to hand.

## Communion

This is the bread.  
We have ground the flour  
and baked it  
in our slow wood stove.

This is the water.  
We have carried it  
from the last spring  
running.

These, our friends.

In community with  
all beings

we share.





## letter from a zen monastery

Kamigamo

Dear Dad,

Several times since last Spring, I've thought of your interest in work and the living community. Comments. There is a poet in the Sierras who has his house open to a few friends at any time of the year they are willing to sleep outside. Rains begin in October and two foot of snow not unusual after November. Visitors all regularly put in half a day's work—each day—the morning. The poet may or may not work with them—if so, the breathers are generous and may be devoted to such questions as "If we pee on that oak stump, might more Letinus grow out of it," or "Does a ring-tail cat's leap look sinusoidal," or "What do clouds mean." This style is not much different from the records of exchanges between Zen masters in early China:

Master: "Why are we planting trees on this mountainside?"

Disciple: "To make it beautiful and provide wood for future generations."

The same conversation could occur in the shadow of Sourdough Mountain, or on the hills above the Ming Tombs north of Peking. At Nagaoka Zenjuku, every morning all 11 students spend an hour mopping and sweeping and two hours cleaning the grounds. Cooking is strictly rotated, even in the case of men with substantial family backing. The man who carries the stick in the zendo gets lighter cooking duty, but must serve as waiter for the Roshi when the latter entertains. The Roshi usually looks in on the yard work every day. A trance focused on the work may be a good sign. A trance focused on extranea may be a bad sign. The non-specialization of the work force allows most work to be done at special times of the day and week when everyone is expected to work; specialization would immediately rear its head in the guise of privilege and the question of which work means what. Thus the style of work is egalitarian, even though the social order is hierarchical. Due to the egalitarian feature, jealousy is more easily coped with and the work may be enjoyed as a meditation on esthetic activity, just as one might become lost in planeing the keel of a cat boat.

The Roshis all assure me I don't know from nothing about Zen. They are probably right. At Ploughshare bakery you vote if you will take co-responsibility for the books. Here it's weeds.

Love and Peace to you, Mom and the Family

Michael



# resources

*Truth is one, paths are many.*

## BOOKS TO INSPIRE SPIRITUALITY AND COMMUNITY

**Autobiography of a Yogi**, by **Paramahansa Yogananda**, Self Realization Fellowship, Los Angeles, CA, 1972. This great yogi tells us of his life experiences in a book which can be enlightening to anyone. Paramahansa Yogananda was one of the earliest (1920) and greatest to bring the teachings of Yoga to the West. His story is personally inspiring as well as informative on the subject of Hindu teachings. (see SELF REALIZATION FELLOWSHIP LESSONS, "HOW-TO")

**The Cotton Patch Evidence, The Story of Clarence Jordan and the Koinonia Farm Experiment**, by Dallas Lee, Harper and Row, New York, 1971, \$5.95. An engaging account of a community established in 1942 in the deep South of the United States, based on the principles of Christianity brought down to earth in the concept of Jesus as a living, breathing person. The reader gets a good view of daily life among these people as well as an intimate introduction to Clarence Jordan, founder of the Community and great spiritual scholar and thinker. (see KOINONIA PARTNERS, GROUPS)

**The Three Pillars of Zen**, compiled and edited by Roshi Philip Kapleau, Beacon Paperback, 1967. A very readable introduction to Zen Buddhism, this book will really give you a feel for zen practices. (see THE ZEN CENTER, GROUPS)

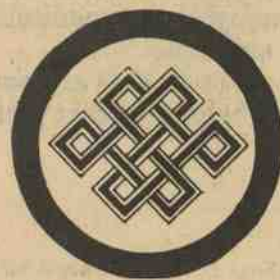
**The Joyful Community, An Account of the Bruderhof, A Communal Movement Now in its Third Generation**, by Benjamin Zablocki, Penguin Books Inc., Baltimore, MD, 1971, \$1.95. Founded in Germany in 1920, the **Bruderhof** described number about 750 people in three locations and hold all goods and property in common. This book gives an account of the daily life of these deeply Christian people as well as historical and sociological perspectives. (see PLOUGH PUBLISHING COMPANY, CATALOGUES)

**Return to the Source**, Pocket Books, New York, 1974, \$1.50, and **Make Straight the Way of the Lord**, Alfred A. Knopf, New York, 1974, \$7.95, both by Lanza del Vasto. A disciple of Mahatma Gandhi, Lanza del Vasto is the acknowledged leader of the nonviolent movement in France. Born in 1901, he founded the Community of the Ark in 1948 where the main special practices are fasting and vigil. **Return to the Source** is the story of Lanza del Vasto's pilgrimage to India and his Master in 1936-38. **Make Straight the Way of the Lord** contains the essence of his teachings from ten of his books published in France.

See also the books listed on the BOOKSHELF page of this issue, or write us for a free brochure. CPC, BOX 426, LOUISA VA 23093.

## "HOW-TO" INFORMATION

**How to Know God, The Yoga Aphorisms of Patanjali**, translated with a new commentary by Swami Prabhavananda and Christopher Isherwood, Mentor Book, Vedanta Society of Southern California, 1953. Over 1500 years ago the Sage Patanjali compiled a set of aphorisms which restate and summarize Raja Yoga (the royal path). The commentary in the present edition expands and shows the relevance of the work. This book is easily read and, aphorism by aphorism, can be an invaluable aid to meditation and yogic practice.



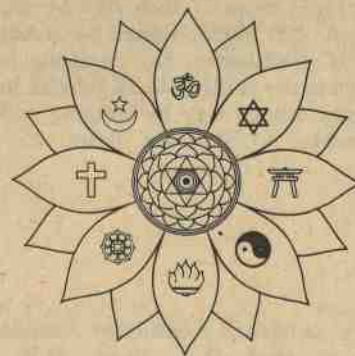
**Self Realization Fellowship Lessons**, Self Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, CA 90065. Prepared by **Paramahansa Yogananda** and administered by the organization founded by him, these weekly lessons cover a period of about 3½ years. Individual guidance is provided and students whose personal reports indicate an understanding and faithful practice after one year are eligible to apply for Kriya Yoga initiation. The aim of Self Realization Fellowship is to make known to all truth seekers scientific techniques through which they may attain direct personal experience of God. (see AUTOBIOGRAPHY OF A YOGI, BOOKS)

**Concentration and Meditation, A Manual of Mind Development**, by Christmas Humphreys, Penguin Books Inc., Baltimore, MD, 1968, \$1.45. Here is a clear, down to earth book about meditation which will certainly be a very practical and complete aid to the beginner as well as the more advanced student on any path where meditation is practiced. The author was founder of London Buddhist Society in 1924.

**Zen Meditation Booklet, Zen Mission Society**, Shasta Abbey, Mt. Shasta, CA 96067, \$.75. A very nice and complete practical booklet about zen meditation. (see THE SHASTA ABBEY, GROUPS)

**Cosmic Cookery**, by Kathryn Hannaford, Starburst Publications, Berkeley, CA, 1974, \$4.95. From the **One World Family Commune and Restaurant** comes lots of information about vegetarian foods as well as recipes. This book specifically excludes eggs and also uses minimal dairy products. Delicious recipes, too.

**A Good Cook...Ten Talents**, written and published by Dr. Frank and Mrs. Rosalie Hurd, Box 86-A Route 1, Chisholm MN 55179, 1968, \$7.95. A very complete and beautifully done food book with recipes and general information for the diet which includes no meat, fish, eggs or dairy products. Use this book to help you eat low on the food chain, to prepare healthy natural foods, and to eat the foods recommended in the Bible.



**The Post American Community** publishes a bi-monthly newspaper "committed to radical Christian discipleship." The Sept./Oct. '73 issue is devoted to the theme of Christian Community. It includes a long interview with Virgil Vogt and Neta Jackson of Reba Place Fellowship. Subscriptions are \$2.00/year. Write the Post-American, P.O. Box 132, Deerfield, IL 60015.

**The Complete Illustrated Book of Yoga**, by Swami Vishnu Devananda, is available from your local bookstore or by mail from **Sivananda Ashram Yoga Camp**, 8th Avenue, Val Morin, P. Q. Cananda JOT 2RO, for \$1.25. The pocket sized paperback has lots of photos, instructions for executing the yogic postures and explanations of their benefits, a wealth of in-depth knowledge and practical explanations of Yoga and Vedanta philosophy, yogic breathing, yogic diet, the scientific principals behind yoga, and more. The book is also available in a larger format. (see SIVANANDA YOGA VEDANTA CENTERS, GROUPS)



The folks at **Koinonia Partners**, Route 2, Americus, GA 31709, have offered to send a complimentary copy of a pamphlet "The Cotton Patch Version of the Sermon on the Mount and the Epistle of James" to people who write and mention **COMMUNITIES Magazine**. Clarence Jordan's translations of scriptures are in plain, hardhitting language and are relevant to the 20th century. (see THE COTTON PATCH EVIDENCE, BOOKS)

**Integral Yoga Hatha**, by Swami Satchidananda, Holt Paperback, \$4.95, 8½ x 11. A very clear, basic Hatha Yoga book with plenty of large photos. The book includes general information about yoga, hints for practicing Hatha Yoga, benefits of the particular postures, and suggested courses for students. The Hatha Yoga described is taught all over the country by the **Integral Yoga Institutes**. (see INTEGRAL YOGA INSTITUTES, GROUPS)

### GROUPS: THEIR SERVICES AND PUBLICATIONS

**The Fellowship of Reconciliation**, a Christian anti-war group associated with Daniel Berrigan, publishes a monthly magazine called **Fellowship**. The Oct. '74 issue is devoted to kids. It talks about raising them to be "non-violent, free & peaceful." It includes a bibliography of "Books for building peaceful values." \$.60/issue. Write F.O.R., Box 271, Nyack, NY 10960.

**The House of Love and Prayer**, 1456 Ninth Avenue, San Francisco, CA 94122, is where **Rabbi Shlomo Carlebach** teaches classes when he is in town. They also have regular gatherings for classes, prayer and celebration, and they publish the quarterly **Holy Beggars Gazette** with lots of Chassidic stories and teachings. \$1.25/single issue, \$5 donation/year. **The Judaic Book Service**, c/o Steven Maimes, 224 Judah Street #1, San Francisco, CA 94122, offers Jewish books by mail order specializing in Chassidus and Kabbalah and is the West Coast outlet for Shlomo Carlebach's **Songbook** and records.



**Kabbalah for Today** is a beautiful little magazine published by the Foundation for Spiritual Living, 27 East 20th Street, New York, NY 10003. Edited by **Rabbi Joseph H. Gelberman**, the quarterly is dedicated to the study of the Kabbalah in a new and unique way by learning and participation. \$1.50/single issue, \$5/yearly.

**Sadvipra**, published monthly by **Ananda Marga** at 1644 Park Road, N.W., Washington, D.C. 20010, \$2.50/year. A 16 page newspaper with world political news, art, music, health & science, cookery and spiritual features. The social service orientation is that of the **Ananda Marga** Community which has families in many cities, town and rural places around the world under the guidance of Shrii Shrii Anandamurti, their guru who has been in prison in India for several years. Good reporting.

**The Shasta Abbey**, headquarters of the **Zen Mission Society**, Mt. Shasta, CA 96067, is a seminary where men and women train as priests and teachers of Zen Buddhism, and is also a lay training center. The Abbey, which has affiliated priories in Berkeley, CA, Eugene, OR, and several in Canada and England, offers regular retreats and publishes a monthly **Journal of the Zen Mission Society** (\$8/year). Complimentary copies of the **Journal** are available on request. The Abbey also offers Buddhist ceremonies, spiritual counseling, and other services. (see INTEGRAL YOGA HATHA "HOW-TO")

**The Zen Center**, 7 Arnold Park, Rochester, NY 14607, offers workshops in Zen Buddhism consisting of lectures, question periods, demonstrations and mobile and immobile zazen. **Zen Bow**, their quarterly publication, artfully put together, provides the reader with a spiritual journey in its writing and graphics, \$3/year, \$5/two years, \$7.50/three years. (see THE THREE PILLARS OF ZEN BOOKS)

**Integral Yoga Institutes**, founded by **Sri Swami Satchidananda**, these centers teach Hatha Yoga and often also conduct classes in diet and vegetarian cooking, pranayama, meditation, Raja Yoga, kirtan, etc., and invite serious students to participate in their spiritual programs. The IYI also sponsors periodic yoga retreats, and publishes a very fine magazine. Write to **Satchidananda Ashram**, Yogaville, Box 108, Pomfret Center, CT 06259. Ask them if they have a center near you. (see INTEGRAL YOGA HATHA, HOW-TO")



**3HO Foundation**, [Healthy, Happy, Holy Organization], International Headquarters, 1620 Preuss Road, Los Angeles, CA 90035, with lots of centers all over. These Sikhs are followers of **Yogi Bhajan** and they live as one large community. They have schools for their children, run businesses, including the excellent chain of **Golden Temple Conscious Cookery restaurants**, and practice and teach **Kundalini Yoga**. **Beads of Truth**, published quarterly, has information about this alternative lifestyle, Kundalini exercises and meditations and lots of photos and information about the organization and **Yogi Bhajan**. \$6/year or \$2/single copy. **Kundalini Research Institute**, 848 W. Holt Avenue, Pomona, CA 91768. Their work is in the area of **Kundalini Yoga**, following the teachings of **Yogi Bhajan**, and they publish the scholarly and practical **Journal of Science & Consciousness for Living in the Aquarian Age**. \$12/6 issues, \$4/special double issue "Sadhana Manual."

**International Society for Krishna Consciousness Inc.** 3764 Watseka Avenue, Los Angeles, CA 90034. Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. This community has lots of centers all over the world. Join them for chanting and for their feasts on Sunday afternoons and you'll feel like you're in India. You can subscribe to **Back to Godhead** magazine and get lots of wonderful color pictures and some interesting, well-written articles, monthly for \$6/year. They will also be happy to provide you with catalogues of their color posters, incense and books.

**Sivananda Yoga Vedanta Centers**, headquarters, 8th Avenue, Val Morin, P.Q., Canada JOT 2R0. Founded by **Swami Vishnu Devananda** and named after his and **Swami Satchidananda's** Guru, the great Himalayan sage **Sri Swami Sivananda Maharaj**, these centers are located in many places in the United States and abroad. Hatha Yoga is taught and vegetarian meals are often served to students. In addition, no matter where you are, you can count on a staff member of a Sivananda Center to aid you on your spiritual path. (see THE COMPLETE ILLUSTRATED BOOK OF YOGA, "HOW-TO")

**Sri Aurobindo** was a great modern day sage who inspired **Auroville**, an ambitious model community on ten square miles of land near Pondicherry, South India. About 400 people of many nationalities now live in 14 settlements on the land. **Matagiri**, Mt. Tremper, NY 12457, is a small community which is closely related to **Auroville** and **Sri Aurobindo**. Without a doubt, this movement is a most wonderful marriage of spirituality and community in the New Age. Every aspect of theory is considered and the practical application is breathtaking. **Matagiri** publishes **Collaboration**, a newsletter, and also distributes books and ashram crafts; write to them for a catalogue and more information.

**Self-Analysis Bulletin**, I.C.S.A. Press, 318 Harvard Place, Syracuse, NY 13210, \$2.50/year, \$4/2 years. A very simple, nicely done little magazine dedicated to peace through understanding. Illuminates the teachings of Dr. Ramamurti S. Mishra. Many I.C.S.A. [Intercosmic Center of Spiritual Associations] Ashramas individually and collectively provide programs to aid seekers. This would be a good group to contact if you're thinking about learning the Sanskrit language.

**Temples of Cosmic Religion**, 19494 Stotter St., Detroit, MI 48234; P.O. Box 6251, Virginia Beach, VA 23456; 4218 16th St., Washington, D.C. 20009. "Truth is one, many are the names" in these temples where devotees live and all religions are honored. You will be welcome at regular Indian puja ceremonies.

(See page 63 for additional listings.)

## CATALOGS OF MORE RESOURCES

**Aquarian Pathfinder**, from Yes! Inc., 1039 31st St., N.W., Washington, D.C. 20007, \$1.00 (deductible from your first order). Comprehensive access to many branches of human thought including Buddhism, alchemy, Christianity, Edgar Cayce, natural healing, Indian philosophy, Jewish mysticism and Jungian psychology. Nearly every book is reviewed and mini-biographies of important authors are included. And by all means visit them if you're in Washington. They have a bookstore, natural foods store and restaurant and also may have scheduled speakers, tape listening sessions etc.

**Banyen Books**, 2715 West 4th Avenue, Vancouver, B.C., Canada V6K 1P9, publishes a catalogue called **more light!** which is hard to put down. It has enough listings to amaze you even if you're already familiar with some of the books available to seekers on the spiritual path, and the annotations, stories, quotations, and graphics seem endless. \$1 if you can afford it.

**The Earth Guild**, a communal group of 14 people with an eclectic spiritual base, have compiled a very useful catalog. **The Earth Guild/Grateful Union Catalog** is actually two books in one. The first is comprised of all of the books they thought worth "running fire for if Alexandria burned again." The second is a catalog of equipment for home artisans, tools for weaving, candlemaking, batik-ing, etc. In addition there are numerous articles explaining the intricacies of many of the crafts. They promise that there are no rip-offs and pretend kits among their wares. Write **Earth Guild**, 15 Tudor St., Cambridge, MA 02139. Please send \$2.00 for this 158 page book.



**Plough Publishing Company**, Society of Brothers, Woodcrest Community, Rifton, NY 12471, offers a catalogue full of books about the **Brudershof** and related topics. Write to them for a copy. (See **The Joyful Community**, BOOKS)

**The Rainbow Bridge Publishing and Distributing Co., Ltd.**, P.O. Box 40208, San Francisco, CA 94140. Send for their catalogue with hundreds of listings starting with **Sufism** and including most major spiritual works.

**The Shalom Publishers and Resource Center**, according to the Post American, offers "a variety of resource materials for the building up of radical Christian communities. The topics include biblical studies, the Anabaptist Movement, literature of other Believers' Church people (Brethren and Quakers), contemporary communal life, peace and social justice..." They offer a 10% discount on all pre-paid orders. Write **Shalom Publishers**, 326 Cleveland, Elkhart, IN 46514

**Shambhala Publications, Inc.**, 1409 Fifth Street, Berkeley, CA 94710, is a house dedicated to exploring and mapping man's inner evolution, through the medium of books of quality. Shambhala publishes books in the fields of comparative religion, philosophy, and psychology, and books dealing with man's relationship to his body and environment.

**Vivekananda Vedanta Society**, 5423 S. Hyde Park Blvd., Chicago, IL 60615. "To teach mankind the central theme of all religions" is the aim of the collection of writings available through this society. Specializing in Vedanta and books by and about the 19th Century God-man Paramahansa Ramakrishna and his disciples. Get their annotated catalogue for only \$.25, it's an excellent bibliography of scholarly works. **Swami Vivekananda** was the first (1895) and probably the greatest modern teacher to come to the West from India.

## MISCELLANEOUS

**The American Friends Service Committee's Dayton Regional Office** offers literature, audio/visual resources, and occasionally, speakers, relating to multinational corporations, government and military policy, Indo-China, ecology and alternatives, media, the Third World, Quakerism and Nonviolence. Write 915 Salem Ave., Dayton, OH 45406

**The East West Journal**, originally a newspaper concentrating on Michio Kushi's macrobiotic teachings, has become a major organ of the new age spiritual movement. The Nov. '74 issue's theme was **Spiritual Communities**, and nearly every issue contains news of a community or two. Subscriptions are \$9/yr. (12 issues). Write **E.W.J.**, 29 Farnsworth St., Boston, MA 02110



**The Bountiful Lord's Delivery Service**, Box 444, San Cristobal, New Mexico 87564. Lama Foundation will send you two series of five separate packages about traditional teachings as practiced by teachers at Lama. The packages are mailed periodically, are fun to receive, and offer a variety of interesting and inspiring materials. If you have \$10. (for Series I or Series II), you'll get your money's worth. Series I includes a wonderful booklet, **Mantra**, which really explains deeply yet briefly what it's like to meditate with a mantra.

**New Age Contact**, 200 N. 36th Street, Philadelphia, PA 19104, \$3/year. A Sufi influenced quarterly with a small but well done black and white format, **Contact**, much more than many publishers, depends on the energies of its subscribers. However, whether or not you have contributions to offer, **Contact** is a very enjoyable magazine with well-selected theme-related articles.

**Your Local Telephone Directory** can help you find yoga groups, natural food stores, and bookstores in your city.

**The New Spiritual Community Guide 1975-76** contains an annotated listing of some 100 spiritual centers offering everything from macrobiotics to soul travel. There is also a state-by-state listing of spiritual communities, bookstores, foodstores, restaurants and resources of interest to those traveling the spiritual path. Available for \$3.50 from our BOOKSHELF, Box 426, Louisa, VA 23093.

**A Pilgrim's Guide to Planet Earth: travelers' handbook and spiritual directory.** This book, published by the same communal group that published the **New Spiritual Community Guide** (above), gives good information about practical and spiritual preparation for one's Journey to spiritual centers all over the earth. The second half of the book has separate sections telling what each individual country has to offer to spiritual seekers. Contains addresses of thousands of centers. The Guide is available from our BOOKSHELF, Box 426, Louisa, VA 23093, for \$4.50.

**The Prison-Ashram project**, inspired by Ram Dass, is designed to offer spiritual resources to prisoners, free of charge. These resources include a newsletter, books, tapes and a manual containing "practical methods, philosophy, and anecdotal material necessary to convert daily life inside prison walls into a useful spiritual experience. Write Bo Lozoff, Prison-Ashram Project, Box 395, Rt. 1, Bahama, NC 27503.

**The New Age Journal** is the new, collectively owned, publication of the former staff of the **East West Journal**. It has already become, like the Journal, a major source of new age spiritual writing and information. Subscriptions are \$6/year / 12 issues. Write New Age Communications, 145 Portland St., Cambridge, MA 02139.

Education in Spiritual Communities is the theme of the Nov. '74 issue of the **New Schools Exchange Newsletter**. It contains material on Ananda, the Hutterites and many other groups. This newsletter is always a source of good information, and the Nov. issue is especially relevant for readers of **Communities**. Write N.S.E., Pettigrew, AR 72752, \$10/10 issues.

research and theory

# social science

*Here's a list of social science resources and on-going projects that I've compiled over the past few months. If you have additions to this list, please write David, Box 426, Louisa, VA 23093.*

**Variante Family Forms** is an occasional newsletter edited by Terri Marciano. It's designed to let researchers interested in alternative family forms keep in touch with what research is being done. The latest issue gives information on the "1975 International Workshop on Changing Sex Roles in Family and Society" to be held in Dubrovnik, Yugoslavia on June

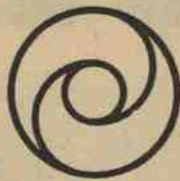
16-21. Dept. of Soc., F.D.U., Teaneck, NJ 07666

**Clare Danielsson**, whose "Conference on the Intimate Community" last July was raved about in the **Catholic Worker**, tells us that she will be organizing another conference this summer. Clare uses lec-

tures, discussions and psychodrama to engage participants in the problem of community outreach. The present nuclear family social structure results in the institutionalization of physical, social or spiritual 'misfits'. How can communities open themselves up to caring for those our present society incarcerates? (Morano Inst., 259 Wolcott Ave., Beacon, NY 12503)



The National Council on Family Relations (NCFR) offers a lot of very helpful material. Especially useful is the 1972 & 74 Annotated Bibliography, Family Life (\$10), which has a section on experimental family patterns. In addition, they will soon be publishing a sequel to the ground-breaking Non-traditional Family Forms in the 1970's (1972, \$3) as a special issue of the Family Coordinator (Fall, '75). (NCFR, 1219 University Ave., S.E., Minneapolis, MN 55414)



Rosabeth Kanter, whose book, *Communes* (1973, Harper & Row), is the best overall introduction to the community movement that I've seen, has available a paper which she co-authored with Dennis Jaffe & D.K. Weisberg. It deals with being parents and/or couples in urban and suburban communes and is based on a study of 35 communes in Boston and New Haven. \$50. (Dept. of Sociology, Brandeis Univ., Waltham, MA 02154)

John A. Hostetler, whose new book, *Hutterite Society* (1975, Johns Hopkins), will be reviewed next issue, is in the process of putting together a new issue of his occasional Newsletter for researchers in communal living. (Dept. of Anthro., Temple University, Philadelphia, PA 19122)

Ben Zablocki, author of an excellent study of the Bruderhof, *The Joyful Community* (1972, Penguin), is currently engaged in a large study of urban communes. He'll be looking at 60 communes in six cities for a period of a year. (Columbia Univ., Fayerweather Hall, NYC 10027)

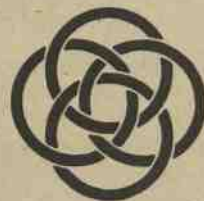
Larry and Joan Constantine, co-authors of *Group Marriage* (1973, Macmillan), are working on a "major research project on jealousy." Eventually, they hope to "build an autonomous organization committed to facilitating family change through research, counseling and therapy, preventative and 'outreach' programs, publications, etc." The organization would work to increase people's options. (22 Bulette Rd., Acton, MA 01720.)

Gordon Streib, author of *The Changing Family* (1973, Addison-Wesley), is currently gathering information on communal groups and the aged. (Dept. of Soc., Univ. of Florida, Gainesville, FL 32601)

Dennis Jaffe is finishing a book on couples in communes. Some of the research on which that book will be based is reported in a very interesting paper, written in collaboration with Rosabeth Kanter, called "Couple issues and separation in communal households." It is available for \$1. (11967 Walnut Lane, W. Los Angeles, CA 90025)

Bob Whitehurst has available several papers done in '70 and '71 relating to the community movement. The ones I found most interesting were two papers dealing with a large study of "back-to-the-land" groups in Ontario. (Dept. of Soc., Univ. of Windsor, Windsor 11, Ontario.)

Don Klein is working on "a small publication for communards in which he'd try to summarize relevant knowledge of groups, organizations and communities that might help intentional communities avoid certain crises." He's also trying to put together a book in which he'd analyze the factors contributing "to the prevalence of intergroup paranoia in typical community situations." (Lifestyle Assoc., 4730 Sheppard Lane, Ellicott City, MD 21043)



# farm and



# garden

## composting: the bio-dynamic method

*Composting is an ancient method of building healthy soil, and this article explains the Bio-Dynamic composting technique, developed through scientific experiments conducted with a spiritual awareness. Inoculants are controversial, and have sometimes been judged unnecessary for effective composting, but Ananda's success in using Bio-Dynamic inoculants is so impressive that we'd like to give it a try.*

*Shivani, instrumental in Ananda gardens since their birth in 1969, also supervises a program of apprenticeships in gardening. For details, write Shivani, ANANDA COOPERATIVE VILLAGE, Alleghany Star Rte., Nevada City, CA 95959*

*We hope future Farm and Garden columns will deal with such subjects as grow holes, preserving food, livestock care, fence building, and methods of cultivation and fertilization. If you are interested in contributing an article or have questions you'd like answered, write Will, Farm and Garden Editor, Box 426, Louisa, VA 23093.*

The foundation of good agricultural practices is to build and maintain a healthy soil. This, sadly, has never been a major concern of American food growers. From the time our nation was first colonized, Americans have fostered a "let's-get-all-we-can" attitude—sporting enough, perhaps, until the rest is known: "at-all-costs."

The Native Americans, on the other hand, had a quite different attitude. When they hunted deer, they took only the weak and left the strong to propagate. When gathering eggs, they took from the nest three and left two. There was an intuitive understanding that Nature must be replenished if she is to continue providing for her children.

**Left:** Hay is put on the compost pile the day after it has been cut, so that the grass is still green and high in nitrogen.

Early settlers cut back forests, using some of the trees for houses. But they burned most of the trees in order to use the fertile forest floor for crops. In many cases, when the land was spent, the farmers moved west. The layer of humus amassed over centuries was gone in a few years. Soon enough there was no more land to colonize, and we stand now on the shore of the Pacific looking back over a wasted land. And it is this wasteland which many communities inherit.

At Ananda Cooperative Village, the soil on our original 265 acres of land had been depleted by neglect and chemical abuse. Working with that heavy, red clay soil in our first season (1970), we were grateful for those few things that *would* grow: lettuce, radishes, carrots, onions, turnips and the like, and those only with the aid of such boosters as fish emulsion and bloodmeal. Rather than wasting time with doubtful crops or with such enjoyable frills as flowers, we began a program of soil-building, which to the organic gardener means compost, and to the Bio-Dynamic gardener means Bio-Dynamic compost.

Soil-building is the *sine qua non* of successful gardening, and compost is the *sine qua non* of soil improvement. Were there not such wide-spread misunderstanding and misinformation about the nature and method of composting, I would not belabor so fundamental a point. For the commercial grower, soil is merely something to hold up the plant while it is fed chemical fertilizers. For the gardener attuned to natural processes and cycles, the soil is all important, and its health is a vital concern.

Cosmic forces and rhythms come to play in the top few inches of the earth's surface: the positive forces of sun and air meet and mingle with the negative forces of soil and water. This topsoil is alive, teeming with micro-organisms and lower animals. "The weight of lower animals in the living layer of a good soil may exceed by far the weight of the cattle which get their feed from the same area." (*Compost*, H.H. Koepf, 1966, p. 12) These tiny animals and organisms chew and digest crop residues in the soil, providing a balanced and accessible diet for plants. Also present in the top few inches of good soil is a substance called "stabilized humus", the soil's nutritional reserve that is not burnt out by the action of sun and wind nor used up by the plants.

A healthy topsoil provides not only an adequate but a balanced diet for plants. It is as possible for a plant to grow lush and yet be unbalanced as it is for a human plant to grow tall and yet be diseased. When the soil is balanced, the product is balanced. To accomplish what we wish, we start where we must: at the beginning.

A properly made and well-cured compost provides the food and growth environment for this soil life, which in turn makes nutrition available to the plant life. It also "improves the tilth, the water intake, storage, and drainage, and the aeration of the soil. It helps to control erosion and carries antibiotic and other factors which enhance growth and protect the plants." (Koepf, pp. 17-18)

The mere addition of organic material to the soil does not necessarily insure a vital topsoil or healthy plants. Uncured or improperly cured organic materials can cause "unbalanced nutrition, poor growth, as well as lush and watery tissue." (*The Pfeiffer Garden Book*, 1967, p. xiii]

The practice of spreading raw organic matter on the soil's surface, commonly called "sheet composting", is a very wasteful operation. The soil is accommodating and will break down this raw material. Nitrogen, however, which is so important to the digesting process, is rapidly dissipated by the action of the sun and air upon this vulnerable matter helplessly strewn on the soil's surface. And if this raw material contains pathogenic germs often found in animal wastes or if it contains pernicious weeds, spreading it on the soil is in effect inoculating the soil with disease and weeds.

Another common practice is to dig raw organic matter directly into the soil. This also works in that the soil will break it down, but what results is a case of indigestion. The matter often becomes sour before it is digested due to the lack of an adequate number of the bacteria whose special function it is to digest organic matter and produce nutrients accessible to fine plant roots.

With the data now available, however, it is clear that scientific composting brings greater improvement to soil and plant, and in less time, than do these more primitive methods. Some comparative data can be found in the Bio-Dynamic publication *Compost—What it is, How it is made, What it does*, by H.H. Koepf.

The Bio-Dynamic system of composting is based on the old principle of using a little of what you want to get more of what you want. The use of "cultures" or inoculants" has come down to us from the Dark Ages in the making of cheese and yogurt. In attempting to make yogurt, one could set out a quart of milk and hope some acidophilous bacteria will wander by and take up residence. Yet even in Bulgaria the likelihood of such a catch is slim indeed. By inoculating processed milk with the desired yogurt culture, one is more likely to achieve the desired result.

In order to produce a healthy, balanced, living soil, one composts a pile of raw materials according to sound organic practices, and then inoculates it with the specialized bacteria and fungi which will turn it into properly digested soil food.

Many years ago Dr. Rudolf Steiner, a man of considerable spiritual awareness and clairvoyance, discovered the Bio-Dynamic method of agriculture which includes the use of preparations made from such vital herbs as dandelion, chamomile, valerian and yarrow. He assigned one of his disciples, Ehrenfried Pfeiffer, to test these preparations scientifically and determine their efficacy. Pfeiffer was an excellent choice for this task, for he was not only a bio-chemist and a successful gardener, he also approached this subject with spiritual understanding. His laboratory and garden tests proved the benefit to soil and plant of compost inoculated with the Bio-Dynamic preparations. He then formulated these preparations into a powder which can be easily transported, activated for use by mixing with water, and applied to compost piles.

The major emphasis of our soil-building program at Ananda is the production and use of Bio-Dynamic compost. It has been our experience that inoculated piles heat up more rapidly, attain higher temperatures, and produce a superior finished product compared to untreated piles. Each year we attempt to make more and more compost so that we can reclaim more of our depleted acreage for the production of vegetables and small fruits.

In the 300'x60' plot where we first began to garden, the original soil was something like adobe brick. After five years of applying Bio-Dynamic compost and employing other soil-improving techniques, the soil is still clay, but a crumbly, deep-brown clay, with greatly improved drainage and fertility.

#### *Specific suggestions for making and using Bio-Dynamic compost.*

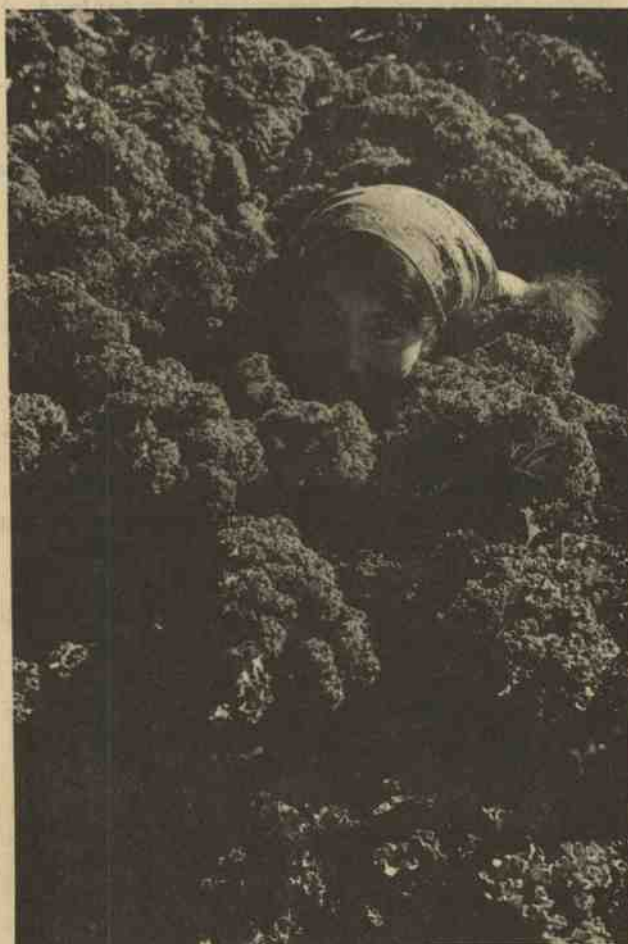
What follows is standard practice for constructing compost piles, whether or not they are inoculated with the Bio-Dynamic Compost Starter. Since the basic practice is outlined in Koepf's book, I shall here mention supplementary information gleaned from our own experience.

#### 1. Materials

We strive to produce on our own land all the

materials for composting. All table scraps are saved for the compost, but the total amount of garbage constitutes only a small portion of the compost pile.

The bulk of our pile is hay which we take twice a year from our own unirrigated fields. The fields are over-run with grasses and weeds which provide an adequate, though not a superior material for the compost pile. We try to cut the grass one day and compost the next, so that the grass will still be green and nitrogenous. If the grass is cut and then left on the field, the sun burns out the valuable nitrogen and what is left is cellulose, also needed for the pile but easily acquired from other sources. To the hay we add all current crop residues, weeds, garbage, and any imported manure that might be available. We do not chop the raw material, and it is our experience that even whole corn stalks break down completely in as little as six weeks, if the mixture is good. A few plants break down very slowly no matter how ideal the mix; we move these from one pile to the next until they are digested.



*Author Shivani in a patch of kale.*



*At Ananda, composts piles are constructed without bins to make turning the pile easier. The pile is turned twice, just after its temperature has peaked.*

Since we are a vegetarian community with only a few animals for milk, the manure which most practitioners deem essential is not available on our land. While it is true that manure greatly enhances the action of the compost pile, it is not irreplaceable as a source of concentrated nitrogen. In fact, fresh cow manure contains only 5% nitrogen; after lying in the pasture 24 hours, its nitrogen content is only 1%. One takes green grass, feeds it to a cow, and expresses gratitude and respect for what it discards. Why not eliminate the cow and get all of the nutrients for the compost pile?

In composting, timing is of the essence. We try to wait until the day before composting to clear the garden and surrounding areas of weeds and crop remnants. When that is not possible, we pile the vegetable waste and any garbage and cover it with hay. Piled and covered, rather than just scattered on the ground, it loses less nitrogen. When it comes time to compost, we add this small pile to the larger one.

There are times when we have a stack of hay and nothing else with which to compost it. Hay that is still somewhat green, when stacked in a high pile, will heat up and decompose to some extent. This rotted hay can be used along with ripened compost in some special cases, such as preparing rows for squash and tomatoes.

## 2. Constructing the pile.

According to the Bio-Dynamic method, the ideal size for a pile of coarse material is 8' to 12' wide, 5' high (after settling), and any length desired. We place

conveniently at hand a large variety of vegetable refuse and weeds, and if necessary, manure with bedding. We begin with a thick layer of hay and then, alternately, make thin layers of hay and vegetable matter, inoculating the hay every several layers. We mix the Bio-Dynamic Compost Starter with a motor-run commercial sprayer, although a hand sprayer which takes coarse matter can be used. The Starter can even be mixed with water in a bucket and applied with twigs.

The moisture content of the pile is supposed to be approximately 50%, a rule-of-thumb meaning that a handful of compost should be saturated, but not dripping wet. Water should not leak from the pile. In our operation, we have one person spraying the layers with water as they are made, and perhaps three others making the layers. This crew can put up a 10-ton pile in about 6 hours.

Soil is beneficial in the compost pile and naturally enters it on the roots of vegetables. The Bio-Dynamic ideal mixture calls for 10% soil. At Ananda, we use a two inch soil cap for the pile to prevent it from drying out or from being soaked by heavy rains. With our heavy rains in the fall and winter, we also like to cover the piles with clear plastic. When we cannot afford the plastic, which is usually the case these days, we peak the roof of the pile more than usual so the rain will run off rather than soak in, and we also make sure to have the soil and/or hay cap.

It is important to keep a thermometer in the pile for the temperature of the pile aids in diagnosing its well-being. For this purpose we use a *Weston* thermometer, as recommended by Dr. Pfeiffer, with a

two-foot rod, calibrated from 0-200 degrees F. For the beginner especially, it is important to keep a daily record of the temperature of each pile. A well-made pile will begin to heat up immediately, a 30 degree increase being about normal in the first 24 hours. In four to seven days it should reach its peak, 160 degrees being optimum. If the pile heats up too quickly, it uses up all the water and then dies. If this happens, the pile should be turned and watered. If the pile does *not* heat up, there might be too much water, which displaces the air necessary for fermentation. In this case, the pile must be turned to open it up to the air.

When the temperature increase is normal, the pile should then be turned and watered (if necessary) when the temperature first begins to drop from the peak. The outer portions should be placed inside and vice versa. The pile will again heat up after the first turning but will not attain as high a temperature as the first time. When the temperature begins to fall a second time, the pile can be turned once more. Turning the pile aids the fermentation and mixes pockets of too-tight or too-wet matter evenly with the good sections. A pitchfork is the best tool for making and turning compost piles. When turning a pile, you will find that the material binds and is difficult to move. The best place from which to negotiate this operation is the top of the pile so that the layers may be removed in the order in which they were made.

The compost pile is finished when it is dark brown (not black, which indicates anaerobic fermentation), sweet-smelling, and crumbly. This is the best time to apply it to the soil.

### 3. Applying finished compost.

Poor soil can use an endless amount of compost, which not only increases the fertility and improves the tilth, but also neutralizes a soil which is either too acid or too alkaline. However, since one rarely has as much compost as is needed, patches which have produced poor crops should receive first priority. We generally spread the compost over the given area, and plow it under with our Gravely tractor. It is best to let the compost ripen in the soil for one month before planting, but this is not often possible, and planting can be done anytime after the compost has been turned under.

In some special cases the compost can be placed immediately beneath the crop. We prepare for squash, melons, cucumbers and tomatoes by digging a deep trench with the Gravely, filling it with ripened compost and fresh manure when available, about 1:1, mixing it with the Gravely plow, and then replacing the soil. The crops, then, sit in a slightly raised mound, their roots reaching down to this rich mixture.

However much a community desires to have vegetables, fruits, nuts, berries and grain by tomorrow or next year, the wisest and most profitable course is to plant a subsistence vegetable garden and spend the first few years working on the garden's most important capital investment: building a vital, productive soil.


The garden offers us many lessons—lessons which produce not only food for the table but also food for the soul. Basic of all life's lessons: first things first—we must learn to walk before we can run.

Our children pass their time making buildings from blocks, and we spend our time producing life from the soil. As rich the soil, so rich the life. From the science of agriculture we learn the art of living.

#### BIBLIOGRAPHY

Bio-Dynamic Compost Starter can be obtained from Pfeiffer Foundation, Inc. Threefold Farm, Spring Valley, NY. (A package large enough to inoculate a ton of compost [1% cubic yards] costs \$2.50)

A 24" soil thermometer with range 0 to 200 degrees is available for \$18.00 from Walron, Duffy, Inc., 1550 Tennessee St., San Francisco, CA 94107. Less expensive models can be ordered from NASCO, Fort Atkinson, WI 53538.



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# helpful hints

*Ian, a founding member of a Canadian community lists some of the most frequent pitfalls encountered by newly-forming groups, and gives suggested approaches to overcoming them.*

## advice on commonsense communes

I am one of the original members of a three-year old rural commune located in southeastern Ontario. This article is being written because of my concern about the plethora of speculation and misinformation regarding communal living and the dearth of useful information from those actually living in community. It is written primarily to share information with people who are interested in a communal way of life without a charismatic leader or a specific religious foundation. A commune without these biases, combined with an effort towards seeking rational solutions to problems, may be termed a "commonsense" commune. The following are suggestions to consider when starting such a community.

**Try to be realistic:** Too many far-out schemes and lofty ideals result in a real downer when you find that only the top of the iceberg of difficulties was observed and that people are people, not angels. It is certainly necessary to have plans and ideals, but try, really try, to keep them within reasonable limits. It is better to have a functioning outhouse than a fantastic methane digester that is only  $\frac{1}{4}$  finished with no one able or willing to finish it (the only person interested or capable of so doing has left the commune).

Remember that things take time and that other people are very likely as confused, fearful, and unstable as you are. (Take a good honest look at how you are).

**Money:** Who gets how many marbles if the game breaks up? The likelihood of a commonsense commune being successful is, after all, fairly low. So, why not lay it out so that it is quite clear who gets how much of the commune's material assets if a break-up occurs. Also, if a member wishes to leave (or is asked to leave), what does he take in money or goods?

Money may not seem too important in the rosy glow of "getting it on", but when the ardor cools, a lot of bad vibes can be avoided by the common knowledge of who gets what.



**Land:** It is extremely important that the group own, lease, or rent the property on which it locates. Do not depend on the verbal good will of anybody in this matter. Get it in writing and check it out with a lawyer if it is at all complicated (all property purchases should be checked with a lawyer in any case). No one must be allowed to have more influence than anyone else because of land ownership or monetary contribution.

**Controversial substances:** Settle on the use or non-use of illegal drugs, alcohol, cigarettes, meat and anything else that by its nature appears to be a possible hassle-point.

**Standard of living:** Talk about it. Get specific about private space, communal space, degree of cleanliness, amount and quality of food, toilet facilities, personal cleanliness, laundry, noise, etc.

**Children:** Child hassles usually center around punishment: whether to use it or not, how to use it, when, how much, and why. Who is responsible for the children—are they a communal responsibility, a parental responsibility with others helping out, or what? When such problems are solved, children can be a binding force in a commune.



**Membership:** Work out and agree on a group policy. While it is tempting to take only skilled, hard-working, fairly mature individuals, don't overlook those who aren't unless they're obviously both untalented and lazy. I have come to believe that the most important membership criterion should be: can the individual get along reasonably well with almost everyone who is currently in the group? Skills can be developed and laziness discouraged, but how do you make a person more likeable or easier to get along with? You'll find you've got enough difficulty maintaining good relationships with those who you already basically like as people.

Some sort of initiation/trial period is certainly worth considering—make it too short and you get snap decisions; make it too long and you've got roots to cut. My opinion is 3 to 6 weeks. (You'll also need to decide on a mechanism for accepting or rejecting the potential member.)

**Vacation, leave of absence:** Try to avoid a work-camp atmosphere by making as liberal a policy as possible (including some money) for those who want/need to be away from the group for a while for whatever reason.

**Expulsion:** Have some sort of last-ditch provision for this.

**Visitors:** Have a policy on whether you wish to encourage or discourage visitors. Do you wish to have visitors pay their way by contributing labor, money, or both? Visitors are, initially at least, an energy drain in that they must be shown what to do, told how you're operating, etc. The positive aspect is that intelligent or attractive or pleasant visitors contribute positively to the environment. Decide on how many strange faces you as a group wish to tolerate at any one time.

**Acquisition of Money:** How much money is needed in addition to that which the group initially started with? How do you plan to acquire it? Be realistic. If individuals are going to work at jobs remote from the home, who is to work out, when, and for how long?

**The Neighbors:** What is the group's position with respect to the inhabitants of the area in which you are located? Do you wish to seek them out for advice, friendship, or conversion; or do you wish to maintain a low profile and sort of let things happen, or what? The experience of the group to which I belong is that, while speculating rather freely on what you are about, rural people are inclined to adopt a "live and let live" attitude if you maintain a friendly but low profile.

**Labor at Home:** Who does what at home? Are jobs to retain the usual sex roles, or is there to be a conscious effort to do otherwise? Is there an effort to insure each person does his own share of the work? What do you define as work? How much is needed from each individual?

**Sexual Relationships:** Please try not to hurt each other too badly.

**Interpersonal Problems:** If there is no active attempt to ease interpersonal conflicts, these conflicts will fester and permeate every facet of communal life, including the decision-making process. Very often the solution to interpersonal difficulties is the departure of those who aren't able or willing to cope with the hassles. It isn't much of a solution, is it? There don't appear to be any quick or easy solutions. The alleviation of such problems is, I think, where the real action is: in the long run the success of a communal venture is very directly related to how successfully tensions and emotions are dealt with.

**Conclusion:** Remember that you as a group are unique: you can take ideas from here and there, but adaptations are necessary and you are capable of unique solutions for your own needs. **You can do it.**

Good luck.  
Ian

"There is in the living being  
a thirst for limitlessness"

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# grapevine

## Lighthouse Ranch



The Lighthouse ranch is both a commune and a family but our relationship of love does not depend on the fact that we live and work together on the same land, but that we actually have become, along with everyone else who has received the same Spirit of the Living God, one body with the same mind—that of Jesus Christ. Living in community and sharing our possessions and our lives is incidental to our true purpose—to glorify Jesus Christ by sharing his love with the world.

The Lighthouse is a community of approximately 150 people. Married couples live in rooms in the main building, or in small houses. There is also a single men's house, single sisters' house, and facilities for single mothers. We eat communally, but there are also kitchen facilities and space for more intimate dining. We have a one acre garden and just bought a big farm. There are a couple of acres of pasture for milk cows, and we have some chickens. No pets though, we want folks to get into each other, not animals. In addition, there's an auto and truck garage, fishing boat, tool shop, and an endless amount of work. We support ourselves with odd jobs, a newspaper in Eureka that we own, a painting business, a pottery shop, a janitorial service, and mainly a tree-planting contractor service to the government and private industry.

We are constantly teaching people basic Christian discipleship principles through daily meetings, working together, Bible studies, etc. We frequently send the oldest (in terms of Christian growth) off to start similar ranches or communal houses. Our purpose is glorify God and the deepest way to do that is to try to act and be like Him, which is what he's inspired us to do. Because God is love and he wants to share his love with everyone, we want to do the same, so we can teach people practical Christian love and send them out to do it.

Besides the community at the Lighthouse, we have grown in five years to include neighboring groups of 50 at the nearby Carlotta Mansion and another 200 living in 23 houses in Eureka. We have also relocated communally to Alaska, Los Angeles, and New York.

The door is open to all True seekers to visit. Those who God moves to stay can stay. No money is needed, just a willingness to take part with your whole body, mind, soul and spirit. We're located at the ocean on Table Bluff, five miles off U.S. 101 near Loleta, CA, which is 12 miles south of Eureka. We always want to share the love of Jesus. *Lighthouse Ranch, Rte. 1, Box 28, Loleta, CA 95551. [707] 733-5701.*

# CEDARWOOD

Cedarwood is an intentional community located in Central Virginia. We are an educational center for technical and vocational skills and are chartered as a private school.

The primary model for the kind of community we are establishing is the Israeli kibbutz. We plan to grow to 200-500 people of all ages. Like the kibbutz, we have a collective economy where all members share the means and results of production. One of our basic tenets is that one must produce in order to live. Since work is a vital part of our lives, it is important that our work be enjoyable. We have a strong economic base which provides us with a comfortable standard of living. We currently have a construction company and intend to develop other industries geared toward filling the basic needs of people.

We want to be constantly learning more about how things work and developing our skills in dealing with the environment, and we want to teach our knowledge and skills to others. Members of the community are both teachers and students in the school. In addition, we can take students interested in learning a skill, who may or may not be interested in joining the community. Students work in our industries and get real experience in what they are learning.

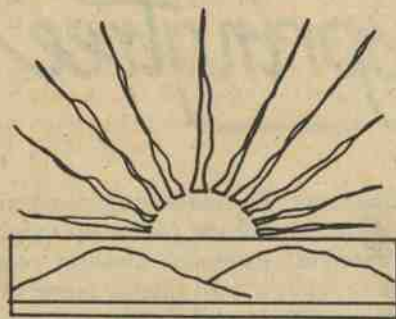
We intend to start having children when we are larger and more stable. We will raise our children collectively, using the experience of the kibbutzim and others as a guide.

We are looking for people who are interested in the specific kind of community we are building. Write or call for more information or to make arrangements to visit. No drop-ins. Cedarwood, PO Box 545, Louisa, VA 23093 [703]967-0053.

## community of the simple life

The Community of the Simple Life is a small spiritual order of both men and women committed to their own growth and assisting in the task of developing more saints (self free people) for the present world. Two primary spiritual roots for the Community are the ancient Chinese Taoists and the 14th century Western mystics like Meister Eckhart. The emphasis is upon applying spiritual practices and disciplines to everyday life. The Community runs the Humanist Institute in San Francisco, which also conducts sessions regularly in Oregon and Richmond, VA. The institute program emphasizes the interrelation of contemporary psychology and spiritual growth.

The Community also sponsors the Friends of St. Nicholas (which works with abandoned and neglected children) and the ministry to the terminally ill. The community is presently based in San Francisco. However, a country home and retreat center is planned. Spiritual direction with Brother Tolbert McCarroll (author of *Exploring the Inner World*, and *Notes from the Song of Life*, and founder of the Humanist Institute) is an important part of the experience in the Community. If a person is seriously interested in the Community and its novitiate, they are invited to write for more information to Sister Mary Martha, c/o Humanist Institute, 1430 Masonic Avenue, San Francisco, CA 94117.



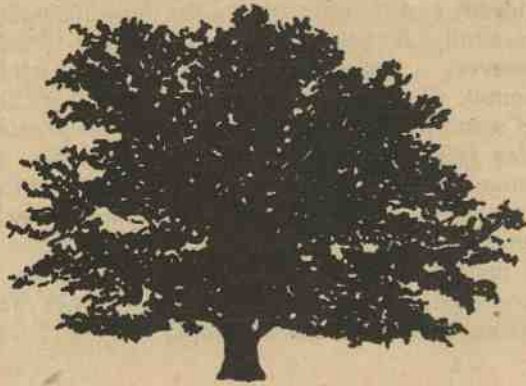
## GRATEFUL UNION

The Grateful Union, begun in 1969, is presently 12 adults and 3 children living in a large urban house on one acre of land. Together we own and operate Earth Guild/Grateful Union and a companion mail order service.

Earth Guild is books, materials, and tools for crafts (spinning, dyeing, weaving, batik, macrame, needlework, rugmaking, pottery, basketry, leather, gardening, and candlemaking). The Grateful Union is books (Psychologies, philosophy, religion, metaphysics, myths, astrology, tarot, christian mysticism, resources, repair, and survival).

The two stores are located at 149 Putnam Ave., Cambridge, MA 02139. A new mail order catalog listing everything we offer, along with 30 pages of instructions on how to do many crafts is available for \$2.00 from EGGUMOS, 15 Tudor St., Dept. P, Cambridge, MA 02139.

Our philosophy involves a respect for both the spiritual and the material—we are all craftspeople and believe that *living your life* is a craft. We subscribe to no particular area of religious thought. We are happy to share our experiences about how our community and/or business works with anyone who has a sincere interest. Our membership is closed at present.



## springtree

**Self-Sufficiency:** We had a long discussion about America's material culture the other night. Rumbles of impending economic disaster come to us, and we wonder what it's all about. Some of us, who are spiritually inclined, wish to be emancipated from the weight of material possessions. Yet still we are tied to our cars which take us to jobs in town and to get supplies. And those supplies from town: feed for the animals, flour, oil, orange juice, coffee, laundry detergent, toothpaste, etc., etc. Where can we cut back? Where provide for our own needs?

We have been moving slowly and cautiously, Springtree-style, toward greater self-sufficiency ever since we came here. Our latest venture in that direction was the purchase last fall of a Holstein milk cow. "Malu" was as new to milking as we were, having just had her first calf, and we learned about it together. Josh from Twin Oaks came over with his artificial insemination equipment, and after two tries we now have a pregnant cow. We expect to learn all about calving this summer.

We are expanding the garden this summer and experimenting with raising sunflowers and corn for chicken feed, maybe buckwheat to please the bees and try out a grain crop, more potatoes, maybe a field of soybeans. An enthusiastic herb committee is ordering seeds for a mammoth garden of teas, medicines and spices.

To keep you posted on ongoing agricultural ventures—it seems to take us a long time to learn. Our first grape harvest last year was fair, but we had trouble marketing them and did not sell nearly what we had. Local buyers thought French hybrids a little weird and didn't want the white grapes which we have most of. Before next fall we need to find a place to sell them. Our honey harvest this year was also bountiful,

but, probably because of the long dry spell, it had crystallized in the comb. This made it hard to separate honey from comb. Heating the whole mixture works but destroys nutritious pollen. Watering also works but produces runny hunny. Various tedious hand processes work but are tedious. (We did settle for eating a good bit of it wax and all).

**The College:** The college started out this year with four students, tho one dropped out about halfway through and took off for Philadelphia, hoping to get involved in peace work. Our studies this year have been nutrition, botany, alternative energy, plus a play-reading group which has done Othello, Ham'et, The Tempest and Cyrano de Bergerac. A class in "how to read a book" got organized and fascinated with the primal scream therapy. We have also had intermittent massage and yoga classes, and a good evening reading our favorite poems to one another.

**School:** Our third year as a free elementary school brought some important changes, many of them due to the energy of Peggy Redmond, an experienced teacher and neighbor. She moved into a nearby house which became our school house five mornings a week. Moving school two miles down the road proved a positive change. For the scholars it meant a definite break from home and fewer distractions. For those who remained at home—kindergartners and adults, it was a peaceful time.

We have been reading Bible stories aloud from the *Taize Picture Bible* and we are more than halfway through the Old Testament. The reading has provoked much discussion. One day after expressing dissatisfaction with the bad-tempered Old Testament God, everyone said what kind of God they would like to have. We have also acted out some of the more dramatic scenes. The blocks made a fine tower of Babel which was destroyed with gusto. Everyone likes to play God, and Jennifer was a particularly vengeful one when she drove Adam and Eve from the Garden. Lori played the part of a supple snake. *Springtree Community, Route 2, Box 50-A-1, Scottsville, VA 24590.*

**The Wounded Knee Legal Defense/Offense Committee** is a collective of people committed to providing legal assistance for Native American people who still face criminal charges stemming from the 1973 occupation of Wounded Knee. The committee also functions to provide the public with information related to the Native American struggle for self-determination.

Members of the Committee live and work together.

Particular skills needed now are paralegal, media (newspapers & radio) and fundraising.

Trials and additional work will probably continue for years. If you would like to contribute your life for several months or longer, contact: WKLD/OC, PO Box 918, Council Bluffs, IA.

# PLOWSHARE

Our beginnings can be dated as far back as July of 1972. At that time many of our people participated in a non-violent training workshop held at the Twin Cities Friends Meetinghouse. As a result of this experience some people formed a street theater group which, until the spring of 1973, performed theater on the Viet Nam war, Christmas war toys, and resource consumption with a focus on U.S. influence on third world countries. In the spring of '73, this group became inactive.

In late August of '73, another group of people met for AFSC People Camp. The resource people for the camp were George and Berit Lakey from the Movement for a New Society. George encouraged people to set up a campaign against the development of the B-1 bomber. By mid-October a group (8 people) had agreed to be a task force of the local office of the AFSC working on "Stop the B-1 Bomber: National Peace Conversion Campaign."

By the spring of '74 we had moved through several stages in the development of this campaign. The focus of our work was, again, street theater, but individuals gave talks, helped in writing literature, and worked with the U.S. Congress. One of our continuing frustrations during this period was the time and energy we had to spend to get together. It was not unusual for a person to spend two hours driving every time we met. This tended to wear people out, and limited the amount of energy we had for the campaign.

In early June of last year our group again met with George Lakey. It became clear from these meetings that if we were to be effective we must find a way to be closer, geographically. The last weekend of June the group met for a retreat and we spent a great deal of time focusing on our future. The problem of geography dominated our working time, and by the end of the retreat it was agreed that 5 persons then living separately would buy a house together. Seeking a solution to our problem, and being able to find one that all agreed to, provided the group with a new sense of strength, and deepened the commitment of everyone.

In September five people bought a house in South Minneapolis, and we have continued to expand as people from Michigan and California moved into the community. Peace conversion is no longer our focus. We are now more of a community than a collective.

We invite your concern and support, and we encourage you to share your hopes and fears with us, for, people who work and share "together need to nourish in each other the roots of a loving world." *Plowshare Community, 3121 Park Ave. So., Minneapolis, MN 55407*



## Forest River Community

We believe in the twelve articles of the Apostles' Creed. Other central beliefs are: baptism of adults upon confession of faith, all things common, i.e., no private property, and total non-violence.

In our community the husband is the head of the family, but not the provider. The community as a whole provides both work and sustenance for all its members. Each family has its own apartment, but main meals are taken in a common dining hall. Each mother is provided with one or two baby-sitters who look after the children as need be. Family ties are close and warm; conflict is minimal.

Most occupations and professions are open to Hutterites. Most communities at present, however, are engaged chiefly in farming and stockraising. Many raise wheat, hay, barley, corn and the like. We usually market several thousand geese and ducks yearly, have laying hens, and milch cows. A garden, beef cattle, hogs and so forth are also often maintained, and some cottage industry. The communities are relatively self-sufficient, but market excess to accumulate the cash necessary to buy those things we cannot readily or conveniently provide for ourselves, to pay taxes, and to get together capital for expansion.

Hutterites are conscientious objectors. We perform alternate service, but not under the auspices of the military, and will not wear the uniform. We contribute to worthwhile agencies like the Red Cross, and have in former times bought government bonds, with the stipulation that all interest be applied in the country for the needy.

The most beloved forms of recreation are singing and visiting. We enjoy reading, and subscribe to a wide range of newspapers and magazines. Alcoholic beverages are used in moderation. Tobacco, cards, dancing, radio, television, record players, cameras,

and tape recorders are not allowed. Visits to other colonies, for fellowship, and to the outside world, for business, are quite common. *Forest River Community, Fordville, ND 58231.*

*This description was condensed from a longer article written by a member of Forest River. Forest River is but one of some 180 Hutterite communities presently in existence, comprising some 17,000 members. The Hutterites trace their origins to 1528, when a community of goods was established by about 200 pacifistic anabaptists in Moravia. Often forced to migrate by persecution, they established their first three American communes in North Dakota in the 1870's. The Hutterite Way, by Paul S. Gross, All Things Common, by Victor Peters, and Hutterite Society by John A. Hostetler, tell more about the Hutterite life.—ed.*

## new dvārakā

In Los Angeles, California, a community of three hundred Hare Kṛṣṇa devotees lives in a suburban neighborhood sometimes called the "Hare Kṛṣṇa quarter," which includes a dozen offices, four apartment buildings, a book warehouse, a stately temple and a large factory. Men and women, many with young children, they dance, sing, eat sumptuously, work hard, and handle large sums of money—yet surprisingly enough, they also claim to practice renunciation of the material world.

The most visible of the temple's activities is *sankirtana*, the public congregational chanting of the



holy name of God, as in the Hare Kṛṣṇa *mahamantra*. The Vedic scriptures recommend this chanting as the most effective means for spreading spiritual consciousness in the modern age.

Everyone in New Dvaraka serves Kṛṣṇa, but how each devotee does so depends upon his skills and leanings and also upon his (sic) social status. A Vedic community divides its members into four social groups: *brahmacaris* (students), *grhasthas* (householders), *vanaprasthas* (the retired) and *sannyasis* (the renounced). Each of these groups has different duties.

Since the duty of a *vanaprastha*—a married man who wishes to develop detachment and retire from family life—is to travel for purification, and the duty of a *sannyasi*—a renounced ascetic—is to travel and preach, neither are in residence at New Dvaraka; all the devotees are *brahmacaris* and *grhasthas*.

The *brahmacaris* are unmarried Kṛṣṇa conscious students. The Vedic culture does not allow an unmarried boy to dally in sexual affairs, for such intrigues simply create agitation, both for oneself and for others, and thus stand in the way of spiritual progress. According to the Vedic system, one who feels a need for the companionship of a woman should marry and live as a peaceful and responsible gentleman, and one who does not feel such a need should forget about sex altogether and concentrate his energy in Kṛṣṇa consciousness.

*Brahmacare* life, therefore, is a life of freedom from sex—and the entanglements that come with it. A *brahmacari* need not worry about how to get food, money, a home and security to keep a wife and family happy. He keeps only the bare necessities of life. Since a *brahmacari* can engage full time in cultivating Kṛṣṇa consciousness for his own spiritual advancement and spreading it for the benefit of others, they constitute New Dvaraka's main preaching force.

A Kṛṣṇa conscious householder is a *grhastha* who lives for transcendental progress, not for envious competition with others for artificial opulence. Most of New Dvaraka's married couples live in comfortable apartments in four nearby buildings owned by the Society, but their lives revolve as much around the temple as around their homes. In return for the pleasures of being a householder, a married man takes the responsibility for both the spiritual welfare and material comfort of his family. Thus New Dvaraka's householders all work at paying jobs, some within the community, others outside. Generally the men who work outside give half of their income to supporting the temple's programs.

In New Dvaraka—and almost one hundred ISKCON centers like it—the Kṛṣṇa consciousness movement is successfully demonstrating how to live constantly in the highest spiritual consciousness, while at the same time executing one's daily duties as a student, businessman or householder. *New Dvaraka, c/o 3764 Watseka Avenue, Los Angeles, CA 90034.*

# A Woman's Place

A Woman's Place provides an unpressured atmosphere where women can pause to take stock of themselves, gain support from other women, try out new skills, or simply rest.

In September 1974, seven women pooled their resources, purchased a former mountain resort, and established a women's collective dedicated to the support of a retreat for all women. Some of the women work in nearby communities to bring in money for the collective/retreat. Others work full-time in the retreat. Wherever she expends her energy, each sister shares a commitment to the retreat and carries her share of the load in the collective.

A Woman's Place is nestled on 23 acres of private property in the Adirondacks. It is made up of the main house where the collective women and their children live, four large nearby cabins, and a recreation facility.

Everything at A Woman's Place is focused on the women's retreat, a place where women can come for a day, a week or a month for a minimal fee to retreat from the pressures of life. Women can come individually or in groups, with or without children, to spend a quiet vacation with other women who are concerned about women. **A Woman's Place, Athol, NY 12810 [518] 623-9541.**

# Fellowship of Believers

Fellowship of Believers is a community that has existed for over 10 years in this N. Minnesota town. It is basically a loosely structured community with four main leaders called 'elders'. Most of the members live in individual households. However, within this larger community, there are several smaller segments. Some single fellows and a couple live together in "the Jesus House" in town, and here at the edge of town, five single gals, and a family live together at what we call our ministry center. It is a large, converted pizza factory, which has been turned into: living quarters for one of our 'elders' and his family, quarters for 5 single 'sisters', a large meeting room for the entire community which we call our 'living room' (we gather weekly and often share a meal together at that time), and printshop. The printshop was started as a work project for members of the community needing jobs. It has been in operation 15 months and we have 4 full-time employees and 2 part time. We do commercial printing as well as our own Fellowship literature.

Our larger community is open to anyone moving into the area who desires to develop a meaningful relationship with Jesus Christ. The Community households set their own standards for entrance, which is largely dependent on space available at the time of a request.

The community here at the Printshop was formed last June and is really doing well. A group of men in the larger community have recently banded together and formed a food co-op in the town of Grand Rapids. The business seems to be thriving.

Many of the younger people sponsor and staff a coffeehouse in the basement of a local hotel in the crossroads of town. This has been in operation for a year now, and is open on Friday and Saturday nights.

There are many other activities in which individual members of the community are engaged—but this will give you a picture of what is going on in N. Minnesota. Anyone wishing to visit should please come. **Gale Harris for the Sisters' House, Fellowship Press, and Fellowship of Believers, 510 Golf Course Rd., Grand Rapids, MN 55744.**

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# reach



## COMMUNES LOOKING FOR PEOPLE

We are very interested in joining with other people and developing as a rural intentional community.

We four (ages 24-25 own a 60 acre farm in NE Missouri and are learning to garden organically, build our own structures, and generally take care of our own simple needs. Since we moved onto the land last spring, we have raised a 3/4 acre garden, started keeping a goat, built two rooms onto the house, ground all of our own flour, and planted our farmland in wheat. We have plans this spring for bees, chickens, an orchard and a compost privy.

The land in N.E. Missouri is thinly populated and fairly hilly and wooded. Our farming neighbors are friendly. Nearby towns are small. Our 60 acres are diverse. About 28 acres are tillable rolling fields, and the remaining acres contain woods, a stream, 2 ponds, and some scrub.

Being a small, new group we have not thus far felt a need to develop much structure. We certainly have ideas (both individually and as a group), but we hope the structure necessary to a larger community will come about thru the interaction of new potential members and ourselves. If you are interested in some of the following ideas, let us know.

We envision a community in which land is owned by all members, either thru a trust or corporation. Work is an important concept to our community. We feel that a non-sexist, fair distribution of work helps engender a co-operative atmosphere. Work could be assigned thru a labor credit system. Each member has a right to privacy. This includes private space (ie. room or possibly a separate simple living structure). Communal eating affords an opportunity for people to relax together while eating, and hence we plan to maintain central kitchen and dining facilities. Edward Pultz, Rt. 1, Box 10, Rutledge, MO 65363.

We call our place Fantasy Farm, which is a 160 acre working farm near Enderby, British Columbia, with lakes, rivers and mountains nearby. Presently we raise alfalfa and beef cows. We grow most of our own vegetables and fruits and we have bees and chickens. About half the farm is fields and pasture, the rest is woods. We live in an old farmhouse which has electricity, and we heat and cook with wood. At this time we don't have an indoor bathroom, relying on an out house and fantastic hotwater watch-the-sunset shower.

We are an intentional community working towards being non-competitive, equalizing work and diminishing traditional roles (sex, position, etc.)

We use a labor credit system to get our work done and to distribute it as fairly as possible. Credits are earned by doing farm work, caring for animals, building, cooking and cleaning. Those tasks which are difficult and/or undesirable are generally worth more points than those which are easy and/or desirable. In other words, point value depends on difficulty, desirability, and amount of time required to do the job.

Our present goals are to fix up the house, add a bathroom (the foundation is already laid), repair the old barn, and for the farm to become more self-sufficient. We would like to have more children here with a school and separate living quarters for them. We're interested in living with a variety of people (as to age, race, interest and beliefs) and we would like to develop a diversity of jobs and cottage industries.

We are seeking new members and encourage visitors. Due to our need to plan for visitors, we ask that people write before coming. We have a dormitory-style room in the farmhouse and lots of space for tents. Fantasy Farm, Box 207, Enderby, B.C., Canada.

We are making slow but steady progress on all fronts here at Aloe. Our latest Great Leap Forward is the incorporation. Phil took the papers to Raleigh yesterday and we are Aloe Community and Aloe Community School. Last week we decided that we are ready to take in more members. We have room for about five adults. While we could take a couple of children, we'd prefer they were close in age to our own, 3-6 years. We'll be in a better position to take children when the adult activities are out of the children's house. Aloe Community, Rt. 3, Box 80-B, Hillsborough, NC 27278.

Terra Sana, Inc. owns 100 acres in the rolling wooded hills of Owen County, Ind. We have 30 acres tillable, 27 pasture, and 43 woods. The two families presently involved receive shares of stock for their investment, which they can sell should they decide they want to leave.

The community is dedicated to the non-school approach of John Holt and Ivan Illich, et al., and will allow our children to learn within the community, rather than sending them to public school or setting up a private school on the property. We feel that children raised in a warm, loving, open atmosphere will not only feel good about themselves, but will learn everything they want or "need" to know.

We are into organic farming, subsistence living, alternative power sources and sound ecological practices. We would like a maximum of about six families on the land either in private or communal living situations, and would be happy to share experiences with others interested in the same things. Terra Sana, RR 1, Poland, IN 47868.



The name **Purple Submarine** might surprise you, but this group is actually a very devout bunch of people. We identify ourselves as a "utopian superfamily", and the religion of the members is called Kerista. Kerista is a religion that is at the same time a total lifestyle, and a blending of science, freedom, and spirituality.

There are currently four Purple Submariners, and we intend to live together for the rest of their lives, because it feels to us that this is where the real spiritual highs come from...home life. We are open to grow, but are not waiting to grow—in other words, we would expand the group if another person (or more) came along who turned out to be really on the same wave length as we are already on, and it was a mutual joy to be together. In Kerista there are no gurus or leaders or teachers. All people, regardless of age, sex, or any other statistic, are totally equal. Also, there is no irrational dogma that a person has to swallow to be a Keristan. The Purple Submariners are in a natural state of highness we term "the righteous high", attained through a process of rational thought, a high level of verblancy, and the gradual elimination of bad habits. We've found no conflict between intellect and emotions; thought and religious spirit; rationality and ecstasy...these things are harmonious when a person is in the right lifestyle and has the right picture of reality. Among the bad habits we've transcended are promiscuity, monogamy, jealousy, possessiveness, intoxication, anger, sexism, lust, celibacy.

The spiritual goals of the P.S. and of Kerista are, primarily, to eventually see the end of all oppression and suffering on Earth, and to live a lifestyle that is a constant "party"...one that starts out high and stays high. We propose to do this through the creation of a new lifestyle/religion that is utopian, and can serve as a model.

The Purple Submarine members are artists and writers. We publish a newspaper in San Francisco (The Storefront Classroom), and a magazine (Utopian Eyes). These can be gotten via a five dollar a year membership in our Utopian Society. We are also presently working on the design of Aipotu, an ecological, rural, communal homestead, and a funky documentary film entitled, "Where Have All the Hippies Gone?" Address all inquiries/input to: **The Purple Submarine, c/o the Storefront Classroom, PO Box 1174, San Francisco, CA 94101. Phone number: [415] 752-0773.**

We, the "House of Crispy Peaches" are an urban group of five people who are interested in alternative lifestyles. We live in the city because we have fun here. We are two women and three men whose work and interests range from radical political economics to psychotherapy, art and music. We, however, are primarily interested in developing warm, growing relationships in a family-like household. We are looking for new members who are interested in a cooperative household of independently functioning people. We have a feminist consciousness and will not tolerate any sexist bullshit! We're a spirited bunch and the funniest peaches in Chicago; so please write. **House of Crispy Peaches, 4734 N. Kenmore Ave., Chicago, IL 60640.**

Here at Caves Ranch we have thousands of acres around us that could be used as goat pasturage. The four of us here (me the only female) are into various things, from re-enlivening a Model-A Ford and various old musical instruments to gardening and classes at nearby UCR.

If one or more liberated and somewhat experienced ladies were very interested goat people, we'd probably help them start a flock. (They'd also help with gardening). Jay's a vegetarian. The rest of us would include the protein on the hoof as part of our emergency food supply—but we all love cheese and milk products and the idea of learning more about animals. There's a spring on our place, and two buildings and caves for shelter. We're far from the nearest neighbor for S. CA., two miles. The young ladies would need no money here. **Flo, Caves Ranch, PO Box 254, Sunny-mead, CA 92388.**



Mark  
Morris

Presently at Magic Animal Farm there live 6 people. Peyote, Coiyangchos, Oin, Red Cedar Woman & Tocha are considered permanent members as they have lived here for more than 6 months. Dave, who has been here for 4 months, is an apprentice or prospective member. To become a permanent member one must have lived at MAF for at least 6 months. After that time, when all parties agree, & the apprentice is ready to make the long term commitment that becomes the responsibility of a permanent member, status changes.

Living facilities at MAF are adequate but minimal. Prospective members need to construct housing for themselves. We plan to start building a large sleeping-eating structure that will house all of us next summer. Prospective members need to have money saved or readily available income alternatives upon arrival. At least enough for food & supplies (about \$30 a month), perhaps more for the ranch payment. What MAF has to offer is the land & the opportunity—there are no give-aways.

One night a few months ago we talked about the qualities we would like prospective members to have—we all do or would like to possess these same qualities ourselves. We decided that one's age & sex are not important, we are open to members of any age & sex, however we would like single folks rather than couples with families. Single members are more likely to be into the social alternatives we feel are important to create for oneself & others. An apprentice at MAF should have some practical skills, enjoy working, farming, & be interested in helping us pay for the land. Co should be healthy, self-sufficient, enjoy helping others & want to relate to small people as well as large ones. Co should want to make a long term commitment to MAF & be interested in creating a sense of community, trying to find the balance between social responsibility & freedom, & understand the law of karmic action — what you do comes back to you.

If you are interested in the possibility of becoming an apprentice member, write to us enclosing a self-addressed, stamped envelope & we'll send back the particulars. **Magic Animal Farm, PO Box 26, Naturita, CO 81422.**

## COMMUNES FORMING

We have a seven bedroom farmhouse on the Olympic Peninsula in Washington. It has almost five acres, streams and ponds, and is surrounded by woodland, yet is only an hour from Seattle by ferry-boat. We are looking for people ready to make clear commitments to each other. We'd like to make our home one family living on an open, honest, spiritual plane.

Right now we have to work on the outside in order to keep up payments and buy materials for repair and building. However, we hope to do well enough with gardening and whatever else evolves to become self-sufficient.

We need resourceful, energetic, loving, high folks to live with us. Stephen Gaskin [**Monday Night Class, Hey, Beatnik, This Is The Farm**], most nearly approaches our ideals in living and philosophies.

Nick, myself (Les), and Ian occupy two bedrooms so we have room for two or three couples and a few more kids or whatever God sends us to fill the empty space. We're searching for meaningful, lasting relationships and a real, spiritual home and family. You would have to equally share food and house payment expenses until we get rolling good. If human relationships are the most important things in your life, and God and love your rules and ideals, please write us. **Sun At Midday, Route #1, Box 181A, Olalla, WA 98359.**

Common Life Education and Research Community is leasing land from the 400 acre Hidden Springs Community Land Trust. We are deliberately avoiding fully defining the community until more people have had the chance to join and help shape the community. We have feminist awarenesses. Our purposes are to build a good life and be responsible world citizens. Fish farm research will take place. An orphanage or foster home; freeschool; and eventually giving support to a writer, theatre troupe and other creative persons are being seriously talked about. There is a garage, sawmill, pond, and some housing. **Clear, Hidden Springs Community, S. Ackworth, NH 03607.**

We are interested in corresponding with others who embrace the Essene way of life (like outlined in Szekely books, but not the usual Jesus Christ group) and who are inspired and ready to move toward helping to develop a community based on such principles. We send out across the ethers a call for builders, organic gardeners and teachers...Our Father needs your help. **The Oahspe Foundation, Box 1058, Phoenix, OR 97540.**

We're building a new town in the foothills of the Cascades in southern Oregon. Our townsite is a beautiful 1200-acre valley of forest and meadowland, our goals a care-free community, with a broad-based economy, a symbiosis of village and natural environments, town meetings, alternative energy production, and an atmosphere supportive of personal growth and change, for an eventual population of approximately 2000.

We are a diverse group of all ages, brought together by the common concern for the environment and the building of a creative community life. We number 100 founding households of the Community Association, twenty-five of the households are here in Oregon almost on-site awaiting county approvals for the construction of our first units.

We are actively seeking individuals who have dreams of a richer life in harmony with nature, and who are willing to take responsibility for making those dreams a reality. The Town Forum is the non-profit educational and scientific organization that developed the concept for the Cerro Gordo community. Town Forum publications report on the progress at Cerro Gordo as well as other planned communities. Included in the First Series, available for \$6, are a **Town Prospectus**, a presentation of the concepts and ideas that brought the founders together; **The Cerro Gordo Experiment**, which details the ecological land planning process applied on the townsite, and two additional publications. **Cerro Gordo Community, c/o 704 Whiteaker St., Cottage Grove, OR 97424 [503]942-7720**

Some of your readers in this area are planning a multi-faceted approach to an Intentional Community; Physical Plant; Agriculture; Personal Interaction; Spiritual Base. We're presently trying to find a large rural piece of land to accommodate 250 people maximum. The community will probably be in the Tampa rural area. You have helped us tremendously with your information and resources! As we go into the final stages of the project, we'll let you know what's happening. Till then...**Ed Wasserman, USF #1673, University of South Florida, Tampa, FL 33620.**



Sam Lightwood and family, farming a homestead of 120 acres at Kenny Lake, near Copper Center, Alaska—hope to attract others of like minds to share their land and efforts. They are part of A Pacific Group of Washington State where they lived for several years until they returned to Alaska two years ago. A Pacific Group is an educational organization devoted to fostering and organizing intentional communities and extended families.

Sam writes: "If you know of anyone who wants to get more into the wilderness—away from city lights, air pollution, traffic and noise—tell them about us and the methane generating project." (that he is about to start). Write **Sam at Kenny Lake, Copper Center, Alaska 99573.**

The New Age Center is evolving as an expansion of the Aquarian Research Foundation (ARF). For five years ARF has worked toward sharing Aquarian Age consciousness through research, books, newsletters and other media. Recently ARF has been granted non-profit, tax-exempt status as an educational and scientific research organization. In the past, we have been able to provide resources for the positive energies in the New Age through our extensive contacts. With the advent of the New Age Center we will be able to expand these services, as well as to provide living facilities for those who wish to live and work together, the center will include a new age community seeking a life style in harmony with nature and humanity. To help bring about Aquarian awareness on both a personal and social level, the center will try to offer many different services such as growth guidance, exploration, outreach, and coordination of new age energies.

At present, we are getting together with others who want to work with the center, looking for a larger facility and energies to support it. If you are interested in directing your efforts toward the new age, we will try to help you in your search. If you feel ready to explore your role in effecting new age consciousness, we would like to meet with you. May light, life and love fill you always; **Aquarian Research Foundation, 5620 Morton Street, Philadelphia, PA 19144. [215]849-3237 or 849-1259.**

**Experimental City I:** A projected researching community of 50,000 people gathered for the purpose of testing proposed solutions to social and environmental problems using advanced research and technology. Open to energetic skilled optimists. Some investment. Now entering final planning stage in a decentralized participatory style. Send \$1.00 for more information to: **Experimental Cities, Inc. 1001 Rivas Canyon Road, Pacific Palisades CA 90272.**

The Freedom of Choice Mountain Foundation is a collection of isolated communities... we are seeking funds to build three communities by spring of 1976. Our intended homesites are located in Colorado, Arizona, and Montana. We need serious-minded people who will contribute to the growth and welfare of these communities. Our people are very creative in music and art; we intend to channel these talents through commercial outlets...

We hope to hear from those interested in corresponding, and also from existing communes that are interested in federating. We want to become attuned to all things, loving, and expressing that love, moment to moment. **Richard Pokorny, Darwin Workman, or Terry Flower, PO Box 81248, Lincoln, NE 68501.**

After having situated ourselves on 250 acres of nice farmland—fields and woods combined—and working our asses off for two years now trying to make a go of it we are finding it harder and harder. We are presently involved with a dairy herd of Holsteins (40) and due to lots of money owed we doubt if we can continue that. The future for American dairy farmers looks bleak anyway. So, here we are with a beautiful old farm that is slowly coming back to life—a nice barn with a brand new floor and roof, a 12 acre field just reseeded last summer into alfalfa, other hay fields, a cozy old house that is looking pretty good with a new roof, well and septic system, an old sugar house, chickens, pigs, a nice garden plot, an old apple orchard, a trout stream. The last thing we want to do is say goodbye to all this.

We are doing this alone (my husband, me & our 1½ year old son) except for the cow part, which we are doing with some neighbors. We've been interested in the prospect of a school/community type place and turned on to thinking of many happy people working and living together. We had a brief interlude of another couple living here with us but their hearts weren't really into living this kind of life and that dissolved into a breakup.

We would like to hear from people with ideas and energy to help this farm live. **Beth and Bob Lane, Soule Road, RR #1, Eaton, NY 13334.**



Wanted: People to join with us in spiritually seeking for personal growth. These are needed in order to start a fellowship leading to the beginning of a love-motivated, non-exploitative alternative to society. We feel led to starting the fellowship as a seeking group to learn and follow the Will of the Creator. We're in the planning stage now.

We are a group of several people ranging in age from our twenties to our seventies. We are looking for artists in the fields of writing, music, painting, and photography, because we are tentatively considering visual and/or audio-visual communication to promote the life we believe the Creator wants us to live. But non-artists are just as greatly needed in our planned fellowship. We are also tentatively considering such programs as Appalachia aid, Ozark aid, etc., depending upon the geographical location involved. Along with that goes a plan to conserve world resources. Our projected life-style calls for non-materialistic rural living.

We believe a spiritual seeking group must be pacifist. So we would follow the teachings of such pacifists as Mahatma Gandhi, Jesus Christ, and others. We are thinking of having a group that is Christ-centered, but not on the watered-down or doctrine-strangled Christ of the Establishment-church. We are not against using what is good in Oriental faiths or the faith of the American Indian. We shall start out at a temporary location, probably on rented property until we are ready to acquire our own property. **Ross Anderson, or Dick Baker, Agahpay Fellowship, Route 3, Box 111, Moorefield, WV 26836 Phone: [304] 897-5788.**

We, Donna & Bud, have decided that we'd like to live in harmony with our consciences and, if possible, live with others of like conscience.

Our consciences dictate that we use our resources to, insofar as we're able, bring the private welfare into harmony with the public welfare. To this end we have (1) bought a 135 acre farm in B.C. with a house, barn and chicken house, (2) almost finished a house, put up a granary, and started on another building which will house our hammock industry, a library, and 2 to 6 people. (3) We share the Farm with 6 goats, 18 chickens, a horse, a rabbit and 3 cats to which we extend our motto "neither exploiter nor exploited be." (4) As implied in the

foregoing, we are vegetarians. (5) We have an equal work quota of 35 hours per week for members or 28 hours per week for visitors. (6) We hope prospective members will be able to invest a minimum of \$1000 in the Community, reimbursible if the member left. With this investment, we expect to be able to provide a room per adult and a children's house for communal children. (7) We want to change reality rather than taking any trips from reality via religion, drugs, etc. (8) We wish to change the language to the extent of using non-chauvinistic terms, i.e. "mon" (rather than "man" when referring to all of us), and "co" (rather than "he", "his" "him"). We also avoid the use of titles. **Comradely, Donna & Bud, Workshare Farm, RR 1, Lumby, B.C., Canada VOE 260; [604] 547-6427.**

We are embarking on a vast project having, as its purpose, to provide an alternative life style in an environment more conducive to the unfoldment of the individual, to broaden people's field of activity and to provide more psychological and spiritual space by replacing competitiveness with cooperation.

To this end, the community is intended to be a live spiritual center promoting the unity of all religions and dedicated to the service of the Message of the New Age. We wish to be self-supporting. We aim at giving families or individuals the opportunity of the privacy that some miss in communal life, while sharing work and spiritual practices.

Members are required to provide a minimum of \$500 upon admission and \$100 monthly thereafter for maintenance costs. This monthly contribution may be offset by earnings from communal work after the community becomes financially stable.

A group of people are presently searching for a parcel of land, 500 to 1000 acres, in central Virginia or North Carolina. We hope to be able to buy land by January or February and plan to settle in soon afterward in time to start our first garden. There will probably be 50 to 150 people during the spring and summer, with fewer people staying the first winter.

Those who feel a natural and deep attraction to this vision and its manifestation are welcomed to share their energy and ideas with us.

**SUFI ORDER LAND FUND  
c/o A'rif Rechtschaffen  
147 Humboldt Ave.  
San Anselmo, CA 94960 [415] 453-2097**

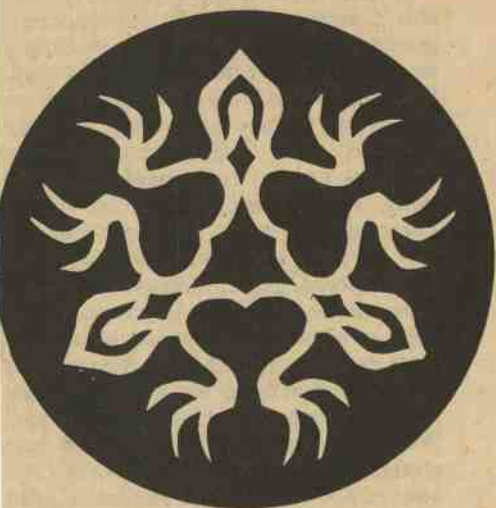


Having launched one new intentional community—**TERAMANTO**—near Seattle, A Pacific Group is ready to assist others to get together elsewhere, in the Puget Sound region. APG was developed by Fellowship of Reconciliation members in '70 on the basis of long experience in the May Valley Co-op Community and in extended families in this area. Its aim is to foster communities devoted to assisting the growth of their members and the improvement of Society. For details—**A Pacific Group, c/o James Brumbaugh, 947 Broadway E., Seattle WA 98102 [206] 325 5293.**

Earthmind, a non-profit corporation, researches and disseminates information about alternative ways of farming, eating, gathering and using energy, and living in general. Our research program is formed by our philosophy as much as by the limits of time, money, land and—principally—the lack of qualified people. We are trying to open the doors to others, so that many people may explore the questions (principally of a technical nature) which confront intentional communities. How are we to supply ourselves with energy? How shall we grow our food or build our houses?

We plan to begin a community in Oregon, we are looking both for land in that area, and for qualified people. Write us for more details, enclose a self-addressed envelope (long), please don't visit without an appointment. For more general info, and a list of our publications, send a dime and a long SASE. Cloud blessings. **Earthmind, Josel, Sausgus, CA 91350 [805] 251-3053.**

## PEOPLE LOOKING FOR PEOPLE



The Women's Land Community is a group of 4 women and one child who are planning to buy land in central Maine in the winter of '75-'76. We seek other feminist women and children to join us by then.

Though we do not intend to be self-sufficient, we will build our own houses, grow our food and raise animals. We will share our resources, working together, at the same time that we retain our individuality in our separate dwellings—a "room of one's own." We recognize our collective spirituality as we participate in the ceremonies of witches and goddess worshippers, feeling the bond of women through the ages.

A central focus of our community will be a women's center, designed as a gathering place, temporary shelter and resource center for women in the area. **Women's Land Community, c/o Nan Stone, 76 Union Street, Brunswick, ME 04011.**

A group of people living and working creatively in the country mainly on crafts and agriculture is what we are getting together. At the moment there's close to 10 people committed and some land possibilities being looked into. We are interested in contacts and other valuable access to get us farther along. Your help will be greatly appreciated! **Linda C. Kubick, 213 Brick, Alfred University, Alfred, NY 14802.**

I am seeking a community of warm and caring people of mixed ages and sexes, preferably in a small-town or rural setting in the mid-Atlantic area. In this dream community, we would devote much of our energy toward social action at the grass roots level. Organic gardening, co-ops, and part-time bread labor would provide most of our needs for simple living. Responsibilities and tasks would be shared, and decisions could be made by consensus.

My 9-year-old daughter, Elizabeth, would have other children close to her age and an alternative or open classroom school. We would share with a few others a home large enough for me to have a room of my own.

What can I contribute to this community? I have become a good bread baker, cook, and seamstress. I love nature, gardening, singing, dancing, and people. Friends like my openness, directness and sense of humor. Newly acquired re-evaluation counseling skills are helping me to cope with a recently broken marriage. Am presently tutoring Japanese housewives in English conversation and find satisfaction in raising their consciousness a notch or two as oppressed women.

My Quaker background led me in the 60's into the peace movement, demonstrating, leafletting, picketing and such. For the past year and a half I have participated in a macro-analysis seminar designed to help us gain a global perspective of society's problems and deal with them in specific non-violent actions. **Ruth Pressman, 147-24 Charter Road, Jamaica, NY 11435.**

I am a 58 year-old retired caseworker anxious to do volunteer work with groups of older men and women in cities, training to reduce food and rent so they can live thru Depression. Can you refer me to places of inspiration regarding older citizens in cities? **Mildred C. Gruen, c/o 910 Riverside Dr. SE, New York, NY 10032.**

I've been a "Mother Earth" person for a year or so, lived with some friends on a homestead and am looking for an Intentional Community. It's very nice to get your magazine's more objective, not so sugar-sweet point of view.

Right now I'm going through a one-year training program at "Oasis" to become a facilitator. I'm interested for myself in a community focused on self-sufficiency and personal growth. I can offer my skills as a group leader.

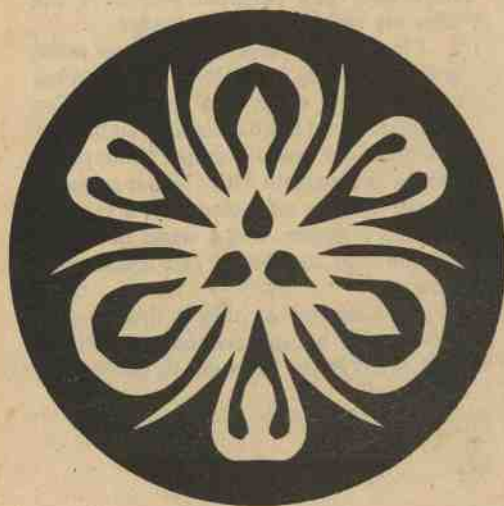
I'm a Journeyman construction worker (sheet metal), have done basic carpentry, electrical work, and plumbing. I've helped a friend build a homestead outside of Peoria and would now like to share my energy and warmth with a larger group of people who can offer clean air, a spirit of working together, and a warm nurturing environment in which I can continue to grow.

Any help you can offer in finding such a place will be appreciated. **Bob Pirtle, 1141 West Pratt, Chicago, IL 60626.**

The Conspiracy is an anti-profit coalition of warehouses, co-op stores, People's trucking, a milling collective, Red Star Cheeze, an herb collective, and the People's Bakery. Some of the workers live together. A storefront is also rented for community meetings, child care, pot luck dinners, etc.

The People's Bakery has just purchased a large commercial oven and requires volunteers to help bake a nonprofit loaf of bread. Bread is being sold at 31 to 50 cents a loaf. Food is not marked up more than 15% above wholesale price. The Conspiracy warehouse has helped a number of new non-profit storefronts get started. If you can lend money, time, energy, vehicles, land or information on cheap produce (including abandoned orchards) please do so. Bakery Volunteers call 826-2488 or 822-8830. **San Francisco Food Conspiracy, 3030 20th Street, San Francisco, CA 94110.**

Some random thoughts on my needs, wants, loves, interests... occult, magic, witchy cats, herbs, Gestalt, Carlos Castaneda, books, vegetarianism, learn how to work with the beautiful land, how to play a singing silver flute, how to weave—how to live! to live in the wilderness, to get back to basics, simplicity and self-sufficiency, with a group of kindred souls commune style, to find my reality. I have spent 17 years in this life and want to spend the rest at one with the land. Please write—I want to learn. **Pam Dorfner, 6705 232nd Place, SW, Mountlake Terrace, WA 98043.**



I am seeking several well prepared people to jointly build a community, economically supported through design, construction, manufacturing, and sale of alternative energy buildings, plans, and devices. A ¼ acre building site located within a spiritual retreat, 35 miles N.E. of San Diego, has been offered for our use. Temporary housing will be provided by the retreat. I am a Registered Civil Engineer in California with degrees in Electrical Engineering and Aeronautical Sciences and a background in high energy research, oceanography, experimental theater, and rural self-sufficiency. If interested tell me about yourself, your abilities and needs, and suggest how we might get together. **Gerald Steel, RR 1, Box 519A, Ramona, CA 92065.**

Men and women getting out of prison need alternatives to their old lifestyles. The present recidivism rate is somewhere between 50 and 75 per cent. This is due, I believe to the fact that most of the men/women coming out of prisons return to their old neighborhoods, renew their old friendships, and take up their old ways of life. I feel that these people should be given sensible and healthy alternatives to this. They should be allowed to try a new life style. Living-on-the-land in a rural setting can be one positive environment for the re-birth of such individuals. The environment in the country would allow these people a chance to work with their hands, get back to the basics of life, re-establish values, and learn to live with others, loving them and being loved in normal human relationships.

As it stands, living in the type of communities described above is not considered an accepted parole residence. Most Parole Boards and other organs of authority will not allow ex-prisoners to get involved with communes or other so-called counter-culture groups either in the city or in the country. There are spiritual communes, there are behaviorally based communities, there are simple farming (organic) communes. You name it. Why not a commune or community for the ex-prisoner?

I feel that present inmates should be educated as to what "lifestyle alternatives" are. A communication network should be set up that would allow inmates from across the land to communicate with folks that are living in community now, and also with groups of social change interests, and just anyone who can help them to find which direction they would like to travel upon their release from prison. Inmates cannot correspond with other inmates, but I see nothing wrong with their communicating indirectly through a centralized center for information exchange. I'm looking for a group now that would be willing to handle this sort of project. They could handle mail from inmates and coordinate the folks inside the walls with folks on the outside that want to help their brothers and sisters behind bars, in finding their proper niche in this world.

What is needed at the moment is more interest from folks outside. When we get the needed support of folks out there, then I know that the interest will grow in here, and the men/women that were so doubtful and disbelieving before will take heart and renew their hope. **Brian E. Pace, Register #41115, Box 711, Menard, IL 62259.**

We'd like to contact people, preferably Canadian citizens or landed immigrants, who'd be interested in starting a small intentional community in this area. We'd like you to share our place as a base for getting to know each other, learning to work and play together, make decisions, plan, experiment, try new skills, make music, dance and more. There are 100 acres here inhabited for now by Kate and Mic, goats, sheep, a pig, chickens, geese, turkeys, cats, bees, deer, moose, porcupines, grouse, warblers, swallows, owls, mosquitoes, and more earthworms each year. Also present are shabby but funky and functional tractor, truck, house, barn and outbuildings. We're 23 and 28, like simplicity and straightforwardness, hopefully aren't too one-tracked or dogmatic, and we've lived in groups and are willing to take the extra effort and care that entails. Mainly we need to meet a few people who are ready to work, play and love hard to make a small place for themselves on earth—to grow from. Write soon! Spring's coming! **Kate & Mic, RR 2, Cape Enrage, Alberta, New Brunswick, Canada.**

I am looking for people who practice TM and want to get into a cooperative-communal situation. I am almost totally vegetarian and believe that simple, organic living is the surest way to self-sufficiency. This means farming, foraging, and the manufacture of our own goods as much as possible. I have little need for electricity, tractors, etc., but am not rigidly opposed to a sane use of technology. If you would like to do this in central Pennsylvania, then please reply at length. **Ken Keefer, RD #1, Box 114A, Watsonstown, PA 17777.**

The Center for the Study of Health Maintenance Practices is a health collective for the use of community. Giving instruction in Yoga, Tai Chi, polarity massage, natural and vegetarian cooking. We also have two chiropractors. You can donate a service or teach here if you have a skill or profession.

We are also starting a food co-op and an organic farm for vegetarians. We need land, vehicles and spiritual people. **Christian Hensel, the Center for the Study of Health Maintenance Practices, 2018 Blake St., Berkeley, CA 94704, 848-6509.**

After some years of nuclear family living, Madeleine and I decided that we and our (then) five-year-old son would have better lives in an extended family/cooperative group arrangement here in our home. So, in the past two years, we've lived with several groups (four to six other adults, plus another child) in varying degrees and kinds of sharing. Our general feeling now is that we want to continue some form of group living indefinitely, but we also feel that something important is missing for all people sharing this home. This is another child to be a permanent member of all future groups. Madeleine and I won't be able to produce another child, so we're looking for ways to find one who would join us through adoption.

We'd like to contact people in some group where a child lives needing what adoptive parents can give it in the supportive environment of our extended family. **Forrest & Madeleine Sone, 1200 Sunnyhills Rd., Oakland, CA 94610.**

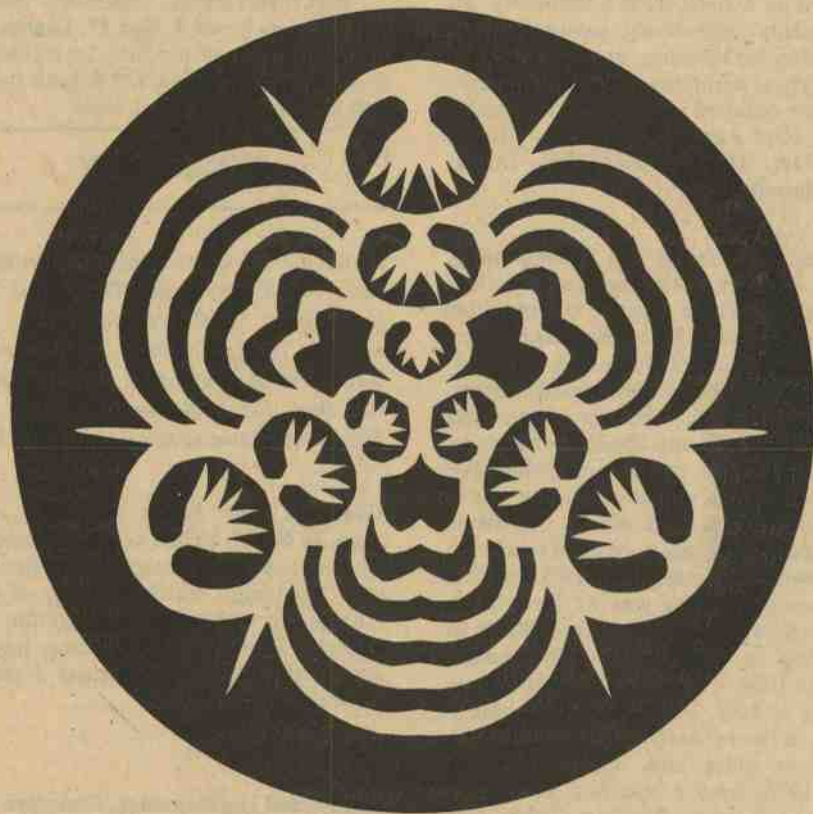
We're not a group of anything. Just 2 of us living and working here on Licking Creek near the Pa./Md./West Va. border. For 3 years this has been mostly a sheep operation. But this Spring it'll be an organic truck gardening farm with upwards of 15 acres in production. Have Machinery, experience, mules and real beauty and quiet out here. Need a few more folks. Can have at least another live here in the main house. Room for building yurt, teepee, or cabin elsewhere on farm. Or can help you locate nearby farmhouse for rent. Come summer, we'll need help selling the produce in Washington/Baltimore area. Will work out profit-sharing arrangement with people we can work and live with (or near). Also interested in being in touch with co-ops and retailers in Wash./Balt. area who can use reasonably priced organic vegetables. Write: **Mike Tabor, Licking Creek Bend Farm, Star Route, Hancock, MD 21750.**

Do you know any parents who are using R & D methods, (research & development) to help their children make themselves a better model of humanity and themselves better model grandparents? **Andy Hastings, A Church of Science, 25045 Skyland Road, Los Gatos, CA 95030.**

We're four people from 1 year to 33 years old who plan to live on the land in a non-monogamous extended communal family.

We have 26 acres of lovely undeveloped land without buildings in the fir forest of the Oregon coast range. With much work it can support a small communal family.

We wish to live simply, consuming only what we need. **Isaac Sparrow, Sundance, Christina & Paul: 672 West 4th, Apt. #4, Eugene, OR 97402.**



Dear folks who are interested in possibly living at Tara, there are no facilities for people here now; no shelter. But if you are sincerely interested in possibly living here, write around May. If you are prepared to camp out for the summer and work toward creating a small retreat center, please send a self-addressed, stamped envelope. If the interest is such, we will have a pow wow with all interestees at one time and see what emerges from our sharing.

In the meantime, may you each find communion with one another and with God, wherever you are. **Satara for Tara, PO Box 604 Ukiah, CA 95482**

I am a vegetarian, I play flute and since I graduated from Middlebury College last spring I have been milking cows in Vermont. I have been struck again and again during my chores by the suitability of some sort of a dairy (cow or goat) as a financial base for a commune. Although I enjoy this work tremendously, I find myself worn down by the 14 hour days—7 days a week routine—there are only two of us tending 200 head of Jer-

seys. If a likeminded group of people living together in an efficient communal unit could share these chores, a fortyhour work week could be plausible and profitable, and the work itself enjoyable.

I can run most farm machinery—including a baler, self-propelled mower-chopper, etc. I do all of the ordinary vet work here—including administering bottles intravenously and have done some A.I. work.

Do you know of any communes in existence built around a dairy industry format—or any people interested in getting one up? I have some money to contribute, a jeep and two goats. I'd like to hear from any community or individual who can supply me with more information. **Nell Coffman, RR 1, Swanton, VT 05488.**

## CONFERENCES

A Christian Community Life Conference will convene 27 June—6 July, 1975 near Nashville, TN. This conference is open to all who are currently living in Christian Communities, "traditional" or "contemporary": to all who are planning for such a life; to all who are interested in learning and growth which might lead to such a life. The Conference itself will function as a short-term Community, all participants collectively assuming responsibility for learning, growth, worship, and physical maintenance and child-care. For more detailed information and costs, please write **Agape Community, Rt. #1, Box 171A, Liberty, TN 37095**. (SASE appreciated).

Rainbow Tribe is not a community, but a summer gathering and spiritual celebration where many communities come together and learn from each other, where individuals come to seek communities, or to find others interested in starting communities. This is a growing tradition, like the sun dance of the plains tribes, where our many bands who have been separate all winter come together to share our hearts and minds, our ideas and experiences, our needs and resources our dreams and visions. In 1972 the first of these gatherings was at Strawberry Lake in Colorado, at Snow Creek Basin in Wyoming in 1973, and at Enterprise, Utah, in 1974. Climax of the gathering is the 4th of July, but some folks come a month or more early and some stay a month or more late. For information about 1975, send a stamped, addressed return postcard to **Rainbow Tribe, Box 5577, Eugene, Ore. 97405**.

Merion, a branch of Twin Oaks which is currently the home of eight people, is organizing a conference for people who are interested in living in community.

The conference will run eleven days: **June 26 through July 6, 1975**. During the first eight days, folks will form their own self-contained community: camping, eating, working, playing, and planning together. We will establish and experiment with our own forms of decision making, money-handling, child care, etc. Most of the last three days will be spent at Merion's sister branch, Juniper, plugging into the workshops being held at the larger-but-shorter conference there.

Cost for the eleven days, including food, will be between \$45 and \$75, depending upon ability to pay. This cost also covers your participation in the Juniper Conference.

We are planning the conference for 20 to 35 people, and will reserve space for those whose deposits are received first. Deposits are non-refundable, unless we don't receive the minimum 20 registrations necessary to hold the conference. After receiving your deposit, we'll send you a map and more details about the gathering.

For reservations, write to: **Merion Conference, Route 4, Box 17, Louisa, VA 23093**. Let us know by June 1st if you plan to come, and include a \$20 deposit (which will go toward the total cost).

## DIRECTORY

*Issue 12 of Communities contained the 1975 Community Directory, listing some 250 communities and support organizations. The following additions and updates were received too late for inclusion in #12. The Directory issue is available for \$1.25.*

**Changes, 5655 South University, Chicago, IL 60637**. Urban self-help community. Specializes in teaching "listening" and "focusing" which are ways of communicating with others and getting with oneself. There is a continuing interest among the members in many forms of self-realization.

**Comunidad Los Horcones, Carretera A La Colorada Km 2.5, Aptdo. #372, Hermosillo, Sonora, Mexico**. We are 6 adults and two children living in a Walden Two style community. We are always open for new members, and would like to hear from people interested in our community.

**Agape Community [Orthodox Catholic], Rte. #1, Box 171A, Liberty, TN 37095 [615] 536-5239**: Christ-centered, sacramentally-nourished community of adults and children on 300 acres of hill-farm land 60 miles from Nashville. Resident membership open to those who commit themselves to Spirit-guided life in this family of the Body of Christ. Visitors

desiring to share in personal and spiritual life and growth, and in the life and work of the Community, are welcome—but advance notice is preferred. Occasional newsletter available on request—contributions appreciated.

**Apocalypse Farms, Walden, E. Hardwick, VT 05836**. Started 1971. Recently moved to old house and 40 acres. Now 3 members, we'd like to hear from people over 5 years old who are into small, extended-family-type communities and know about living in a northern rural area. Transitional life style—wood/solar heat, gardening, reusing stuff, living cheap; also some convenience, indulgence and compromise with reality. Money from teaching, printing, crafts—bring your own gig. Alt. energy, art, co-ops, eating, education, social change, speculating on the future.

**Hitchcock Hill, c/o Sweet, RD #1, Mahopac, NY 10541**. Committed group of five. Focus: experimental personal development and relationships, finding balance, love, and creativity within ourselves. Interests: art, design, architecture, alternative energy, music, altered states of consciousness, nature.

**Missouri Community, Rte. 1, Box 10, Rutledge, MO 63563**. We are a community of 4 people, having moved onto our 60-acre farm in the spring of 1974. We welcome inquiries from people interested in joining us. (See more extensive letter in "Reach" —ed.)

## LAND

We are an urban community looking for land in the Blue Ridge area of North Carolina or Virginia. We need about 500 acres. Our "vision" is to build a small village that can become a center for us and others interested in the same things—establish a learning Center Research Lab, Meeting and Exhibition Place and to work on becoming fully self-sufficient. We'd be very interested in any information readers can offer on land prices, etc. in their area. **Earth Gullid, 15 Tudor St., Cambridge, MA 02139**.



## SERVICES

Invitation Center is an idea becoming manifest at Capri Beach Apts. on Anna Maria Island, Florida. Physically and spiritually the entities gathered here so far share 8 units in four buildings and a plot of land full of tropical plants on a lagoon about a block away from the Gulf of Mexico. Invitation Center is dedicated to the reclaiming of natural states of consciousness, and stresses the Living Love Method to begin the journey to more natural states of consciousness. Information on any of the activities can be obtained at Open House every Sunday night at 8:00 P.M., or by calling 778-2422. **Invitation Center, PO Box 1195, Anna Maria, FL 33501.**

We are a living cooperative working on a cottage industry, a distributorship of Dr. Bronner's products. Our company name is "All-One Distributors." Presently we are distributing only Dr. Bronner's products; later, we will try to distribute other worthwhile products. In large part our purpose is educational; we've done research on Bronner's products to determine their value. Our intention is to provide high quality products, and whatever information we have concerning those products. If you would like further info and a price list, write **Chuck or Ron at Nottingham Coop, 146 Langdon St., Madison, WI 53703.**

Diamond Light Connections is a spiritual and healing switchboard for the Bay Area. Three messages are scheduled daily, and new tapes begin each Friday. Dial 841-LOVE. **Diamond Light Connections, Box 2221-D, Berkeley, CA 94702.**

## more resources

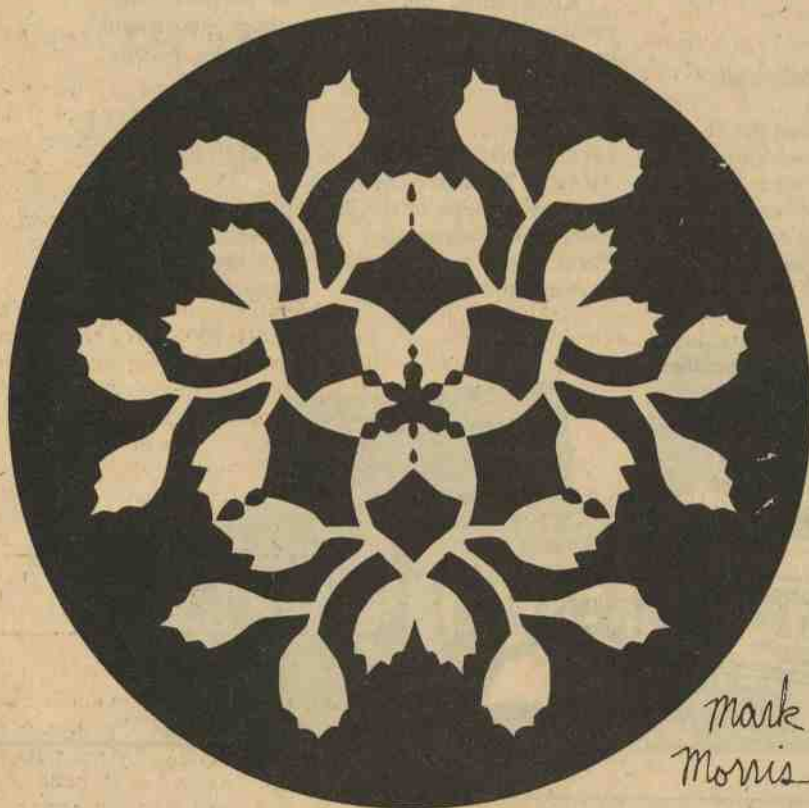
(Continued from page 37.)

**The Ontological Society**, is a thirty year old organization with communal living groups all over the world, publishes **Ontological Thought**. This small format (5"X8") monthly tries to "assist people to move in the re-creative process whereby they may experience the true state of order, harmony and creativity." \$4.50/yr., O.T., P.O. Box 328, Loveland, CO 80537.

**The Catholic Worker Movement** has inspired the establishing of "hospitality houses" in quite a number of cities and of farms open to those in need. According to Dorothy Day, the Catholic Worker Movement is committed to the "ideas of personalist and communitarian revolution." Their newspaper, **The Catholic Worker**, is still available for \$25/year from their office at 36 East First St., NYC 10003.

**Divine Light Mission and Divine Unity Organization**, inspired by Guru Maharaj Ji, have 180 spiritual communities in the U.S., most of which offer free daily "satsang." The national headquarters, Box 532, Denver, CO 80201, can tell you the location of the center nearest you. They can also supply information about their numerous regional and national publications.

**The Shaker Town Pledge Group** publishes a newsletter called **Creative Simplicity** in which they talk about the economical and ecological reasons for living in community. Send a donation for a sample. The Shaker Town Pledge Group, 4719 Cedar Ave., Philadelphia, PA 19143.



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### The Constructive Community

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# bookshelf

Here are brief descriptions of five books related to the spiritual community movement. Our free brochure contains a complete listing of some 35 books on living and working cooperatively. Write: Community BOOKSHELF, Box 426, Louisa, VA 23093.

**CHURCH OF THE EARTH:** the ecology of a creative community/ Robert S. de Ropp

In *The Master Game* Robert S. de Ropp, a noted biochemist and drug researcher, tried to make the spiritual path introduced by Gurdjieff and Ouspensky accessible to contemporary Americans. In *Church of the Earth* he tells us about the intentional community which grew out of his spiritual quest. 280pp./\$2.95

**RUNNING FREE:** new life in the community/ Richard Rodes

Richard captures both the feeling and the reality of the Christian intentional community movement. He enthusiastically describes a half-dozen communities which not only work to restructure their members' lives along more cooperative lines, but also put a lot of energy into helping others. 8½"x11"/64pp./\$3.00

**HEY BEATNIK:** this is the farm book/ Stephen and various crew chiefs.

Stephen and others tell us how 800 people are living together in spiritual harmony in the middle of Tennessee. They give good information on how they deal with the land, with each other, with neighbors and with God. 92pp./\$2.50

**COOPERATIVE COMMUNITIES:** How to start them & why/ Swami Kriyananda

Kriyananda, the founder of Ananda Community, gives good advice for those who would consider starting a spiritual community. 103pp./\$3.95

**LIVING TOGETHER IN A WORLD FALLING APART:** Dave & Neta Jackson

Dave & Neta, of the 200 member Reba Place Fellowship Community, tell how discipleship to Christ has made Reba Place the exciting, growing place it is today. 304pp./\$1.95



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## credits

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Assoc. Editing—Sumati, David & Susan

Art editing—Steven

Assoc. Artists—Pammy & F

Typing—Cosmo & Daniel

Compugraphics & other stuff—

LimeSaddle

Printing—Ananda Village

### PHOTOS

pp. 1 & 6—Kripalu Ashram

pp. 10, 31, & 44—Michael Graf

pp. 19 & 19—The Farm

p. 21—Dawn Horse Communion

p. 40—Ward Sharrer

p. 42—Dori Smith

p. 46—Headlands

### OTHER GRAPHICS

cover—Steven

p. 13—Avoloketishwara poster detail  
from Rainbow Bridge catalog

p. 14—from Astral Projection, original  
source unacknowledged, but thank you.

p. 24—from a Reforestation, Inc. ad.

p. 27—traced (in part) from Be Here Now

p. 32—Kip

p. 33—from Zen Bow

### WE FORGOT

Material in the article by Paolo Soleri in *Communities #12* was taken by permission from the Double-day Anchor paperback *The Bridge Between Matter and Spirit Is Matter Becoming Spirit*, © 1973 by Cosanti Foundation.

## about this magazine

Our vision of the job of editing this magazine is to function as a clearing-house: to collect material, select what's most relevant for the folks who read **Communities**, and take charge of the production and distribution tasks.

This means we don't want to be writing all the articles, taking all the photos, and preparing all the graphics for each issue. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially those living cooperatively. The following are suggestions for readers who have material to contribute:

**NEWS FROM READERS:** Three sections of each issue are set aside for short letters from our readers: Readback, Reach, and Grapevine. **READBACK** is "letters to the editors"—write and tell us your reactions to the magazine any time! **REACH** is our contact section—you can let others know you are organizing a new community, looking for a place to live, planning a conference, or offering a service. **GRAPEVINE** consists of letters or newsletter excerpts from existing communities—we like getting you up-to-date news, musings, analyses, and chatty letters. Readback and Reach pieces usually run 50 to 500 words, Grapevine articles are often longer. It helps if they are typewritten. There is no charge for listings in Reach.

**FEATURE ARTICLES:** These articles usually run between 1000 and 4000 words, tho they are sometimes longer. Any photos or drawings you send will enhance the appearance of the finished article. The theme for issue 15 is "Homesteading Schools and Research Communities". Articles should be sent to *Communities/West*, Rte. 1, Box 191, Oroville, CA 95965 by May 20. Subsequent issues will deal with government (how decisions get made and carried out), and urban communities.

**GRAPHICS:** We like to publish a magazine which is attractive as well as informative. We always need photographs (black & white prints), drawings, and cartoons. Poetry, especially if it's related to community life or the theme of a given issue, also keeps the magazine from being over-balanced toward written prose.

**COLUMNS:** We now have regular columns dealing with health, farm & garden, social science, helpful hints, book reviews, resources, and international news. These columns will continue only so long as we get good material for them. If you are knowledgeable in any of these areas, let us know your specific interests and we'll help you plan an article.

**RATES & DATES:** The magazine's finances continue to hover near the break-even point, so the only pay we offer contributors is a free subscription. Occasional paid ads are accepted, but announcements in Reach are printed without charge. Due to editing, printing, and mailing schedules, there is usually a five-to eight-week lag between our submission deadline and the distribution date, so send us your material as early as possible. Thanks for your help—we're counting on you to make this a better journal.

**Communities/East**  
c/o Twin Oaks  
Box 426  
Louisa, Virginia 23093

**Communities/West**  
c/o LimeSaddle  
Rt. 1, Box 191  
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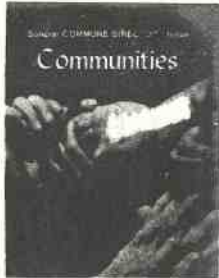
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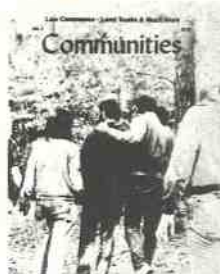
# back issues

Enclose \$.75 for each back issue; any four or more cost only \$.50 apiece.

\*Except for #12, which costs \$1.00.



#1 Camphill Village



# 2 Urban Communes



#3 Ananda Village



#4 Community Heritage



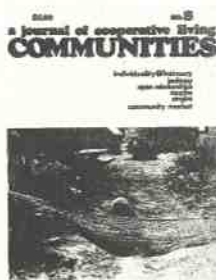
#5 Personal Growth



#6 Overseas Community



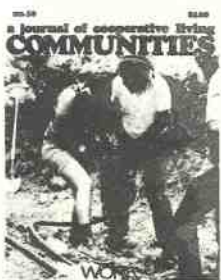
#7 A Cottage Industry



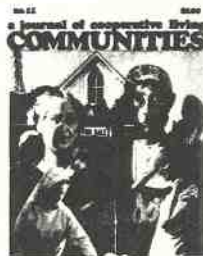
#8 Individuality & Intimacy



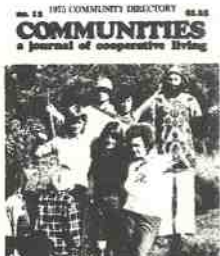
#9 Communal Youngsters



#10 Joyful Work



#11 Land Reform



#12 Community Directory

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send check or money order to:

**COMMUNITIES**

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