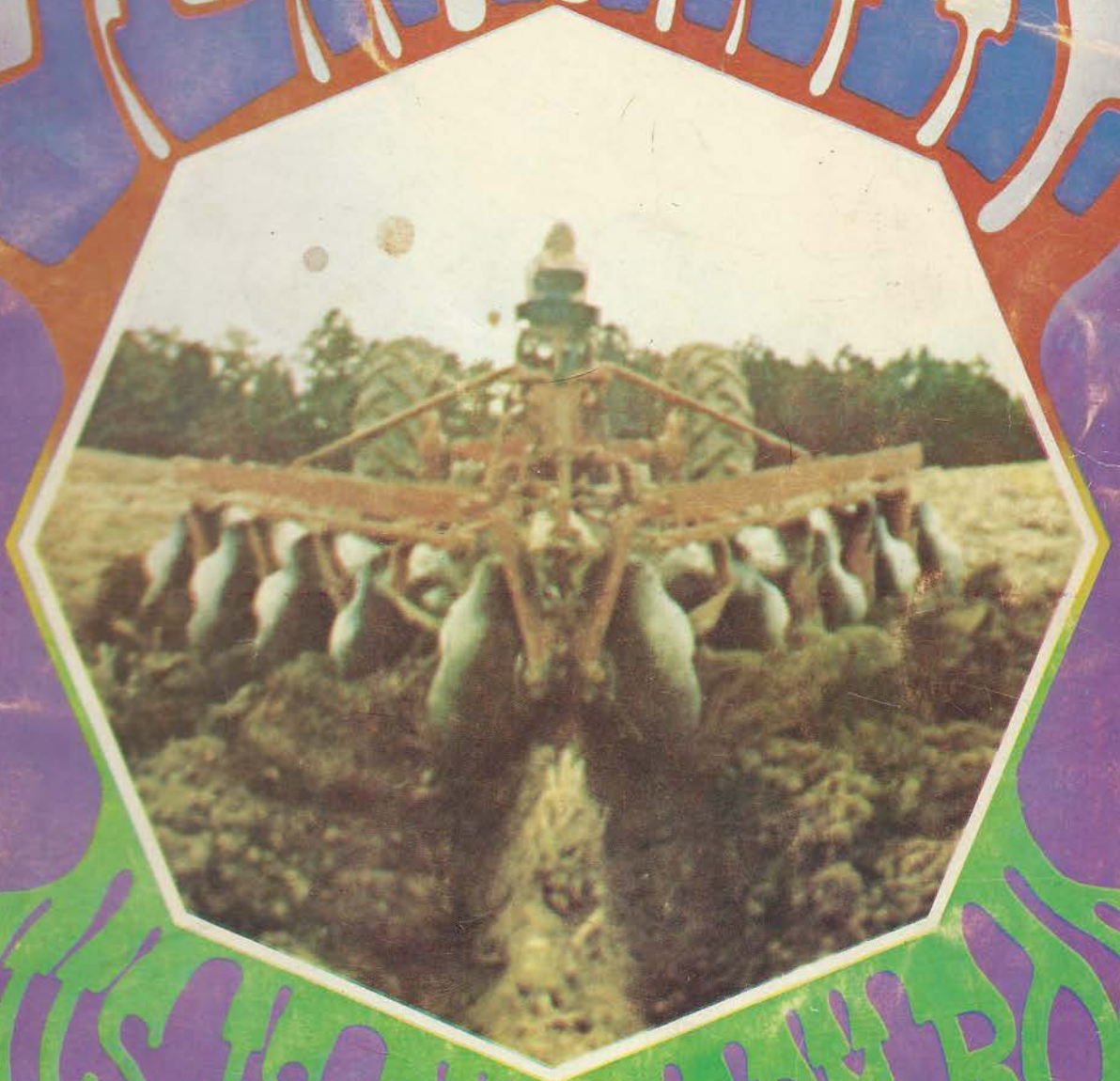
HEY BEATNIK!



THIS IS THE FARM BOOK

BY

STEPHEN GASKIN AND THE FARM

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I am going to follow God
I am going to follow God
I am not coming back
NAVAJO Peyote Prayer

It's a blessing to wake up to this level of consciousness the first time in any condition whatsoever. It's a blessing to realize that none of the stuff that's happened to you has changed you or harmed you or hurt you in any permanent way whatsoever. Once you understand the unsulliable nature of the intellect, it's no longer necessary to seek absolution for past sins. Dig that? That's a powerful spell. Anybody who understands that can be absolved in the here and now.

I don't have an ultimate goal in life. I believe in the vow of the Bodhisattva. And that says that sentient beings are numberless, I vow to save them all. The deluding passions are inexhaustible, I vow to extinguish them all. The way of the dharma is impossible to expound, I vow to expound it. It is impossible to attain the way of the Buddha, I vow to attain it. And that keeps you busy. Don't be hung up about beginnings and ends. All this was here when I got here, man, that's all I can tell you, it was here when I got here.

You have to work on getting higher. It's like the big condors that fly in the thermals. The Universe is going to come along and bang you around a little bit and bring you down once in a while, so you just look around for good vibes and rise in them. When you blunder out of the good vibes into the bad vibes, try to be graceful about it until you find a place where you can rise a little. But if you keep wanting to get higher and you keep wanting to get higher . . . There's a thing about that, invented by Suzuki-roshi, which is the theory of minimum desire. And he says you should desire desirelessness until the desire for desirelessness becomes a desire, and then you better level off about there. Desiring altitude is what makes the come-downs on the other side seem so heavy. Say, "I do not seek after enlightenment; neither do I linger in a place where no enlightenment exists."

The nature of the universe is that it wants to do what you want—so much so that if you're afraid it ain't doing it, it gives you that. It's like if you want something, the universe will give you what you want. And as long as you want things, you're going to keep getting what you want. But the universe also has something very precious about which you may not know. When you quit wanting things, then you find out what there is. That's what they mean by casting loose of your desires. The universe is really subtle, man, it's just right in there trying to give you everything, just trying to give you everything, and all you got to do is quit messing up its systems enough so it can do it and fix you up. That's what happened to me, ever since I put my faith in the universe, which I did some years ago. One night in San Francisco I said, "Looky here, I've been doing this spiritual teaching for all you folks for so long that I ain't got time to do anything else anymore. And I'm going to not try to do anything else, I'm going to do that full-time, and if I get taken care of, groovy, and if I don't, well, I'll have to go to another town and start over again." And since that time, since I cast myself adrift, my cup runneth over, you know, everything is working out.

FARM HISTORY

We live in a community of six hundred people on a seventeen-hundred-acre farm in Tennessee. But that's not the first thing we do. What that is is right vocation—that we wanted to have a way to make our living, because we were a Church and wanted to live a spiritual life. If you really want to be spiritual, you don't want to have to sell your soul for eight hours a day in order to have sixteen hours in which to eat and sleep and get it back together again. You'd like it that your work should be seamless with your life and that what you do for a living doesn't deny everything else you believe in.

We be spiritual, and that means that we believe that events take place coming from the spiritual plane toward the material plane, which is to say if you want to influence the material plane at all that you have to start from a spiritual place. And if you start from a material place to move the material plane, you run into action and reaction, entropy, things running down. But if you move from a spiritual place, you can do things that get done and stay done. You can make changes that stay changed.

Eight or ten years ago a lot of us went to San Francisco because the word was out that something spiritual was happening there. A lot of us went there to look at it and see if it was real and see what was happening. In the course of that I had what I have to at this time call revelations. I didn't used to call them that—I used to call them trips. But eight years later I'm looking back at them, and they still look heavy, and they look like something really did happen, and they said something about how it works. So I went and started an experimental college class with a bunch of folks, and at first we were like a research instrument, and we read all the books we could read on the Tarot and the *I Ching* and yoga and Zen and fairy tales and science fiction and extra-sensory perception, and a whole area of stuff that suddenly looked like it had juice in it that didn't look that way before. Like when I was in high school, the universe was wrapped up. They knew how many elements there were, and they said it was all a material-plane trip, and there was nobody coming around being telepathic and really heavy and really stoned. Folks just believed it was materialistic for a long time. And I watched it change.

I taught a spiritual thing in San Francisco for about four years, and we met once a week. We met at the college for a while until we got run out of the college by the revolution. One end thought we were spacey flower children, and the other end thought religion was the opiate of the masses. It just got so violent and with so many cops on campus that we didn't want to do that. So we moved our meetings to a church.

We got to about five hundred people meeting in that church, and from there we decided that we'd go back to Haight Street to do a thing—to try to raise the vibe on Haight Street, which had slipped pretty far by that time. So we went down and we met for three months in the Straight Theater. We survived methedrine, politics, heroin, and all that kind of stuff that went through San Francisco, because there were about five thousand of us there who knew better, and that was a big enough chunk of the population to keep the word out.

Then we found another rock hall out at the beach that would hold about two thousand people, and pretty soon we were filling up that hall every Monday night. We met and we talked and we argued and we hassled about enlightenment and about truth and what standards about that stuff is really about. The way it worked was open door—anybody could come in, like in the dharma combat trips in the old Zen stories, where any wandering monk could come in and ask embarrassing questions. Monday Night Class was like a forum that met for four years in San Francisco—a meeting that was dedicated to Spirit and religion.

Somewhere back in there I started understanding what we were doing and what we were—a society of co-trippers dedicated to the idea of helping each other out, having discovered some tripping instructions that worked. Then I started realizing that life was a trip, and it was the same tripping instructions—exactly the same ones—and that the Sermon on the Mount was tripping instructions for tripping a life trip, and that the same kind of things that brought you down when you were stoned brought you down in real life.

Well, I got to where enough folks knew what I was doing and dug it that they were trying to tell the truth too. And I started getting invited to talk at other places—churches, colleges, things like that. So I was going to recess the class, tell everybody we couldn't meet for a while, I was going around the country. And people kept coming up and saying, "Can I go?" I said, "Well, you have to get your own schoolbus, man." And folks did that, and I pulled out of San Francisco with about two hundred and fifty people and twenty or thirty buses. We took off on the road, and we traveled all around the United States, and we did things in forty cities where we talked, and we picked up folks as we went.

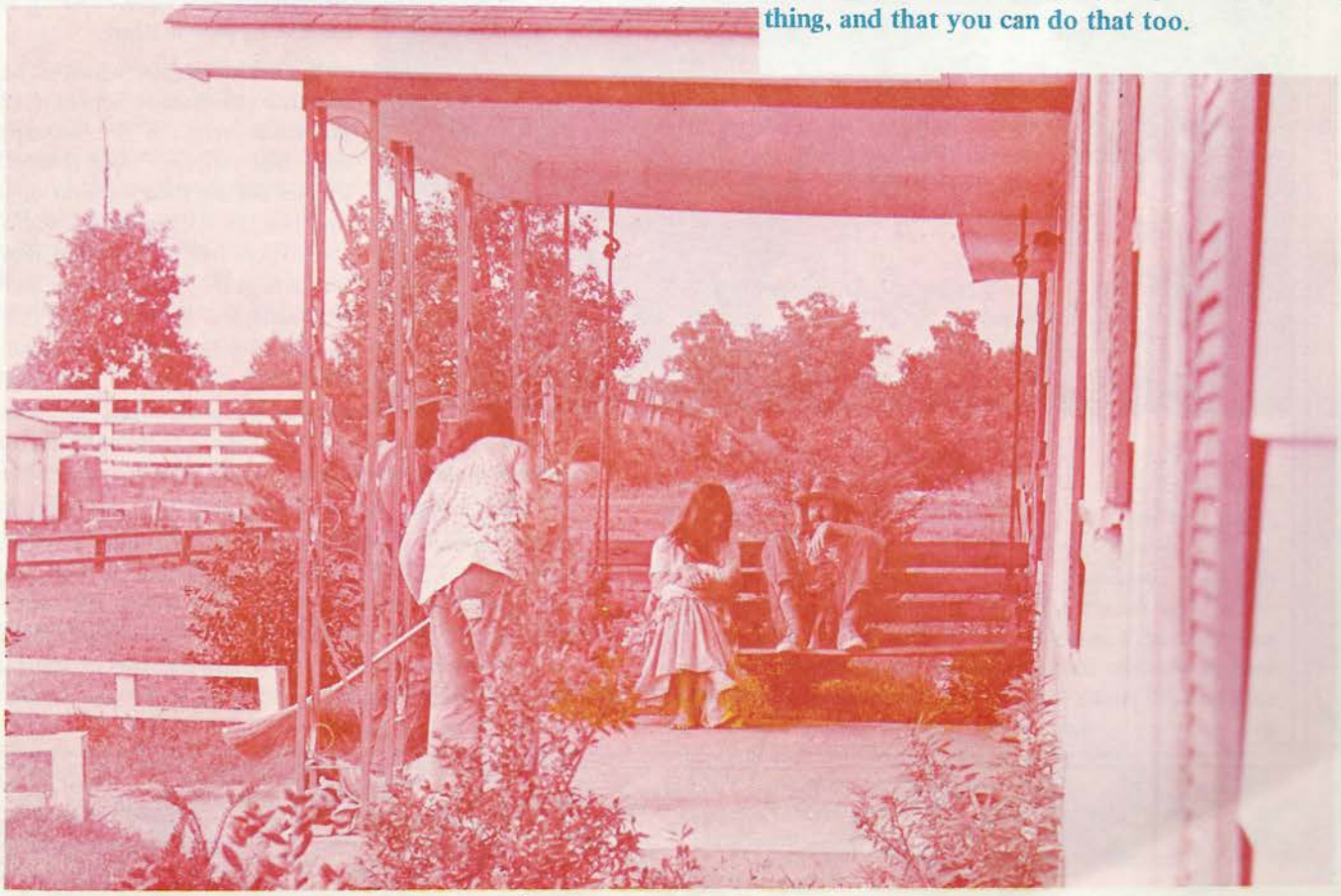
While we were on the road we had to really put our philosophy to the test—we had to get straight with the heat to park every night—and we were on the road for four months. There were three or four hundred of us by then, and every time we crossed a state line we had so much wire service in front of us that the cops would come up and call me by my name when they'd open the door of the bus. And we kept saying, "Well, you ought to be able to make it. You ought to be able to do this." And we went around the country like that and got straight with those folks as we went, and all those roads that we traveled on were a little bit easier to travel on than they were before, because we didn't leave nobody hung up or strung out or ripped off or dumbed out at any of those places.

When we got back to San Francisco we'd become a new thing—and we weren't the same as we were before, and we couldn't quit what we were doing, because we'd become a community from working together, and we knew we could do heavy stuff from working together. The next Sunday we met and I said, "Man, we can't separate like this, because we've become a thing. We're something. We've shared so much karma and so much heavy stuff has gone down and we've done so much heavier stuff than we ever thought we could do together..." I said, "Let's go to Tennessee and get a farm," and everybody dug it. We packed up all the buses and took off that afternoon for Tennessee.

After we were there for a while, we met somebody who said they'd lend us a thousand acres, and we needed to land somewhere, so we thought that was a good deal. We came down from Nashville to Lewis County, which is just the boondocks of Tennessee, and drove in off the main road—off the interstate, off the four-lane, off the two-lane onto the dirt, off the dirt across the back of this farmer's cornfield, down through the woods into a little one-acre clearing in the middle of that thousand acres, which was all blackjack oak. And then it turned out that there was a feud going on between the man whose cornfield we just came across and the man who was overseeing the land. That road got closed. We had to stay in the middle of that place until we hired a bulldozer to come in and build another road back out, to find our way out again. But what we did was we didn't get into a hassle with that man about that road. We just said, "Okay, we'll make another road."

We stayed on that place for a few months, began to slow down from caravaning and find out what it was like to be stable human beings on the ground again. We'd been on the road seven months. People kept saying, "Oh, I get it, let's all live in a caravan." We'd say, "No, no, man, that's not where it's at." We were like a large organism in the vein of society, and if there were many more organisms like that, society might take some sort of penicillin for it or something. But while we were there, we got to know the people around us, and it was a temporary place, so nobody was uptight that we were there. See, this is how we had to land. It was like coming in from outer space to land the Caravan. And we could stop when we were just looking, because everybody said, "They're just passing through. That's cool." So when we got down to this place, it was a temporary place. Everybody said, "Well, okay, it's temporary." So we hung out there for a while. Well, it went along and all the county dug us, and then we found that a neighboring farm was for sale. And it was about twice as big as any of the ones we'd looked at. And it was exactly what we wanted. It was just perfect. It had about five springs, a hundred and fifty acres you could plant on, a thousand and fourteen acres in all. It was a really pretty place, and we bought it for seventy dollars an acre. You can't get a kilo for seventy dollars, can you? You can still get an acre of dirt for that. And you can live on an acre of dirt. We bought a thousand acres for seventy dollars an acre, and we've been on that farm for over two years now.

Why I'm bothering to tell you all this is so you know the changes we went through getting to this place so you can see that we didn't get sponsored by the Ford Foundation or anything like that and that we did this thing going along, beatniks doing a thing, and that you can do that too.



It feels to me that if we're going to do it, we're going to have to have all hands on board. You can't say the boat will float better if you throw somebody over the side. And if we're going to have all hands on board, then we better start getting introduced to each other, so we can get the ship afloat. One of the religions we believe in is Mahayana Buddhism. That's the variety of Buddhism that says there's no final and perfect enlightenment until everybody is enlightened. And the closest you can get to it is to figure that out. And when you figure that out, there ain't nothing to do but hustle until we get everybody off.

Religion starts heart to heart, mind to mind, eye to eye, between real people. Some people talk about fancy trips where they went to fancy places, but the fanciest places I've seen were in somebody else's eyes. And the neatest stuff I ever saw was in somebody else's eyes. You can look in somebody else's eyes and you can find truth right there. Truth doesn't have a brand name on it like Pepsi-cola or Coca-cola; it's like water—runs in every creek and falls out of the sky.

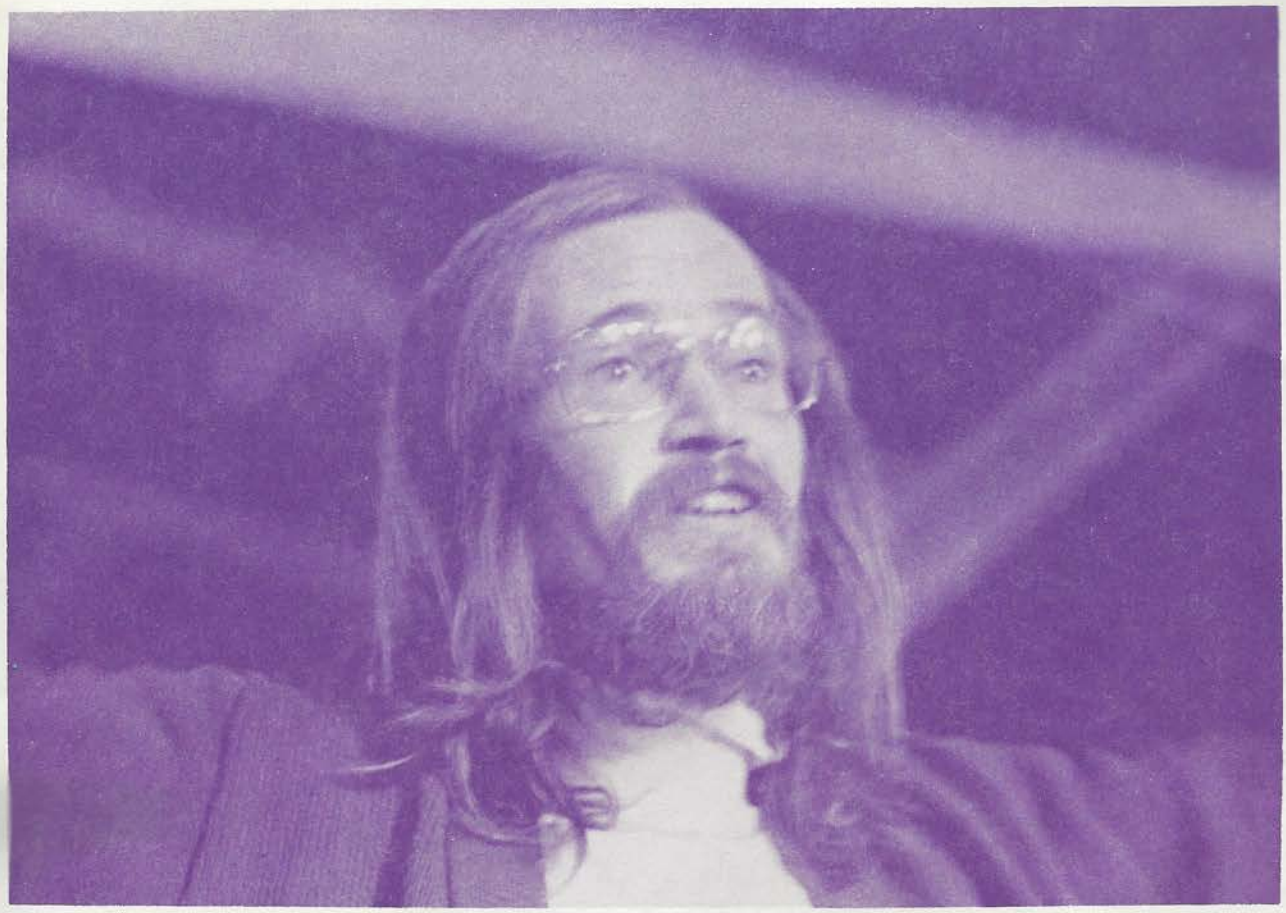
And religion is like water. The way you can check it out is the same way as water. If it freezes at thirty-two degrees and if it boils at two hundred and twelve and all that kind of thing, then it's water. And that's the way religion is. If religion is compassionate and if it excludes nobody and if it doesn't cost money and if it really helps you out in the here and now, that's how you can tell religion—real religion. I've seen psychedelic fancies on people fancier than the fanciest rock and roll poster you ever saw. I've seen auras on people and rainbows coming off the tops of people's heads, and lots of stuff, but I don't believe in any of that fancy stuff unless there's compassion and good sense present. That's what I found out through all that tripping was that when it comes right down to a rock bottom place, what's real is compassion.

I don't believe in too much religious paraphernalia. I think that the most important thing to understand about the life force energies is that you can move them with your mind—and that you don't need a Tarot deck or a Ouija board to connect with that stuff, and that you can do real healing and teaching things, and that there is so much evidence at hand to be seen now that I don't think it's necessary to make what you call a leap of faith. I think that the evidence is manifest right now. And even if you're still self-indulgent in ways, you really know it's there anyway. And everybody really knows it.

I don't think a spiritual initiation is something you pay thirty-five dollars for, and I think that any teacher that charges money is a fake, because spiritual teaching is for free or it ain't real. And I don't mess with palmistry or astrology or the *I Ching* or any oracles or divinations, because complicated systems of magic have nothing to do with the spiritual plane other than to help you remember that that plane is there. That plane exists independently, and if you be of good will and love God and love your neighbor as yourself, you can inhabit the spiritual plane. And that's grace, which comes from being pure in heart.

There's a religion which is perfect and true and has no errors in it, and all man-made religions are attempts to copy that religion. And it exists unwritten for all these billions of years. And you can tell the people who know about that religion, because it works for them in the here and now, and they look sane and healthy. You can find people who practice that religion any place, and you can tell who they are, because they look together and they're friendly and they're sane and they're functional and they're actually able to do things.

We don't be into a lot of visible ceremony. Ceremony rots away so quick. We think that to pray is an English four-letter word that means to communicate with telepathically—and that you pray with your fellow man and in the presence of God, and that you be in telepathic communication if you know how to do it, and that part of being spiritual is clearing your heart and mind so you can do that and know it's happening.



I have a whole new set of sensors that I've acquired in these last seven or eight years, and I feel a lot of stuff I never felt before. And it's funny, because it's the most common and necessary ingredient of life, and at the same time it's the most outrageous science-fictiony mind-blower that ever happened to me, and it's that you can feel life force with your own equipment. You don't need dials or gauges—you can feel life force. They call it Holy Spirit, and it runs real high like at baby happenings.

All this stuff is based on the thing that God is real, and that what you do counts, and that what goes on inside your head and in your heart of hearts makes the difference, and that if you be nice on the outside and nasty on the inside, you get nasty karma, and if you be straight all the way through, you get straight karma. Most folks don't know anything about karma, because their cause and effect is so muddled that they can't tell for sure what they do that makes things happen. Sometimes folks like that are the ones that straighten up in a car wreck or something, because something like that will show them a karmic chain that they never saw before.

But you ought to straighten easier than that. You ought to pay attention to karma and cause and effect so you can learn what's happening at lighter-weight karma than having to wait till something like that wakes you up. That make any sense?

I'm trying to tell you what I'm doing—why I'm doing it at all—and about a level of consciousness. My level of consciousness when I'm undisturbed is like a baby's, and I like it that way. I like to hang out with brand new babies when they're just born, because I can let go to their vibe and feel a lot of peace. And I can do that by myself. I just go out to the woods and sit, or I can smoke a joint—I can do that a lot of ways and go to that peaceful place. But as soon as I go to that peaceful place and then get peaceful, I find out that what I have to do is get up and go back out and start taking care of business again, because there's a lot of folks that still need help and I can't rest yet.

See, this is all a commercial for God.

FARMING

We've been seeing over and over again that it's the agreement of the folks that makes the crops grow. As you sow, so shall you reap. So we've had to work out our agreement about how much juice you have to put out to do that. We've had to come to agreement about cutting loose of our preconceptions about how it's done. And we've always got this barometer in front of us telling us where the agreement's at—where it's weedy and where it's healthy and where it needs attention.

We've got two hundred tillable acres and six hundred folks and the intention of feeding ourselves. Being vegetarians in Tennessee you can really grow most of what you eat. And we've got about one-fifth of our men farming. When it was less it wasn't covered. And, with all the carpenters and mechanics and plumbers and electricians we need, one-fifth works out well. So as a crew we're finding out how to have a stoned connection with the dirt and the plant force and at the same time have a sane enough use of the technology that we can feed ourselves.

When we first got to Tennessee we spent our first month planting one acre of vegetables. So we had to go through some changes about how we were doing it. None of us really having farmed before, we had too many opinions about how to do it and about what was stoned. We had to start digging on how our neighbors farmed and start learning from them. There's a great big farming crew in the South, and it's juicy plugging into it. It got a lot heavier when we started treating farming like a real adult vocation instead of some sort of mystical hobby.

Our first change was to buy some tractors and cut loose of doing it all by horses and mules. That expanded what we could do tenfold. We have a late-model 65-horsepower International diesel, a forty-horsepower Oliver, and two trusty twenty-year-old Farmall C's that we use for planting and cultivating

We still use horses. We have two working teams and try to keep one in the garden all the time. They can work on wet ground a lot before a tractor and they can cultivate a lot of vegetables that are ridged or staked or planted widely. They also pull a horse-drawn plow and manure spreader and planter.

One of our biggest changes came when we found out that there was no way to haul manure and compost to supply enough acres with the plant food to grow our crops. Somewhere in there beatniks got cultish around organic gardening and didn't get serious about the planet getting fed. Even when you plow in all that organic matter, as much as it rains in Tennessee, important elements get leached out of the soil. And every farmer around uses commercial nitrogen, phosphorus and potassium. What we do is add as much organic matter as we can, test our soil, and fertilize each field with the mixture and amount it needs. We've been finding that there's some chemical fertilizers that don't upset the ground's microlife. And as our fields get richer we'll need less. We put a lot of juice into adding organic matter to the soil. We haul manure and cotton trash—the waste product of the cotton gin. And every spring we plow in cover crops of vetch and clover.

A lot of what we've learned in the last few seasons is about how important it is to get things done on time. Time after time we put something off only to have it rain and delay the thing until the fields were dry. Sometimes that's too late. This last year it was unusually wet in Tennessee from October to May and we learned to take shifts and run our tractors twenty-four hours a day whenever it was dry and prime planting time. Half of what's been planted here since last fall has been done in the middle of the night.

We've been figuring out over the last few seasons how much of the different crops we need to grow to feed ourselves. And our operation's been scaled up to where we can start doing that. It's like planning a year's menu. We can't grow citrus fruit or rice, but we can grow most of what we eat. We have two hundred acres under cultivation, and we plan on increasing that some, but for the most part this can supply our beans and grains and vegetables, a sorghum crop, peanuts for peanut butter, and the first of our fruit orchards.

Because we're planning our menu we try to grow a lot of green leafy vegetables for their vitamin content. A half-acre of spinach early this spring was one of our juiciest vegetables. We start our lettuce and cabbage plants in electrically heated hotbeds, which saves us a lot of money in buying slips. Swiss chard and New Zealand spinach are what we raise in the middle of the summer when it's too hot for other greens. And we try to have our cabbage and collards and broccoli last late into the year to keep us in Vitamin C.

Most of what we grow is just what the neighbors grow. We've found out that if they don't grow it, it probably doesn't grow so well. We grow a whole lot of sweet potatoes because they're a Tennessee staple. We grow okra and a lot of sweet corn. We grow a lot of peas in the early spring and green snap beans in the summer. Both are easy to grow and can be followed by other vegetables. It's a lot easier raising a few acres of bush beans or peas than an acre you'd have to stake. We grow snap beans and snow peas because they don't need shelling.

We harvested seventeen tons of tomatoes last year from eleven thousand plants. This year we have twice that amount. That many tomatoes alone was worth the financial investment we put into farming last year. We're contracted for ten acres of pimiento peppers and also have lots of excess tomatoes to sell. Eventually, as we save more and more money on seed and fertilizer, the whole farming operation should pay for itself.

We save our big seed—grains, beans, peanuts, corn, potatoes, sweet potatoes and so on—because they're the most expensive. But small seed is cheaper to buy than to hassle with. It costs six dollars for enough tomato seed to produce seventeen tons of fruit. We've also learned that varieties recommended by the state usually do best.

We planted our first potatoes this spring, and as we get our own seed we'll plant maybe five times that. Fresh new potatoes are far out, and you can get in two crops a year here. We hook a tool bar on back of one of our tractors with "bull-tongue" cultivator shovels set 36" apart to make furrows. Folks come behind and drop in potatoes and either hoe up a ridge over the row or a horse cultivator ridges it up.

We plant our cucumbers, squash, and melons in rows wide enough for a tractor and small disc to go between them before the plants vine. That gives the plants a head start on the weeds. When we first got here all our neighbors laughed at our mounds and asked us if we learned that in California. Plants don't get enough water in mounds here. And you really need to know how you're going to cultivate something before you plant it.

When we were gardening in our back yards, before we got here, we hadn't really considered planting with tractors and combining and growing big fields of beans and grains. Learning mechanics and how the tractors run and how to plant straight rows and plow and disc ten-acre fields expanded our consciousness, because it took more real attention than we were used to putting out.

We put a whole bunch of priority on planting our protein. There was so much rain all through April in this part of the country this year that the planting season was cut in half and we had to hustle, along with millions of other farmers. We scored an old four-row planter, cherried it out, and when we had our fields ready we put all our tractors and planters and crew on getting our soybeans in. We planted twenty-five acres our last night. Soybeans are this country's number one cash crop, they're grown all over, and most anywhere you move away from the city there'll be a half-dozen neighbors who grow soybeans and will tell you exactly how to do it.

We're learning how to raise other beans. They're easy to grow but harder to combine, because all the beans don't mature at once like soybeans. You have to cut them and windrow them and let them dry. We've got beans planted now, so later on we'll have to work out keeping the windrowed beans out of Tennessee's summer rains.

The climate's mild enough here that all the small grains—wheat, oats, rye, and barley—are planted in the fall and harvested in the spring. We planted sixteen acres of soft winter wheat last fall, between mud-soaking rains, and harvested fifteen thousand pounds of wheat this June.

We're trying out a rotation on our big field crops where we plant corn or sorghum or some heavy feeder in the spring on half of our acreage, followed by the small grains in the fall. After we combine the small grains the next spring we'll plant a crop of beans, and before the beans are combined we'll sow a cover crop of vetch or clover on the field and turn it in the third season when we start with corn again. On our vegetable gardens we want to plant a cover crop each fall.

We haven't had a real heavy insect problem, mostly because we aren't monocropping year after year. And we've let lady bugs loose now and then, which seems to help. A lot of times we've gotten insects like Colorado potato beetles and tomato hornworms that we were able to stay on top of by hand-picking them off. But every once in a while it's been, say, the Mexican bean beetle or our crop of snap beans, so we've gone through and dusted with either rotenone or a chemical dust with a one-day half life. We had to go through some changes here, but we chose to plug into the overall life force and let the garden grow. You don't want to spray too much and upset the balance of all those critters in there, but on the other hand planting a crop of cabbages and letting the cabbage worms eat them up and their moths multiply and multiply is upsetting it, too, and it's going to affect everyone's cabbage patch for miles around.

We're just now getting into planting fruit. We could have saved a bunch of time and energy planting fruit at first if we had checked out how folks around here did it more. Our first winter we bought forty fruit trees—a lot of different kinds. We dug great big holes three feet wide and maybe four feet deep for each tree and filled the holes with all sorts of rich compost and minerals. It took us weeks. And by the middle of the summer half of the trees had died. The holes acted like a sponge, soaked up all the water and drowned the trees.

Fruit growers around here told us not to dig holes deeper than the roots you need to put in them, and not to fill it with anything but the dirt that came out and maybe a little more topsoil. We planted a 150-tree apple orchard this spring in just a few days this way, and the trees are all doing well. Making work for yourself isn't where it's at when there's so much to do.

Back in our first summer folks came out and saw us bent over our hoes working in the fields. And they showed us how to hold a hoe like a broom so you could have enough juice to hoe for two days in a row. Ever since then we've been working it out with the weeds. It's a city slicker myth that weeds are okay in the garden. There's x amount of crop going to grow from every patch, and you might as well decide what that's going to be. So we've been learning what to do about our weeds. We try to turn our fields as much as we can, prior to planting, to kill successive crops of sprouted weed seed. We've learned to keep one tractor always hooked up to a cultivator and to try to stay on top of it before the weeds get big; and we always know now to make sure we disc the very day we plant so the crop has the head start; we band our fertilizer on big seeded crops alongside the row instead of juicing weeds in the middle; and we've learned that if a field gets too out of hand when it's young, or the stand's too poor, it might be better off plowed in and replanted.

We don't want to use herbicides because the vibes are too weird around them. And there's no way to mulch two hundred acres. So we still have weeds and we still have monkeys out hoeing in the fields. But we're getting better at it as we learn how to cultivate, and, over the years, if we cut down the weeds before they go to seed, our fields will get cleaner. A clean field with nice straight rows is a very pretty sight.

The thing about being a beatnik and growing a lot of food is that as much as there is to learn about it, it shouldn't be hard. Everyone else has been doing it all along. If you haven't done it yourself, don't think you know how, and don't have strong opinions about what's the most stoned way to farm. Pay attention to how your neighbors farm. Your neighbors will respect your honest questions a lot more than your coming on like you know how to do it when they know you don't really.

— Michael & the Farming Crew

A YEAR'S MENU

What we grow to feed 600 folks:

Cool Weather Vegetables

4.5 acres	peas—English peas & Chinese snow peas
3.0	Irish potatoes, first planting (will raise to 10 acres)
1.5	onions (to 8 acres)
1.0	cabbage, broccoli, collards
.5	spinach
.5	lettuce

Warm Weather Vegetables

9.0 acres	sweet corn & roasting ears
6.0	sweet potatoes (to 10 acres)
4.0	winter squash
3.0	tomatoes (25,000 plants)
5.0	green beans
1.5	watermelon (to 4-5 acres)
1.0	peppers (bell, cayenne & wax)
.5	okra
.5	eggplant
.5	cucumbers—fresh & for pickles
.5	summer squash
.5	Swiss chard & New Zealand spinach
3.0	Irish potatoes, 2nd crop (to 5 acres)

Fall Vegetables

3.0 acres	cabbage
1.0	lettuce
1.0	spinach
.5	broccoli
.5	collards
.75	kohlrabi
.75	Chinese cabbage
.5	beets
2.0	carrots, turnips, cauliflower, kale, Brussels sprouts

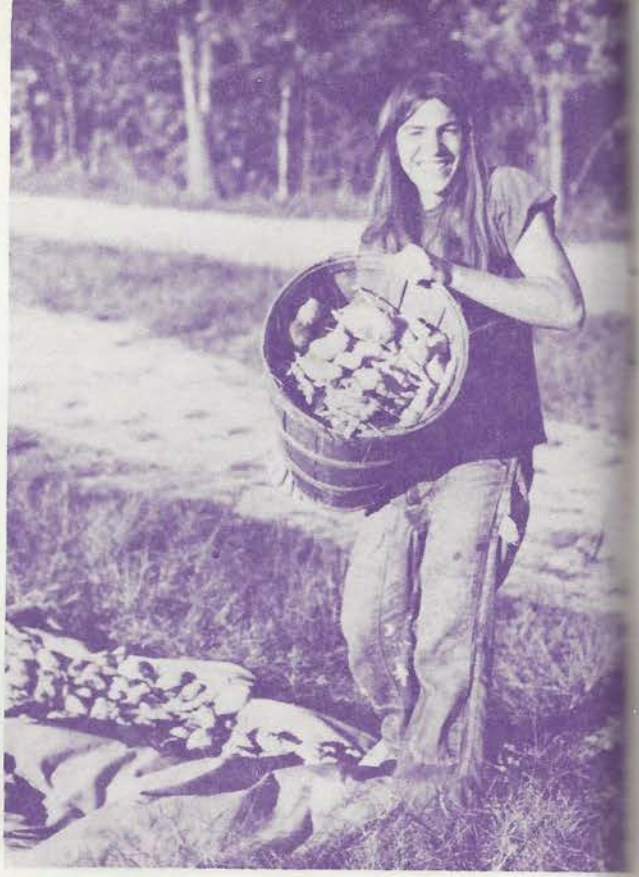
Summer Field Crops

87 acres	soybeans (enough for eating, the dairy, and next year's seed)
15	beans (pintos, blackeyes, navy beans, turtle beans—could go up to 30 or 40 acres)
12	peanuts
7	popcorn
10	field corn
10	buckwheat
7	sorghum (and what our neighbors grow)
5	pimiento peppers for a cash crop

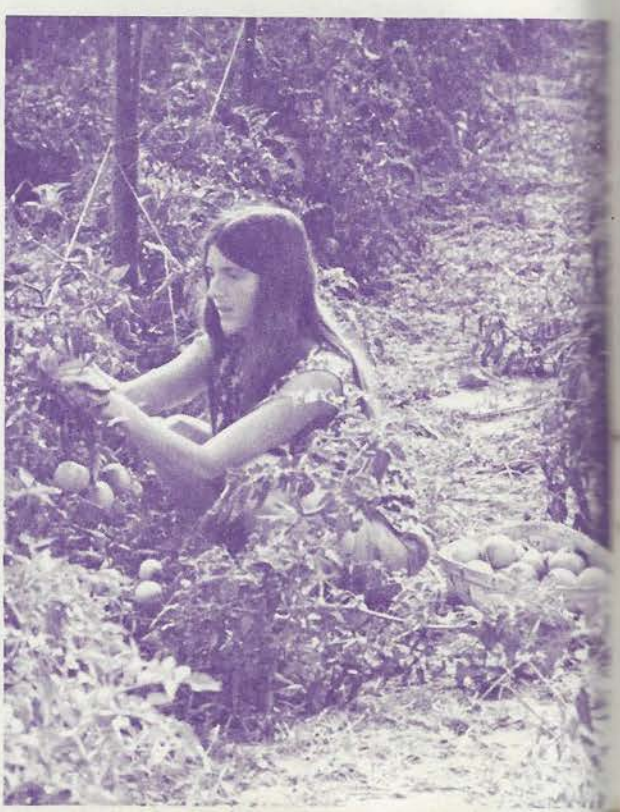
Winter grains

100 acres	wheat, oats, rye, and barley

Everything else will be cover-cropped.



What we're really into is making a living in a clean way. I guess farming is about the cleanest way to make a living. It's just you and the dirt and God. And the dirt—you can't make friends with an acre of ground and get it to give you an A like in college or something. If you make friends with it, you have to put work into it, and then it'll come back and feed you, it'll really do it. But you can't snow it or anything like that—it's going to be real with you.



NEIGHBORS

We have a bunch of philosophical assumptions about how the world works, and the result of those assumptions is we decided to go be farmers for a clean way to make a living–to interact with something that didn't rip off a bunch of other folks and didn't depend on any social position. That's why we went off to be farmers together. We didn't start off to be a farm, you know, we started off being a church, and then we said, "We want to live together. How can we?" Before we got down to Lewis County we thought we was the space-agest modernest thing there was. And when we got there, there were the Mennonites and the Amish all the way from Lancaster County to Tennessee, who got there first and broke ground for us–for long hair and spiritual groups and things like that. So there's a lot of stuff people accepted about us from the beginning. Once they learned that we really weren't scary and we really weren't violent and we really were truthful, they started thinking we were Technicolor Amish.

Our place in Tennessee is the first home I've had since I left my father's home. I never had a home since then, and we made a home, and we have real neighbors. We love our neighbors. They're good to us.

We believe you should love your neighbor as yourself. But when you love your neighbor as yourself, what you do practically is you find out how to do that. If loving him is to stay off his lawn, stay off his lawn and out of his hair, if that's what he wants, because he wants the same thing you want–a little peace of mind, a place to be. Sometimes we do other things for our neighbors. We swap farm equipment with them and work with them. We're partners with one of them in a sawmill; we were partners with another one in a hundred and forty acres of sorghum. That also comes under the heading of loving our neighbors. It's really good to interact with them.

We've made some beautiful friends that know a bunch of stuff—farmers who've showed us what it's like to have a stable group mind that's been going on for years and years. Because this is a small poor county, and everybody here knows everybody, and they've been working together for years, and they know what's going on around them, and they're aware of their whole territory. I went over to see Carlos one time and he said, "Say, you notice those outside rows of sorghum over in Homer's field?" I said, "Yeah." He said, "That's nitrogen—that's how come they don't look as good as the other rows. The man missed those rows with the nitrogen." He hipped me to that, because he knew I was going into farming and he saw a chance to show me what something did. And they show us stuff like that all the time. One time Homer came in and tasted our sorghum while we were cooking, and he said he thought it could be better, and we argued with him, and the sorghum crew got paranoid. Then he took a gallon of our sorghum home and cooked it for a while on his kitchen stove and brought it back and showed us what it looked like and tasted like when it was cooked. And then we all had to cop and believe him and do it like that. There's just lots of old tobacco-chewing Tennessee hillbillies that we're downhomer with and more comfortable with than some longhairs. Me and Homer was talking about some neighbor of ours one time, and he said, "Well, he's a good old boy. He's just as ordinary as you and me."

[What kind of responsibility do we have for our parents?]

Try to communicate with them until such time as your communication with them weirds them out. Don't quit, just keep trying now and then. You have to respect folks' free will; you can't make anybody do anything. When my father was here he kept pulling out a cigar and sticking it back in his pocket because he was afraid that I didn't want him to smoke it. But we were sitting up by an open window with the wind blowing through, and I wouldn't have had to smell any of it, so I didn't care. I didn't have any other judgment about it. So I acted like I thought he was looking for a match and just threw him a match, which was a way of letting him know it was okay to light it without bringing up the whole thing. So he did, and the next time I rolled a joint, I put it in my mouth, and he threw me a match.

When we first got here we were sitting on a piece of property that had a spring on it that was the entire water supply for a nearby town. And a hundred of us got hepatitis on top of their spring. And that put them uptight. We'd got it from eating some watercress out of a creek that was downhill from somebody's privy. Well, we went through a bunch of changes with our neighbors then. The Tennessee Health Department came out prepared to shoot us up with gamma globulin, and I had people with me who didn't want to do it—was too high brahmin vegetarians to take any serum from a horse—but we wanted to put our neighbors at ease, so we said, "Okay, we'll let them shoot us up." And we let them do it. And whether it did any good or not I ain't sure—I came down with hepatitis the night after getting shot up—but we made friends with those folks in the encounter. And then they said, "Wow, here's a whole bunch of vegetarians all living on the same diet, and we could get some good statistics on them." And they started getting closer and friendlier with us and said they'd like to help us work out a vegetarian diet that you could make it on and that wouldn't give you pernicious anemia. That came from getting straight with those people.

Then the next one that came along that we had to get straight from was a little heavier. We got busted with a hundred pounds of grass growing in the back forty. We weren't sure whether the neighbors were more uptight with us for doing it or for being so dumb as to plant it in the deer trails. They thought we was just too dumb to make it. I told our sheriff, "I won't grow any more grass in Lewis County." And he said, "You should ask first." But I told him we'd been really dumb, and then one of the last times I saw him he came to the gate and he said, "Highway Patrol says four runaway girls was going to come down and live on the Farm. Do you know if any girls come down here?" The gate man said, "Naw, we ain't had any girls come in here lately." And he turned around to me and said, "Sure is good that I could just come down here and ask you and drive away because you got a reputation for truth established. That's a lot easier way to do it with you than to have to come inside and look at everybody, and it feels good to do it like this." And he drove away and left me standing there stoned. We voted for him—the same one who busted us. He's really a good honest man. Back when he busted us he was doing his job, you know, like they'd hired him to do. When we got busted it actually improved our relationships with the neighbors because they'd known we weren't copping to something, and as soon as we got busted they saw it was just grass, and homegrown at that. And they started coming on to us like, "Hey, I hear your grass won a prize at the county fair."

We started putting value into some sixty and seventy-year-old people in our county because they knew so much. Man, they've been making it for so long they know how to fix everything, build everything, how everything works. And they found themselves being hung around by all these strong young longhair cats trying to learn their thing. It turned them on, and they said, "Somebody wants to know all this old stuff. I didn't know anybody wanted to know this old stuff." And we said, "Yeah, man, how do you do it?"

We live in peace with our neighbors. We had five or six Church of Christ ministers and members of their congregations come to our Sunday morning meetings and our Monday night classes, and I heard on Wednesdays they were playing the tapes in their church of those meetings. And for six weeks we argued all the questions from John 3:16 on down, and we went through many changes with them. And it came to a place where they showed us a slide show about how it was supposed to work, and there was a picture in this slide show of these priests putting the wrong kind of fire on the altar, and a big lightning bolt comes down and fries them. And we said, "Hey, man, ain't that a little violent?" And they thought we were funny about that, but we went through all those arguments and questions, and it came down to a place where, although we were technically heathen as far as they were concerned, we were good enough neighbors that they could deal with us and we could be part of their community. And we got to be friends with them, and we argued it out and it got heavy. You know, we hollered and stuff. And there was this one preacher there that was a knock-out preacher—he was the heaviest short-haired preacher I ever saw. Because every time it would get really heavy, he'd say, "But we want to keep talking, don't we? Don't we want to keep talking? Is that what we want? Do we want to keep talking? Don't we?" I'd say, "Yeah. Yeah. We want to keep talking. Uh-huh." Love that man.

If you plan to keep horses, remember that you're getting involved with life and death karma. Horses are living creatures who are going to give birth and die, and you shouldn't get excited or emotional, because it makes it harder to make sane decisions.

Horses are intelligent, sensitive and telepathic, and if you be good to them they'll be good to you and won't mind working for you—if you be angry around them it will come back to you in their bad habits. The same goes for training a horse—they can feel you real good and if you feel like it's cool and covered they'll pick that up and calm down, but if you panic then they think something's happening and will panic too, or a trained horse will think he has you treed. They're a lot bigger than you, so pay attention not to put yourself in a position of getting hurt, like walking in back of a new strange horse, wrapping the reins around your hands, or walking in front of a team of horses hitched to a wagon.

A horse is stronger than ten people and can get into and out of places where even a tractor gets stuck. We use horses to take water and materials to remote areas, to snake logs out of the woods, to cultivate the vegetable gardens, and for the kids to ride. We've learned a lot about horses from our neighbors, and they say a horse can plow two acres or plant five or cultivate four in a full day of hard work.

If you don't know how to handle horses, find a friend or neighbor who does before you buy one. You can also find good information in horse books. Unless you know what you're doing, don't buy a horse at an auction, buy it from someone you can get to know. Auctions are good for getting wagons and tack. Vegetarian harness can be made by using thick nylon or canvas webbing, and saddles can be made by using vinyl over old saddle trees.

Right now we have two teams of draft mares, two saddle horses, two foals and a pony. To take care of them and keep them working costs us an average of $150 per month for food, medical, shelter and equipment. About half as much time as you spend working horses you need to spend caring for them. To remain healthy they need to be wormed every six months, shod every six weeks, groomed daily, and fed three times a day. We feed our horses a grain mixture of 40% oats, 30% corn, 30% bran, plus hay, pasturage, water, and mineraled salt. Putting a horse through any sudden changes in feed will cause founder, colic, or other diseases.

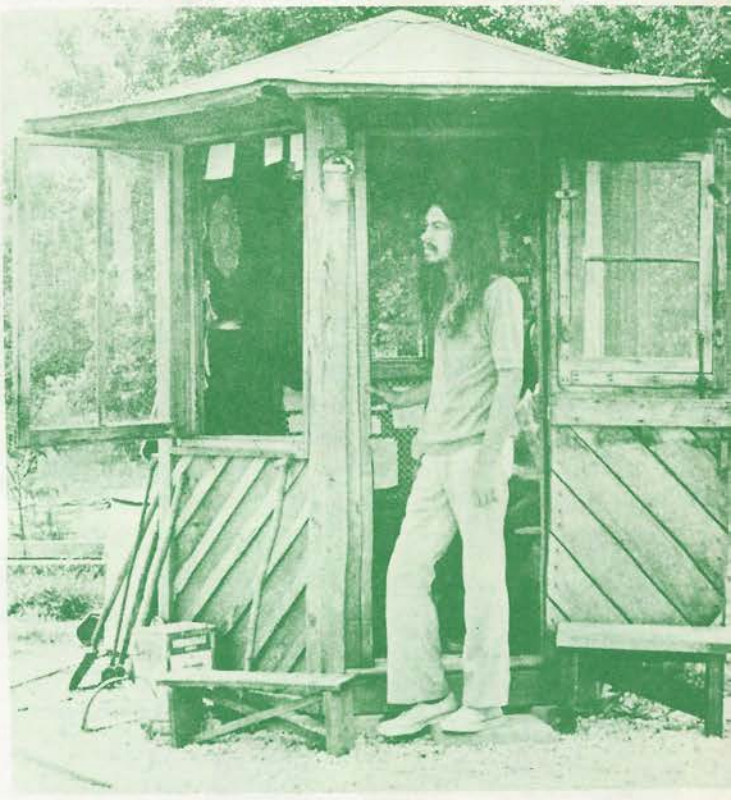
Make friends with your vet and neighboring farmers, and they'll help you with your questions.

—Dawn and the Horse Crew

THE BANK

If you live on the Farm you give the Farm everything, because the Farm is going to take care of your needs. We live according to the Book of Acts in the Bible, which says: **And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need.** *So if you have to go out and do something in town that takes money, you stop at the bank and if there's bread the bank lady will give you some bread, and you give her the change when you get back.*

Perry Jenkins. write your parents



the Gate

We have a gate and a gate man and a gatehouse, and we have it like that because it's a home more than a farm, so it's more of a front door than a gate.

We have people that meet folks at the gate and take care of their thing if they're tourists or local Tennesseeans or something. Somebody escorts them, takes them through the whole farm, shows them everything so they won't think we're doing weird stuff in the corners that we don't show them. Parents and folks with business get delivered to the places where they're supposed to go.

The gate ain't to keep the monkeys in. That's one thing about it is that it swings out really easily. Anybody can walk out really easily—that's not a hassle at all. Getting in may be a little harder. But everybody on the Farm came through it at one time or another. The man at the gate came through it once. And so it's a compassionate thing. And the gate man works it out. Sometimes folks come to the gate who are so weird that he's got to work it out with them for hours, and sometimes they get mad and go away and sometimes they shape up right there on the spot—it really happens sometimes. To get through the gate you've got to work it out with the gate man. The gate man believes in telling the truth. It's a yoga—the gate is a yoga in itself.

In our travels we've talked to a lot of parents and a lot of children. We've talked to kids who have run away from their parents, and we've talked to parents looking for their kids. It seems like certain outfits say that it's not cool to communicate with your parents. But people change and parents change, and after a couple of years parents who didn't want to look at any longhairs are really hot to hear where their kids are, and they don't care how much hair they got. So don't hold no grudges on your parents. You ought to write them a letter, even if it's just a postcard from somewhere you don't even live so they can't trace it, cause they just want to know if you're cool. So write them, call them, let them know you're cool..

TRIPPING INSTRUCTIONS

We have to make choices on the Farm about keeping the thing together, because here we have this agreement and everybody's thrown all their bread in and everybody's been throwing all their hard work in it for all these years, and it's the agreement, and we want to keep going. So we say we're going to do things like not put so much emphasis on what we might personally want and pay some attention to what's necessary to keep the thing going, because that's the boat we're all riding on.

We tell each other where it's at. It's a good thing to do. It's a good practice. And if it puts you uptight to be told that, that's evidence that you're holding. There's various things that we agree on—like that we're absolute vegetarians, and everybody on the Farm does that, and nobody smokes cigarettes, nobody drinks alcohol or wears leather or eats meat or dairy products. That kind of stuff is like ground rules, but otherwise everybody is just supposed to be cool—to be on top of it. You're supposed to be neat, and your friends will hassle you if you ain't groovy. They'll say, "Hey, man, where's it at, how come you're being a pain in the ass? Shape up!" And people get on each other.

But you shouldn't come on heavy experimentally. You can't say, "Well, nothing else works, let's try this." You shouldn't come on heavy unless you know just exactly where it's at, just really where it's at, and if you can see the results of what you're saying. I'm trying to get people cool all the time, and if somebody comes and be's a rip-off I'll just holler and hassle him and say, "Hey, man, what are you doing? Where's it at?" And come on to him like that. Or I might say something peaceful and kind to him that might snap his cork, but anyhow I'm going to be up in the middle of his thing. And when I come on heavy to somebody, come on hollering at somebody, I can see them change word by word—just like when a hammer hits the head of a nail you see it go in a chunk every time. I wouldn't do it if I didn't have that affirmation every time, because it can be scary to come on heavy like that.

It's okay to tell somebody where it's at. What we should do is practice enough loving kindness and brotherhood that when it comes time to tell somebody where it's at, there's a strong enough bond of love that you don't just alienate him and kick him out of the boat. We ought to get to where we can rub against each other hard enough that we can say something to one another.

Some people say that the telling of truth among us on the Farm feels like a cold water bath, some folks don't dig it at all, and just as soon as they figure out what's going on, they split as fast as they can. But there's other folks that are turned on by it. If you be straight with people when they're not being straight with you, when they look in your eyes you both might laugh—because they remember and know and they have to cop and they crack up. It happens all the time, it's really fun.

[Q: How much do you let somebody jump on your ego?] If it's on your ego, give up gracefully, man, let them have it all. It's easier that way. The band-aid and hairy-leg technique is what works best: *Strrrip!*

In a little while you see that go on commonly enough that you develop a sense of humor about it, and you don't go into such severe praise-blame every time anybody ever says anything to you, and you don't panic out. And you realize that it's just, "Move over to the left a little bit, you're touching the white line," or "There's a red light up there ahead, which you may not have seen because you haven't been slowing down yet." Or something like that, instead of, "Oh, my character must be wrong," or, "Oh, I'm bad," or, "Oh, he hates me," or, "Oh, nobody loves me," or, "Why is everybody always picking on me?"

We all ought to be very kind and very compassionate with each other about how we give each other our attention. What you really do with folks is you love the best in them. You know the best one of them that they can be, and you love that, and every time you see it you dig it. That way everybody can help everybody grow. A bunch of folks that do that get better-looking overall. I say that because on the Farm you can really see that happen, because the Farm by now is a very powerful field of a way of being, because there's so many people in complete agreement about doing that thing.

It's not that we don't ever have any hassles. We have things happen to us that are pretty heavy. Any family that big just statistically is going to have some heavy things happen now and then. But we love each other good, and we be good to each other, and it ain't so bad on us, and we kind of weather our stuff through together.

If it gets to running weird, we have a meeting and we talk about everything that's in everybody's head, and it just cleans us out and makes the Farm run smooth. That's the real secret. If it's clean, it runs smooth, and if you let it get sogged down in a lot of subconscious, people don't get along with people and it don't run smooth and you can't make it. And that's really how we make it. We believe that thing in the Bible about, "Cast the beam out of your own eye before you try to get the mote in your brother's." It didn't say you weren't supposed to get the mote in your brother's, it said you could try to help him too. And we try to help each other, and we try to be good-humored about it and don't put heavy trips on each other about it. You've got to say what's true, you've got to tell the truth and fear no man. There's always folks that are going to want to shut you down so you won't blow their cover. How we make it on the Farm is we don't let folks shut us down when we're trying to blow their cover. It works out that on the Farm everybody's uncovered. Ain't anybody there with much cover to blow. We say that we're like a mental nudist colony, and you have to take off your head clothes. We just don't believe in that level of privacy, because we'd rather be sane than be highly individualistic.

One of my teachings is that when someone points a subtle implication at you you're supposed to rip the top off it and say, *"What's that?"* I really think that's an important thing to do to keep yourself out of trouble. We don't let one speck of implications go by. As soon as somebody starts implying stuff, we'll try and state what the implication is as clear as we can. And we tell each other where it's at. The result is that most of the time we get to groove, most of the time we get to live a really good life, most of the time we're really happy doing what we're doing. But it gets that way because we don't shrink from a certain amount of hassle. It's as exciting as taking a psychedelic once a week to live with about six hundred people who will tell you where you're at every time they get a chance. You never know when you're going to have your living ego death.

[Q: Can you tell the truth and still be compassionate?]

I think the truth is much more compassionate than a lie. But there's a place in there where you have to ask is it kind, is it helpful, and is it necessary—and if it's unnecessary and unhelpful and unkind, you can't say it, even if it's true.

If it's necessary, you have to say it, whatever it is. Sometimes I've said stuff that I just knew was a stone dogfight as soon as I opened my mouth. I was at a peyote meeting one time, and the vibes were so bad and so weird and nobody was saying it, and I looked around and saw that it was an agreement that these folks had to don't get no stoneder, you know. And I put my back up against the wall and said, "The vibes in here is weird," and started this terrible hassle, man, that went on for hours. And I'm so glad. I'd rather hassle forever for truth than live in a lie.

This is the most spoiled generation in the history of the planet. That's because of that entire psychological trip of the last twenty or thirty years that says, "Oh, poor baby, you're so determined, you can't help it." And he says, "Yeah, yeah, spoil me some more!" This whole society is in a condition of overcorrection, like a car that's fishtailing on ice. Our grandparents were strict with our parents, and our parents were loose with us, and we're the sloppy beatniks. And we got to raise our kids halfway in between where our grandparents raised our parents and where we were raised. What it looks like to me is that Freudian psychology and Doctor Spock and greed and B. F. Skinner and a few details like that taught this country that morality didn't count and that all that counted is what you got caught for, and that there was no abstract absolute morality, so it didn't matter what you did—you could just do anything. And you could freak out as much as you wanted to, and it didn't matter. But it does matter. It can get you crazy. One of the things we notice when we're traveling around the country is that American folks keep their kids like adolescents where in another society they'd be grown-ups. There's people their age in other cultures who are making it on their own and supporting other folks too, whereas adolescence in this country continues on to about thirty.

You may be in the habit of thinking that this age is it—that obviously civilization has existed to bring us to this point. But neater civilizations than this one have come and gone. Compared to many ages in the past, we're a bunch of heathens. This is the late Dark Ages—religious knowledge in the United States is just at an amazing standstill, has been for many years, because we've been taught to be materialists. Mankind has been freaking out for five hundred years cutting its own throat. But there were times in China where they went a thousand years without any wars, and the emperors devoted themselves to poetry and music and making love because that was all they had to do, because there weren't any hassles. And they lasted on for a thousand years like that. We could be peaceful, too, if anybody cared to try. There have been times when countries that were at war had to quit being at war because the troops quit doing it and they couldn't make them do it no more, and they'd get out in the trenches and say, "Go get 'em! Go get 'em!" And they'd lie there and say, "No, man, I don't want to do it." And both sides would quit. That's happened. There's historical records of that stuff going on. If the people don't want to have a war, they don't have to have one.

The problem is that as a culture we're uncompassionate with ourselves, and we give some of us a hard time and let some of us get very fancy and rich. Then after that it's what to do about that. There's the pie-in-the-sky school, which says, "Don't do nothing, you'll get it later." Politics says, "Take it now, man, when you're alive." And the spiritual way says there is a moral imperative, in that you must not take life, and that you got to observe that the seven deadly sins are really deadly, which is like anger and fear and lust and stuff like that. But we don't know much in this country about a spiritual way—not really. When the Constitution said Congress shall make no law respecting an establishment of religion, they thought that was going to give us religious freedom. But it didn't. What it did was it made religion unimportant and defined it as unimportant and said that the important stuff is covered in the Constitution. Well, you can't take a people's religion away from them. What happens is they'll grab whatever's next. And so now the saints of our religion are Washington and Jefferson and Lincoln and Kennedy, and instead of a cross we got a flag. And the religion has become the state, and nationalism is the religion of the United States, and nationalism is a materialistic religion, and a materialistic religion is what you have to call dark arts.

The thing is, somewhere back in there the Church got so corrupt and so riddled with priesthood and weird dogmas that back two hundred years ago it got to where mankind couldn't hack it no more and said, "Nuts to all that shit, man, let's don't be superstitious, let's be really real." And so they were going to be scientific, and there was this idea of the scientific method coming in—the morning of the scientific age and stuff like that. And in a way I knew those cats were too conservative—that they threw out important stuff along with some of the superstition—but I didn't know what it was or what it might be for years and years, because I never had any experience with it. But now I know what it was they cut loose of—they cut loose of the life force, they cut loose of the energy, they pulled the plug.

So our past karma up to date ain't working too good as far as civilization goes. And the parts that are working good are the parts that are the most divorced from the technological thing. The farms and the places like that are doing it. Backward countries are way ahead of us. They talk about the Trobriand Islanders being a backward culture because they don't have any machines and stuff. But, you know, somehow or another they got it figured out where they're managing to make it without all those smelly machines. And we should be trying to figure out how they did it, instead of trying to convert them to our thing. Americans are more hardnosed about converting people to their standards of living than Christians ever were.

The Constitution may be leaky, but it still floats—

The reason that our technology is overrunning us so bad is because we build so much junk that we don't need. If our technology was cut down to the minimum that it takes for us all to survive well, it would knock out most of our pollution and smog and crap problems almost immediately. Also if you didn't have artificial centers. A city is an artificial center. I think cities are psychically unhealthy, and I think a great deal of the dope-taking in this country is from being dumbed out by cities until your brain cries for intelligence just like your body cries for protein. The thing about cities is this: What really makes them a hassle is lots and lots of folks being there because they want to be in the city scene and they'll take any kind of a job, no matter how silly and meaningless it is, to support themselves at the inflated standard of living it takes to live in the city. And if the folks who were doing that would just split to the country and take care of themselves, the folks who were in the city doing stuff that was necessary for mankind could just do it, and the cities wouldn't have to be such crowded garbage holes as many of them are. It could even be a groove to live there.

I think the economy is on a giant speed trip, and it's an artificial level, and we cannot maintain it. The country's technology is overblown because it builds stuff to decay. Well, planned obsolescence is outright sin, as far as I can see. Most businesses should fold on account of they're worthless. Hair spray factories should all fold, factories that make junk jewelry should fold, factories that make all kinds of useless crap should fold. We don't need an automobile each to get us around, and it's a terrible waste of energy to do it that way. We don't need to cut down thousands and thousands of trees to print thousands and thousands of newspapers full of bummers. Meat processing plants are unnecessary, and the dairy industry is unnecessary. If a large percentage of the people were out in the country feeding themselves, it wouldn't be such a hassle to feed the people that we do need in the cities to produce a few tractors and some real stuff. I'm not saying that you can't get it on outside of the farm. I'm saying that if you're an honest cat, you ought to get it on at the tractor factory and you ought to say, "Look at that big mother pull, it's going to feed a lot of people." And you ought to be able to dig it.

AMERICANS ARE THE GREEDIEST PEOPLE IN THE WORLD. SIX PER CENT OF THE WORLD'S POPULATION USES THIRTY-TWO PER CENT OF THE WORLD'S NATURAL RESOURCES. THAT'S GREED.

all it needs is the energy of the people to make it work.

Now being religious and spiritual these days has a lot of juice in it, because a lot of people's bottommost desires is for it to get to be a real show and stop being a plastic one. They'd like for this movie to be a good movie. Wouldn't you like that? There's a lot of folks digging that, wanting it to be that way. So there's a lot of juice in religion right now on account of that. The one prophecy that I'm willing to really stand up and cop to is to say that there's a giant spiritual renaissance coming down on this country, and a giant financial depression, and they go hand in hand, because as folks lose their tail, they're going to have to cop to God.

As near as I can tell from the viewpoint that I have come into, the overall consciousness of mankind is at fault for the evils of any given age. And mankind really needs to become compassionate if he's going to do it at all on this planet. Some people on the planet don't have enough of anything, and some are mistreated in extravagant ways. *I'm trying to talk to the overall consciousness of mankind.* I'm saying that if you would like for there to be enough to go around, there is a way where it can be shared out where it will go around, and it will stretch, and we can eliminate misery and poverty. Competition between nations and hassles over bread and big international money trips and wars and all that is all optional. We don't have to live that way. In the sense of saving the planet, the trouble is not that there is not enough capital in the world to go around—there is enough to go around. The world is filthy rich. If you want to measure capital in terms of iron, the planet is about ninety per cent iron. It's not running out of aluminum, it's some huge percentage of the earth's crust, and they couldn't dig it up in milleniums. The real thing is that folks through lack of compassion don't be fair with the goods. That's really the rock bottom one, isn't it, that folks through lack of compassion don't be fair with the goods. And a political situation does not change your level of compassion. People cannot be legislated into being cool, they cannot be gun-pointed into being cool, they cannot be conditioned into being cool. Politics is not the way to change people; Spirit is the only way that will change people.

It's not too complicated to assume that your philosophy, your religion, your science, your psychology and your law should all be identical. They're all describing the same universe. They all ought to come out of one rule, and they don't in this country. We have a religion that tells us you better not be a materialist or it's going to hang you up, and the whole rest of the system is tempting you to be a materialist. So when I say religion, I don't necessarily mean Catholicism or Judaism or something, but I mean a philosophy and a world view that covers you all the way through. And if the system that you're working under now doesn't cover you, you've been burned—because there's systems that cover you.

This country needs in great numbers to become voluntary peasants.

That's a lot of what the hassle's about in the government. They're just scratching and fighting because the bread's getting so funny. Didn't you think it was funny? It's within the last three years, I believe, that the price of gold has gone from about thirty-seven or thirty-eight dollars an ounce to one hundred and forty dollars an ounce

when it only went from eighteen to thirty-five since 1840 or something. Wow! Didn't anybody notice that? The American dollar has never been devalued on the foreign market previous to this year, and it's been devalued two or three times this past year, and money on the world market is no longer counted in terms of the American dollar. Money on the world market is counted in terms of German marks and Swiss francs, which are more stable currencies than the American dollar. Wow, man, are you paying attention? I think it's far out to watch the greenback crumble. And I'll tell you the folks who don't care. The Amish, for instance, don't care. They didn't care in the last depression. It didn't make any difference to them. And the folks living out on farms don't care about that stuff.

Some folks go around saying, "The Kingdom is at hand, you'd better shape up." But the Kingdom is at hand doesn't mean it's going to happen in a minute or next year or anything like that. It means that if all of us were in perfect agreement it could be heavenly *now*. We have the free will to try hard and to be cool—we have free will and we have the power to make agreements, and we can agree on what's going to happen. *This generation, right now, across this country, can agree on what's going to happen, and it will happen that way.* That's how it's been so far. When it came to where there wasn't enough agreement to support Vietnam, Vietnam stopped, because there wasn't enough agreement to support it anymore.

Some of what we're doing is trying to wake folks up. And we say, "Look, the flying saucer people are not going to come and pick up your mess, you dig that? There ain't nobody going to pick it up but you, and if you don't pick it up it ain't going to get picked up." And we can have another generation of wasted time on the planet, but some of these times we've got to get it together, you know, and we could do it now.

That's what I go around the country with the band for: to try to talk to lots and lots of people, and try to tell them that kind of stuff, because I feel like the time we went around on the Caravan we made a difference. I think that we helped with the violence when we went around the country that time. And it says on the front of our bus:

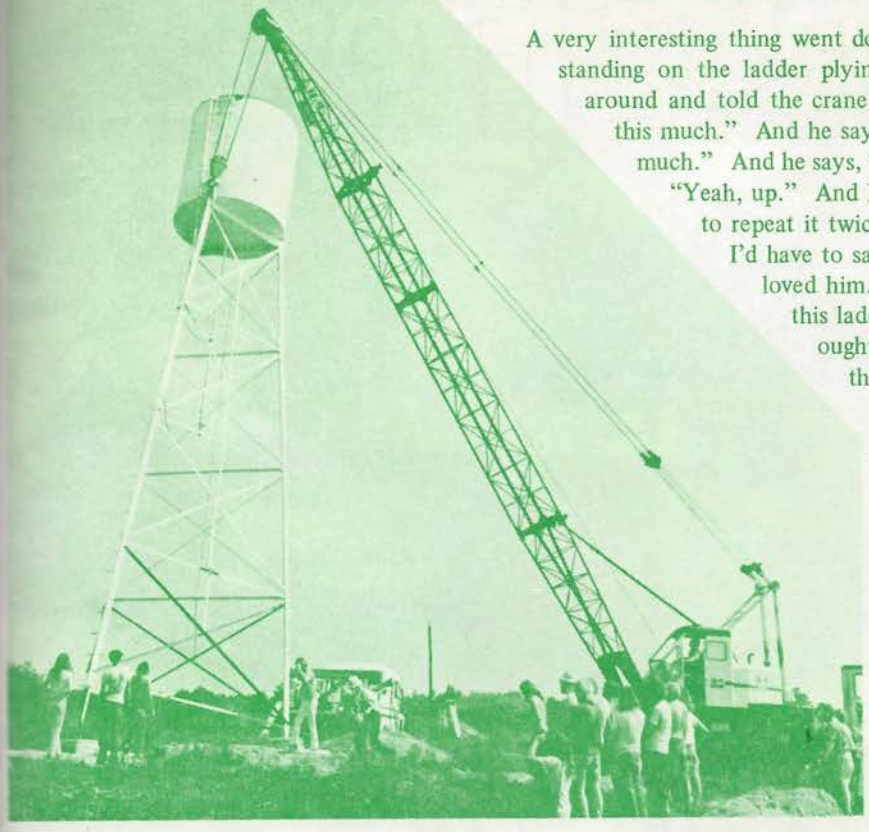
That phrase is chosen from the old thing, "Well, I ain t out to save the world, but . . . " We are. Out front. I don't know anything else to do that seems worthwhile. I can already feed myself. I already was a college professor. Not as much fun as this. Want to help?

WORK

People say, "How do you make it?" We say, "God supports us." And God supports us by keeping us high enough that it don't bum us to work. We feel that work is the material expression of love, and that love is not an abstract idea or something for a bumper sticker, but that if you really do love somebody you could find it in your heart to get off your tail for them.

We say that work is a yoga, and that how well you do it and whether you really do it right and put your heart into it or not is just as if you were sitting zazen. We think that you ought to be consciously meditating when you're hoeing a row of corn. It ought to be a meditation in motion—you ought to be in no-mind by the time you're twenty feet down the row.

A very interesting thing went down when we raised the water tower. I was standing on the ladder plying the hook in with the wire, and I turned around and told the crane operator, "Give me a little. Give me about this much." And he says, "Huh?" And I says, "Give me about this much." And he says, "You want to go up a little bit?" And I says, "Yeah, up." And he says, "Okay." And he not only asked me to repeat it twice, he turned it around and fed it back so that I'd have to say, "Yes, that's the right one." And I really loved him. I really appreciated him, because I was on this ladder leaning against it. Well, that's the way it ought to be. That's why that dude gets to operate that crane. He operates that crane because he doesn't squash anybody.



We don't quit being spiritual to go do our material plane. We think being spiritual at the motor pool, for instance, is being sure that the car is well blocked up so it ain't going to fall on anybody, so nobody has to have their head hung up in it and everybody around can be as high as possible.

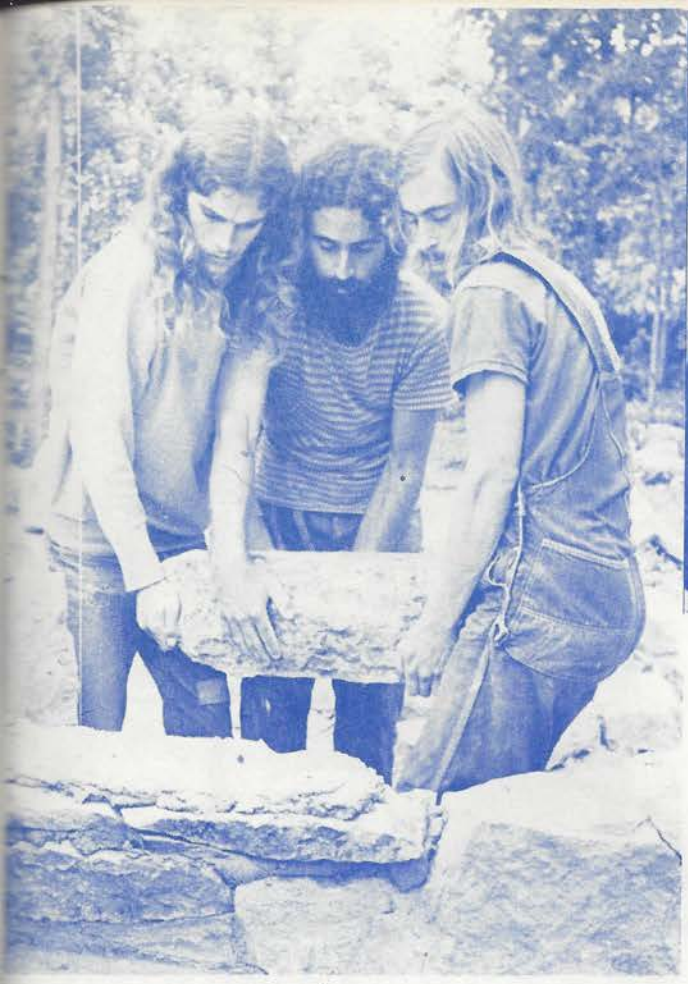
CONSTRUCTION

We've been building on the Farm for over two years now and have gone through a number of changes, from underbuilt to overbuilt, from pioneer to flower child, and we've found that you get the most for your energy by using local materials and methods. We've built a sorghum mill, a laundromat, a motor pool building, a bathhouse, a print shop, a canning and freezing facility, a six-unit apartment building, and ten houses; and we have a community meeting hall and kitchen, a flour mill, and a number of other houses under construction.

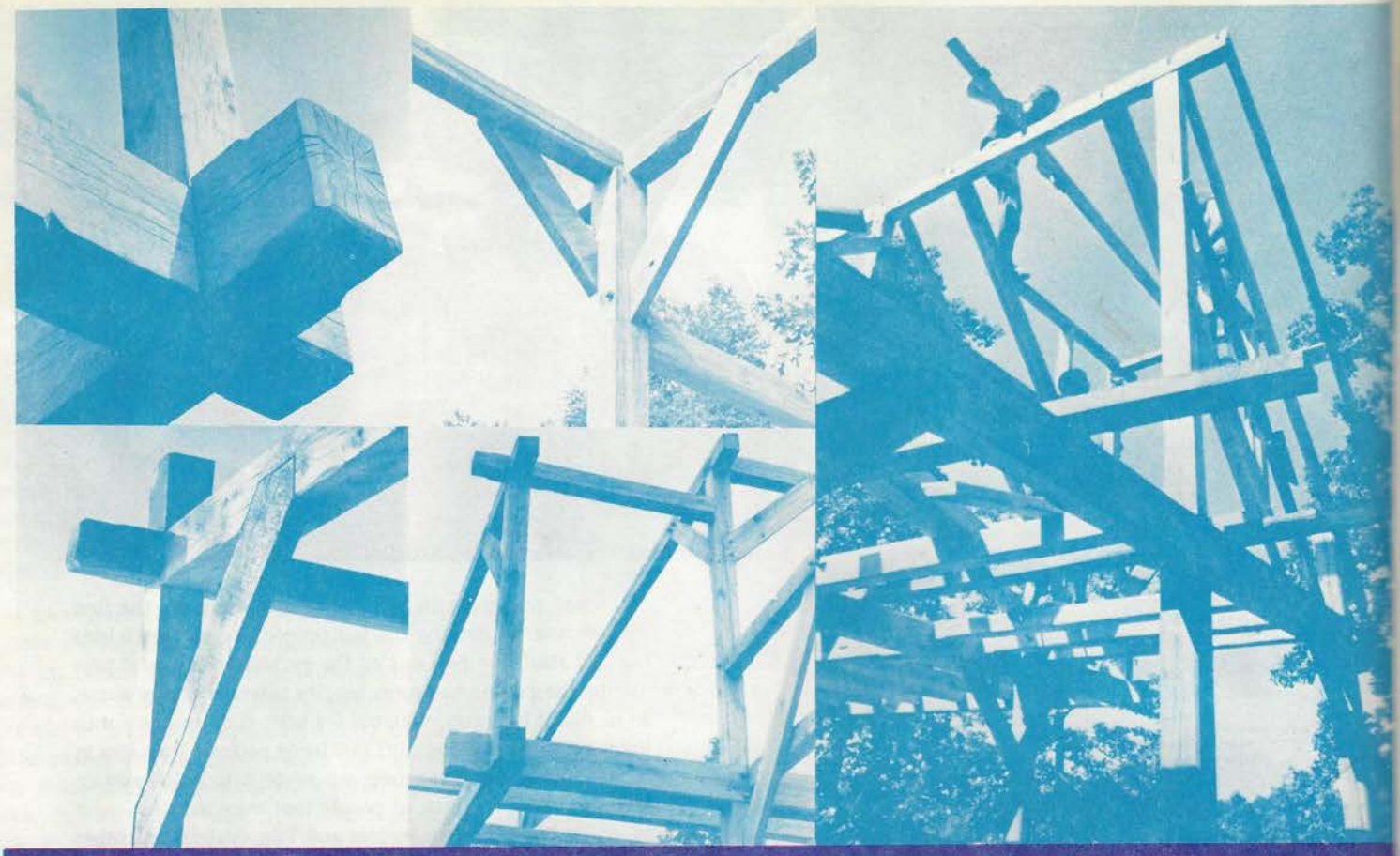
It takes a lot of energy to build a house, so you need to have a clear idea of its structure before you begin. Plans on paper help a lot. It's important not to get overextended but to build simply at first. You can always add on and get fancy later. A fully enclosed foundation makes the warmest house, but our climate is fairly mild, so we mostly use piers. You can fill in between the piers later and still build a sturdy house. Look at old neighboring farm houses for ideas about what you might need in the way of a foundation. You can build anything if your foundations are secure.

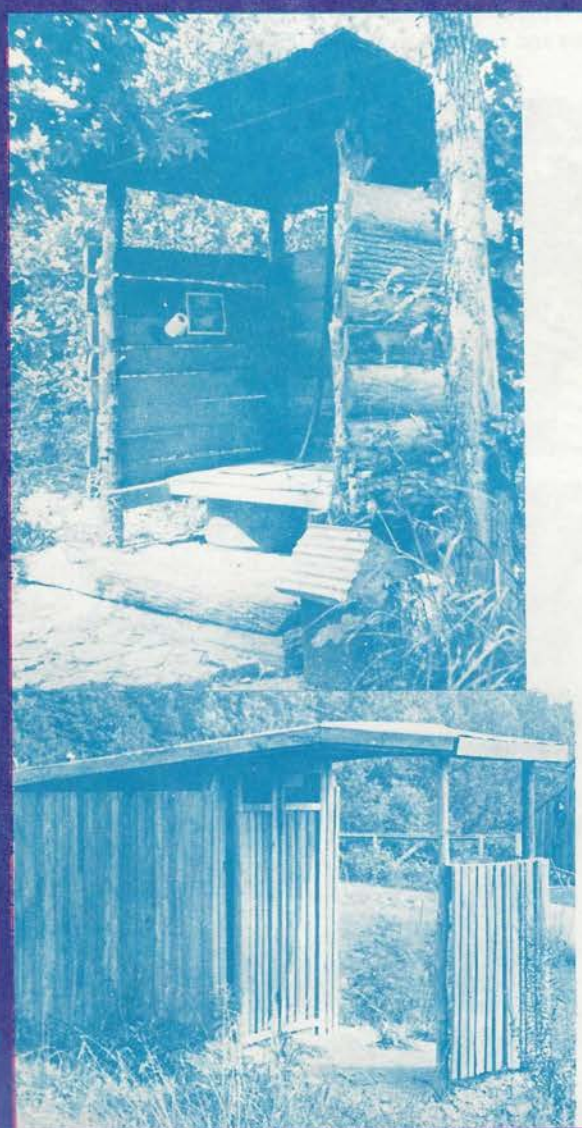
In all our projects it's important to keep the crew together and stoned. Having the group head know all that's going on makes for smarter construction. Strawbosses are responsible for getting materials and tools together, keeping the flow going, and sorting the head. We try to keep the whole construction crew head together with meetings twice a week. We work for agreement about what we need, how to finish it, and how to build it. With the agreement, we can do it.

— Robert and Ronald,
for the Construction Crew



Homer was going to run us out of the county the first time he saw us, because the last people he'd seen with long hair did stuff like peel out of the gas stations without paying for the gas and had some big-city smack and orgy scene, so he didn't have too much use for hair. But after he got to know us we were doing stuff like being partners with him in his sawmill and sending over a crew to help him maintain his farm. And a bunch of people that were shiftless, most of them being English majors and kilo dealers and other worthless types that hadn't never worked, learned how to run tractors and sawmills and learned how to farm.





OUTHOUSES

Our first outhouses were simple open-front structures framed with poles and covered with oak slab and tin. The mistake we made with nearly all of these was that we dug the holes too deep and got into the water table. This keeps our holes brimfull most of the time. To solve this problem and to take us one step closer to methane gas production, we're producing ferro-cement tanks that can be made fairly cheaply—$40 each for a 4'x4'x4' model. (Ferro-cement is made by putting four layers of 1" mesh chicken wire and one layer of hog wire into a mat and then pressing cement into this, making a wall 5/8" to 3/4" thick.) These tanks only weigh six hundred pounds, so they're light enough for us to carry to the site of the outhouse and lower into the ground. When they become full we can pump them out and carry the contents either to a nearby town for treatment or to a central methane bio-gas digester, which we hope to begin work on as soon as we get enough of these holding tanks together.

The basic consideration for building an outhouse is that it be sanitary. There's a direct relationship between the number of flies around here and our efforts to keep them from breeding in our outhouses. A little hydrated lime sprinkled in every time you shit keeps things covered. We find that if we space out on this even once, more flies are bred. Some kerosene poured in the hole occasionally will calm things out if flies are breeding. It's also good to scrub the seats with disinfectant regularly.

The house we're putting over each tank is 2 x 4-framed, with regular house siding. It's a fly-proof, weather-tight structure with doors and a divider down the middle. Parents and visitors appreciate privacy, so we're putting this kind on our main roads and in the busiest spots. We've been working out our cultural shit-shock as we go, but we can't expect everybody to be equally down home about it.

—Roger & the Outhouse Crew

TRIPPING INSTRUCTIONS

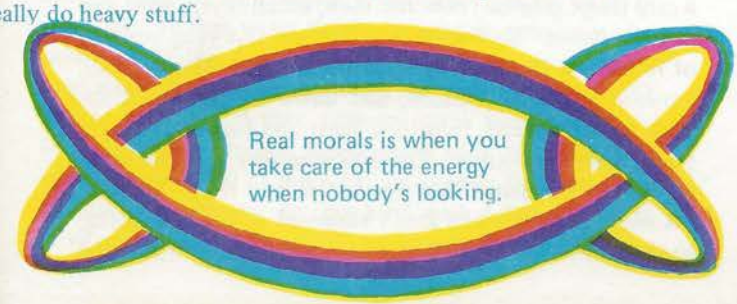
You shouldn't care who you are. You don't have to worry about who you are. I ain't concerned about where I am or what I am or who I am or any of them. I just try not to be concerned about that stuff. I got this other trip happening—reality going on and all that.

I sometimes describe the ego as if there's this postal clerk in your head and he's going to send out the mail, and he sends out these letters, and every once in a while he gets a little nutty and writes "Kilroy was here" on the letters as they're going out. That's your ego calling attention to itself. "Here I am!" Doing that number. Well, you gradually learn to refrain from doing that. You can tell by the awkward silences when you've just done it. And after a while, from cause and effect and trial and error, you quit doing it, because it's easier to don't do it. Possibly called maturing, huh? That's the thing: I believe in enlightenment, but I believe it's a great deal like sanity and being an adult and taking responsibility.

You may not think what you think counts, but what you think is determining where you're at. And if you ain't making it, it's because of the way you think. That's what being spiritual means—knowing that you can change your head and it will change your life and it will change the Universe. And it's much easier to change your mind than it is to shove the Universe around.

Orthodox psychology goes along with the institution of neurosis—which is to say the deification of ego. It teaches that you're so determined by stuff that you can't do anything really. But you're not determined that much if you have a little free will and you're paying attention. You get to know what's happening more; you get to act more.

I believe we have as much free will as we can stand—as we have nerve for. However much responsibility you take is however much free will you can have, and if you don't take any responsibilities, you're determined. You're an effect in the Universe, and you ain't a cause. You're just like a leaf blowing in the wind. You don't count, in essence. If everything you do can be algebraically cancelled out to adding up to nothing, because you do everything random and you don't have any direction in your life, then your life added up to nothing. Somewhere you have to have a direction and do something that you know is right, so you can put your thing behind it. A man gets tired of going around feeling like a canary perched on a branch that's liable to break, and can't put his thing down, and can't come on behind his thing and do it. You have to have something you believe in to come on and do it. I see folks that have something like that put out and really do heavy stuff.



Buddha says, "Avoid error." I always like that. It's very to the point. Avoid error; don't make any mistakes. One thing that's common to all errors is not paying attention. I think you can pretty much assign error to not paying attention. I don't like to make mistakes, I really don't like it. But when I do, as soon as I realize I made a mistake, I just drop all that stuff and go on to the next project at hand and start working on that one as wholeheartedly as I possibly can.

There's a place in the Book of Proverbs in the Bible that says, "There is no need to fear the sudden fear." And it means, if you have knowledge of good karma, if you know where you've been for a while, and you know you haven't been wrong, then relax—ain't anything going to happen that's a surprise to scare you—you know, the universe is just. It ain't mysterious to me, it all works according to its laws. The weirdest thing I ever saw did not break the laws of karma.

The universe that you perceive is according to the subtlety, of the instruments you perceive it with. If you have a sloppy head when you perceive the universe you get a sloppy universe back. But if you get yourself together you can perceive a clean universe that works by clean laws. And you don't ever have to be afraid again, or ever doubt the reality of the universe—the reality that it's a fair shake, and that you can make it according to the old-fashioned ground rules.

I know why I'm alive, I know why I'm here, I know what I'm doing, I know what I'm doing it for, and I ain't afraid of anything. *And you can be that way, too.*

Stephen teaches that it's being compassionate with our fellow man to be vegetarians and not eat more than our share, and it's being compassionate with our fellow animals to not eat them. He says:

I feel like it ain't a question so much of whether meat is good for you or not as it is that I want to be as harmless and as little of a hassle to the Universe and to mankind as I possibly can, so as to not make my support a burden on the Universe in any way. I really dig the Universe and I really dig the trip, and I don't want to put anything on it at all. So I decided to support myself as far down the scale of living beings as I possibly could and still survive healthy: make a whole quantum jump and say, no animals, just plants.

It's so grossly uneconomical and energy-expensive to run soybeans through a cow and then eat the cow instead of just eating the soybeans that it's virtually criminal.

We're absolute vegetarians for several reasons–one of them being that I'm as telepathic with animals as I am with people and it's weird to eat them.

Our vegetarian diet is simple. We eat just about everything except animals and their extensions: meat, fowl, fish, eggs, milk, and honey; and stimulants such as coffee, black tea, and ginseng. We're vegetarians for religious reasons, not because we're paranoid about our health. Our diet has no taboos on any food of plant origin (except stimulants, because the world needs to slow down, not speed up).

Being complete vegetarians, we don't drink cow's milk or eat any dairy foods. Here's how Stephen has answered the milk question:

Many people don't know that you must get a cow pregnant every year in order for her to continue to give milk–that they don't give milk spontaneously. You have to get them pregnant every year, and they have calves. Half of them, the females, you can add to the milk herd, but the males are used for veal cutlets because they don't usually raise bulls. They buy fancy bulls for breeding purposes. And when milk cows get old, they don't retire them or bury them in peaceful graves. They grind them into gristly old sausage. It's all part of the same racket in every way. So we learned how to make soy milk, and we make eighty gallons of soy milk a day five days a week for about $20.00 worth of soybeans a day. And the soy milk is comparable in protein to cow's milk.

We eat sugar rather than honey as our staple sweetener, because sugar comes from a plant.

Contrary to the opinions of many other beatniks and health food stores, we eat white sugar. If eaten wisely, sugar is a clean-burning fuel that causes no harm. There's an emotional rumor out that says sugar "destroys" B vitamins. Thiamin (a B vitamin) acts as a catalyst in the metabolism of carbohydrates (sugar and starch). That's its gig. If you eat wheat germ, brown rice, nutritional yeast, and enriched or whole wheat flours, you'll have plenty of thiamin to metabolize your sugar.

We also eat some enriched white flour as well as whole wheat flour because sugar and white flour are helpful in maintaining a high enough calorie intake. A vegetarian needs the "protein-sparing effect" of plenty of carbohydrates. If you eat enough carbohydrates, your body will not dip into your day's intake of protein or its own store of tissue protein for fuel. We eat enriched white flour as well as whole wheat because it's easier on the stomach and digestion of many people, especially children and older people. The cellulose of wheat bran doesn't break down easily and is scratchy on the innards (it acts as a laxative by causing the lining of your tube to secrete more mucus). Enriched white flour has 80% of the protein of whole wheat flour, but it's not so heavy and it's easier to eat more of it. We use enriched white flour rather than unbleached white flour because it has added B vitamins and is a major source of these vitamins. If you mill your own unbleached white flour, it's a good idea to add a standard bakery vitamin mix to it. The germ you mill out of it makes a high-protein concentrate breakfast food as well as a source of B vitamins.

There are vegetarian diets that are more complicated and more restricting than ours, but most of them are not healthy or practical for large numbers of people. We don't cop to the macrobiotic or fruitarian diets because they're inadequate nutritionally and will make you sick and weak. Macrobiotics doesn't provide hardly any protein except for a carp (large goldfish) now and then, which is very yang and not vegetarian. Macrobiotics is into yin and yang qualities of foods, but they're biased toward the yang side with fish, burdock root and tobacco, and down on the yin foods such as citrus fruits, tomatoes, sugar and bananas. This is not a healthy attitude. The fruitarian diet is at the other extreme. It requires that you eat mostly fruit. You can eat some nuts, but you aren't supposed to cook anything, so that leaves out soybeans, other legumes, rice, wheat and

other grains. This diet appeals to people who are freaked out by mucus. It advertises to keep you free of the slippery stuff. But you need mucus to lubricate the delicate machinery of your body. It keeps you from squeaking, lets your food slip along the digestive tract, and keeps your nose moist. The macrobiotic and fruitarian diets can cause kwashiorkor, the protein-deficiency disease. Another school of nutrition that beatniks often follow insists on the beneficial effects of fasting, purgatives, high enemas, eliminating diets, laxative herbs and diuretic teas. They talk of "poisons in your body" and putrefaction of the innards; and they badmouth vinegar, sugar, baking powder and table salt. This diet and the fruitarian diet are based on inaccurate notions of how the body works. They assume that you're always full of some kind of gunk you need to get rid of, and the longer it stays in there the more it poisons you. Your monkey is not that inefficient. Your food is carried through a long clean pink tube that mostly takes care of itself, is tough enough to handle most anything in any combinations, and knows how to digest your food and process the leftovers better than you do.

There has been much misinformation and superstition about food and particularly the vegetarian diet. So to avoid old rumors and unhealthy vegetarian variations, we're including the following basic information on nutrition, with special emphasis on protein, calcium, and vitamin B12.

VITAMINS AND MINERALS

Vitamins are organic substances that interact with enzymes manufactured by the body from protein. They're catalysts in the chemical reactions of the body, from digestion and metabolism to transmitting nerve impulses. The fat-soluble vitamins—A, D, E, and K—are found associated with the oils of plants and are absorbed along with those oils. They can be absorbed in large amounts and are stored in fat. The water-soluble vitamins—C, bioflavinoids, and all of the B vitamins—are stored in small amounts in the tissues, enough for a few weeks (except for B12, which can be stored in the liver for long periods of time). Water-soluble vitamins will usually go into the cooking water of vegetables, so that water should be used in some way. Because fat-soluble vitamins can be stored in the body in large amounts, it's possible to get too much (except for E). This is not likely if your vitamins come from your daily food, but some vitamin supplements have 25,000 I.U. of vitamin A and 800 or more I.U. of vitamin D. If you take vitamin supplements, get the kind with 4,000-5,000 I.U. of vitamin A, and 200-400 I.U. of vitamin D.

Minerals are little bits of inorganic metal or rock that we need to build the mineral portions of our body, and to help form certain organic compounds such as hemoglobin (of blood) and insulin. The electrolyte minerals—sodium (salt), potassium, and chloride—regulate the water balance of the body.

We give all of our pregnant ladies and nursing mothers a prenatal vitamin and mineral supplement. To build a baby and to nourish that baby increases a lady's need for all vitamins and minerals, and we want to make sure she and her baby have everything they need. Our pregnant ladies also take three iron pills a day (ferrous sulfate, 5 grains), one after each meal. Nursing mothers and ladies in their last half of pregnancy take two 7½-grain tablets of dicalcium phosphate (1 gram). Dicalcium phosphate is an easily absorbed form of calcium.

We give all of our babies vitamin drops containing vitamins A, D, and C, and iron. They get the drops from six weeks old to eighteen months, or whenever they're reliably into enough beans for their iron.

FAT-SOLUBLE VITAMINS

Vitamin A – *Carotene (provitamin A)* is the yellow pigment in carrots, sweet potatoes, squash, and other yellow vegetables, and is synthesized from the sun in dark leafy greens. Vitamin A itself occurs in animal foods, but carotene occurs in vegetables and is converted in the body to vitamin A. It's necessary to good vision in the regeneration of visual purple, for growth in children, and for healthy skin and hair. It's fat-soluble and can be stored in the body. Foods rich in carotene are: carrots, pumpkins, spinach, collards, chard, sweet potatoes, winter squash, turnip greens, kale, mustard greens, cantaloupe, and apricots. Carotene is stable to heat, and cooking the vegetables helps the body to utilize it.

Vitamin D3 – *Calciferol (provitamin D)* is synthesized in the skin from the ultraviolet rays in sunshine. It's also available as ergocalciferol in irradiated yeast and certain other irradiated plants and plant oils. Vitamin D itself is in fish oils primarily, but calciferol serves the same function in the body. The requirement for vitamin D can be met entirely by skin irradiation, but in areas where there's little sunshine or very short summers, it may be necessary to supplement it, especially for children. Vitamin D is necessary for the growth and health of bones and teeth, and it helps in the absorption and retention of calcium and phosphorus. A lack of it can cause rickets in children. It's fat-soluble and can be stored in the body from the summer for the winter, and it's stable to heat.

Vitamin E – *Tocopherol* is an antioxidant that controls the oxidizing of fatty acids in the body. It's also helpful to the circulatory system and the heart. Vitamin E is abundant in vegetable oils, margarine, oil seeds such as soybeans, and the germ of whole grains. It's fat-soluble and stable to cooking, and is stored in the body.

Vitamin K – *Menadione* helps form prothrombin, which clots the blood. Deficiency of this vitamin is not likely since it's synthesized abundantly by bacterial flora in the intestines, and it's also available in green leafy vegetables. It's fat-soluble and stable to heat.

WATER-SOLUBLE VITAMINS

Vitamin C – *Ascorbic acid* maintains healthy teeth and gums and strong capillary walls, and helps in the absorption of iron. It's also important to the resistance of disease. A deficiency causes general poor health and scurvy. It's unstable to heat, light, air, water, and storage, but more stable in an acid medium and cool temperatures. Vitamin C must be replenished often, because it's very water-soluble, and excesses are peed away. It has a half life in man of about 16 days. Foods rich in ascorbic acid are: citrus fruits, berries, tomatoes, green peppers, melons, dark leafy greens, bean sprouts, Brussels sprouts, broccoli, cauliflower, strawberries, potatoes, and the needles of conifers (in tea). It's best to eat these foods uncooked and quite fresh, but if you do cook them use a small amount of water in a covered pot or steam them.

Vitamin P – *Bioflavinoids* goes along with vitamin C because it's important to resistance and is found in many of the same foods. It reduces the fragility of capillaries and regulates their permeability. It's water-soluble and found in citrus fruits, rose hips, black currants, cherries and the needles of conifers (in tea).

Vitamin B1 – *Thiamin* is a coenzyme in carbohydrate metabolism and is necessary for normal growth. It also prevents beriberi. It's water-soluble and fairly stable to heat in an acid medium, but unstable in an alkaline medium. The body can store excesses for several weeks. Thiamin occurs in small amounts in most foods, but its primary sources are the germ and bran of whole grains, nutritional yeast, nuts, peanuts, and enriched cereal products.

Vitamin B2 – *Riboflavin* is a part of many enzyme systems. It's involved in tissue respiration (hydrogen transfer), metabolism, and the oxidizing of certain fatty acids. A lack of riboflavin can cause cracks in the corners of the mouth, dry scaly skin, and disorders of the eyes. It's water-soluble and heat-stable, but not stable to light. Riboflavin is available in small amounts in most vegetables, but the main sources are: nutritional yeast, wheat germ, almonds, green leafy vegetables, and enriched cereal products. (Store your nutritional yeast and wheat germ in canisters or dark glass to protect their riboflavin from light.)

Vitamin B3 – *Niacin, niacinamide, nicotinic acid,* is part of the enzyme-vitamin chains that regulate the nervous system and metabolism. It too is involved in cell respiration. It helps keep the brain and mind healthy. A deficiency can cause delayed growth and pellagra (dermatitis, diarrhea, and brain damage). It's water-soluble and stable to heat, air and light. It's found mainly in nutritional yeast, beans, peanuts, whole grains, and enriched flour. Another source is the amino acid tryptophan: 60 mg. tryptophan equals 1 mg. niacin.

Vitamin B6 – *Pyridoxine* is essential to amino acid metabolism and the chemical reactions of the central nervous system and brain. It's also involved in the metabolism of carbohydrates and fatty acids. Deficiency causes nervousness, weakness, dermatitis, and convulsions. Deficiency is rare because B6 is available in many foods: nutritional yeast, wheat germ, whole grains, corn, soybeans, peanuts, split peas, bananas, and leafy greens. It's also synthesized by intestinal flora. It's fairly unstable to heat and light, but stable to acid and alkali. There is some storage in the body with a half life of 15-20 days.

Vitamin B12 – *Cyanocobalamin* is involved in protein, fat, and carbohydrate metabolism. It also contributes to the formation of red blood cells. To be absorbed at all, it requires the presence of a component of digestive juice called "intrinsic factor." Intrinsic factor binds with the B12 and attaches it to the wall of the ileum (part of the small intestine) where it's absorbed. Large amounts of B12 cannot be absorbed because there isn't enough intrinsic factor at one time. Excess absorbed B12 can be stored (protein-bound) in the liver for a half life of up to 400 days. Deficiency of B12 or an inability to produce intrinsic factor causes pernicious anemia. Other effects of deficiency are a sore tongue and spinal cord degeneration. The original source of B12 in nature is its synthesis by microorganisms. It isn't synthesized in the tissues of animals. The usual dietary source of B12 is meat (the animals get it from their intestinal flora). It doesn't occur in the plant kingdom (not even nutritional yeast). It's produced by our intestinal flora, but most people are unable to absorb it because it's produced in a lower part of the intestine than the ileum where it's absorbed. Some people are apparently able to work it back up and absorb it, but not many. *So it is necessary for vegetarians to supplement this vitamin.* A major source of crystalline B12 is the fermentation liquors of *Streptomyces griseus* (the microorganism that produces streptomycin). In a large community, you can add crystalline B12 to a staple food that everyone eats. We supplement our soy milk at the soy dairy (10 mcg. per daily share). If you're in a small community or a family, it would be more practical to take a 25 mcg. tab twice a week (½ tab for toddlers). You can't OD on B12, but if you take a lot it won't get absorbed, so it will be wasted. Crystalline B12 is stable to boiling in a liquid solution with a moderately acid pH (4.0-7.0), but it's rapidly destroyed by heat in an alkaline solution (pH of 9.0-14.0), and by high oven temperatures.

Folic Acid – *Folicin, folate* is essential for growth. It's necessary in the metabolism of some of the amino acids, and in the formation of hemoglobin. A lack of folic acid is unusual in vegetarians (folia means leaf), but it can cause diarrhea, anemia, and sore tongue. Folic acid is abundant in dark leafy greens, nutritional yeast, cereals, other green vegetables, cauliflower, dried beans and nuts. It's slightly water-soluble and can be stored in the liver. Up to half the folic acid in a food can be lost by cooking, and storing the vegetables unrefrigerated will cause loss of the vitamin.

Pantothenic Acid is involved in the metabolism of the major nutrients, and in the synthesis of sterols and steroid hormones. Deficiency is very rare in a balanced diet, but the symptoms are gastrointestinal hassles, adrenal gland malfunction, and fatigue. Pantothenic acid occurs in most foods, especially yeast, whole grain cereals, legumes, broccoli, sweet potatoes, and lesser amounts in other vegetables and fruits. It's water-soluble, and there is slight loss at low cooking temperatures and up to 1/3 loss at high oven temperatures.

Biotin is a catalyst in carbohydrate metabolism and chemical reactions involving certain amino acids. The main source of biotin is synthesis by intestinal flora. A deficiency is rare except during long antibiotic treatment where the flora are eliminated for a while. A lack of biotin would cause insomnia, dry scaly skin, and loss of appetite. It's also widely distributed in foods, mainly nutritional yeast and tomatoes. It's water-soluble and stable to heat.

Choline is needed in the chemical reactions of nerve impulses, in fat metabolism, and for proper growth. A lack of choline can cause a fatty liver, kidney damage and poor growth. It's synthesized by the body from methionine (an amino acid), and so its requirement is related to the amount of protein available. Other sources are soybeans, other legumes and peas, wheat germ, and there's some in most other vegetables. A deficiency has not been observed in man. It's very soluble in water, and stable to acid but not to alkali.

MINERALS

Iron is needed mostly to form hemoglobin, the protein molecule of the red blood cell that carries oxygen to all parts of the body. So the main function of iron is in cell respiration. The body only absorbs as much iron as it needs to replace any losses. Ordinarily it absorbs very little of the ingested iron (about 10%) because it recycles almost all of the iron that is absorbed. Iron absorption is increased when the need for iron is increased in anemia. Iron-deficiency anemia is rare in adults, except in pregnant ladies who are forming the hemoglobin of their babies, and in ladies who have heavy menstrual periods. These ladies should supplement iron. Most ladies can replace their monthly iron losses through their diet. In men, and in ladies after menopause, there is little iron lost and therefore little iron needed. Iron is stored in the liver, spleen and bone marrow. The best sources are: dried beans, leafy greens, rice, wheat, sesame seeds, sunflower seeds, oatmeal, nuts, dried fruit, molasses, and iron cooking pots.

Calcium is one of the main minerals forming the bones and teeth. About 99% of the body's calcium is in these bony structures. The other 1% is in the blood plasma and tissues, and helps determine blood coagulation, muscle contraction, heart function, and the permeability of membranes. Vitamin D is required for efficient absorption of calcium. The best sources of calcium are: sesame seeds, collards and other leafy greens, almonds, soybeans and other beans, nuts, sunflower seeds, orange peel and citrus fruits, broccoli, okra, wheat germ, peanuts, dried fruits, snap beans, wheat, Brussels sprouts, and summer squash (in that order). But the real question about calcium is the requirements.

Calcium requirements

When people consider being total vegetarians, using no milk or dairy foods, one of the most frequent questions is about calcium requirements. The Food and Nutrition Board of the National Research Council has a very high recommended allowance of 800 mg. per day. It's difficult to consume this much calcium without drinking a lot of milk. This allowance is believed by many to be too high. The human monkey is very adaptive in regard to calcium equilibrium. There is a constant turnover of calcium in the body, from bone to blood plasma, from diet and through excretion. The body does not want too much calcium, and when intakes are quite high, output is also quite high. Many people that drink a lot of milk pee more calcium than non-milk drinkers take to maintain calcium equilibrium. We don't supplement calcium except for nursing and pregnant ladies, because once your body has adapted to lower levels of calcium, there is plenty of it for your needs in the vegetable kingdom.

Since this is a controversial matter, I don't want to just leave you with a sketchy opinion, so I would like to quote for you from some recent studies and the United Nations World Health Organization report on calcium.

These are excerpts from an article written in May 1972 to determine if cereals should be supplemented with calcium in South Africa:

> Among South African Bantu, the general range of intake [of calcium] being 175 to 475 mg. per day . . .
>
> *Bone composition.* Investigations on bones from Indians, Bantu, and Ugandans, compared with Caucasians, have revealed no clear-cut differences in mean chemical composition (total mineral matter, calcium, phosphorus). The bones studied chiefly were rib, femur, and tibia. A low calcium intake, therefore, does not prejudice bone composition.
>
> *Dental caries.* There is adequate evidence that possession of good teeth by underprivileged populations is compatible with an habitually low intake of calcium.
>
> *Rickets.* . . . It is generally accepted that rickets is due almost wholly to low vitamin D status. In a review published in 1956, the author concluded that there was no specific evidence that a low calcium intake per se promotes or causes the occurrence of rickets.
>
> *Summary.* In South Africa, enrichment of staple cereals is under consideration. In view of the known low calcium intake of three-quarters or more of the total population (300 mg. a day), a decision is required on what priority, if any, should be given to calcium supplementation. An examination has therefore been made of bodily processes and disease conditions likely to be prejudiced by a low calcium intake. . . . The conclusion is reached that there is no unequivocal evidence that an habitually low intake of calcium is deleterious to man, or that an increase in calcium intake would result in clinically detectable benefits.
>
> "The Human Requirement of Calcium: Should Low Intakes be Supplemented?" Alexander Walker. *The American Journal of Clinical Nutrition.* May, 1972.

A current textbook on nutrition has this to say about calcium:

> Nicholls and Nimalasuriya (1939) showed that growing Ceylonese children often maintain a positive calcium balance on intakes of about 200 mg. of calcium a day. Their observations have since been amply supported by observations made on citizens of such diverse places as Johannesburg (Walker and Arvidsson, 1954), Mysore (Murthy, 1955), and Peru (Hegsted, 1952). Bantus, receiving no more than 300 mg. of calcium a day, have a normal level of calcium in the blood, and, more important, normal amounts in their bones.
>
> Adults who have grown accustomed over a long period of time to a calcium intake greatly in excess of their true needs may no longer absorb enough calcium to keep themselves in equilibrium when their intake is suddenly reduced under the conditions of a short term experiment. . . . These recommendations (Food and Nutrition Board, 800 mg.) were based partly on the results of experiments conducted on individuals accustomed to a good Western diet (rich in calcium) and partly on informed guesswork. In many parts of Africa and Asia children develop healthy bones and adults remain in calcium balance despite much lower calcium intakes. The WHO/FAO (1962) Committee on Calcium Requirements suggested that a practical allowance for adults should be between 400 and 500 mg. per day.
>
> *Human Nutrition and Dietetics.* 4th ed. Sir Stanley Davidson, 1969.

Here is some more from the World Health Organization's report on calcium requirements:

> It was thought that the question of calcium requirement deserved early attention, particularly because of considerable uncertainty and conflicting views on this matter. On the one hand, more people fail to get the currently recommended allowances of calcium than of any other nutrient, while on the other hand, it is recognized that there is little convincing evidence of specific disabilities attributable to dietary calcium deficiency.
>
> Most apparently healthy people—children and adults—throughout the world develop and live satisfactorily on a dietary intake of calcium which lies between 300 mg. and 1,000 mg. a day. There is so far no convincing evidence that, in the absence of nutritional disorders and especially when the yitamin D status is adequate, an intake of calcium even below 300 mg. or above 1,000 mg. is harmful.
>
> It has been established beyond doubt that the development of rickets and dental caries is largely independent of calcium intake.
>
> Current knowledge does not permit any definite view of the relative merits of maintaining calcium equilibrium with relatively high or relatively low intakes, as it may influence the health of a population. The important point is that populations with habitually low intakes achieve equilibrium at lower levels than has previously been supposed and that populations accustomed to relatively high intakes can achieve equilibrium at lower intakes.
>
> It appears that no frank ill effects attributable to calcium deficiency have so far been reported in children receiving an habitually low calcium diet. . . . Broad experience of South African Bantu children also supports the view that a calcium intake only a little above 200 mg. in the diet is sufficient to prevent obvious calcium deficiency.
>
> *Calcium Requirements:* Report of an FAO/WHO Expert Group. 1962.

Phosphorus is in every cell of the body, but most of it is in the bones and teeth, along with calcium. It's also an important part of the genes. It's used in the metabolism of carbohydrates, fats and proteins, and is a buffer for the acid/base balance of the body. Phosphorus is in all natural foods; it's in all organic matter. Although it's essential, a deficiency is not known in man, and is unlikely unless one eats *only* refined foods, and no natural foods. A balanced diet will have plenty of phosphorus. The main sources are: dried beans, whole grains, nuts, especially peanuts, seeds, and dried fruit.

Magnesium is the third major constituent of bones and teeth. It's also an important part of the soft tissue, and activates many enzyme systems. A deficiency, causing nervous disorders, is rare except in alcoholism and general malnutrition. Magnesium occurs in beans, whole grains, nuts, and leafy greens (it's a part of chlorophyll).

Copper is necessary for the production of hemoglobin. It's not a part of hemoglobin (although there is copper in the red blood cell), but it activates iron in the synthesis of hemoglobin. It also helps in the intestinal absorption of iron and the utilization of vitamin C. A deficiency causes anemia, depigmentation and degeneration of the nervous system and circulatory system. A deficiency is rare except in general malnutrition because it's widely distributed in foodage and almost any diet will cover it. It's especially high in grains, beans, and nuts.

Iodine is the major part of thyroxin, the thyroid hormone that determines the rate of metabolism. A lack of iodine will cause simple goiter. In some areas, there is little or no iodine in the soil, so the most dependable source of iodine is iodized table salt. Don't take iodine pills or a lot of kelp tablets because too much iodine is harmful, and can, under different circumstances, cause hyperthyroidism or hypothyroidism.

Fluorine is now considered an essential nutrient for its role in preventing dental caries by strengthening the teeth and hardening the enamel (and possibly strengthening bones). It's especially effective during the tooth forming years. It's present in practically all water, soil, and plants, but sometimes not in sufficient amounts to help. Some communities add it to their water to bring the concentration up to one part per million. Because it can decrease dental caries by up to 50%, the Food and Nutrition Board recommends the fluoridation of public water supplies.

Other Trace Elements – *Zinc, molybdenum, selenium and manganese,* are required in minute amounts for their parts in different enzymes and enzyme systems. Deficiencies are unknown or rare. These minerals occur mostly in leafy greens, grains, and fruits.

WATER AND THE ELECTROLYTES:

Sodium, Chloride, and Potassium

Water is the most important ingredient in the body. It's part of every cell and it's the medium between them. It transports food to the cells and waste from them. It's the medium through which all of the chemical changes in the body take place. It regulates the body temperature through evaporation from the lungs and skin. You lose water from the skin and lungs, from peeing, and some from the intestines. Sweat losses range from less than a quart a day in a moderate climate and no activity to ten quarts a day in extreme desert weather. Water is available from the liquid content of food and from drink, and from the metabolism of food in the cells. The oxidation of fat gives a little more than its weight in water. Protein and carbohydrates give about half their weight in water. You ought to drink about a quart of water a day.

Sodium and **chloride** and **potassium** determine the water balance of the cells and the electrical potential of the nerve impulses. Sodium resides in the fluid between the cells and determines the amount of water retained. Potassium is mostly inside the cells. Water moves through the cellular membrane according to the relative concentrations of these two electrolytes. Chloride helps maintain the water balance and electrical charge by being the main anion (negative ion) among the electrolytes. It's also part of the digestive juices and forms the hydrochloric acid of the stomach.

A lack of either water or electrolytes or both causes dehydration. When there is limited water intake, the extracellular water is lost first. Then the water from inside the cells moves outside the cells, and the cells become dehydrated. This causes extreme thirst, nausea, hot dry skin, loss of coordination and little or no pee. This is fixed by giving water or sugar water until everything is normal. Another form of dehydration comes when sodium or chloride are lost from the body from diarrhea, vomiting, or excessive sweating. In any of these situations, drink a lot of liquids with some salt. Salted and sweetened dilute orange juice is good. Potassium is abundant in foodage and rarely leaves the cells except from prolonged diarrhea, so after a bout with it, eat plenty of beans, grains, nuts, and dried fruit. Dehydration can also occur when water intake is excessive and no electrolytes are provided. There is no thirst, just weakness. This can be prevented by salting your food well in the summer when you are drinking more and sweating. If you are working hard outdoors in the summer, you will need one gram of extra sodium for each quart of water past the first gallon. If you can't eat it, take sodium chloride tablets.

Along with table salt, sodium comes in many foods, especially fresh vegetables. Chloride mostly comes as sodium chloride and is present where there is salt.

ENERGY FOODAGE

FATS AND CARBOHYDRATES

A calorie is the amount of heat it takes to raise the temperature of one gram of water 1^{o} centigrade. In measuring the energy of foodage, we actually deal in kilocalories (1000 cal.), and call them calories anyway.

Fats and carbohydrates are the main and most economical source of food energy. Protein will also provide energy, but it's uneconomical because the body needs it more for growth and maintenance. Unless you're fat, calories should have high priority so that your body will not dip into its protein for fuel.

The body needs carbohydrates specifically for energy for the brain; the heart prefers fatty acids. Other than that, carbohydrates and fats are interchangeable as energy sources. However, carbohydrate (glucose) is necessary for fat metabolism.

The carbohydrates are sugar, starch, and cellulose. They are made up of saccharides (sugar units).

Sugars include the monosaccharides–glucose and fructose (fruit sugars), and disaccharides–sucrose (cane, beet, maple, sorghum, and carrot sugars), and maltose (the sugar of sprouted or partially digested grain, and malt). Disaccharides break down through digestion into monosaccharides, or simple sugars. Sucrose breaks down into glucose and fructose, and maltose breaks down into two glucoses.

Starch is a polysaccharide. It's found in grains, potatoes, beans and other vegetables. Through digestion it turns to sugar. All starches are converted to simple sugars by the time they reach the bloodstream. For grains, this process begins in the mouth where ptyalin, an enzyme in saliva, starts breaking the starch down into maltose (which will go to glucose). It's important to chew grains well to mix a lot of saliva in with them.

Cellulose is also a polysaccharide. It's the structural and fibrous part of the plant and is mostly indigestible. But it's needed to hold water and add bulk to the contents of the intestines so that the intestines will have a soft movable lump to deal with.

Extra carbohydrates are converted to glycogen (a polysaccharide) for temporary storage in the liver and muscles, or to fat for storage in adipose tissue.

Fat is the most concentrated form of food energy. It has over twice the calories by weight as carbohydrates and protein. Fat stored in adipose tissue insulates the body and provides a protective cushion for the bones and innards. The fat in most people makes up about 10% of the body weight. It's not inert; it undergoes continuous breakdown and resynthesis. It isn't the same fat you always had. It also carries and stores the fat-soluble vitamins. As fat is digested, it breaks down into fatty acids and glycerol. Fatty acids are strings of carbons with differing numbers of hydrogen atoms attached. If all of the slots are filled up, it's a hard saturated fat. The fewer hydrogens, the more unsaturated it is. If there is more than one hydrogen missing from full up, it's called a polyunsaturated fat. The main unsaturated fatty acids are linoleic acid and oleic acid. Vegetable oils con-

tain more unsaturated fatty acids (except coconut oil). Solid, or hydrogenated vegetable oils such as margarine and shortening are more saturated, but if they are made only from seed oils, they do contain some unsaturated fatty acids, especially linoleic acid. (Animal fat and butter are quite saturated.) Linoleic and arachidonic acids are considered essential and need to be obtained from food because the body cannot synthesize them, as it can the others, and the presence of one or the other is necessary for growth, healthy skin, and fertility. Linoleic acid can be synthesized into arachidonic acid, so it is actually the most important essential unsaturated fatty acid. A deficiency, although not known in adults, can cause poor growth and eczema in weaned babies fed a low-fat diet. Unsaturated fatty acids, especially linoleic acid, also help metabolize and eliminate excess cholesterol in the blood stream. Plants contain *no* cholesterol (a lipid), but the body synthesizes it to form steroid hormones and bile. Too much cholesterol along with an excess of saturated fats can clog the arteries and cause heart trouble. Linoleic acid occurs abundantly in soybeans, wheat germ, and safflower, corn, soy, cottonseed, and peanut oils. Fats, especially unsaturated, are unstable to oxygen and will turn rancid by oxidizing, so keep them covered. If you deep-fry foods, don't let the oil smoke, strain it after using, and don't use it more than twice. (When it smokes, it is becoming something that isn't good for you.)

PROTEIN

The word protein comes from the Greek word *proteios* which means *primary*. You are mostly made of protein except for water and the mineral portions of bones. It forms the muscles and skin, hair and nails, the hemoglobin of the blood which carries oxygen to the body; it forms enzymes and most hormones which regulate the metabolism and functions of the body; it helps maintain the fluid balance of the body and acts as a buffer for acid and base; and it forms the antibodies which protect you from unfriendly microorganisms.

Protein is made up of smaller units called amino acids. There are twenty-two amino acids. In different combinations and different numbers, they make up the different proteins of the body. Fats, carbohydrates and proteins are all made of carbon, oxygen and hydrogen, but protein contains the added element of nitrogen (and sometimes sulfur). Your body can synthesize most of the amino acids. These are called the *non-essential amino acids.* The amino acids which cannot be synthesized by the body from nitrogen and other substances containing carbon, oxygen and hydrogen are called *essential amino acids.* There are eight of them: tryptophan, threonine, isoleucine, leucine, lysine, methionine, phenylalanine, and valine. A ninth, histidine, is essential to babies for growth.

The body's own protein is constantly being broken down into amino acids and resynthesized back into proteins. These amino acids are not different from those obtained from food. Together they form the amino acid pool that services the body. Some nitrogen is always being excreted and some is always being added by eating. New amino acids are needed to replace those already present and to form new protein for growth and healing. If the nitrogen lost is the same amount as the nitrogen gained, the body is in "nitrogen balance". Growing children and pregnant and nursing ladies should be in "positive nitrogen balance"—that is, more gained than lost.

When you eat the protein of plants, which they make from the nitrogen of the soil and air, it's absorbed as amino acids and resynthesized as protein in the tissues. To resynthesize in the tissues, the essential amino acids need to be in a specific ratio to the total amino acids (total protein). If an essential amino acid is missing, the other essential amino acids that would make up the complete protein in the tissues are unusable as such and are broken down into fats or sugars (certain ones go to fat and certain ones to sugar), and the nitrogen is lost as urea or goes to form non-essential amino acids. If a certain amino acid is lower in proportion to the total protein than it should be, the protein will resynthesize in the tissues up to the level of the *limiting amino acid* (or acids), and the remaining ones that are incomplete will break down.

The function of protein is mainly to provide for tissue growth and repair, but if the carbohydrate and fat intake (calories) is inadequate, it will be used for fuel. Carbohydrates and fats are called "protein-sparing" because they leave the protein for its own special functions.

Protein is not stored in the body like carbohydrates and fat. Some reserves can accumulate in the liver and possibly the muscles. But these small reserves actually become part of those tissues, so the storage of protein causes the cells of those tissues to be larger, and protein starvation will cause atrophy of the tissues.

Specific functions for many of the essential amino acids, aside from their necessity in the body's protein pool and from their general necessity for promoting growth and regeneration, are not known. Threonine may be important for the utilization of fat in the liver. Lysine and histidine are necessary for growth in babies. Methionine is a source of sulfur for the body, and tryptophan is a precursor of niacin (60 mg. tryptophan equals 1 mg. B3).

PROTEIN REQUIREMENTS

The following tables and figures for protein requirements are taken from the World Health Organization and the Food and Agriculture Organization of the United Nations in their 1973 joint report on protein requirements. Of all the material available on protein requirements, the report of the United Nations is the most complete and comprehensive of current studies worldwide.

SAFE LEVEL OF PROTEIN

Age group	Body weight	Safe level of protein intake (g protein per kg per day)	Safe level of protein intake (g protein per person per day)	Adjusted level for proteins of different quality (g per person per day) 80%	70%	60%
Infants						
6-11 months	9.0	1.53	14	17	20	23
Children						
1-3 years	13.4	1.19	16	20	23	27
4-6 years	20.2	1.01	20	26	29	34
7-9 years	28.1	0.88	25	31	35	41
Male adolescents						
10-12 years	36.9	0.81	30	37	43	50
13-15 years	51.3	0.72	37	46	53	62
16-19 years	62.9	0.60	38	47	54	63
Female adolescents						
10-12 years	38.0	0.76	29	36	41	48
13-15 years	49.9	0.63	31	39	45	52
16-19 years	54.4	0.55	30	37	43	50
Adult man	65.0	0.57	37	46	53	62
Adult woman	55.0	0.52	29	36	41	48
Pregnant woman, latter half of pregnancy			Add 9	Add 11	Add 13	Add 15
Lactating woman, first 6 months			Add 17	Add 21	Add 24	Add 28

"Safe level" means that the figures given are 30% above the average requirement and should cover the needs of the great majority of individuals.

"Protein of differing quality" means how the protein or combinations of proteins stack up as compared to mother's milk (or eggs), which is considered to be the highest quality protein available. (In their 1973 report, the World Health Organization changed from a conceptual ratio of amino acids to this more natural standard.) If grain is the primary protein source, it falls in the 60% range. A well-combined vegetable diet (beans, grains, nuts, seeds) is 70-80%. If soybeans and many other soy products are the main protein, it's 80-90%. (A meat diet is around 85-90%.)

The highest quality plant protein occurs in soybeans, wheat germ, rice, garbanzo beans, sunflower seeds, millet, sesame seeds, spinach, and nutritional yeast. Other beans and seeds, and most grains, and nuts contain all the essential amino acids, but some are in small quantities or their proportions are not optimum, so they need supplementing with other foods that are high in their *limiting amino acids*, or they need to be eaten in large quantities. Proportions can be changed and missing amino acids can be added by combining different plant proteins in the same meal. (You need to supplement within the same meal because your body will not hold over the extras for the next meal.)

The main limiting amino acids to consider are lysine, total sulfur-containing amino acids, and tryptophan. The limiting amino acids in grains, seeds and nuts are usually lysine, isoleucine and threonine; in beans, sulfur-containing amino acids and tryptophan (except soybeans). There are exceptions to this, so you can look at the amino acid tables to get an idea of which foods to combine.

It's better to figure protein quality from combinations of foods in meals, since combining certain foods increases their protein quality, and we usually eat our food in combinations rather than alone, anyway.

Most vegetable protein is only about 80-90% digestible. (Soybeans are 90%, brown rice is 95%). The digestibility of wheat and beans is improved by long boiling.

When combining plant proteins, the basic combination is beans served with grains, nuts, or seeds. Grains also combine well with nutritional yeast. Beans and nutritional yeast are very high in lysine, the limiting amino acid of grains. Almost any combination of different types of plant proteins will help fill in each other's gaps. Green leafy vegetables have high-quality protein and can contribute a lot if they're eaten in large quantities.

The concept of mixing vegetables for a complete protein has been recognized by different organizations concerned with feeding folks. The United States Department of Agriculture, in their *Food, The Yearbook of Agriculture, 1959*, said:

> We have come to realize that perhaps some of the chemical units that make meat, milk and eggs superior foods for filling the protein needs of people may be supplied by skillfully combining certain foods from plant sources in special proportions. For that, our knowledge of the chemistry and requirements of amino acids is most useful.

They also said:

> Our agricultural geneticists have been developing strains of the cereal grains that will provide good sources of all the amino acids including lysine and tryptophan. It looks as if, in the near future, the cereal grains produced by the everyday farmer will be nearly complete foods in that they will provide the bulk of nutrients needed by man for his daily food.

It was said in *Proceedings of the 6th International Congress of Nutrition*:

> From a nutritional point of view, animal or vegetable protein should not be differentiated. It is known today that the relative concentration of the amino acids, particularly the essential ones, is the most important factor determining the biological value of a protein. . . . By combining different proteins in appropriate ways, **vegetable proteins cannot be distinguished nutritionally from those of animal origin.** The amino acids and not the proteins should be considered as the nutritional units.

Since soybeans have such high-quality protein, and so much of it, they should be your main staple. Eat them three times a week, as well as soy milk, soy cheese, and soy yogurt. Wheat germ and nutritional yeast should also be eaten regularly for their high-quality protein and B vitamins. The best kind of nutritional yeast is *saccharomyces cerevisiae*, a primary food yeast grown in a molasses solution. It's yellow or gold from its riboflavin content, and available in powder or flakes. It tastes so good that you can sprinkle it by the spoonful on your vegetables or popcorn.

Since we can get everything we need from vegetable foodage, and since one can't get very telepathic or high eating those who are so close, it seems obvious that being a complete vegetarian is the kind and Holy way to make it.

DETERMINING PROTEIN VALUES

Using the amino acid table in the back of this section and a little math, you can find the quality of the protein of a food or combination of foods. You need to find the most *limiting amino acid* within the protein and compare it to that amino acid in a complete protein:

$$\frac{\text{mg. of amino acid in 1 gm. of test protein}}{\text{mg. of amino acid in reference pattern}}$$

This will give you a percentage of *complete protein.*

Amino Acid In Reference Protein	Mg./1 gm. of Protein
Iso.	40
Lys.	55
S. C.	35
Try.	10
(Cont.)	
Leu.	40
Phy. & Tyr.	60
Thr.	40
Val.	50

For an example, we can compare the quality of rice protein to the reference protein. For rice we will check Iso. and Lys., the limiting amino acids in grains. First, find the amount of each in 1 gm. of rice protein (not 1 gm. of rice). According to the table, there are 7.5 gm. of rice protein in 100 gm. of rice. So divide the mg. figure for each limiting amino acid by 7.5 to find the amount in 1 gm. of rice protein:

$$\frac{\text{Iso.}}{\frac{352}{7.5}} = 46.9 \qquad \frac{\text{Lys.}}{\frac{296}{7.5}} = 39.5$$

The limiting amino acid is Lysine. (Iso. surpasses the requirement.)

Consequently, $\frac{39.5}{55.0} = .72$ or $\underline{72\%}$ complete protein.

Feeding Your Baby

It's good to nurse your baby until he's around one year old. You will usually nurse around a quart of milk a day containing enough protein to cover him up to five or six months. Mother's milk has everything he needs, except it's low on vitamin D and iron. The iron he carries from birth lasts until three or four months. At about six weeks, start him on vitamin and iron drops, and continue them until about 18 months or whenever he's reliably into beans and vegetables.

When you start feeding your baby solid foods, he may push them out of his mouth with his tongue. He doesn't dislike the food, he's just learning how to swallow solids. After he knows how to swallow the food, if he still spits it out, don't force him, try again later.

Cereal. Processed baby cereal can be started at six weeks to three months. Start with rice cereal and add the others gradually. During the next couple of months, ease into giving him a lot of high-protein cereal (it's made from soy beans and wheat germ and is 35%protein). By five months, he should be eating high-protein cereal several times a day. This, along with your milk, is a trusty source of protein until he's solidly into soy and other beans. If high-protein cereal is his only source of protein, ¾–1 c. a day would fill his protein requirement. The processed cereals are also fortified with several B vitamins and iron. You can add sugar to the cereal, or he might like a little salt or soy sauce.

Fruit. Fruit can be given at two months. Applesauce is a good one to start with. Dilute orange juice with water at first. Wait a few months on strawberries because they can be allergenic.

Vegetables. Strained vegetables can be started at three months. When you start to feed your baby strained vegetables, *taste them and dig them.* Your prejudices about consistency or taste are telepathic and obvious to your baby.

Soy Milk. You can start giving your baby soy milk at four or five months if you want to. Soy milk is a good added source of protein and will replace your milk when you wean him. Until your baby is about a year old, and especially in warm weather, you should sterilize and can it up in the morning for the day. You don't need to do this if your baby is older and has a hearty stomach, and if it's very fresh soy milk. Here's how you can it up: 1. Put fresh soy milk into clean bottles or jars, and lid or cap them loosely. 2. Put them in a pot on a rack or something to keep them off the bottom and fill the pot with water halfway up the jars. 3. Cover and boil for 30 minutes. 4. Let stand or put the jars in cool water to cool the milk some. 5. Twist the tops tight and put in the refrigerator or a cool place. You can also feed your baby yogurt regularly at this age. It adds to his good intestinal bacteria and will firm up his shit. You can sweeten it or add fruit to it. Puddings made with cornstarch are good too.

Starches & Unprocessed Grains. Mashed cooked grains are different than processed baby cereal and are harder to digest. They can be started at five or six months. Thin mashed rice or millet with a little liquid at first. Mashed potatoes without the skins (until he has molars) are good thinned with a little soy milk and some margarine. For fresh cooked oatmeal, use the instant huskless kind. At six or eight months, babies like to gum toast or mild white flour crackers or cookies. Watch him when he starts to do this until he learns to gum and swallow it right.

Beans. At five or six months, start trying him out on beans. Thin split pea soup is a good one to start on. Any beans you feed your baby must be cooked until *very soft,* and mashed thoroughly or put through a sieve or baby food grinder. Add liquid to the mashed beans to make them a soupy consistency rather than a thick paste. Try one kind of bean at a time so you can see which get digested. You can tell whether or not he's digesting the beans by checking his shit. If the beans look mostly unchanged or it smells sour, he's not digesting them. If he gets diarrhea, stop the beans and give him yogurt and a bland diet till it's together. Then try some other kind and put that kind off till later. You can try soybeans but they must be *very very soft.* If they are at all crunchy, they can give him diarrhea and a sore red bottom. If well cooked, soybeans do well with babies. Mash them through a sieve and don't use the skins until he's older. Later you can mash them with a fork or baby food grinder and leave the skins in. If you use a blender, the skins are okay.

White sugar is the best sweetener for your baby. Brown sugar and sorghum will loosen his shit. If he gets constipated (unlikely), give him some brown sugar in his food.

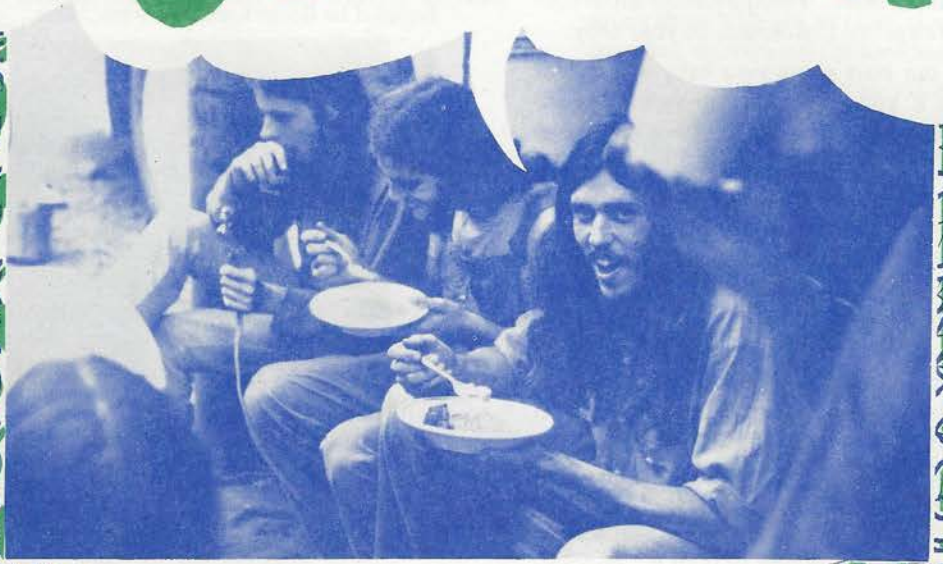
Salt your baby's food lightly, especially in the summer. But don't overdo it.

Nutritional yeast can be added to his food sometimes. It's a good source for all the B vitamins except B12. He will get B12 from your milk, and later from the fortified soy milk. If your soy milk is not fortified, give him ½ a 25-mcg. tab twice a week after weaning.

Be sure your baby gets plenty of water or other liquids, especially in the summer. In the winter, your milk is enough liquid if he doesn't seem to want water.

Here's a spiritual reason for being a vegetarian: You can get ten times as much protein growing soybeans than raising beef cattle. If everyone was vegetarian, there would already be enough to go around, and no one would be hungry.

YAY SOYBEANS!



COOKING THE FOODAGE

When you're cooking beans, be sure to cook them until they're very soft. Crunchy beans don't make it. Most beans take about 4 cups of water for each cup of beans. You may need to add more water if much of it evaporates into steam. It takes about 45 minutes for lentils, 1½ hours for split peas, and from 3 to 6 hours for most other beans, except soybeans which take 7 to 9 hours. The time can be slightly reduced by soaking overnight. A pressure cooker is very economical of time and fuel. In a pressure cooker, use 2 cups of beans with six cups of water. With soybeans add salt before pressure cooking, and with other beans add it after pressure cooking. (Salt prevents them from cooking evenly.) Add ¼ cup of oil to keep the beans from frothing and sputtering and clogging the little hole. Cook at 15 lbs. pressure for 1 hour for soybeans and 1½ hours for pintos, kidneys and most other beans. If possible, soak beans other than soybeans first for a few hours or overnight to insure even cooking. Don't pressure cook split peas because they can clog the hole too easily, and they only take an hour and a half anyway.

When you're cooking beans, you can tell they're done when the liquid turns to a gravy between the beans. They'll be soft before this point, but they're better when they break down a little and the spices can mix through more evenly. After pressure cooking beans (except soybeans) add the spices and salt and simmer for 10 minutes for the spices to blend and the gravy to form. Soybeans never do break down and form a gravy. They're done when you can squish one between your tongue and the roof of your mouth. This may take a long time, but it's worth it because soybeans aren't good if they have any crunch at all, and if they're really soft, they're delicious.

Some beans, mainly soybeans, contain a substance called the trypsin inhibitor. It inhibits trypsin which is a digestive enzyme, and hinders digestion and absorption of protein. This "anti-enzyme factor" is destroyed by heat, and boiling the beans for a minimum of 2½ hours will cover it (or pressure-cook for 1-1½ hours). The normal baking of soy flour will cover this, as it's a small particle that the heat can easily reach.

When toasting wheat germ or other grains, it's best to do it in a low oven slowly. Lysine and some B vitamins can be lost by toasting at high temperatures in a dry pan.

These recipes which combine beans and grains are high-protein, amino acid-matching recipes which will give 10-15% more protein than the ingredients eaten alone.

CHILI BEANS AND FLOUR TORTILLAS

2 cups pinto beans in 8 cups water. Add 2 or 3 sliced onions and 2 cloves pressed garlic. Cook about 6 hours. Toward the end, add:

2 tsp. salt
2 tbsp. cumin
2 tbsp. chili powder

Tortillas:

4 c. flour
¼ c. oil
2 c. water
1 tsp. salt

Add:

2 more cups flour

Knead until smooth. Roll out and cook on a dry frying pan or griddle. 1¼ c. cooked pinto beans and 3 flour tortillas give 33.5 gm. protein at 70% relative to mother's milk.

HIGH PROTEIN YEAST GRAVY—*good over biscuits for breakfast*

1/2 c. nutritional yeast
1/4 c. flour
1/3 c. oil
2-3 tbsp. soy sauce
salt and pepper to taste

Toast the yeast and flour until you can start to smell it. Add the oil and stir it while it bubbles and turns golden brown. Add water, still stirring, until it changes to gravy consistency. Stir in soy sauce, salt and pepper.

RICE AND DAHL

Cook 2 c. yellow split peas in 6 c. water with 2 tsp. salt, until thick and creamy.

In a small frying pan, saute 2 sliced onions until clear. Turn down the heat and add 3-4 tsp. curry powder. Cook the curry powder for a couple of minutes with the onions (don't scorch it). Add the onions and curry to the split peas. Add ¼ c. vinegar and more salt to taste.

Serve over rice with soy yogurt.

SOY MILK

Alexander and the Soy Dairy have instructions for making 3 qts. soy milk. Soy milk can be used in any recipe that calls for dairy milk. To drink it cold, add sugar and vanilla. It also makes good chocolate milk.

SOY CHEESE

Let 2 quarts soy milk stand in a warm place until the curd has separated from the remaining yellow liquid. Line a colander or large seive with a piece of nylon or double cheese cloth. Pour in the curds and let it drain for an hour. Tie the cloth and boil the cheese in the cloth for 45 minutes in 3 quarts of water with 1 tbsp. salt and ¼ c. soy sauce (onion or garlic powder). Drain in the colander for 1 hour or press between two plates. This cheese is good sliced cold or sliced and fried in margarine.

SOY YOGURT

Heat 3½ c. soy milk to 180° Cool to 110° and add ½ c. yogurt (or some powdered yogurt culture).

Put in 2 clean hot jars. (Rinse jar with boiling water.) Put jars in the oven, and turn it on to 150° for *5 minutes.* Turn off the oven and don't open the oven for 8 hours.

SOY BUTTER

¾ c. soy flour
¾ c. water
1 tsp. salt

Cook in a double boiler ½ hour. Then whip in 1 cup of oil with a wire whip or egg beater.

SOY MAYONNAISE

1 c. soy milk
2 1/3 c. oil
1 tbsp. sugar
2 tbsp. vinegar
1½ tsp. salt

Put cool or cold milk in a blender. Pour oil in slowly while blending at high speed. Blend until the mixture gets very thick (about 1 minute). Blend in the rest of the ingredients with a rubber spatula. Makes about one quart.

MELTY CHEESE

1 c. nutritional yeast
1/3 c. white flour
3 tbsp. cornstarch
1½ tsp. salt
2 c. water
¼-½ c. margarine
2 tsp. wet mustard (optional)

Mix dry ingredients in a saucepan. Gradually add water, making a smooth paste and then thinning with the remaining water. Place on heat and stir constantly until it thickens and bubbles. Let it bubble for about 30 seconds and remove from heat. Whip in the margarine (& mustard). When you use the cheese as casserole topping, it's best to then put it in the broiler until it browns a little, melts, and is slightly crispy. Good on pizza, open face tomato sandwiches, grilled cheese sandwiches, macaroni and cheese, chili bean tortillas & enchiladas.

GRANOLA—*a high protein cold cereal*

Mix together:

3 c. rolled oats
1 c. wheat germ
1 c. sunflower seeds (lightly toasted)
¾ c. sesame seeds
¼ c. soy flour or powder
1 c. brown sugar, mixed in
½ c. water

Granola, cont.

½ c. oil
1 tsp. salt
1 tbsp. vanilla

Toast in a 350° oven (on 2 cookie sheets) for about 20 minutes or until golden. Turn often with a spatula so it browns evenly. Makes 8 cups.

RAW GLUTEN

10 c. gluten flour or combination of part gluten flour, part whole wheat and/or part white flour. (½ gluten and ½ whole wheat is a nice combination.)
about 3 - 3½ cups water

Mix and knead together until smooth to develop the gluten. Soak the dough under water for about 2 hours (overnight is OK), then knead it under water, changing the water when necessary, until all the starch is kneaded out, being careful to hold the gluten together. The gluten will stick together in a lump as most of the starch is rinsed out. There should be about 2 cups of raw gluten.

GLUTEN ROAST

Add to the lump of raw gluten:

½ c. oil
¼ c. soysauce
1 tsp. salt
½ tsp. garlic powder
1 tsp. onion powder
1/8 tsp. black pepper
½ c. walnuts, peanuts, almonds, etc.

Grind nuts, and if necessary to mix all the ingredients, grind the gluten in a food grinder. Blend all the ingredients and put in an oiled loaf pan. Cover with equal proportions of oil, soy sauce and water. Bake at 350° for 1-1½ hours.

FRIED GLUTEN

Take a lump of raw gluten and roll it into a cylinder. Slice off rounds of it. Saute some onions in the bottom of a deep pot in oil. Put in the raw gluten rounds and cover with boiling water. Add ¼ c. soy sauce and 2 tsp. salt. Boil for 1 hour. They will swell up. Take the rounds out and press out excess liquid. Bread them and fry in oil or margarine. Use the liquid in the pot to make gravy.

GLUTEN BURRITOS

Fry leftover roasted gluten in a pan with chopped onions, chopped tomatoes, and a little chile. Fold into large flour tortillas.

SPLIT PEA SOUP

2 c. green split peas
8 c. water
2 tsp. salt
2 chopped onions
(2-3 stalks celery)
¼ tsp. black pepper

Cook together 1½ to 2 hours, or until creamy.

SOYBEAN STROGANOFF

Cook a pot of soybeans and a pot of rice. For a sauce, to each cup of soy mayonnaise blend in:

¾ tsp. garlic powder
1 tbsp. soy sauce
3 tbsp. vinegar

Dish up a serving of soybeans over a serving of rice (more than half beans to rice) and enough sauce to wet the two well on top.

¾ c. cooked soybeans and ¾ c. cooked brown rice give 30 gm. protein at about 80-85% relative to mother's milk.

MILLIGRAMS OF ESSENTIAL AMINO ACIDS PER 100 GRAMS FOODAGE

FOOD	Protein	TRY	THR	ISO	LEU	LYS	MET	CYS	S-C	PHN	TYR	VAL	HIST
Mother's milk (1 liter)(1,000 g.)	14.0	230	620	750	1124	900	280	270	550	600	710	860	300
Eggs	12.8	211	637	850	1126	819	401	299	700	739	551	950	307
WHO suggested pattern, 1973	16.0	160	640	640	1120	880	–	–	560	960	(incl.)	800	(incl.)
Soybeans (1 rounded c. cooked)	34.9	526	1504	2054	2946	2414	513	678	1191	1889	1216	2005	911
Soy flour, full fat, ¾ c.	35.9	541	1547	2112	3030	2483	528	698	1226	1943	1251	2062	937
Soy flour, low fat, ¾ c.	44.7	673	1926	2630	3773	3092	658	869	1527	2419	1558	2568	1166
Soy milk, 3/8 c.	3.4	51	176	175	305	269	54	71	125	195	193	186	121
Black beans, ½ c. (½ c. beans = 1½ c.	23.6	242	801	1390	2062	1510	332	287	619	1242	551	1450	559
Broad beans, ½ c. cooked)	25.4	236	829	1593	2211	1426	106	179	285	1057	687	1276	748
Cowpeas, ½ c.	22.9	220	901	1110	1715	1491	352	297	649	1198	678	1293	692
Garbanzo beans, ½ c.	20.8	170	739	1195	1538	1434	276	296	572	1012	692	1025	559
Kidney beans, ½ c.	23.1	214	1002	1312	1985	1715	233	229	462	1275	891	1401	658
Lentils, ½ c.	25.0	216	896	1316	2760	1528	180	204	384	1104	664	1360	548
Lima beans, ½ c.	20.7	195	980	1199	1722	1378	331	311	642	1222	543	1298	669
Mung beans, ½ c.	24.4	180	765	1351	2202	1667	265	152	417	1167	390	1444	543
Navy beans, white, ½ c.	21.4	199	928	1216	1839	1589	216	212	428	1181	825	1298	609
Pinto beans, ½ c.	23.0	213	997	1306	1976	1708	232	228	460	1270	887	1395	665
Split peas, ½ c.	24.5	259	945	1380	2027	1795	294	318	612	1235	988	1372	670
Peanuts, ¾ c.	26.9	340	828	1266	1872	1099	271	463	734	1557	1104	1532	749
Peanut butter, 6 T.	26.1	330	803	1228	1816	1066	263	449	712	1510	1071	1487	727
Peanut flour, ¾ c.	51.2	647	1575	2410	3563	2091	516	881	1397	2963	2100	2916	1425
Baby cereal (1-1/3 c. dry =													
Barley 1 to 1-1/3 c. wet)	13.4		420	467	905	409	222	471	693	696	457	662	280
High Protein	35.2		1307	1570	2634	2124	449	585	1034	1730	1259	1659	908
Mixed	15.2		468	558	1215	472	257	552	809	762	574	764	335
Oatmeal	16.5		539	628	1273	653	280	672	952	861	629	883	348
Rice	6.6		226	259	497	269	142	155	297	323	289	397	172
Barley, ½ c.	12.8	160	433	545	889	433	184	257	441	661	466	643	239
Corn meal, ¾ c.	9.2	56	367	425	1192	265	171	119	290	418	426	470	190
Corn tortillas, 3, 6½"	5.8	331	2351	345	939	145	111	–	–	252	–	304	128
Farina, 1 c.	10.9	124	–	–	–	199	143	184	327	579	447	–	268
Gluten flour, ¾ c.	41.4	443	1097	1903	3101	792	719	893	1612	2252	1344	1961	944
Hominy grits, 5/8 c.	8.7	84	316	349	810	358	99	–	–	331	331	398	203
Macaroni, 1 c. dry	12.8	150	499	642	849	413	193	243	436	669	422	728	303
Millet, ½ c.	11.4	249	456	635	1746	383	270	152	422	506	–	682	240
Oatmeal, 1 round c.	14.2	183	470	733	1065	521	209	309	518	758	524	845	261
Rice, ½ round c.	7.5	81	294	352	646	296	135	102	237	377	343	524	126
Rye, ½ c.	12.1	137	448	515	813	494	191	241	432	571	390	631	276
Rye flour, ¾ c.	11.4	129	422	485	766	465	180	227	407	538	368	594	260
Wheat, hard spring, ½ c.	14.0	173	403	607	939	384	214	307	521	691	523	648	286
Wheat, hard winter, ½ c.	12.3	152	354	534	825	338	188	270	458	608	460	570	251
Wheat, soft winter, ½ c.	10.2	126	294	443	684	280	156	224	380	504	382	472	208
Wheat bran, 2 c.	12.0	196	342	485	717	491	145	270	415	434	259	552	280
Wheat flour, ¾ c.	13.3	164	383	577	892	365	203	292	495	657	497	616	271
Wheat germ, 1 round c.	25.2	265	1343	1177	1708	1534	404	287	691	908	882	1364	687
White flour, 7/8 c.	10.5	129	302	483	809	239	138	210	348	577	359	453	210
Cottonseed meal, ¾ c.	42.3	591	1764	1884	2945	2139	686	814	1500	2610	1365	2458	1325
Safflower meal, ¾ c.	42.1	675	1462	1914	2740	1525	731	–	–	2605	–	2446	985
Almonds, 2/3 c.	18.6	176	610	873	1454	582	259	377	636	1146	618	1124	517
Cashews, 1 c.	18.5	471	737	1222	1522	792	353	527	880	946	712	1592	415
Filberts, 1 c.	12.7	211	415	853	939	417	139	165	304	537	434	934	288
Pecans, 1 c. halves	9.4	138	389	553	773	435	153	216	369	564	316	525	273
Pumpkin seeds, ¾ c.	30.9	560	933	1737	2437	1411	577	–	–	1749	–	1679	711
Sesame meal, ¾ c.	33.4	573	1223	1645	2905	1008	1103	857	1960	2521	1645	1531	763
Sesame seeds, ¾ c.	19.3	331	707	951	1679	583	637	495	1132	1457	951	885	441
Sunflower meal, 2/3 c.	39.5	589	1565	2191	2981	1491	760	797	1557	2094	1110	2325	1006
Sunflower seeds, ¾ c.	23.0	343	911	1276	1736	868	443	464	907	1220	647	1354	586
Walnuts, 1 c. halves	15.6	175	589	767	1228	441	306	320	626	767	583	974	405
Nutritional yeast, flakes, 2 c., or powder, ¾ c.	36.9	636	2353	2708	3300	3337	851	444	1295	1813	2472	2553	1103
Asparagus, cooked, ½ c.	2.2	27	66	80	96	103	32	–	–	69	–	106	36
Beet greens, cooked, ½ c.	2.2	26	84	92	141	119	37	–	–	128	–	110	26
Broccoli, cooked, 2/3 c.	3.3	37	122	126	163	147	50	–	–	119	–	170	63
Brussels sprouts, cooked, 2/3 c.	4.4	44	153	186	194	197	46	–	–	148	–	193	106
Chard, cooked, ½ c.	1.4	14	58	60	76	55	4	–	–	46	–	55	18
Cauliflower, cooked, 1 c.	2.4	33	102	104	162	134	47	–	–	75	34	144	48
Collards, cooked, ½ c.	3.9	55	114	121	218	202	46	59	105	124	151	195	87
Corn, 1 ear or ½ c., cooked	3.7	23	151	137	407	137	72	62	134	207	124	231	95
Cowpeas, fresh, cooked ¾ c.	9.4	99	353	465	653	617	131	–	–	523	–	513	310
Kale, ¾ c. cooked	3.9	42	139	133	252	121	35	36	71	158	–	184	62
Lima beans, cooked, 5/8 c.	7.6	68	375	441	631	509	122	83	211	448	259	479	247
Mustard greens	2.3	37	60	75	62	111	24	35	59	74	121	108	41
Okra, 8 or 9 cooked	1.8	18	66	69	101	76	22	17	39	65	79	91	30
Peas, 2/3 c. cooked	6.7	56	245	308	418	316	54	73	127	257	163	274	109
Potatoes, 1 medium cooked	2.0	21	79	88	100	107	25	19	44	88	36	107	29
Snap beans, 1 c. cooked	2.4	33	91	109	139	126	35	24	59	57	50	115	45
Soy sprouts, 1 c.	6.2	–	159	225	265	211	45	–	–	186	–	110	26
Spinach, ½ c. cooked	2.5	39	105	113	185	149	41	46	87	103	73	131	49
Sweet potatoes, 1 small baked	1.8	31	85	87	103	85	33	29	62	100	81	135	36
Turnip greens, ½ c. cooked	2.9	45	125	107	207	129	52	45	97	146	36	153	34

FOOD AND NUTRITION BOARD, NATIONAL ACADEMY OF SCIENCES–NATIONAL RESEARCH COUNCIL
RECOMMENDED DAILY DIETARY ALLOWANCES, Revised 1968
Designed for the maintenance of good nutrition of practically all healthy people in the U.S.A.

	Age	Weight (kg)	Weight (lbs.)	Height (cm)	Height (in.)	Calories	Protein (g)*	Fat-Soluble Vitamins: Vitamin A Activity (IU)	Fat-Soluble Vitamins: Vitamin D (IU)	Fat-Soluble Vitamins: Vitamin E Activity (IU)	Water-Soluble Vitamins: Ascorbic Acid (c)(mg)	Water-Soluble Vitamins: Folic Acid (mg)	Water-Soluble Vitamins: Niacin (mg equiv)	Water-Soluble Vitamins: Riboflavin (mg)	Water-Soluble Vitamins: Thiamin (mg)	Water-Soluble Vitamins: Vitamin B6 (mg)	Water-Soluble Vitamins: Vitamin B12 (mcg)	Minerals: Calcium**(g)	Minerals: Phosphorus (g)	Minerals: Iodine (mcg)	Minerals: Iron (mg)	Minerals: Magnesium (
Infants	0–1/6	4	9	55	22	kg. x 120	kg. x 2.2	1,500	400	5	35	0.05	5	0.4	0.2	0.2	1.0	0.4	0.2	25	6	40
	1/6–1/2	7	15	63	25	kg. x 110	kg. x 2.0	1,500	400	5	35	0.05	7	0.5	0.4	0.3	1.5	0.5	0.4	40	10	60
	1/2–1	9	20	72	28	kg. x 100	kg. x 1.8	1,500	400	5	35	0.1	8	0.6	0.5	0.4	2.0	0.6	0.5	45	15	70
Children	1–2	12	26	81	32	1,100	25	2,000	400	10	40	0.1	8	0.6	0.6	0.5	2.0	0.7	0.7	55	15	100
	2–3	14	31	91	36	1,250	25	2,000	400	10	40	0.2	8	0.7	0.6	0.6	2 5	0.8	0.8	60	15	150
	3–4	16	35	100	39	1,400	30	2,500	400	10	40	0.2	9	0.8	0.7	0.7	3	0.8	0.8	70	10	200
	4–6	19	42	110	43	1,600	30	2,500	400	10	40	0.2	11	0.9	0.8	0.9	4	0.8	0.8	80	10	200
	6–8	23	51	121	48	2,000	35	3,500	400	15	40	0.2	13	1.1	1.0	1.0	4	0.9	0.9	100	10	250
	8–10	28	62	131	52	2,200	40	3,500	400	15	40	0.3	15	1.2	1.1	1.2	5	1.0	1.0	110	10	250
Males	10–12	35	77	140	55	2,500	45	4,500	400	20	40	0.4	17	1.3	1.3	1.4	5	1.2	1.2	125	10	300
	12–14	43	95	151	59	2,700	50	5,000	400	20	45	0.4	18	1.4	1.4	1.6	5	1.4	1.4	135	18	350
	14–18	59	130	170	67	3,000	60	5,000	400	25	55	0.4	20	1.5	1.5	1.8	5	1.4	1.4	150	18	400
	18–22	67	147	175	69	2,800	60	5,000	400	30	60	0.4	18	1.6	1.4	2.0	5	0.8	0.8	140	10	400
	22–35	70	154	175	69	2,800	65	5,000	–	30	60	0.4	18	1.7	1.4	2.0	5	0.8	0.8	140	10	350
	35–55	70	154	173	68	2,600	65	5,000	–	30	60	0.4	17	1.7	1.3	2.0	5	0.8	0.8	125	10	350
	55–75+	70	154	171	67	2,400	65	5,000	–	30	60	0.4	14	1.7	1.2	2.0	6	0.8	0.8	110	10	350
Females	10–12	35	77	142	56	2,250	50	4,500	400	20	40	0.4	15	1.3	1.1	1.4	5	1.2	1.2	110	18	300
	12–14	44	97	154	61	2,300	50	5,000	400	20	45	0.4	15	1.4	1.2	1.6	5	1.3	1.3	115	18	350
	14–16	52	114	157	62	2,400	55	5,000	400	25	50	0.4	16	1.4	1.2	1.8	4	1.3	1.3	120	18	350
	16–18	54	119	160	63	2,300	55	5,000	400	25	50	0.4	15	1.5	1.2	2.0	5	1.3	1.3	115	18	350
	18–22	58	128	163	64	2,000	55	5,000	400	25	55	0.4	13	1.5	1.0	2.0	5	0.8	0.8	100	18	350
	22–35	58	128	163	64	2,000	55	5,000	–	25	55	0.4	13	1.5	1.0	2.0	6	0.8	0.8	100	18	300
	35–55	58	128	160	63	1,850	55	5,000	–	25	55	0.4	13	1.5	1.0	2.0	5	0.8	0.8	90	18	300
	55–75+	58	128	157	62	1,700	55	5,000	–	25	55	0.4	13	1.5	1.0	2.0	6	0.8	0.8	80	10	300
Pregnancy						+200	65	6,000	400	30	60	0.8	15	1.8	+0.1	2.5	8	+0.4	+0.4	125	18	450
Lactation						+1,000	75	8,000	400	30	60	0.5	20	2.0	+0.5	2.5	6	+0.5	+0.5	150	18	450

*See section on protein requirements. **See section on calcium requirements.

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WORLD HEALTH ORGANIZATION RECOMMENDED DAILY REQUIREMENTS, 1970.

	Folic Acid mg.	Vitamin C mg.	Vitamin B12 mcg.
Babies	.04–.06	20	.3
Children 1-12	.1	20	.9–2.0
Adults and Teenagers	.2	30	2.0
Pregnant Ladies	.4	50	3.0
Nursing Ladies	.3	50	2.5

Remember: Vegetarians eat beans.

Love, Margaret

THE SOYDAIRY

SOY MILK

Soy milk is an easily digestible form of soybean protein. It can be made into whipped cream, sour cream, ice cream, cheese and yogurt. It contains the same amount of protein as cow's milk, but less calcium and no cholesterol. We make 60 gallons a day for total cost of 30¢ a gallon.

Babies love soymilk. They can be weaned directly onto it. Most of ours have been. It is especially good for babies who are allergic to cow's milk or can't tolerate lactose. (Commercial non-allergenic baby formulas are made from soybeans.)

We fortify our milk with vitamin B12. In winter, when we don't have fresh greens and there's less sunshine, we also add vitamins A and D.

Here's a recipe for making soymilk at home: Soak 2½ cups clean, sorted, dry yellow soybeans overnight in cold water. Drain and rinse. Grind to a paste in a blender. Add one gallon of water to the paste. Simmer 45 minutes in a double boiler, stirring frequently. Let it cool some, but keep stirring to keep the milk from "skinning". Strain through a diaper or several layers of cheesecloth. Wring out the cloth until the pulp is fairly dry. Add a pinch of salt, and sugar to taste. Yield: 3 quarts.

In our soy dairy we use a slightly different process. Patrick the Miller grinds clean dry soybeans to grits. We fill the cooker (far left in picture) with 45 gallons of water and 63 pounds of grits. This mixture is continuously stirred by an electric stirrer and heated to 205°F. After 45 minutes cooking, it is electrically pumped from the cooker to the filter press (middle left in picture).

The filter press has two tubs, each lined with a large filter sack made of fine-weave nylon cloth. The hot milk-pulp mixture is pumped into the tubs and the filtered milk drains out the bottom and is caught in buckets. Both tubs together hold one 50 gallon batch from the cooker. After most of the milk has drained out, the pulp is squeezed dry by tying the sack closed, putting a square board over it, and pressing it using the lever system visible in the picture.

The hot filtered milk is next cooled by passing it through a heat exchanger. This machine drips the milk in a thin film down both sides of a hollow vertical metal plate. Cold water flows up through the plate, removing the heat. The cooler milk is then put into a refrigerated bulk milk tank, stored overnight, and distributed to The Farm in 10 gallon milk cans the next day.

It is important to keep the soy dairy clean. We use regulation stainless steel equipment as much as we can, and avoid anything that has seams, cracks, or crevices where bacteria can collect. At the end of each day, we completely disassemble all the equipment and scrub all the parts and utensils with hot soapy water, then rinse clear, and finally sanitize in very hot water containing 1 T. per gallon of regular laundry bleach. After air drying, we reassemble the equipment for the next day. The tubs, cans, and buckets are stored upside down to keep out dust.

We tie our hair back, wash our hands, and put on clean aprons before starting work. We believe that being spiritual in the soy dairy means having a well-trained, efficient crew of folks who have fun working together, and that everyone should be able to go home after work 100% confident that we've made wholesome, sanitary, nutritious food.

Please write us if you have any questions about soymilk or other soybean products. We have a free soybean recipe booklet we'll be happy to send you. Or stop by for a visit and we'll give you some soybean ice cream.

Love,
Alexander & the Soy Dairy

THE MILL

Whole wheat flour, corn meal, rye flour, soy flour, homemade breakfast cereals, and homemade peanut butter are all easy to produce with even a small-scale milling operation. Old grist mills are not hard to find, and smaller models can be purchased at not too great an expense. You can run the big mills with a flat belt off your tractor if you're only going to be grinding part time. If you need to feed a community of more than a hundred people, someone should become the miller for that village.

We have a new rodent-proof mill under construction, with a concrete floor and concrete block in the walls up to four feet high. The mill is designed for at least one large motor to power a long drive shaft, with flat belt and V-belt pulleys affixed at various intervals to power the grinders, sifters, and cleaners, which sit along both sides of the shaft.

Before grinding soy flour you may want to construct a simple dehydrator to dry out your soybeans. For a clogged mill, there's no remedy but to pull it apart, although sometimes running through some dry corn is good for scouring it out.

Seed wheat and rye, seed soybeans, and dry field corn can be purchased from a seed and feed supplier or a farmers co-op until you're growing all you need yourself. These are clean high-quality grains that generally have not undergone any kind of chemical treatment.

We make breakfast cereals from various blends of cracked wheat, cracked rye, corn meal, and soy flour. Remember that anything containing raw soy flour needs to cook at least forty-five minutes, and corn meal mush just starts to get tasty at half an hour. Rye takes longer to cook than wheat, so crack it smaller.

You can grind and sift brown rice into rice cream for baby cereal. We make peanut butter by running roasted peanuts through an old super-market coffee grinder. It comes out slightly chunky.

Love,

Patrick the Miller

CANNING FREEZING

We use canning, freezing, and dry storage to preserve our foodage. We can all fruits (mainly apples and peaches); tomatoes (stewed, sauces, and paste), pickles, relishes, hot sauce, and sauerkraut. These are all high-acid and will preserve easily without pressure canning. We freeze most of our vegetables: corn, green beans, peas, eggplant, okra, beets, and spinach. We put in dry storage winter squash, sweet potatoes, white potatoes, turnips, cabbage, kohlrabi, onions and apples.

Our neighbor ladies have been canning for many years and are always willing to give us helpful information when asked. We've learned a lot from them, as well as from the big jar companies and the Department of Agriculture.

It's important to keep everything clean when you're canning. We heat and sterilize the jars and lids and pack hot food into hot jars, cleaning the rims and sealing them. Then we process the jars in a water-bath for the recommended amount of time.

We also learned that it was important to blanch vegetables before freezing. This means to cook for a few minutes with steam or boiling water and quickly cool with cold water. The first year all the vegetables we froze raw came out rubbery and tasteless. Blanching stops the enzyme process which helps the plant while growing but deteriorates it after it's picked. It makes a difference in the quality of frozen vegetables if they're young and tender and if they're processed soon after being picked. Fruit is a different trip and freezes fine raw. We pack blackberries and strawberries in sugar—4 cups berries to 1 cup sugar. We found they're juicier and tastier with sugar. Applesauce freezes fine too.

We make sure we're loving each other and being good to each other while we're working. The vibes you put into foodage while you're preparing it affects the energy in it when you're eating it. The more stoned we are when we put up the foodage the better it tastes and the more we can get done.

— Mary Louise and Jeanne,
for the Canning & Freezing Crew

If you honestly care about somebody being hungry besides yourself, you can transcend your body.

[Q: I'd like to know how to stay high.]

Have real good karma. Have been generous with your energy for a long enough time, and it comes back like bread on the water. Establish good credit with a whole lot of folks. Be really honest in all your energy relationships. Tell people what you really see.

Sit still and meditate and try to remember what it is you're doing: "Am I here just to tickle myself? No, I gave that up, I ain't here just to tickle myself anymore. I'm here to try to figure out where it's at now. I'm here to try to help out." After a little of that, you'll realize that instead of sitting around like that you should be up and doing something and taking care of business. There's an old Zen saying that says if you get up in the morning and you don't know what to do, cook breakfast, eat breakfast, wash the dishes, clean the house . . . For openers, you know. And then the rest of the world. As you get one piece squared away, you can take the next size bigger thing and work on that, and just keep going until you bog down or make it.

I never believed that you were supposed to shut up, mind your own business, and get high. I always thought, "What if this dude over here ain't getting off? What if this dude over here's bumming? Ain't you tripping with him? Don't you have to do something about that?" And so lots and lots of times when I was tripping I folded up my trip and said, "Well, I'll trip next time," and went over to try to get it together with somebody, and try to get them off, and found I got paid off for that with interest. Every time I did it I got more juice, and it made me stronger.

The Creation happens all the time in the here and now as the sum total of the thoughts and desires and hopes and aspirations of all sentient beings. Not only mankind but other life forms. Each one of us is creating what's going on around us, and whatever is going on around us is the totality of what we're creating. And some of the creations that some of us do are so aberrant and far out and remote from any possibility of happening that nobody ever sees them—they don't materialize. But they're still there, and they're adding their influence to the overall whole. If you've got a hundred people looking at an orange and ninety-nine of them say it's an orange and one of them says it's a rutabaga, well, it's going to keep on being an orange, but it ain't going to be quite as perfect an orange as it would have been if all hundred folks said it was an orange. Everybody dig that?

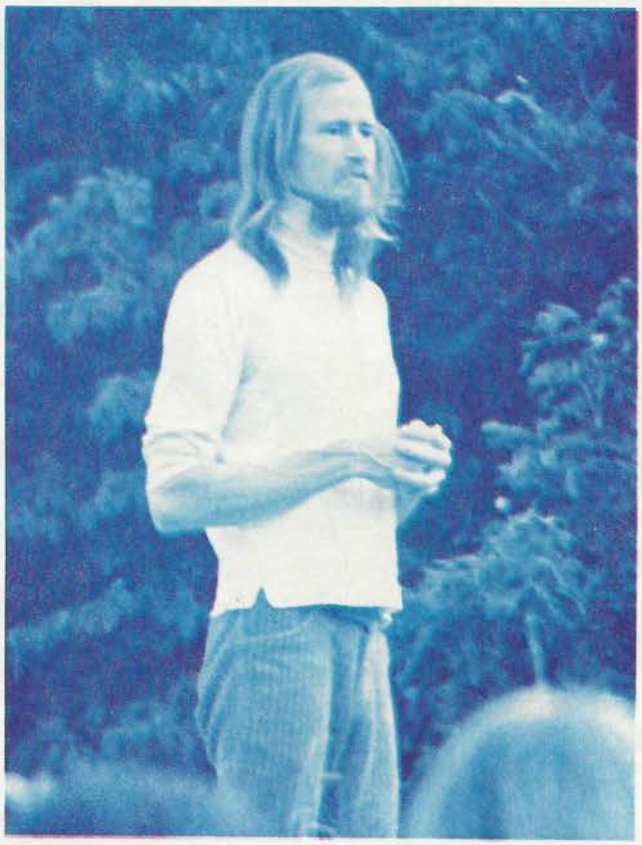
Now I'll tell you what it feels like to me; I want to see if it feels familiar to anyone else. It feels like to me that if I've got agreement, I can do anything. It feels like if I am undivided in myself and am at harmony and at one with myself, that I can see the results in the whole world. Including next week's *Time* magazine. There's an old Japanese aphorism that says, "While drinking my cup of tea I stopped the war." And it's thought to be one of those weird Zen sayings that you can't figure out what it means.

Now I feel that most folks here want to be in agreement because they know how strong it is. Some folks may not understand it, may not think it's important. The way we want to make our basic heaviest agreements is not stuff we say. Like the quality of grass varies according to the agreement, and if everybody who's smoking some grass says that it's getting them high, it's getting them high. But if a couple of people are being ordinary, like not being high or not taking the trouble to snap up and see that there is any

Okay, if that's where it's at about oranges and rutabagas, where's it at about tractors and trucks and farms and states and countries and things? Like there's this country here, and what it is is whatever most folks say it is. And if most folks say it's a fair shake, then it is. And if a lot of folks spell it with a "k" they can get it to be that way. Everybody hip to that?

high and pay attention to it, they can bring it down, because they won't put their agreement into being high. Well, keeping this whole thing high is not a question of grass. This is too big a critter to run on fuel. When we have it it's nice. Sometimes we don't have it, but we can agree to be stoned and be that way. *We got a little bit of it right then just as a few people understood that.*

Now if the agreements aren't made verbally, like in the example of the grass I was just mentioning, they're made by how you act and how you be, and if you act and be like you're having a good time, then you put your agreement in with all those who want to do that. And if you act like it's hard or if you act like it's a bummer, or that you have to work hard or it's cold . . . You can have a room full of ten people and a crying baby, and if all ten people agree that that baby crying isn't heavy, then it ain't heavy. But if just one of those people thinks that baby crying is heavy, it's heavy for all ten of them. You can attach importance or value to anything you want to or put energy into anything you want to. Somebody told me about an old community up in the next state or so—that these people came and they had heavy agreements, and they built this beautiful community, and now that community is no longer in existence. However, the buildings they built are still there, and the descendants of the settlers of that community are still living there, but the community is no longer in existence. All they lost was their agreement. They said they keep the buildings up as kind of a shrine.



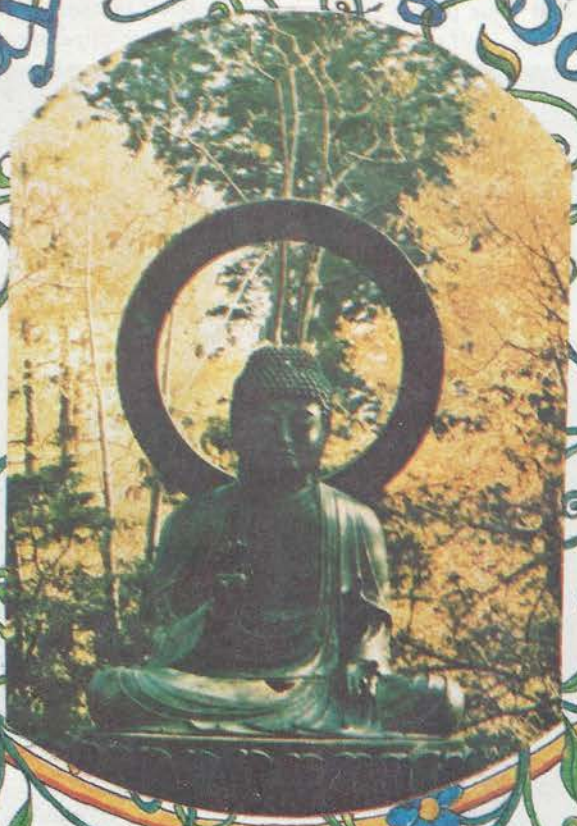
Everything that you do matters. John Donne says, "Everything is at stake all the time." All this stuff about agreement is that I want to see what's the agreement about how high we can be. I watch sometimes and see the ways we collect subconscious, and subconscious keeps us from getting high. People realize that there's a commitment to do a spiritual thing here, but they might not know what one is, so everybody is trying to do a spiritual thing the best way they know how to do that. And the thing is, we have these old books of instructions that have been passed down to us for thousands and thousands of years, and we're out here creating the Aquarian Age just like a husband alone with his ultimately delivering wife and the Midwives' Handbook. We never did this before. *We* tried this before—us kind of monkeys tried this before, lots of times, lots of different ways. People drop by and they say, "Far out farm you got here." And I talk a lot about how if you're driving from here to Nashville, it's however far it is from here to Nashville, but if you're driving to Canada, from here to Nashville ain't very far. They say, "You guys have a thousand acres and five hundred people really integrated here." But a thousand acres and five hundred people ain't very many—we want to integrate everybody in the Universe.

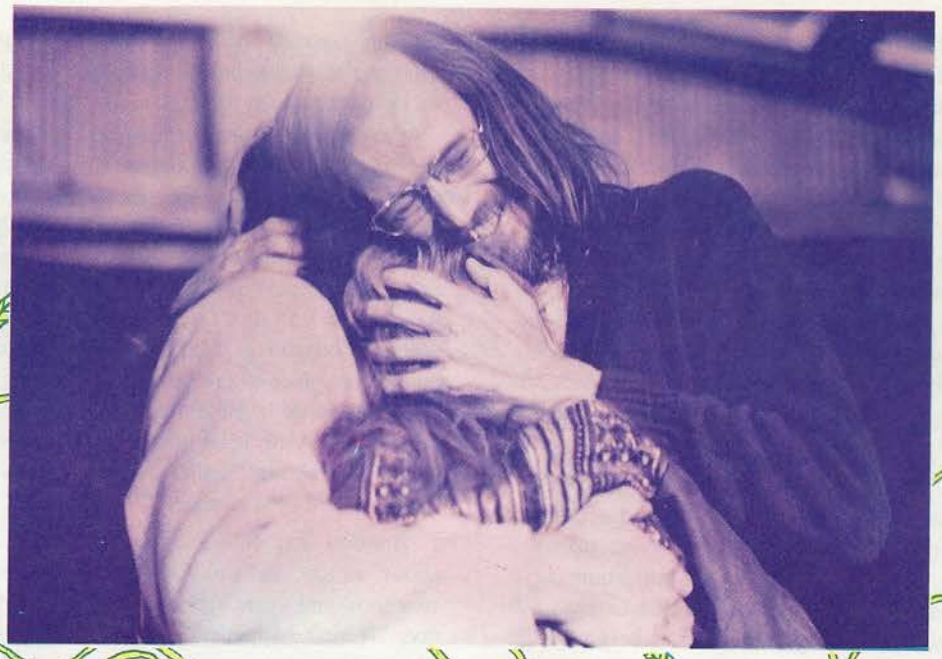
We're going to be remembered for so long that it better be really clean, and it better not have any confusion in it, because we're sending a telegram down through time to ourselves, and we don't even know if we're going to be able to read when we get there. So it better be plain. Getting stoned and reading scriptures is like talking to yourself on a long-distance telephone, and you're saying, "What's really important now?" How to get cool is some of it. About a third of the religious writings of the world could be condensed to how to get cool. There's a place where there's being cool, but you can't devalue the phenomena that's going on. You've got to recognize it for its full weight. There's a man that I really love that I feel like is one of the heaviest teachers that I ever met, because in the middle of telepathic phenomena happening just lavishly all over the place—cheap, free, easy, "Here, take two of these"—this dude said, "It doesn't matter if it's happening ten thousand times a day to millions of people everywhere, it's a Holy miracle each and every single time." He said, "That I can know what's in your mind, and you can know what's in my mind is a miracle that the materialistic scientists boggle at. Even if it's happening to you and you and him and him, even if it's all over, it's still a miracle, each and every time." And he refused to let value go out of highness, even though we were just stuffed with it. Which was what we were in San Francisco. We just had more energy—amazing amounts of energy. And some folks quit respecting energy, and we can see their ships going off and hitting rocks occasionally. The folks that forgot to respect energy and forgot it was life force, suddenly you don't hear about them no more. They're not making noise in the astral thing.

Anybody who has been with us for a while has been seeing what we've been doing. We integrated San Francisco, and when we went to caravan around the country we integrated the country, because it wasn't one thing before we did that. People were shooting their kids, and it was a pretty heavy trip, and it cooled out a lot. It was like oil on the water. Oil soothes the troubled water to the degree where a few gallons of oil can smooth out acres and acres of water. And that's how it is with good vibes. I don't know what measurement good vibes come in, but a small amount goes a long way.

– Farm Meeting
7 February 1972

Sunday Morning Service





OM

We believe in meditation. Every Sunday morning we sit and meditate for about an hour. When it's warm enough we meet outside, and we sit formal zazen and meditate until the sun comes up, and then we chant the OM as it crests over the hill, because that gets us all together into one thing. And then I perform any weddings that we have, because that's a real good time, when everybody's assembled and it's with the stoned witness of the whole Church.

Meditation is learning to be quiet and shut your head off long enough to hear what else is going on. And when you get quiet enough for long enough, you get so smart that you suddenly realize that you've never been that smart before in your life, and it's a much better mind that you have access to than the one that you usually do. If you ever get in contact with the overmind, you know it, because it's smarter than you've ever been.

"Perceiving in silence" is like recognizing that on the sound plane there is achieving non-action through action just as there is on the karmic plane, or to achieve thoughtlessness through thought as you can on the mental plane. It's to recognize that there is emptiness in form—form is empty too, and that doing something is just like doing nothing. If you're not uptight about it. If you just dig everything that's there, and just see where it comes from and see that it's all nothing anyway—or something—it's absolutely meaningful, which makes it the same as nothing. The communication curve with the Universe becomes asymptotic, which is where a curve comes up and goes up and up and up, and as soon as it's going straight up that's all you can do on that graph. If it continues to accelerate from there, it starts going backward and becomes meaningless on that graph. So as you go into communication with God and the Universe, it gets higher and higher and higher, and pretty soon the communication reverses so excruciatingly that you really become the Universe, and then there is nothing.

This week I've been thinking that I forget sometimes that there's a spiritual revolution going on. And I understand that there's something like five thousand communities now in the country. When people go to these communities they check them out for clean and sane and that kind of thing. But what's really interesting about them and is the real big common factor is not what they say their religion is or that sort of thing, it's that for some reason or another they felt that the main stream of the culture was so far removed from what was real and unconceptual that they cut loose of it and went out to live in some place with muddy roads.

I got reminded this week that I was a spiritual revolutionary from reading a book about this yogi, and he's one of those cats in India of which there's quite a lot. And he said, "India is our playground. It's the playground of the masters, because we're the custodians of the divine plan, and no one will ever take it from us." And, you know, I ain't political, but I sort of felt the ghost of Che Guevara for a second. One reason I use psychedelics is because I find open religious experience to be one step closer to the thing than open Bible, which was a step closer to the thing than having a Bible of Latin that only the priesthood understood. Which was back up a chain like that—you can go to the experience and learn it for yourself.

Now there's another thing in there about the psychedelic thing, which is that somebody who doesn't know what high is can't tell if you're high, can't see any difference in you, might notice if your eyes get red. But there's an order of real experience that's as real and common and everyday to us as whether the sun shines or whether it rains or whether there's enough to eat, that's as easily and plainly discernible as whether the lights are on or not, and that the majority of the culture doesn't believe in, has heard rumors out at the edges somewhere that there was something other than the meat part. And it reminds me and makes me remember that as familiar as that is to us, we don't dare let it get ordinary. In San Francisco, when heavy psychedelics was at its peak, people were seeing stuff three or four times a week that one shot of it should have went *wham* and just straightened them. They should have just got cool right now, you know, they should have said, "*Wow,* man." And they were so jaded from doing it a hundred times or two hundred times or three hundred times that it didn't have any juice. That's one of those places where "if the salt of the earth loses its savor, wherewith shall you savor it." If the real religious experience gets devalued . . . you know. On a superficial level religion was like a fad in this country. It's also very possible in this culture—in fact very probable on a statistical basis right now, though I think the odds are swinging better—to be able to be born and be put uptight so quickly as to never have a conscious memory of not being uptight and be kept that way for the rest of your life without ever slowing down, until possibly you hit senility and you ain't good enough to work your computer no more. And then you may slow down—if you don't get plugged onto television instead. If you were sloppy about your thing, you could even do it on this farm. You could just keep yourself on a trip, you could just keep yourself not slowing down and really not taking a look at what's going on, and keeping yourself really involved in yourself, and forget what we're doing here and that we've all put everything we have into it.

When I was a dope yogi in San Francisco, every day was Sunday, and I didn't understand what Sunday was about, not having to hustle five or six days a week. Now I know what Sunday's about. Sometimes I think that if possible folks ought to—maybe at some time during the week other than just Sunday—meditate a little bit, because it's like a skill, and if you don't keep up with how to do it, it's like skiing or something. And the thing about meditation is you can go to a place where you know where it's at. I went to a place this week in meditation where a whole bunch of stuff that I was trying to resolve, I either resolved or I became unattached about it, and one way or another I came out the other end of it at peace.

America has this Judeo-Christian tradition they talk about, which works like this: Christians say, "It happened two thousand years ago and you missed it." And the Jews say, "It ain't happened yet." Well, I hear cats talk about, "Jesus is going to come in glory!" And they figure that glory means motorcycle escorts, picture on the cover of the *Rolling Stone* and stuff like that, man. That ain't what a glory is. See, this country's religion is in such sad shape it don't even know its own religious words. A glory is an aura; a glory is your field around you. And it says, "He's going to come in glory." I think he's already present, right here, in glory. And he's here for anybody who can tune into it, and anybody who will raise his mind out of the drag of self-interest and raise it up to realizing that we're all one can be in contact with that. And it's on earth now, and it's making a tremendous difference on the planet.

Anyhow it really feels real and immediate, and I love you a lot. Good morning.

– *Sunday Morning Service*
4 February 1973

Somehow we've got to be compassionate and keep our sense of humor and don't get grim and continue to process all the karma. When you pick up a lot of karma it pushes you back along the line of development of your own ego. If you pick up a trip off somebody else, the way it manifests in you is your same old trip again. And if you notice that you keep going through the same old trip again and again, then you ain't bailing yourself out—you ain't availing yourself of the yogas taught on the Farm about how to unload that stuff. But you could start making some actual cumulative progress. You could come back up faster when you get pushed back if you're aware and know what you're doing, but if you're not aware and don't know what you're doing it takes you as long as it did the first time maybe. And you can just not make progress. If you know folks that are just not making progress it's because they're taking their own trip seriously—believing in that stuff and thinking they aren't able to back out of it. The way we be in our family is it's like a football field, and everybody knows what the fifty-yard line looks like, and they all been back and forth across their personalities so many times that they recognize all those trips. And when they come across one they say, "Oh, I remember this one. I went through this one before."

– *Sunday Morning Service*
25 March 1973

There's an idea that says that the first man to realize God consciousness was the first man to realize the truth and infinity of God, and that he was taken up into that idea, just for thinking it up. And it says he had no human master, but that the second man to realize God consciousness had in his universe the fact of the first one, and that if he didn't adjust to that, he was maladjusted. That's the basis of hierarchy.

Then there was a Zen master who said that Buddha was the first man to realize and keep the religion of enlightenment in the history of man. Which is the same thing.

However, Gautama Buddha said that there were prehistoric Buddhas, and that there was an unbroken string of Buddhas forever. And in the same way that Christians have forgotten that every birth is the birth of the Christ child, it's been forgotten that every God-realization is the first one, and that for everybody who realizes it, it's the same one. And it says, *At last you've come home, my son.* Or daughter.

—Sunday Morning Service
29 July 1973

Last week I talked about the idea of an exclusive apostolic succession, and I have something further to say on that subject: If a monkey is climbing down from a tree and lets himself down from a limb until he touches the ground, or if a monkey walks up to a tree and reaches up and grabs a hold of a limb, it's the same thing and it don't matter from which direction he came. Right?

One of the more popular religions in this country is not going to church while feeling a little bit morally superior to those folks who do. And the preachers who are responsible for that are the ones that preach formulas out of a book or talk about things they don't understand or haven't experienced and in no way actually speak to the experiences of the people.

Sometimes it seems to me like I know everybody who is here really good, and everywhere I walk when I see people I know them. And sometimes I walk around and it doesn't seem like I know anybody. And I used to think that had to do with how many visitors there were here or something, but I've since found that it doesn't have anything to do with that, it just has to do with how well are we copping and where are we at and are we stoned and are we compassionate.

The idea of exclusive apostolic successions is partly based on a false idea of reincarnation which implies that the ego is reincarnated. One might say that ego is reincarnated but not yours. And we all have to work that ego out, but it ain't ours personal, it's much more. And that false idea of ego opens the door to such rank heresies as you can't get it on in one lifetime. It ain't a question of one lifetime, it's that you can get it on now. Anybody can. If you haven't been paying attention, you might already be on and not know it. It might even be better that way.

If you could just don't keep that in mind and have a good time today, you wouldn't break the Sabbath. Good morning. God bless you.

— Sunday Morning Service
5 August 1973

Some people think that when a monkey reaches up and grabs ahold of a tree limb what he's supposed to do is pull himself up into the tree immediately and say, "Nasty old ground," and never come down again. Well, I heard a road chief say one time that there's going to be a statistically equal amount of karma come down, and he thought what you were supposed to do was pray real hard and maybe it wouldn't come down on you.

I think when a monkey reaches up and grabs a limb that he's supposed to keep his feet on the ground and hold on to the limb and be faithful to both planes—don't lose his scientific method, do his material plane right, and stay faithful to the spiritual plane and don't violate any of its laws. What we know mainly about that plane in a historical sense is the record of all the kinds of things that have happened in the connections between man and God and Heaven and earth, but as far as this particular karma coming to us right at this instant goes, it's fresh and new, and it hasn't been pinned down yet, and we're creating it as we go along. And so instead of the idea of trying to dodge any karma, they say the Zen master uses no magic to extend his life. That is to say he accepts the karma he has coming fair and square. And we do that. We accept our fair share of the karma as it comes, and we don't try to shuffle it around and make it come down heavier on somebody else or lighter on us. And how we do that is this generation's connection between Heaven and earth and man and God.

There's a way that you can be a materialist about spiritual things, and that is if you treat your stoned like it's a material, finite quantity of stoned, and that if you lose it you've somehow been cheated or had. But this is the real secret of the system: There may be a finite amount of gold and there may be a finite amount of iron, but there is an infinite amount of Spirit, and if you ever lose it, relax and get honest and remember why you're here on the planet at all, and get it together, and it'll come back, every time.

Read some Holy Books today, talk about something stoned, get stoned—and remind yourself where it's at. I don't think in terms of losing my energy, I think in terms of buying karma, and I feel like I'm a big spender from the East for buying karma—I don't care how much I buy, I got this large holding company that helps me carry it. And you can do that too. If you're on the gate and you get somebody uptight at the gate, just buy it. If somebody burns you in town, just buy it. If you make a dumb traffic mistake and somebody rips you off, buy it, you know, and just keep on buying it. You can't sink yourself.

Good morning. God bless you.

—Sunday Morning Service
12 August 1973

Somewhere along in there I had what I can only call now a revelation, where I saw how it works, just really how it works, really clean. I saw that the religious teachings of Jesus, like the Sermon on the Mount, and the things said by Gautama Buddha, like the Buddha's Eightfold Path, are identical instructions about a real place, and if you follow those instructions real things happen.

We believe in Jesus; we believe in Buddha. Some people don't think you can do that; we think you can. We believe in some other avatars too. We believe that mankind has to have some of those around all the time, and you just don't only have one every thousand years, but there's got to be one on deck to hold the show together—to be the fuse that the electricity of mankind runs through. Sometimes mankind has a thirty-amp fuse, sometimes mankind has a fifteen amp fuse. The juice is always there if the fuse can stand it.

When you look at Jesus and Buddha from a stoned viewpoint, you can't tell the difference. They really did the same lick. When Christ came to where he came, he reformed the religion of his time that was going on—moneychangers in the temple and all those numbers—and he came on for the people, he came on for the folks. And that's how come he got heavy was because he came on for the folks. The thing with Buddha, which a lot of people don't know who don't know anything about Buddhism, is that he was exactly the same kind of man. And when he came to India, the religion of the time had been cooking along for about ten thousand years, and they had heavy temples and heavy priests and were top-heavy with priestcraft, and it had become a class-ridden religion. And Buddha came on with an equality-based religion, and that's how come he was so heavy, just like Jesus, because Jesus didn't make any distinction between beggar and king, and neither did Buddha.

Some of Christian thought took a left turn centuries ago when they forgot that Christ's teachings were to be followed in the here and now on earth and that they made your life different in the here and now on earth and that you didn't have to wait until you got croaked and shoveled under to find out where it was at. There's a whole lot of stuff in the Bible that makes it plain that Jesus was teaching a self-realizing religion.

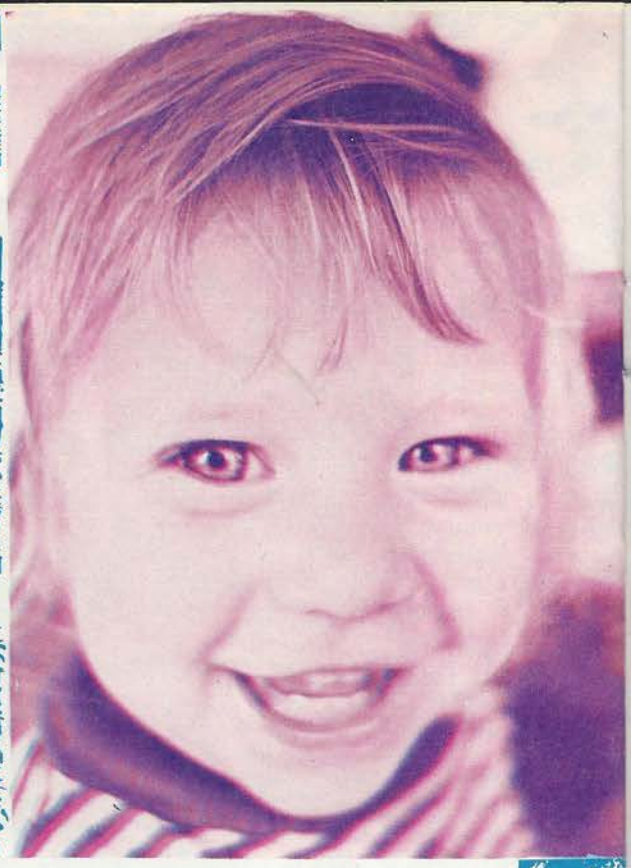
Because if you follow his directions you get self-realized. If you ignore all the other stuff and do what he said, it'll do it to you. It's so good and it's so simple and it's so obviously right, that one person buying another person's karma doesn't go along with free will or divine justice.

Some of the reason confusion might have arisen in that area is in not understanding that when Jesus Christ said, "No man may come unto the Father but through me," he meant that there was no way to the Father but through his consciousness. I think that what he said was that he served mankind, and that you're supposed to be like him. But now there's all these folks worshipping him instead of serving mankind like he served mankind. If you want to be a follower of Christ, follow his teachings and do like he said, don't try to make puzzles and conundrums out of other things that other people said about him. The one who believes in the only begotten son is John, not Jesus, John 3:16: "For God so loved the world he gave his only begotten son." But all the rest of the time Jesus said, "I'm the son of God, you're the son of God, we're the sons of God." All the stuff he said goes like that: "Our Father . . ."

We believe that you be a follower of Jesus by realizing that he was a teacher and he said things, and that he was nailed up wasn't exactly what he wanted to teach. That was something that happened to him for coming on so loud. But you're not to get hung up on that. He was teaching what he meant to teach when they caught him, and you should pay attention to the teachings that he taught and don't get superstitious about him. Because if he gave his life for anything it was for you to learn, and he was teaching you something—a way to be.

In the telepathic medium of the Holy Spirit, Christ consciousness, Buddha consciousness, call it what you will, exists all the time. And anybody who quiets their mind can tune into it. And when you tune into it, it's unmistakeable, because it's the cleanest and the purest and the sanest and the finest consciousness that you ever felt. That's how you can tell. And you don't have to put a name on it. You don't have to call it Jesus or Buddha or Krishna—it's *the consciousness.*

HEALING



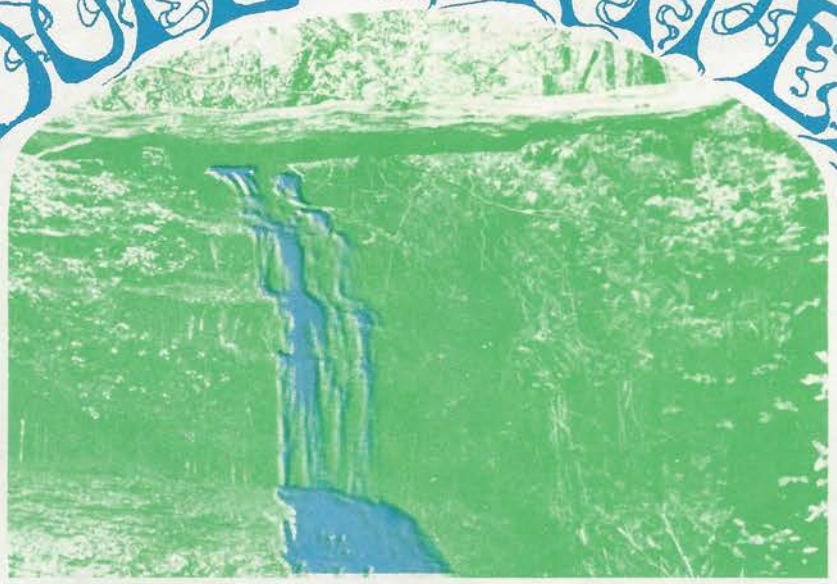
There's different kinds of healing that we're into. One of them is just the thing that if you keep your energy level high all the time you're less likely to get sick. Getting sick is from a low-energy place, and it's a preventive thing to keep yourself in a high place. We think that everybody ought to be kind of rosy-looking and look healthy all the time. And there's another level where you can directly apply energy to the whole body, as in tantric yoga—making love—and lots of times I've been got off and over the hill and able to make it that way, when I wasn't going to make it otherwise. I'd wake up with just the edge of a cold coming on, and feeling a little rocky, and take the care and the time to make love properly, and feel really grateful to have a lady who works with me in that way and who really heals me. You can be into a cold enough to have it start making your soft palate swell and stuff like that, and just know it and stop it by raising your energy level that way.

Then there's another level of it, which is applying it locally for an ailment. And we had a thing happen which we were really grateful to get to see. We had this dude come on to the Farm who turned up in sick call one day. and his skin was gray and flakey, and he was very skinny—weighed about a hundred and twelve—and he didn't have any knee-jerk reflex. When you hit him on the knee, nothing happened, he just hung there. At that time we had a doctor on the Farm, and the doctor diagnosed this dude's trip as thyroid, which is like the distributor advance and retard for the body. And he diagnosed for his thyroid, and he picked out some pills for him and handed him these pills. And while that was going on, Ina May was in there, and she's always trying to learn physiology and stuff for her midwife trip, so she started asking the doctor where was the thyroid gland and what was it about. He got out a medical book and showed her a drawing, and then he showed her how to feel the outlines of it, and she started feeling it and messing with it, and she started massaging it, and it started feeling good. And it started rushing like when you're making love. And it started getting bright in the room. And it got real bright, like coming on to a heavy psychedelic. And it rushed those real good-feeling rushes. And it got really stoned, and Richard started to get pink right there on the spot. It was just like she had a screwdriver on the distributor and was tuning him up. She just turned him right up and right on until he was clicking over, idling like he ought to be, and the doctor looked at that and said, "That's a cure. Give me those pills." And he took those pills back, and Richard now weighs a hundred and forty-five or fifty, works hard, has reflexes, is pink and looks good, and from that second changed and got better in that fashion. And I saw that happen, man—that's what you call laying on of hands. And it's just a knockout to have got to be present at one, because it expands your consciousness about life force and healing and where mankind's at in the medical profession and stuff like that.

Square doctors are usually good bod mechanics. If you have something mechanically wrong with your bod, go see a doctor. But somebody who's been through square doctor's school, it's really hard for him to learn anything about healing or to put enough holiness and enough value in the human body to really let it come on and do its thing. We found it's hard to get a straight doctor, because they've been taught that they know everything. And they don't, you know, because most doctor's trips are materialistic, and any view of medicine that doesn't allow for spiritual healing is really a short-change trip, because we do spiritual healing and it works.

There's this little girl on the Farm named Iris who's about two years old now, and one of the things about being telepathic is you get to deal with kids on a one-to-one basis, because you realize that telepathically kids are as smart as anybody—and whether you can talk or not ain't how smart you are. Now Iris is a kid I'm very telepathic with, and she got sick, went to the hospital, and she was being given the best care that she could get in this pediatrics wing of the hospital. And she was lying there in this bed. I came in and looked at her, and she looked me in the eyes and said, "I'm gonna croak, ain't I?" Telepathically right in the eye. And I looked at her and said, "Who told you that shit? You ain't even very sick. Where'd you get that idea?" And she said, "Really?" And she started coming on, and she started getting stoned. The room had been dark brown, funky, bad vibes when I first went in. And she said, "I ain't?" And, "Do you know what you're talking about?" And I said, "Yes, I know what I'm talking about. You're really not very sick, I can tell by looking." And she was so stoned about not being sick, it was just telepathic, wide open, and all this conversation was passing just really accurate. We both knew what was going on. She said, "Wow, man, really?" I said, "Sure, sure." So I sat down there, and a few minutes later I felt a tug at my head, and she said, "You sure? You ain't just putting me on to make me feel good?" I said, "No, man, you're all right." She got well, and it was cool.

THE DOPE STATEMENT



If you're going to have anything to do with a material sacrament, which is what a psychedelic is, it should be in such a way that there is nobody interspersed between you and where you're going. That is, don't take anything made in a laboratory. If you're going to take anything, there's grass and mushrooms and peyote, which are the classic organic psychedelics. We believe that if a vegetable and an animal want to get together and can be heavier together than either one of them alone, it shouldn't be anybody else's business.

We believe in psychedelics and that they expand your mind, but all the rest of the stuff that beatniks take is mostly a social fad. Don't lose your head to a fad. The idea is that you want to get open so you can experience other folks, not close up and go on your own trip. So you shouldn't take speed or smack or coke. You shouldn't take barbiturates or tranquilizers. All that kind of dope really dumbs you out. Don't take anything that makes you dumb. It's hard enough to get smart.

There used to be a respect for consciousness, but quite a few folks these days are willing to put themselves in low levels of consciousness for temporary short-term feel-goods, such as quaalude, sopors, methaqualone, and that kind of dope. For those of you who are maybe into taking downers or wonder where downers are at: If you get high on a psychedelic, the worst thing that can happen to you is that you can drift back down to where you started. But if you get really dumb on downers, you ain't going to drift back up—you ain't going to drift back smart again, you're going to have to hustle back smart again, and if you ain't been hustling, you may not be as smart as you used to be.

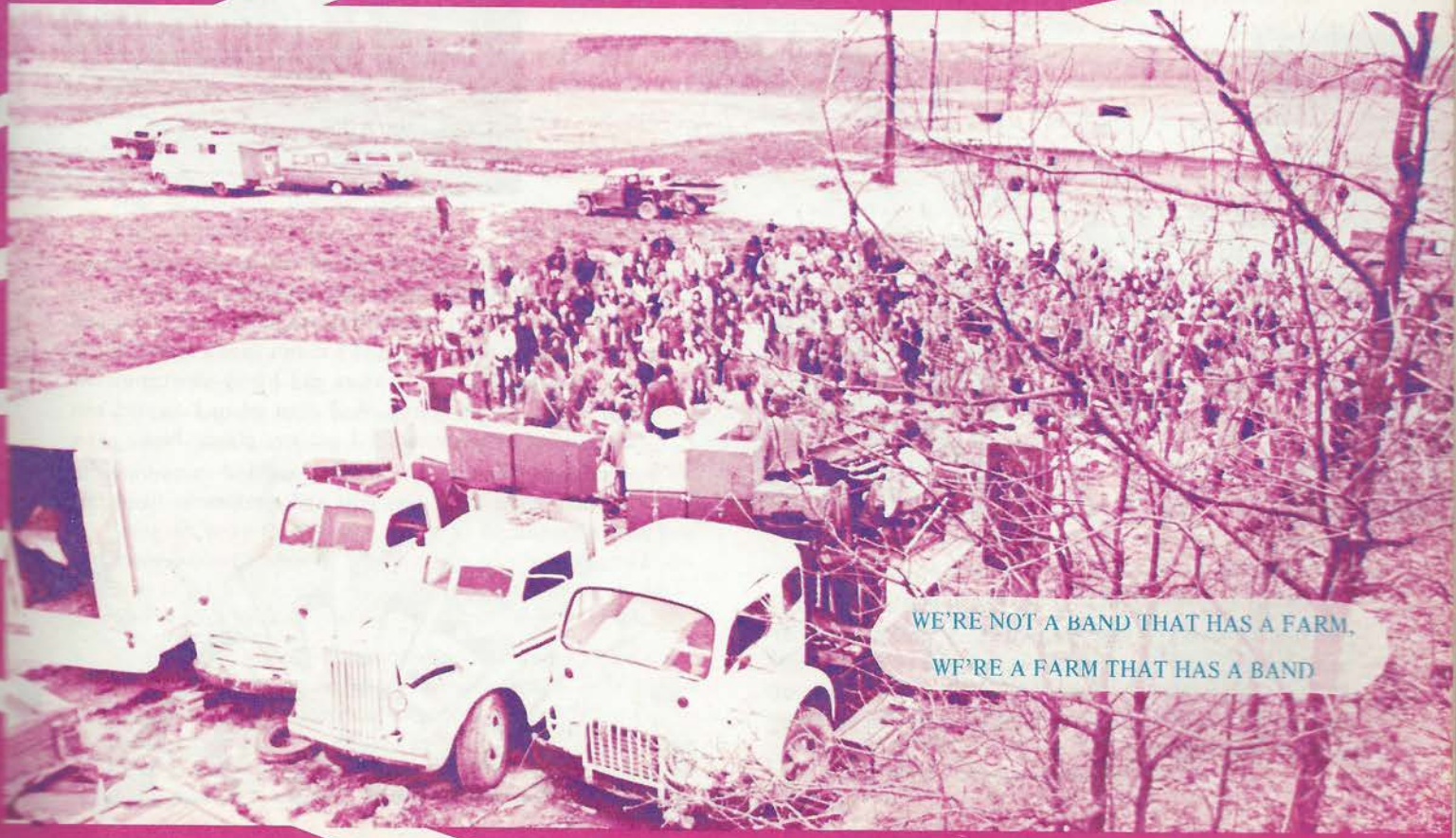
THIS BAND ALWAYS PLAYS FOR FREE

THE GRATEFUL DEAD

We play rock and roll because it's a medium of communication, and also because it's the church music of us kind of folks. Rock and roll is one of the mystic arts of communion. It's supposed to fix your head up so you're telepathic. It's one of the psychedelic arts. It's supposed to be, ain't it? A rock and roll band can be like a transformer that can take 110 out of the wall and transform it through a guitar player or something, and it becomes palatable for human beings, and it's really a kind of energy food. At one time rock and roll had a tremendous amount of juice, and it was because there was communion happening in it. It was because people were getting really stoned and they were seeing that they were all one, for real. That was what made rock and roll heavy from in front.

I come out with a rock and roll band to help make a communion happen. That's what we come together for. People say, "What's Stephen's religion, man, what's he doing out there?" Well, it's built on the idea that there is a communion that you can experience that's the real thing. And it ain't built on ideas, it's built on experience.

We tried to put our music together so that no matter where you were at it wouldn't bum you and it would put you together and it would tell you the truth, and it's saying, "You're gonna do all right," and stuff like that. And we thought if we did stuff like that real loud it would be good clean mantras and good stuff to put in people's consciousness. All the stuff we're singing is stuff that we want to say to you, and we couldn't say it at all if it wasn't true. It's real stuff and it means real things.



WE'RE NOT A BAND THAT HAS A FARM,
WE'RE A FARM THAT HAS A BAND

You see, we don't just come out to rock out for you—we come to change your life. You could get stoned. You could make it work right. You could make it so it was a groove. You could make it so you know why you're here. You could make it so you're enough of an adult that you could get married and mean it.

See, this is a trap. We trap you with our rock and roll. When you get right down to it, we're a Salvation Army Band, and what we're out for is your gourd.

You know how the military sends their recruiting officers around to the campuses now and then and they try to get all the people that want to be Marines and stuff like that? Well, I'm a recruiting officer for reality, and I go around to campuses, and I'm trying to recruit people to join into reality. I talk to anybody that wants to talk. We talk to rock and rollers on college campuses and in parks, in Christian churches and in beatnik rock halls, and we talk to people in Greyhound garages when we get our bus fixed and in truck stops when we stop there, and people in little grocery stores, and every time we stop at a place like that all our people are out with Farm Reports

and things, and they're telling the folks what's happening, and they're trying to get them so they aren't scared of longhairs, and they're trying to repair some of the damage of how those folks have been scared. We try to cool out everybody so nobody's mad, you know, and leave the thing stoned. That's worthwhile.

When I was teaching in San Francisco I sat lotus position over on the side of the room, I always sat down, and I never used a microphone. Had fifteen hundred, two thousand people without using one, and I didn't have a rock and roll band and I wouldn't wear white and I quit wearing glasses in an effort to get pure. And then when I figured out where it was at some more, I got my glasses back, got a microphone, got a rock and roll band, and came out with a scenicruiser and all this gear and equipment to attract your attention.

There's other stuff I could talk about, but I have to say this stuff before I can do that, because if I don't it will just be back there in the back of my mind and I'll be thinking it all the time anyway, so I might as well try to get it clear.

That time I came out on the Caravan I talked a lot about violence. Right now we ain't too much trembling on the brink of violence anymore, but we're trembling on the brink of stupidity. It took four or five hundred years for the Roman Empire to fall, but we have better communications these days. It can happen a lot quicker. And this is a decadent empire. The thing you do about a decadent empire is you don't try to tear it down, you'll get caught underneath it. Just stand back and learn how to take care of yourself. Learn how to take care of some other people. Don't take over the government, take over the government's function.

I think it's time we got it together. I think that a lot of beatniks are self-indulgent and lazy. When you go into town and you want to find out what kind of a beatnik scene they have, sometimes you find the height of their technology is roach clips and candles that melt all over your bedspread. But we have to do something better than that. It really is a heavy thing to see so many people with nothing to do—to see how much work there is that needs to be done and so many people with nothing to do. Beatniks lying around on welfare and food stamps, man. It's a boggler.

Don't take no welfare. Take care of yourself. Nobody's got free will that's on welfare. I don't care if you have telescopic vision and you can see through office buildings, if you're on welfare you ain't enlightened, you ain't cool, you ain't taking care of yourself. I think that if you're going to wear hair, you're going to be claiming that you know something about how it ought to work. If you know how it ought to work, you ought to be able to make it. And it ain't hard to make it. You can do it.

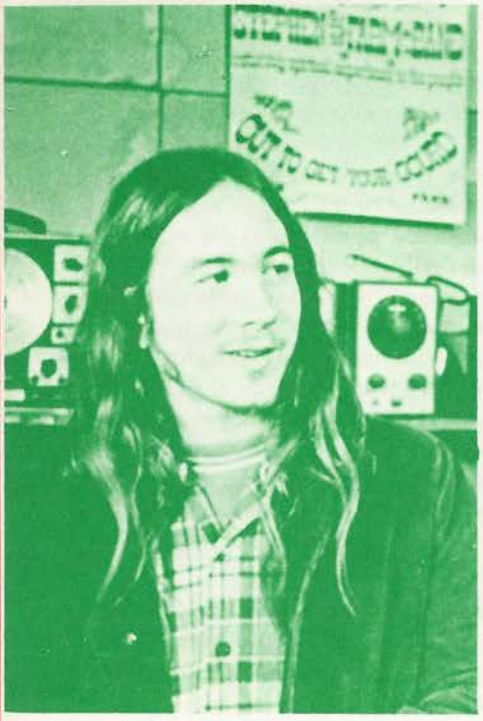
A college education is no help on how to make it. I think a college education is almost as much of a bar to enlightenment as a naturally mean disposition. What you're supposed to do about college in most cases is get out of it immediately. The only difference between college and welfare is social position. It's cold storage to keep you off the labor market to don't embarrass the government. It's artificial adolescence. I feel that colleges right now in this country are the most gigantic, expensive, well-decorated playpens on the planet. A few folks might be learning something that's good for mankind, but most college students are wasting their time. And the level of intelligence that it actually takes to do college work is so low and is so far below a real human intelligence that it actually makes you dumber to run your head across it, and the longer you stay there the dumber you get. Deep in your heart of hearts, you know that it's a lot harder and takes a lot more patience and a lot more character to tune a car than it does to write an English paper. Unless you're doing something real in school, the only reason you're there is for social position—either for the social position of being there or to learn how to make more money to have a better job to be in better social position. And social position is caste system—nothing else but.

The thing is, we were raised by a materialistic culture that doesn't believe in God and that taught us that social position and material gain is where it's at. It thinks that because it's jaded. That's what's really wrong with it is it's jaded: It's seen World War II and Korea and Telstar and John Kennedy's assassination, and it's seen the atomic bomb, and it's seen the possible end of the world, and it's seen giant shooting-down confrontations between Kennedy and Khrushchev—watched them walk down the dusty main street with their six-guns. It's seen acid dropped all over the place. It's seen whole cities tripping at a time. It's seen revolution brewing right under its capital. It's seen a bunch of stuff and it ain't impressed. It's bored and it's jaded. The thing about being jaded is that the more it takes to get you off, the more it takes to get you off, the more it takes to get you off, the more it takes to get you off. . . But you're supposed to be able to really dig seeing some corn sprout. You're supposed to be able to dig having a good enough appetite to eat your meal. Simple things.

When they talk about the Aquarian Age, they don't mean there's a guarantee ticket that we're all going to get groovy, but that there's enough energy there that if we all try, we can do it. The world's at a place it's never been at before. There's enough communication that we could do it on purpose instead of random. I used to think when I first started getting stoned that if the world was really stoned it would be easy. And then I found out the world is really stoned, and you have to learn how to trip. So I'm trying to teach how to trip. And religion is discipline about tripping. We need to be not just a little high or feel good, as a religious experience, but we need to get very smart and very just and very kind and very clear. And it requires discipline while tripping to be that way.

There's a lot of people around been telling everybody a lot of things about the shape of the universe and where it's all at and all that kind of thing, and you hear a lot of people saying that you can't make it—you just can't make it now. Well, you can. We've been doing it. We're making it, and you can make it. Here's what I think is the biggest turn-on that there can be: There is something you can do, and it's within your power to do it, and it makes a difference. *Wow*, man, what else could you ask for?

Perry Jenkins, call your parents.

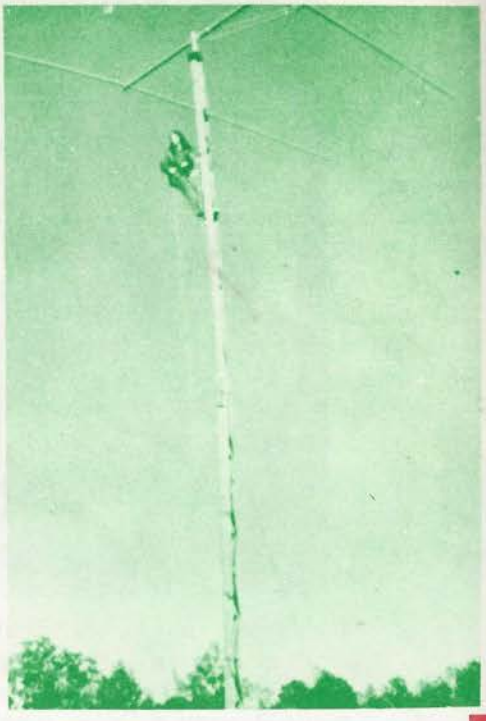


WB4BWP

ALBERT

GARY

WA4ZDY



HAM RADIO

Ham radio is a free communication system that we can use to stay in touch with each other anywhere in the world.

We've found many ways to use amateur radio. We began using it to keep Stephen and The Farm Band in touch with The Farm during tours, and we were able to maintain daily contact all over the country. Our head mid-wife, Ina May, travels on Farm Band tours and we've used the radio to keep her in touch with mid-wives here.

Robert (WB9NRY) on our Wisconsin Farm recently got his radio license and will be in regular contact with us. It isn't that hard to get a ham license. You need to know Morse Code, basic radio theory, and FCC rules and regulations.

We've been in radio contact with Farm folks in Europe and one of our operators is preparing to go to England and set up a station there.

Write us and we'll send you a list of our current radio schedules. We're glad to give anyone more information on how to get a license and set up a station.

We mostly use the following frequencies:

3,845 KHZ on 75 meters,
7,205 KHZ on 40 meters,
14,225 KHZ on 20 meters,
7,245 KHZ } for Wisconsin
14,345 KHZ } Farm schedules

Love,

The Radio Crew

KA1AP

WILLIAM →

Sunday Morning Service
19 August 1973

It feels almost too stoned to talk, but I keep thinking that the Japanese say it in a really simple way that's so simple that it's amazing we don't understand it better. They say, *Zazen is Buddha, Buddha is everything, this is enlightenment.* Isn't that simple?

Yesterday in the recording studio we played a tape of one of the songs backwards, and it was such a groove that we listened to the whole song and it really turned us on and the notes were very pure. It was a slow song, *Easy Does It*, and the organ notes would start and then stop strangely, and the cymbals instead of going *ching* were going *shlllup*. We talked about it, and we said that from listening to it backwards you could tell that it was religious, and that it was universal music, and we thought it was so far out we might even include it on an album some day. And then it occurred to me that it sounds just as neat frontwards, only we're jaded on language and form. Now understanding that, consider that illusion and reality are one, and that you're just jaded on form and structure. That's what Jesus meant when he said be like a little baby and see like a little baby and let it all be new to you, because it's still a gas.

In Sanskrit they say *sangsara*, meaning illusion, and *nirvana*, meaning ultimate attainment, which some people think means all your plugs pulled, or a 98.6-degree bath with a 40-decibel OM. But sangsara and nirvana are one: The odds against picking up a deck of cards and dealing them off ace, two, three through all the suits are just astronomical. However, the order they were in when you picked them up had the same amount of odds in it. And if all of these atoms were all lined up in a perfectly homogenous soup, there wouldn't be any discernible form, and you would call it void. However, the arrangement the atoms are in already is as hard to get to as that other one. And all of that is what you call the basis for the sudden school. It was on the basis of that information that Buddha said, "Avoid error." Buddha also said that the antidote for fear is courage, or in more familiar Farm terms, the antidote for not getting it on is to get it on. Don't it come down to that?

When you get initiated into the Masons they tell you the magic words of all power which are known to all the heavy magicians, and without even having to initiate you or anything I'll tell you what they are right now. And those magic words are so heavy that you have to be very careful what you put next to them. It's like the man who met a genie, and the genie said, "I can do anything you want," and the man said, "Make me a malted," and the genie said, "Zap, you're a malted." It's like that. And the magic words of all power of the Masons are: I AM. And you should be really careful what you put next.

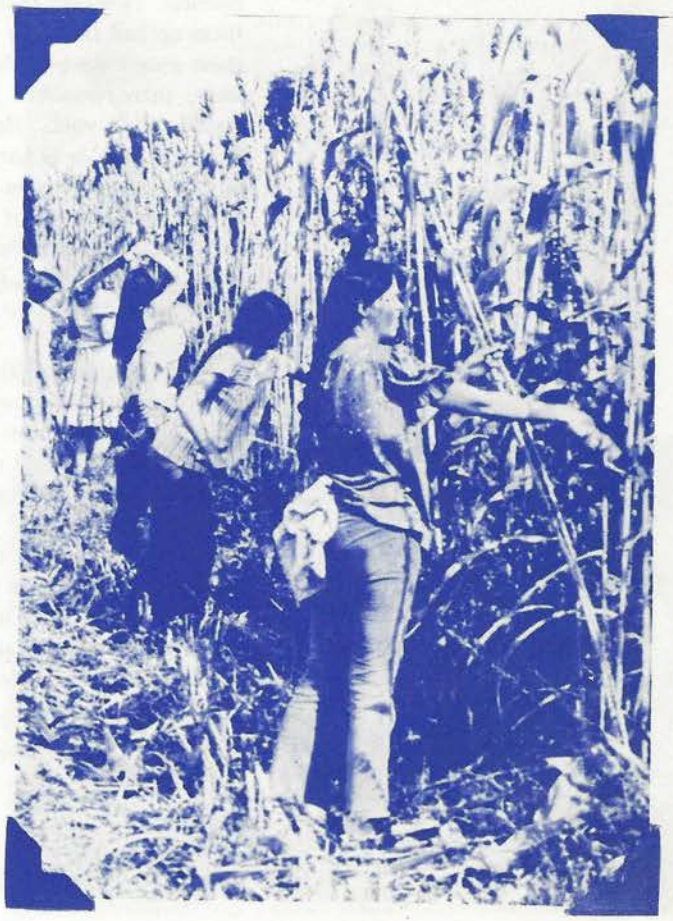
It looks like we pretty much know where it's at. I think it's even against my religion to claim we don't. Good morning. God bless you all.

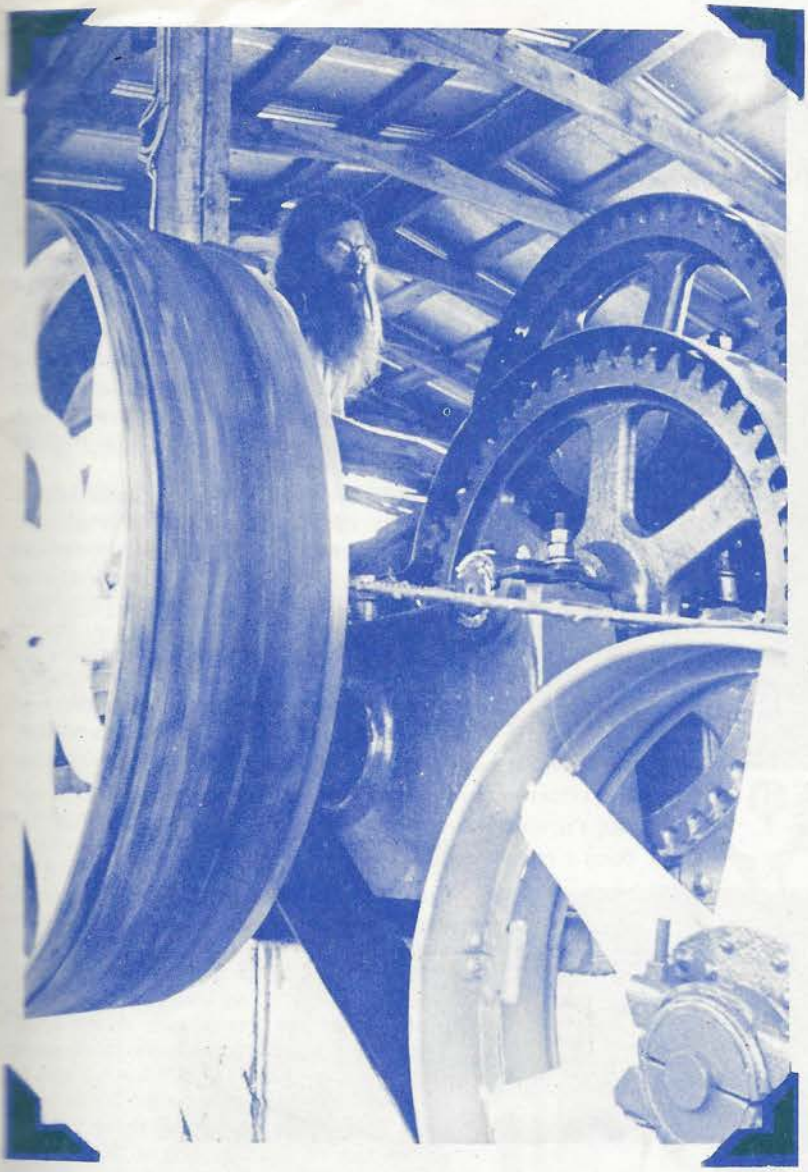
In the South it's home, country, mother, apple pie, God, and sorghum.

When we came to Tennessee, we were still using honey so we thought we'd be beekeepers, until we found out it was just too heavy on the bees. Then we heard about sorghum. It's a light sweet syrup, and has been a Southern tradition for generations. They used to use mules to turn the mill and crush the cane, and cook the syrup in pans over a wood fire. But it takes a lot of field hands to strip the leaves off the cane and harvest it, and the cost of hired labor has grown so high that hardly anybody makes it anymore.

When we heard about sorghum it sounded like just the thing for a good all-purpose sweetener. We decided to plant some sorghum cane and build a mill for crushing the cane and cooking the juice into syrup. We bought the equipment and built a crusher shed and a mill. The layout and process we used had been described in detail in a Government Printing Office pamphlet in 1938, and nobody had yet built and operated a sorghum mill exactly according to those plans. They called for a split-level three-tiered mill that allowed the juice to flow by gravity as it was cooked in two propane-fired pans.

Every year we've cooked sorghum grown mostly on shares with our neighbors. They usually grow the cane and we harvest it and cook it down. Then they take their share of the syrup or we buy it from them. The first year we cooked five hundred gallons of syrup. Harvesting took an all-Farm effort with everyone going out to the fields to strip off the leaves and cut the cane. It got us high to all work together at the same project for a couple of weeks. The





second year we decided to go all out and make enough sorghum to supply ourselves, our neighbors, and a lot of food stores and co-ops across the country. We got together with the neighbors and planted a total of 140 acres of cane. We really didn't have any notion of how big 140 acres was, but when we'd tell old-timers how much we had growing, they'd usually either have a fit laughing or just shake their heads, amazed. It took the better part of our labor force two and a half months to get it all harvested. Because of heavy windstorms we wound up with about 80 acres of cane, which was all we could handle with our existing equipment. It made 5600 gallons of syrup, most of it good and some not so good. We ate 1600 gallons of our mistakes that winter.

Somewhere between the second and the third season we started using white sugar as our main sweetener. So rather than expand our operation we decided to put our energy into making a modest amount of high quality table syrup for sale at the mill and local groceries. The third year we cooked 635 gallons of syrup. All of it turned out really good. We added lady sorghum cooks to the mill, which made a noticable difference in the vibes as well as the syrup.

Farmers turn up at the mill from all over to see our process and check out how we're doing and tell us all the old sorghum tales. We've made a bunch of good friends through our sorghum business—folks who come back every year to see us cook and get their winter supply. Tennesseans are glad that some folks are still into making sorghum and carrying on that tradition, and that they can still get the pure stuff fresh from the Farm.

—William, Michael and Mary
for the Sorghum Mill

WATER

If you're living on a piece of land and don't know about the water, go to your health department and ask them. They've been in the area for a long time and know the land and can give you some good information on how to keep your water pure and safe.

We found that drinking out of an open stream all the time can give you dysentery, even if it's clear, because you can't tell what it has in it upstream from you. Springs are good for small communities. If you have a creek on your land, you can follow it upstream to its source and where it starts coming out of the ground is your spring and is good water, providing there's nothing around to contaminate it like a barn or an outhouse or drain of any kind. Get an electric motor to power your pump, it's the cleanest. If you can't, a skid motor works good, just keep your gas and oil far away uphill or downstream. The county usually has pamphlets on how to build a springhouse.

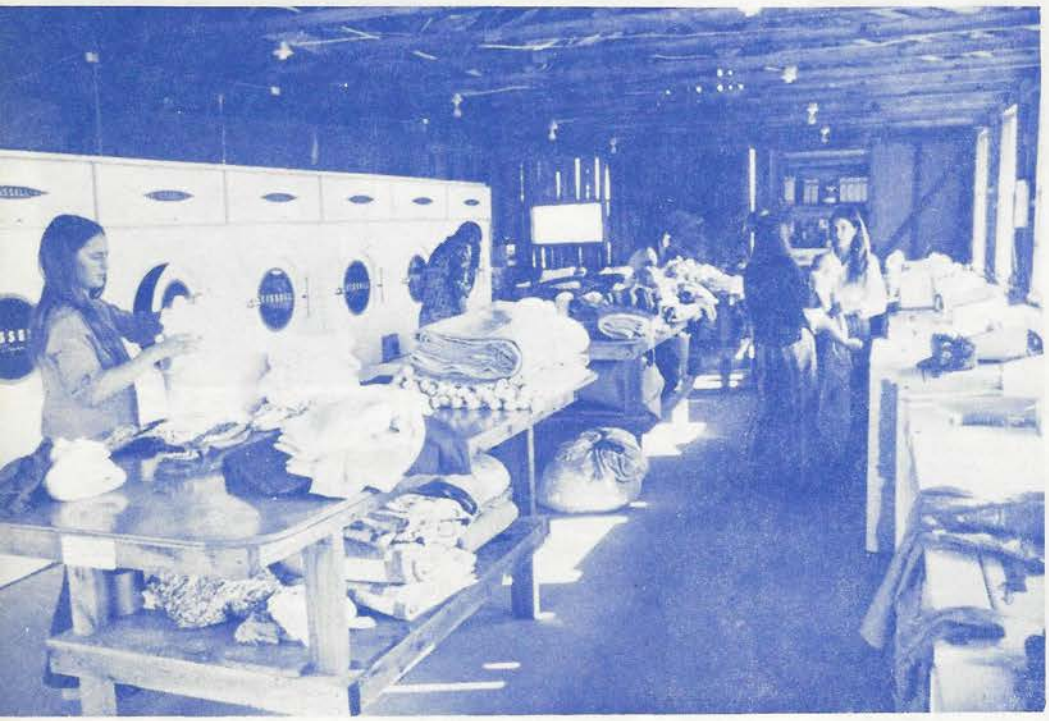
Wells are better for large communities. They're cleaner and easier to maintain. There are some types of wells you can do by hand, if your water table is not too deep. One way is the well point method: You can buy a pointed tip that you pound into the ground and add pipe as you go. We have too much rock to do it this way, so we bought a used drilling machine and are in the process of digging wells with it. If you have to, hire someone to dig your well. It's worth it.

Water is needed to sustain life and the more that's at hand makes for a healthier life. We test each water source before we use it and periodically afterwards. Here on The Farm we're a crew of up to five men that spend our time doing new water lines and plumbing so we can all have running water soon. We use solid plastic (PVC) pipe for all our permanent water lines. The only place we found it doesn't work well is above ground and inside buildings, because sunlight and handling it are hard on it. So we use metal pipe there, mostly galvanized steel pipe, and it feels much stronger. The main thing about water lines and plumbing is that you want to use the right materials in the right ways, placing lines at the proper depth, so you won't have to go back to them again. You can find out from your county agent where the frost line is. Be sure to bury your pipe below it so it won't freeze and burst.

We've seen a lot of beatnik communities that had low health standards. That's why the bathhouse was one of the first buildings we built—so we could stay clean while we did our thing.

—Paul & the Water Crew

the LAUNDROMAT



We used to spend eight hundred dollars a month on laundry. It was so outrageous that we decided it was easier to buy a laundromat. So we built a building, bought washers and dryers and set up a laundromat right on the Farm. The nice thing about it is that instead of having a dime slot it's got a light switch, and you go "click" instead of putting in a dime to turn it on.

The motor pool is the center of our technology. We repair stuff.

Some folks think they just can't keep a machine together and never touch one, but we've learned that "being a mechanic" is a shuck, because working on machines and vehicles just takes paying good attention and keeping high standards.

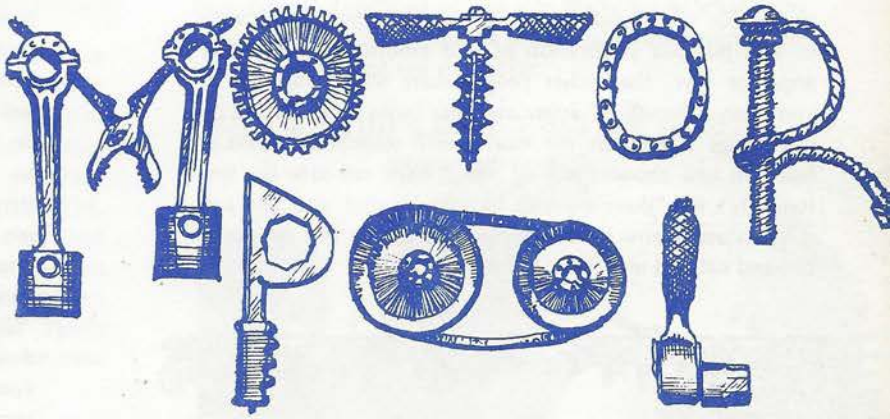
Staying in good communication is how we keep our group head together. The action can change fast from one day to the next, so we usually have a meeting before we start work in the morning to sort out what, when, and how we're going to do it.

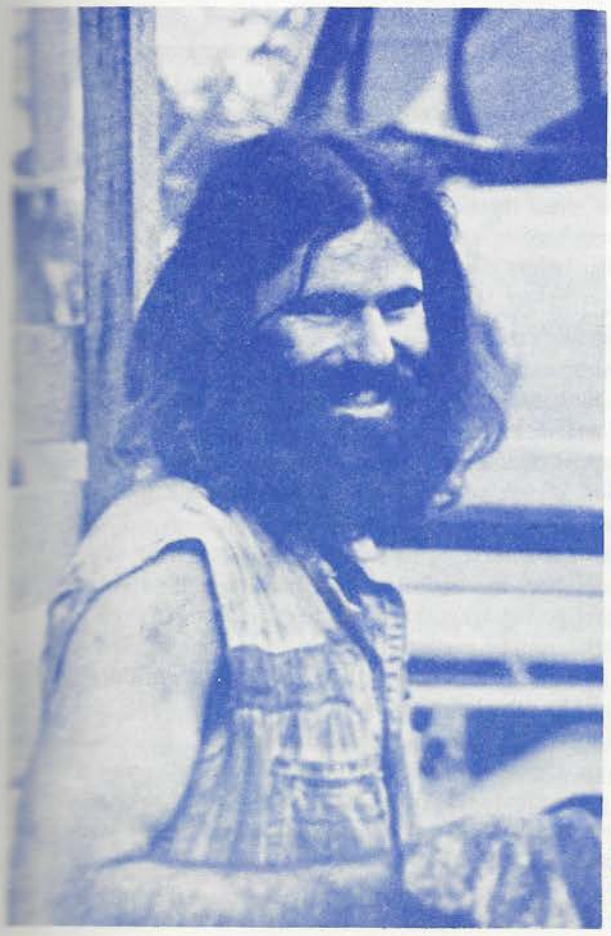
As the group head's gotten smarter, we've manifested for ourselves a large motor pool building with a lift, a pit, a parts department, a welding shed, and a dispatcher's office. We build and rebuild a lot of our equipment. Our compressed-air unit, for example, was made from a 1-hp refrigeration motor and an old air tank and compressor out of a schoolbus. A couple of our flatbeds were torched, welded and reconstructed from schoolbuses. We bought another flatbed for a dollar—and it's still running. There's useful stuff lying all over, in back yards and junkyards, and mostly it's just old, needing some oil and attention. When we get a good agreement on what we need and get out looking for it and talking to folks, somebody usually knows where one is.

We have ladies to dispatch the vehicles. Folks who need to get somewhere talk to them. They coordinate the transportation off the Farm with what vehicles we have on hand. We have a few late-model passenger cars for town runs, doctor runs and the like; pickup trucks and flatbeds for heavy-duty work; an ambulance, and a pickup truck for our midwives. Pickup trucks are rugged and will last—they'll get you into and out of the mud and the brush.

We keep things going by keeping good maintenance records on each vehicle and regularly giving it a lot of juice. Motor pooling is a far out meditation: You have to be yin to see what to do, yang to get that done, and unattached to the results.

—Peter and Rupert,
for the Motor Pool





We believe that people's emotions are really common to all people. You don't just have an emotion inside your head and you're the only one in there with it—you put out a vibration of that emotion, be it fear or anger or love, that other people share with you. But if you turn a bunch of anger and fear loose in the world, it just bangs around in the world until somebody meets it head on and chooses not to put it back out into the system. It's like there's a ball banging around, and you can catch it and throw it back at the next cat, or you can reach out and catch it and you can take it out.

ANGER AND EMOTIONAL HASSLES

The thing about anger is to remember that it's not necessary and that it's optional. There's a lot of psychologists these days that say, "Oh, anger is part of the thing, you have to let your anger out or it'll choke you up," or something. But it ain't like that. If you let your anger out it gets you in the habit of letting anger out—it makes you indulgent about letting anger out. And you don't have to do it, and it don't hurt you to not do it. It's good for you to not do it—it builds character, it makes you have a stronger thing. Don't think you have an ungovernable temper or something. If you've blown it at somebody, then you remember, "Oh, I wasn't going to do that no more." And then maybe you're blowing it at somebody and say, "Oh, I wasn't going to do that no more, and here I am doing it." But there'll come a time when you'll remember you weren't going to do that before you start. And you remember before the adrenalin rush comes. And if you can remember before the adrenalin rush comes, then you can just back off and don't do it.

Remember that emotions are illusions. When somebody comes on to scare me they can make my stomach turn watery and make my knees turn weak and make all that stuff happen to me, but I just happen to don't believe in that stuff. Somebody can vibe at me and I'd rather feel whatever they vibe than make myself tight and yang and not feel what they're doing to me, because I'd have to get yang with them to not feel it, and then it's so hard for me to let that go out again that I'd rather just let them do it to me. But I can be nonattached about what they're doing, and as soon as I walk outside their aura all that stuff melts out of me, because I ain't doing it.

Here's the thing about emotional hassles: Emotional hassles are *cheap!* Emotional hassles? Wow, it's easier to change your mind and don't have them. I don't believe in that kind of wear and tear when you can just change your mind and make it be a groove.

You're not supposed to be a way

I don't believe in being crazy. But it's having been there in those places that lets me come on and say that. If you're going to tell somebody something, if you can tell them you did that same thing and how you found out about it, that will help out. Psychology departments teach you that crazy is a mysterious disease that you have to be afraid of, and that's a crock. There ain't no such thing as crazy, and if anybody ever tells you so, that's because they're ignorant and afraid. There ain't no such thing, because we all have free will and we're all doing what we want to do. That's how you can tell what somebody wants to do, because that's what they're doing.

I can see through insanity in one side and out the other. Anybody who comes to me as crazy as you can get and wants me to help them, and believes I can help them, I can cure. And I say that out front, because I've done it thousands and thousands of times, and thousands and thousands of people across the United States know I can do that. Anybody who comes to me, no matter how crazy they are, if they sincerely want to get well and be helped, I can help them and show them reality–if they sincerely want it. And if they don't want it, you just got to say, "Free will," and be as compassionate as you can.

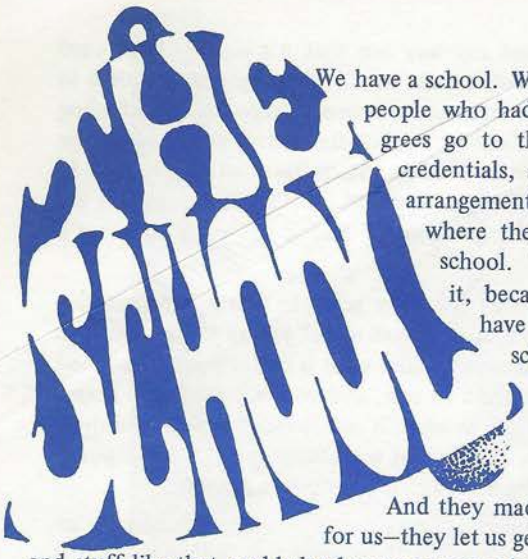
I think that schizophrenia is a moral problem. And that's a far out thing to say, but I see people make the wrong decisions and get nutty, and I see people make the right ones and come back. There's a thing about your mind, which is that finally you can't blow it. You just can't blow your mind. Which is why I'm not worried about getting crazy myself. I've been that way so many times and found my way out that it's just my back yard now, and it doesn't scare me. I see people all the time in all states of disrepair and nuttiness shape up upon finding out that they can take care of themselves and they can be masters of their own karma. There ain't nothing doing it to you. You're doing it yourself. If it's not groovy, it's because you're doing it wrong. And if you do it better, it'll get better.

I'm saying that if you're going to follow the discipline of, "As you sow, so you shall reap," you're going to have to make value judgments about what is better ways to sow and what is worse ways to sow, and you've got to be a karma yogi. You've got to work it out in front of you, and there is nothing you can do that will absolve you of the responsibility of making accurate, moral choices *forever.*

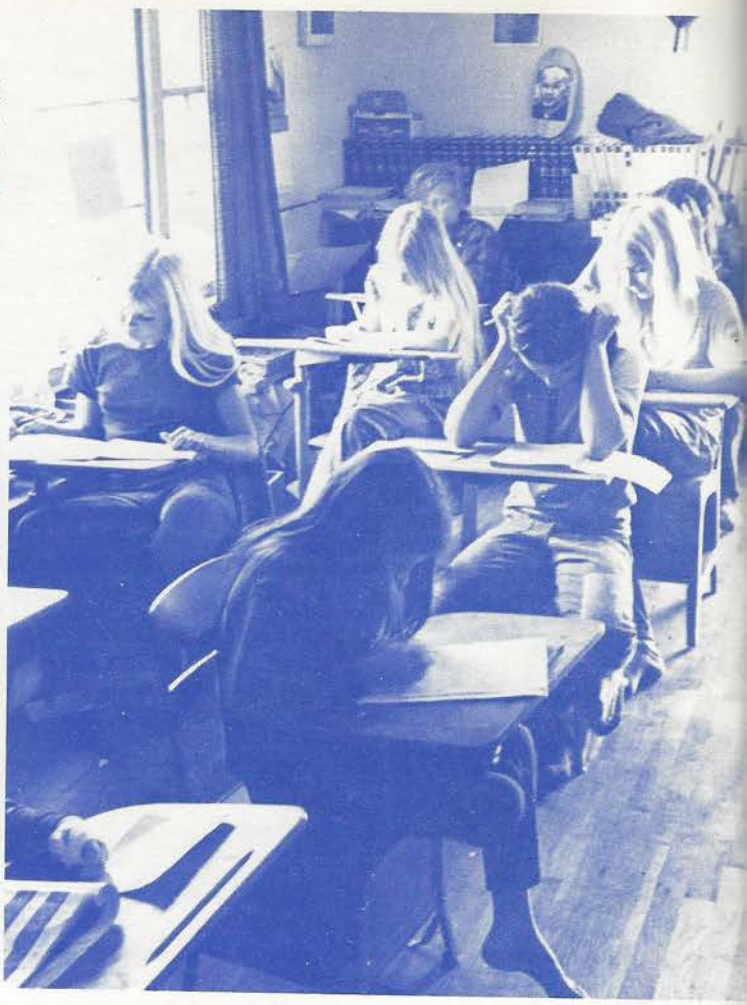
If you be open, if you be really open, you can let a lot of energy come through. Like when you're traveling across a desert place and you look out and you see a little farm, and there'll be a well, and a house and a barn, and a little circle of green trees and green plants out in the middle of the desert, and you know that all those green trees and green plants were pumped up out of the desert by that farmer–all that water was pumped up, and the part that didn't get picked up by the trees and plants evaporated and was gone and blew away to somewhere else, but that farmer managed to contain a little of it around him, and he made a little oasis that way. And you can do that, just like that–anybody can do that, if you be open and loving and really honest and really spiritual. It's not so much like a set of complicated directions as that you really know what being cool really is. Don't you? I think the eleventh commandment after the first ten should be:

You do too know what I mean.

– you're just supposed to be.



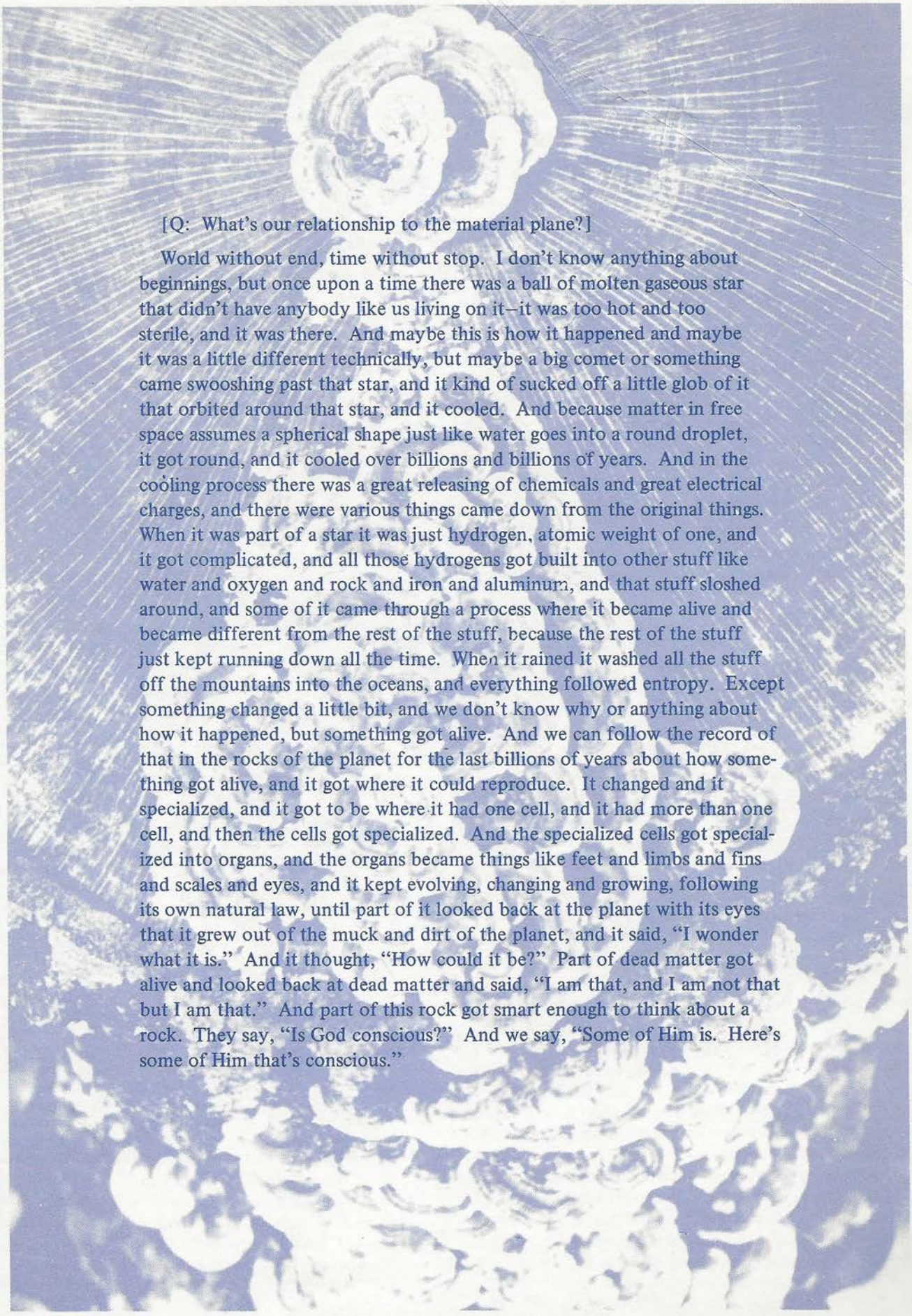
We have a school. What we did was we had people who had the right kind of degrees go to the state and get their credentials, and then we made an arrangement with the county where they let us be our own school. They were glad to do it, because otherwise they'd have had to buy another schoolbus because we had so many kids, and they were just as happy for us to take care of ourselves. And they made good arrangements for us—they let us get desks for 75¢ apiece and stuff like that, and helped us set up our school. We went through a lot of teacher ladies, many of them very flower-childy, and finally found one lady who was a good decent lady who would give the kids a bunch and would also keep them together and mix it with them and not be afraid to holler at them or love them, and she has a Tennessee credential.



The Mennonites and the Amish people came from Lancaster County, Pennsylvania, to southern Tennessee about twenty years ago and kind of opened up the way for us in a couple of ways. One of them is about kids not having to go past the eighth grade, because the Amish kids don't have to. We made an agreement with Tennessee that our kids would be able to pass the eighth-grade examination when they were old enough to be in the eighth grade. Actually we could go further than that, and we have people who could teach it, but when we see some of these great big hulking longhaired beatniks about six feet tall and about 160 pounds sitting in a school room when there's work to be done, we say that most of them can go out and drive a tractor if they'd rather. So the oldest person we have in our school is about fourteen.

We try to teach the kids the true facts about their planet, and numbering and lettering systems that the rest of the population uses. We have to do that because we don't want them to be strangers in their culture. And it takes about half of our time to cover the Tennessee curriculum, and the other half of the time we do like an apprentice trip, and the kids go out and learn stuff—real things that's happening on the Farm—and learn real skills, including stuff like basic physics and electronics. They're down at the motor pool for a while watching what happens, and they know how trucks get fixed. Our young boys are vitally interested in how to fix tractor transmissions. They really want to know how long it'll take a wheat crop to grow. And they just share that information among them. They're really hot to know it, because the grownups are interested in it, and what looks like it's good enough for the grownups looks like it's good enough for the kids. And then school becomes not such a problem, because the kids want to know what you're into—where's the goodies, where's the action. If the whole farm went out and cut cane one day or something, the kids would feel terrible if they were left out. That's where the action would be—they want to be where the action is. The school's more to introduce them into our life and not to educate them to some abstract standard.

The thing is, we're like the Hopi Indians. It's not that we have a life and then a religious life, it's that our whole thing is all woven in together. And our kids meditate with us. They meditate in school in the mornings, and they take it serious. They sit quietly. They don't just assume the bodily posture, they get stoned.



[Q: What's our relationship to the material plane?]

World without end, time without stop. I don't know anything about beginnings, but once upon a time there was a ball of molten gaseous star that didn't have anybody like us living on it—it was too hot and too sterile, and it was there. And maybe this is how it happened and maybe it was a little different technically, but maybe a big comet or something came swooshing past that star, and it kind of sucked off a little glob of it that orbited around that star, and it cooled. And because matter in free space assumes a spherical shape just like water goes into a round droplet, it got round, and it cooled over billions and billions of years. And in the cooling process there was a great releasing of chemicals and great electrical charges, and there were various things came down from the original things. When it was part of a star it was just hydrogen, atomic weight of one, and it got complicated, and all those hydrogens got built into other stuff like water and oxygen and rock and iron and aluminum, and that stuff sloshed around, and some of it came through a process where it became alive and became different from the rest of the stuff, because the rest of the stuff just kept running down all the time. When it rained it washed all the stuff off the mountains into the oceans, and everything followed entropy. Except something changed a little bit, and we don't know why or anything about how it happened, but something got alive. And we can follow the record of that in the rocks of the planet for the last billions of years about how something got alive, and it got where it could reproduce. It changed and it specialized, and it got to be where it had one cell, and it had more than one cell, and then the cells got specialized. And the specialized cells got specialized into organs, and the organs became things like feet and limbs and fins and scales and eyes, and it kept evolving, changing and growing, following its own natural law, until part of it looked back at the planet with its eyes that it grew out of the muck and dirt of the planet, and it said, "I wonder what it is." And it thought, "How could it be?" Part of dead matter got alive and looked back at dead matter and said, "I am that, and I am not that but I am that." And part of this rock got smart enough to think about a rock. They say, "Is God conscious?" And we say, "Some of Him is. Here's some of Him that's conscious."

Here's how enlightenment works: It answers your childhood dreams in your own terms, in the way that you understand the best, in the system that you value the most, and it does it for you the way that you want it done, with the questions you want answered answered, and it's the sober consciousness of waking bliss.

[Q: Are you sure you're enlightened?]

I don't know if you can be sure about being enlightened, but everything I've got to perceive with has perceived something that overamped it in every direction. My vision's been overamped, my brain's been overamped, my taste's been overamped, everything I got's been overamped, and I don't know how big the thing was that overamped it—I fused out before it did. I don't really know how big it is on account of it's as far as I could reach. After that, it blew me out, and if I ever get to see anything farther, or reach any farther, I'll let you know.

[Q: You said there wasn't anything you were afraid of. Since that includes death, what has freed you from that fear?]

To realize that the most important part of me—the real essence of me—doesn't stop. The name stops, the ego stops, the body stops, but the God-stuff doesn't stop, it just keeps going. And it's that way for everybody. If you want to find out what the God essence is, go in and look into yourself and see what's the fairest, realest one of you there is—the one that knows what's really going on and that ain't fooling you at all—and that's what God wants too. Impartiality and equality and justice and life and everything for everybody is what God wants. And when you find that place in yourself where you agree with God in wanting that, then you know that the important part of you is your good will, and your good will goes on.

[Q: Can you change yourself through yoga and meditation?]

There's a lot of yogas you can do, and you can sit and you can stand and all that, but what it always comes down to is you have to get cool. All yogas were created by somebody who saw where it was at—how energy works—knowing that all yogas were created from the basic principles of the Universe. And so I don't think you should go around and pick up yogas so much as you should try to have a state of consciousness where you can learn how to create yogas on your own as you go along, and keep your energy up all day long. That's why I don't say that the only meditation a person does ought to be a half hour a day in the lotus position or something. I think that everything you do throughout the day should be a meditation. What keeps you high is putting your solid gold attention into the Universe so you get solid gold reality back out of it.

[Q: Could you explain about people using their own yang creative energy?]

I throw my energy out, and it's like throwing out a handball, and it comes back, sometimes with a little more on it than when I threw it out. Sometimes I get chunks of energy coming this way that I didn't even throw. And when I catch them, I put as much on them as I can and throw them back.

Like a lot of the farming stuff I don't originate. It originates from other folks on the Farm, and sometimes I don't even know what's happening and I have to come and ask. But I dig it that it can happen without me knowing what's going on.

There was a place where I went to a man to ask if it was okay to be a teacher, and then I found out that I couldn't ask him that because he couldn't tell me, because if he told me then I'd be doing it on his energy, and it would be on his account. If he'd just said, "Yeah, I'm going to punch your ticket, so wear my colors," and all that stuff, then I wouldn't have been picking up his karma, I would have been adding to his karma. I wouldn't have been taking any load off his circuit, and I wanted to take some load off of his circuit. And I had to make a decision, and nobody could tell me it was cool to be a teacher, because anybody who told me it was cool to be a teacher was the teacher. So it got to where I could only decide on my own thing and try to be good and try to be honest and try to always polish my lick and keep it together like that. That's that whole thing about how you can't punch somebody's ticket—you can't give your thing to somebody. You have to punch your own ticket and take your own risks, and when you get done with your thing, if you're lucky somebody will pick it up on their own yang creative energy.

[What's transmission of mind?]

Transmission of mind is the creation of an open circuit from mind to mind without any content. And it's the medium through which the apostolic succession passes in the Buddhist Church. It's also supposed to be in all churches, but this particular name for the technique is used in the Buddhist Church. And they say that when a Zen master has transmission of mind with a student that they have an open circuit there without any content in it—that both of them are telepathic and neither of them is putting anything into it. And that teacher was supposed to have had that happen with his teacher, and there's supposed to be an unbroken line of pure mind like that that goes back to the man who shook the hand of Buddha twenty-five hundred years ago. Transmission of mind, then, is like shared satori. A state of pureness shared. And it's not the transmission of any message—no message, of mind only. That's why it's transmission of mind.

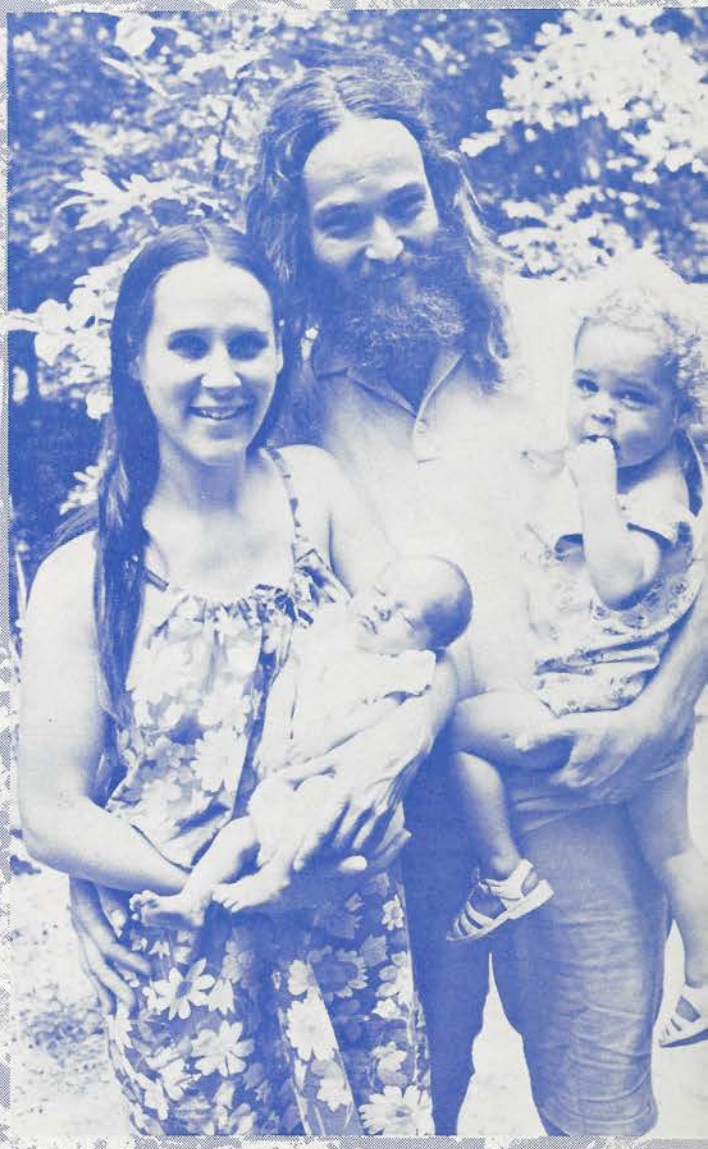
Well, I think that the high spiritual states are not different from the perception of reality. Enlightenment is a whole lot different for a while, and then as you learn about it, it ain't much different, but it's still a whole lot too—but it ain't much really. It ain't really a big change. Changes everything, but it ain't a really big change.

You seen one Buddha, you seen 'em all.

HOUSEHOLDER

There's a difference between love and lust.
Love is always cool, lust ain't ever.

Part of being a householder yogi is that you believe that your children are part of your immortality—that your children are another chance for you to do it right. We ain't celibate yogis that go up on a hilltop by themselves and don't have anything to do with ladies. We be yogis and yoginis together in our families and believe that working it out with our kids and raising them to be sane and honest is a heavy yoga and that if you can turn out a kid that's pretty sane, that's heavier than writing a poem.



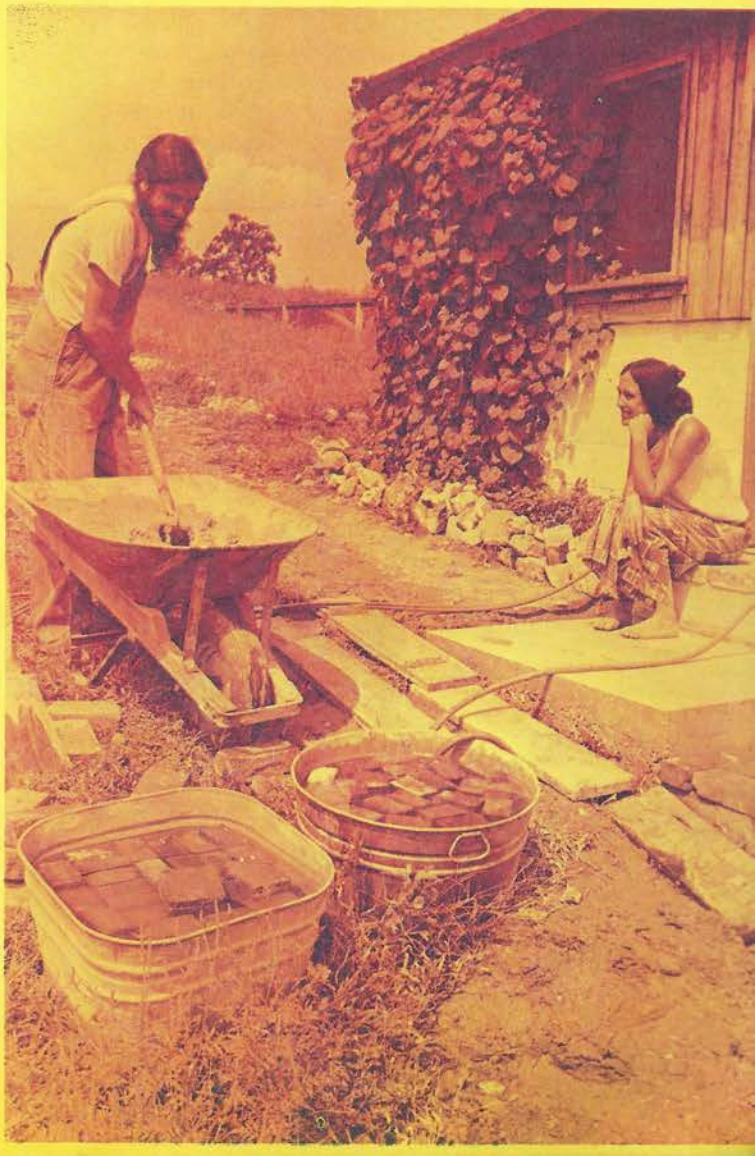
What tantric yoga is about is that males and females have different signs on their electricity, like positive and negative. They both have energy, but the signs are different. The result of that is you can take an uptight man and an uptight woman and let them share the same energy and they can both be made refreshed and relaxed—both of them, because the woman's minuses and the man's pluses can cancel out just like an algebra equation cancels. You can work fatigue and uptightness and subconscious out of the system just by really sharing your electricity with somebody of the opposite sex that you're in love with.

If you pay attention you can learn how to make love. If you pay attention you can kiss somebody from three feet away and you can feel the energy go from your mouth to their mouth in a band of energy—you can kiss somebody and then back off and start stretching it out like bubble gum, and you can pull that kiss out until it's stretched way out, and it's just as strong as it was when you were touching. If you be tantric. If you don't be a materialist. If you don't be a macho flash freak.

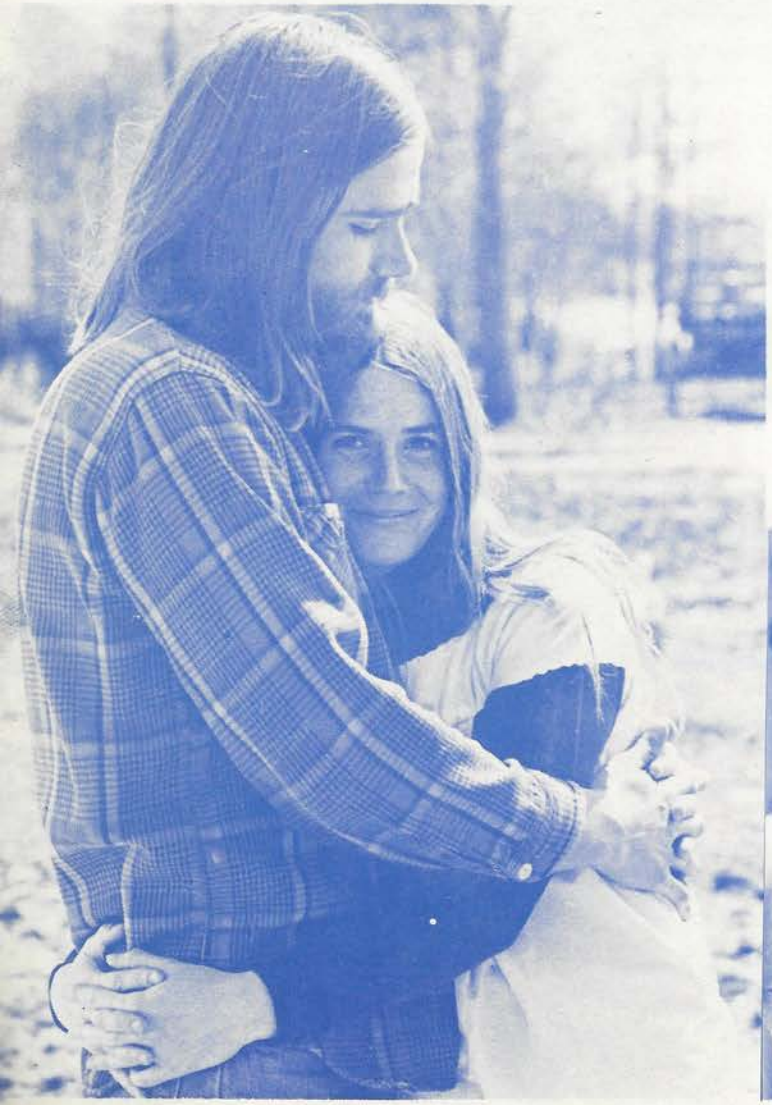
What it really comes down to is that human beings' sexual energy is the same kind of energy as Holy Spirit. It's the same kind of energy that makes a baby pink and makes him bloom. It's life force energy. Making love is a way in which you can feel the presence of the Holy Spirit. And if people can be open and trusting enough with one another when they're making love, they can move that energy around and they can heal themselves. That happens to us all the time. And if you can see the Godhead in your wife or husband from getting really stoned with them, you can see clear through and know they're made out of the same stuff you are.

Shakti is the female principle and shakta is the male principle, and they're both halves of a thing—one of them is not superior to the other. They're halves of a thing, and they're different. People think of creative as being electrical, like a lightning bolt, and they think of receptive as being like a bowl. Well, receptive ain't like a bowl. Receptive is like an electromagnet as heavy as that lightning bolt. It's easier for the cats to take off their six-guns and quit being macho if the ladies don't polarize them into that and come on and expect them to be like that. The counterpart to the male thinking that his erection is his lightning bolt, instead of the result of the electromagnet, makes him think that he's the cat with the juice. And that's what puts him on that trip, if the lady is on a corresponding trip where she says, "Oh, he's got that juice and he's chasing me, it's because I'm so neat," and she encourages him in that game that way. But the way tantric yoga works a lot is to just let the lady be a little aggressive in the beginning. This culture is so far overbalanced about the male being aggressive that the female needs to be kind of aggressive to get things happening. And depending on how macho the cat is, she should be aggressive from maybe twenty-five per cent of the beginning to maybe ninety per cent of the beginning, and then let him out at the end and let him run.

There's a thing about how it's a law like $E=mc^2$ that if you keep striving after sexuality that in a while the amount of sensation that you require will become so great that the tissue starts breaking down and you'll be off into sadism and masochism and violence. This generation has been saying *sex, sex, sex, ball, ball, ball* because they were taught they shouldn't. And it's like when you're driving on ice, if you steer too hard one way, you got to correct, and you can overcorrect. Extreme sexual perversions and that sort of thing is just a heavier grade of sandpaper—just scratch yourself a little harder because you're jaded. That's how come folks get into weird stuff, because they say, "Something new, this will get me off, something new, this will get me off . . ." But that something new will get you off once or twice and you have to go off to the next thing. And you get to a place where what it takes to get you off is so violent it starts hurting you worse than getting you off. It's just a curve that goes down to that place.



The American male-centered style of lovemaking is predicated on the idea that the man has this big energy thing and the amount of man he is is according to how much energy he has, and so he likes to say he has so much energy that he's on all the time. He comes on like he's always the hunter and always out doing that thing. But in tantric yoga that ain't where it's at. The energy, you learn, belongs to the lady, and you're just a receiver—and if she gives you some energy then it looks like you got some. If you're making love out of one of those places where you're coming on super-masculine, what happens is you get a little bundle of energy up and you give it to the lady, and then that's the end of the transaction. That's why athletes say they ain't supposed to ball. That's why there's some yogis say you ain't supposed to do it, because you lose juice. In that fashion of doing it you do lose juice. But there's a way to do it where the lady can give you a bunch of energy and then you give it back to her and it's an even transaction and nobody loses by it. And both people gain by it, because every time you let go of the energy and move it, it allows it to cleanse itself and become unuptight and unparanoid and become clean and clear and pure, every time you move it back and forth like that. And in making love we're not so much interested in the friction or the position or something like that as in moving the energy back and forth between us. Feels lovely when it moves too. And it gets you well, gets you sane, gets you healthy. Good for your body. Good for your mind.



Your first touches in tantric loving may not be what you would call specifically sexy. You shouldn't rush on to the heavy erotic areas right away, because they aren't really charged up while you have a lot of attention in the rest of your bod. When you first start doing tantric yoga, you more want to feel like relaxes and sighs and rushes and stuff like that in the beginning. You do that for a while, and after a while, as your system begins to clear out, you'll just start coming on sexual naturally—you'll just come on and start feeling a lot of good rushes naturally as you clear out the uptightness.

So it's nice to get your stomach rubbed out, for one. Ladies usually like to get their legs rubbed out—they pack a lot of tension in there—and they can do their thing better if their legs are loose. Rub out all your muscles, and as your muscles get loose you'll start coming on sexually. You shouldn't be in any hurry, and you shouldn't expect. Like when you're doing tantric loving, if it suddenly becomes apparent that it's appropriate to quit right now, whether or not you or anybody has come, if it looks like

Always cop to love, never ask where it comes from.

this is a fulfillment, you should stop then. There's a western tendency to once in the saddle never stop. Much western loving would be stopped by the eye of truth. Tantric loving thrives on the eye of truth. When people look in each other's eyes with the eye of truth when they're tantric loving, it turns them on.

It's like filling up a bathtub—once the water's on, wide open all the way, you still have to wait a while, and once you get vibrating good and you're feeling good, hang in there and do it for a long time, and it cycles your energy and it'll heal you. You can wake up in the morning and have a flu or something and not feel like getting out of bed, and make love properly and put yourself on your feet, feeling good and able to go out and make it. And you're supposed to heal each other that way, and you can, and that's what holy matrimony is about: Holy matrimony is the tantric yoga of the Catholic Church.

On the Farm our marriages are till death do you part, for better or for worse, blood test, the county clerk, and the works. When we got to Tennessee, almost none of my students were married to each other because I hadn't been able to marry anybody and they didn't know anybody they wanted to marry them, so they were just being together. And we got there and we said, "What does it take to be a preacher in Tennessee?" And they said it takes a preacher and a congregation and you're a church. So I didn't have to do anything as such, I'd just send a couple down to get a blood test and go to the county clerk's and get a marriage license, and they come back to the Farm, get married on Sunday morning, I sign it as a minister who marries them, and they go back in and they're legally married. And they're all morally married, too, because we get married after the meditation in the morning, when everybody's really stoned and everybody's in a truth-telling place, and you say those vows, you know, that you'll stay with somebody and that you really mean it, and there's four hundred folks digging it and paying attention and pretty stoned and pretty telepathic with you. It's a heavy ceremony—we get stoned on weddings when we have them. Sometimes folks are so heavy at weddings—people say their vows so heavy and so pure it just stones everybody.

Just cop to love wherever you find it, and don't quibble.

[Q: What are you doing about the population explosion?]

Taking real good care of our children. You can't overrun the planet, you can only put as many people on the planet as the planet will support–that's the only number it can have on it. And we ain't close to that yet, and so I don't know why we should quibble. Way before we get close to that we can give up battleships and space rockets and expensive presidents and stuff like that.

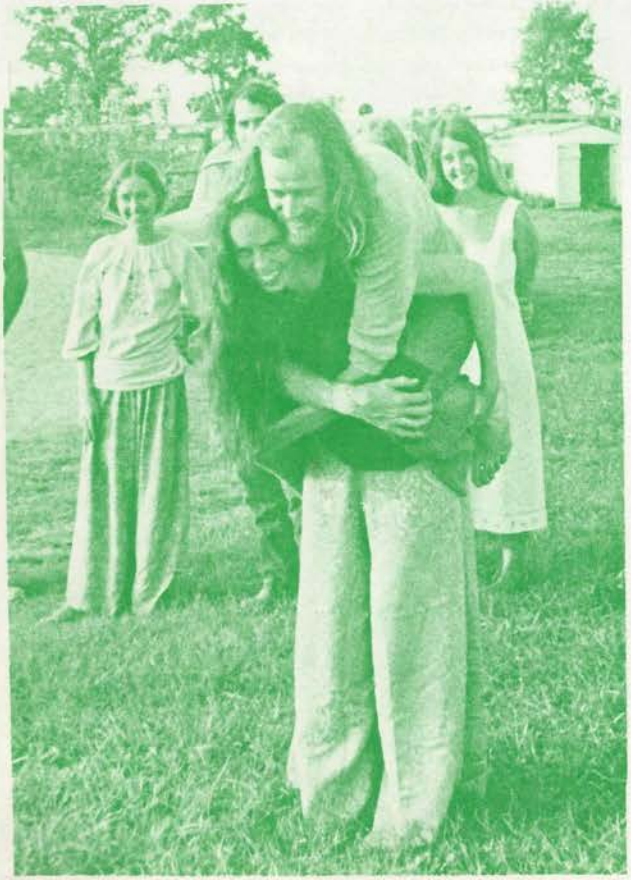
Also you can use the rhythm or temperature method on the Farm if you want to, but we don't believe in using mechanical or chemical means, because we feel that's being too ambiguous about life force. The way we make it is by following life force.

[Q: How about being celibate?]

We feel strongly that a celibate thing is not the answer, because you're not going to be celibate anyway, you know, so why put it on you. But you can be householder yogis and there's no excuse for you not straightening up. It ain't got anything to do with being celibate. There is no excuse for you not straightening up.

Ladies are supposed to take it upon themselves to create a field around them as far as their influence can reach that's nice and smells good and feels good and is clean and a good place for a baby to be. And any lady who wants to can just insist on it being that way as far as she can see. And men are supposed to be really chivalrous and really knightly and help them out to do that. How's that for a noble idea?

Some folks want to know are our ladies treated free and equal.



Ina May: Yes, we're treated really good. Sometimes I feel like we're just treated exceptionally good. I don't never find that any of the men around don't treat us good. They take good care of us, we take good care of them.

Margaret: I really enjoy taking care of my family. I consider it to be a holy duty to cook for them and keep them healthy and keep them clean and keep it sanitary and clean and together for my family. And we put a lot of value into that, we think that's really a nice thing to do.

Ina May: We think that what ladies are supposed to do is come on really strong with life force, and make there be enough for everybody.

Talk about women's lib, how about unborn babies' lib? We were showing a slide show of the Farm at one of our gigs, and one of the pictures was of some ladies standing in line at the community kitchen lunch, and there was three of them in a row holding babies. And that slide came on, and it was hissed! It was hissed by a bunch of folks, most of them women. Where is that at? I think that's cold. I think that's cursing. I think that's what you call that is cursing. After the gig a lady turned up and said, "What are we going to do about the baby pollution?" Well, I think abortions, for other than medical reasons, are immoral. I think that abortions as a means to save your ego are immoral. I think that abortions as a means to giving you more sexual freedom to go out and ball more people with less responsibility are immoral. I read a newspaper the other day that said in New York City last year there were more abortions than births–which is very far out. Ten per cent more abortions in New York City. What they would say to you in psychology class if you watched a bunch of caged rats doing up half their young is, "Weird behavior." And I find it just as weird for folks to be doing that. From my experiences I have found that abortions leave scars on people's heads that don't go away for a long time, and it's hard on them to do that, and we don't believe abortions are good for you. It doesn't matter if you get it done in a hospital or nobody sees it, it hurts folks. Those babies are alive the moment they're conceived–they're really there and they're really telepathic with you, and it doesn't matter what the Supreme Court says about it, they're alive, they've got souls like me and you when they're just conceived. And it's so silly and dumb for people to act like that isn't true. The medical and legal folks that are making it look like abortions are cool are really teaching folks backwards. It's somebody else's life. Rather than croaking a baby, let it live. Everybody that's here–every ancestor, your mother, your grandmother, your grandmother's mother–every one of them made the decision in favor of life force or you wouldn't be here.

Kids

We believe in staying in contact with our kids. We have a baby girl who has been responded to every time she ever said anything. If she said something, somebody said, "Huh?" If she looked you in the eyes, people looked back and admitted they saw her too. We always assumed that she could see, from the moment she was born. You stay in contact with them, and they're part of your family and they be with you. They don't grow up and run away and grow their hair long when they get sixteen or something, or in our case cut it. They'll stay home and grow their hair long, and help you out with the thing.

We tell our kids where it's at. I think the idea of letting kids go crazy until they're six years old and then putting them in public school where they have to snap right now, you know, is a funny way to treat a kid. You ought to try to keep them sane and together. You have to tell a kid if he's doing something dumb and destructive—he's got to learn about that. Some people don't think you ought to tell anybody that. I think you ought to tell grownups if they're doing something dumb and destructive, not just kids.

It ain't just a question of how you do it, it's a question of understanding what you're trying to do. What you're trying to do is to *don't teach a kid to be a rip-off.* If someone gets to be a rip-off, they can keep it up for the rest of their life. Maybe you've got to put out some juice. I see folks that want their kids to do things because they say so, but they ain't willing to put out as much energy as the kid's willing to put out to change the situation. Sometimes with, say about a two-year-old, if I ask the kid to do something and they won't do it or just flop down on the floor and give me one of those numbers, what I do is I go over, pick him up, hold him by the legs and, step by step, walk him over to the thing I want him to do, take his hands and then we do it. And I do that until they say, "Aw, I'd rather do it my own way." It's funnier than a spanking. You got to do it every time and don't let one pass or they're going to eat you alive.

If a kid stubs his toe or hurts himself, don't come over and say, "Poor baby, poor baby," and all that stuff, because it makes him think it's a big deal. It ain't a big deal, and they have to learn better than that. Don't cop to a kid being afraid. If a kid's afraid, don't say, "Poor baby," because that reinforces him in his fear and makes him think there's something to be afraid of, and there ain't anything to be afraid of. You have to try to keep kids up, and try to teach them good principles about which way is up, and what you do that goes in those directions.

They talk about those flying saucers that make those square corners at a thousand miles an hour? That's how you ought to be emotionally. You ought to be able to just stop crying. Little kids can. We expect a kid to be able to get cool. We say, "Get it together," and they really do it. Anybody can. It's not a question of you don't let them do their emotional thing, it's that you teach them how to handle it as it comes along.

Anybody who's in their right consciousness you can teach, and if they're in their subconscious you got to train them until you can teach them. Training them is like helping them to find their way out of the maze. Then when they're out of the maze you can talk to them. But you have to say, "No, not that way, you can't go that way, that's a dead end. Keep going that way, keep going. No, no, not that side, no, can't be that one." I've been through a lot of changes. At first I thought it was okay to spank kids, and then I thought it wasn't and then I thought it was again. Because I saw that the amount of damage to the overall universe that is caused by slapping somebody on the ass is much less than the amount of damage to the universe that is caused by letting somebody grow up crazy. I think you should commonly rassle your kid around enough so it ain't a sudden shock to get physical with him. The thing about getting physical with your kids is that you shouldn't hang back and don't do much, be too civilized to ever have anything to do with him except when you punish him or discipline him or something like that, that's a weird situation. But if you're thick into the bod all the time, and sometimes it's a pat on the ass and sometimes there's a little juice in it, and it's all part of the same continuum, and it's not like a separate thing, it's like you're talking like a mother lion. If a cub bites a mother lion on the tit she goes *pop*. She don't lay him open or anything, or hurt him, but she lets him know to don't bite. Also you can holler with good vibes. You can really get loud if there's no anger in it.

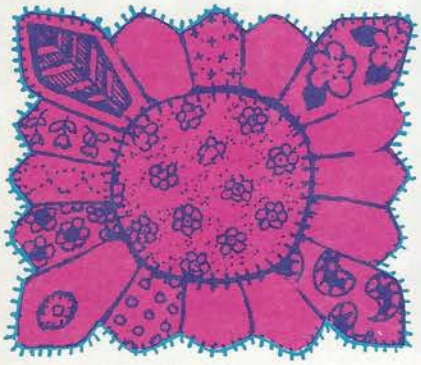
Kids have a hard time copping to somebody who ain't their biological parent. I think if you're going to come on to a kid you need a limiting device, so as not to come on to him too much. So I say his mother ought to come on to him physically—his biological mother who is breast compassionate with him. Single cats shouldn't never spank nobody else's kid. Never, never. That causes a lot of beatnik trouble. And you can't spank or get very physical with little kids, like under two years. A kid might get spanked a bunch of times by his mother as he grows up, and maybe a couple or a few times by his father right in the transition stage, and then he ought to outgrow ever having it happen any more.

Trying to get a kid to cop is not trying to make him say yes sir, no sir, please, or nothing like that. It's trying to get him to just look out his eyeholes and recognize you. That's all he's got to do to cop. He don't have to say nothing, just look out and recognize you, that's all it takes. Just so you know he's in there. They say an apple a day keeps the doctor away—having your attention attracted once a day will keep you from getting crazy.

Don't get emotionally involved with your kid ripping you off. Because kids do that out of a tropism—it doesn't mean they're morally bad or anything, it's just that it's pretty, it's energy, it's nice—they want some. One way is to try to make it so that everybody is included, and then possibly you could work it out so they could get some and they're satisfied with it. If it's a case where a kid has just gone outlaw and says, "I want it all," which happens sometimes, don't get emotional, don't get mad, pick him up and carry him away from the energy source. If you be hung up about a kid crying and pay attention to the crying then he's got the weight of your attention behind his trip.

If it comes to it, just stash the kid in the bed if they're that size. Step outside and hang out in another room. Keep an ear cocked, see when they quiet down. See if you can walk back in without them starting up again. If they start up again, walk back out again. If you want to teach a kid to don't cry, using a bedroom like that, you've got to be willing to walk in and out of that room and open and close that door a whole lot of times. And you can't just think you can walk in and say, "You be good," and just do that and go about your business. Don't feel uptight if a kid makes you deal with him a whole lot of times in a row—think of it as a lot of opportunities to put a teaching down. If you put the same teaching down a lot of times in a row the same way, the kid will learn it. It's not putting the kid in solitary confinement or anything like that. What happens is, if you isolate them from the energy a little bit, they run down, and quit doing the trip and get interested in something else.

Here's an interesting thing: Deer babies react to things like a rustle in the brush or a noise like that, but a human baby responds to ruffles in the vibrations, not the material plane, and the baby don't care what's going on in the material plane as long as the mother's vibrations are cool. And the mother can be sitting on the carriage at a sawmill nursing the baby, and if she's cool the baby can be cool in that situation. But if the mother's uptight or the mother's in an uptight situation, that's what makes the baby cry. That's what the baby really feels, and that's telepathic, and that's why we feel that it's good for babies to be raised by their real mothers. We don't go along with the destruction of the family idea and that kids are supposed to be all socialized by being raised by a whole bunch of other folks. My real opinion about it is that that makes crazy kids. The biological mother has certain interior psychedelics that her body manufactures to keep her stoned enough to match speeds with her kid, so she can be as stoned as her kid is and relate with her kid. And she's equipped to do that. There's hormonal changes, and you get stoned on hormones—they get you heavy. So there's a relationship between a mother and a child that's realer than just conceptual, that's really vibrational.



Biological fathers should be compassionate with the mother, and if they're compassionate with the mother they can be compassionate with the baby. The lady and the baby are really a unit, and the father can be a unit in that, too, of his own free will, if he wants to be that cool. The last kid that Ina May and I had is over a year old now. When she was really new I used to make special occasions to be really quiet and meditate with her for a few hours every now and then, so I could feel her head when she was young like that and know that part of her. I really took care to meditate with her and get high like that, because as she got older she learned a little language and a little ego and a little trick here and a little game there, and then they're just kind of in a place until they get adult enough to have free will enough to choose to be cool on their own. And there's a place between Buddhahood and enlightenment that's a little rocky. You're born a Buddha, and you can get back to it, and you don't really quit being it, you only think you do.

Folks should be careful what kind of vibes they put on a new baby. You got to be really gentle with young kids. A kid under a year, year and a half, is part of his mother's aura and should be able to be with her. If the kid's got to take a nap now and then or the kid's on some kind of a trip and so you got to leave him in his bed to cry it off for an hour or two, that kind of thing is cool. But in general your kid ought to have access to you every time he comes on to you. I say all that stuff because I feel about children the way that, according to the Bible, Jesus felt about them too. Which is, better to have a millstone tied around your neck than that you do something wrong to one of those children.

If you're a parent, you have accepted the karma of another human being who is too young to fend for himself for many years, and for whom you must be responsible until he is able to fend for himself. If you don't come up with everything you've got to give him a fair shake, which is an upbringing that gives him a reliable, accurate idea of the Universe, then you've short-changed him.

HEY LADIES!

Don't have an abortion, come to the Farm and we'll deliver your baby and take care of it, and if you ever decide you want it back, you can have it.

Spiritual Midwifery

Stephen teaches that birth is a sacrament. He says:

The way that we deliver babies is something that falls out of our basic premises, our basic spiritual philosophy that pervades our whole trip. Delivering babies is an energy thing, and there's life force energy there, and if you be faithful to the energy, then the trip will run right. It's a sacrament to deliver the children—having your own children and being there for the whole thing. The love and trust that comes about in a family gets the kid out. We do it all natural, and it's a sacrament that we return to the family—the sacrament of birth—instead of it taking place in some hospital with people who don't believe that every birth is the birth of the Christ child. Every time a baby is born it means that another being capable of free will has been added to the Universe, and the Universe has to move over and shift a little bit, because free will is a God-like thing.

To mothers-to-be who shrink from the idea of having a baby without anesthesia, he says:

If all your life you never do anything heavy, there's certain passages in life that are heavy. Having a baby, for instance, is one. If you be a total paddy-ass all your life, they're going to have to knock you out when you have your kid, because you're going to be too chicken to have it. And if you do something that builds character ahead of time, you'll have enough character that you can have that kid, and it will be a beautiful and a spiritual experience for you.

We've been delivering our own babies following Stephen's teachings for over two and a half years now. Our first baby was a healthy boy, born in a schoolbus in the parking lot at Northwestern University while Stephen was talking there on the Caravan. None of us had ever delivered a baby before, and I never thought I was going to be a midwife. I was an English major in college, and that never prepared me for anything as real life as a birthing. That first birth was a very stoned event for us who were on the Caravan because we knew that delivering that baby had put us into a level of taking care of business for ourselves that we hadn't been into previously, and we knew that we didn't want to go back to the old way of having someone else do it for us. That first birthing let us know how neat it could be if everything went right. The entire labor and delivery lasted only three hours or so, the baby came out easily and started breathing by himself, there was no hassle with the umbilical cord or the placenta, and the mother didn't tear or bleed much. The baby's father was impressed with us because we had boiled the water. By the time the Caravan was ready to roll out after the gig, the baby's mother had already had time to rest for a couple of hours. Everyone who had been at the birthing was gassed by how fancy the process was that got that baby out of there, and we looked forward to the next birthing.

Cara: Our daughter, Anne, was the second baby born on the Caravan. I went into labor five weeks early. Not knowing what to do, Michael went and told Stephen's family. It was after Anne's birthing that Ina May and Margaret decided to be the midwives.

We were concerned because it was so early, and we didn't want to cop that it was really happening. But when Stephen came into our truck and said, "It feels like acid in here," it started coming on and we had to accept it and let it happen.

We had the birthing in the schoolbus next door because our truck was too small to fit the midwives in. It seemed like the word got out that there was a baby-having, because as soon as I laid down on the bed about twenty-five people filed into the bus to watch. It got so uptight that my rushes stopped, until Ina May told the menfolks to leave. We still allowed all the ladies to stay. We learned from Anne's birthing that only family and the midwives should be there. Most of the folks there weren't directly karmically involved and mainly just added subconscious to the situation. The birthing was surprisingly easy, though. It felt ecstatic. Everything that happened in my bod felt really natural. I just had to keep paying attention and not space out. After six hours, Anne was born. She was small, about five pounds. She gave a small cry and then turned blue and just lay there. It was a heavy place and no one knew what to do. During the labor when we read the midwife manual, we didn't read what to do if your baby comes out blue, because some ladies got superstitious. So Anne turned blue and Michael and I and Ina May just prayed. At that moment Stephen walked right in and went right to the baby and picked her up. He said, "In cases like this . . . " and breathed into her and got her going. She turned all pink and cried. Stephen looked ancient, and Anne was the newest being on earth. We all knew it was a miracle. Stephen looked out the window at the trees and birds and said to Anne, "Welcome to the planet."

It was a miracle. Anne came to life right before our eyes when Stephen gave her his energy. It was the heaviest thing I had ever seen happen. It also felt like I had my initiation as a midwife because I hadn't known what to do with Anne before Stephen got there, except to look at her and love her, and he showed me what love consisted of for where she was at then, which is something I'll never forget. I'm grateful to have learned that lesson at no more expense to Anne than it was.

It was obvious after Anne's birth that it was time to study everything I could about midwifery. Margaret and I decided that we would work together as midwives, me catching and her helping and fixing up the baby, and both of us following the principles we had learned from Stephen about how to keep the energy high.

After working once together as a team to deliver our third Caravan baby in Ripley, New York, Margaret and I met an obstetrician in Rhode Island who had heard that we were delivering our own babies and wanted to help us out in any way that he could. He made sure that we had everything we needed in our birthing kit and told us what to do if the cord was wrapped around the baby's neck or if the mother started hemorrhaging. As it turned out, we needed to know that for the next birthing, which happened in Nashville, because the baby had the cord looped around his neck three times and his mother started to bleed a lot. We got him out okay and gave her a shot of ergotrate, which cinched her up fine. We had a baby in Kansas City, Missouri, and caravaned back to San Francisco. Then we decided that what we really wanted to do was to go buy us a farm in Tennessee. We had two babies in two days before we left northern California—both girls.

Sheila: On February 28 Andrew and I caught up with the Caravan on the way to Tennessee to buy a farm. The next morning I woke up feeling great. Outside I saw Stephen coming our way so I went out to say hi and give him a hug. At the moment I hugged him I started contracting, but I thought it was just gas or a cramp. Stephen looked at me and asked when I was due and I told him any time. It felt very telepathic that he knew I was going to do it then.

After breakfast the Caravan pulled out and we drove all day. The contractions kept coming on stronger all day, but I still wasn't copping to it happening yet. It finally got to a place where I couldn't get comfortable. Andrew was pacing the bus asking, "How come it feels like acid in here?" At that point I copped and told him I was in labor. As soon as I said that my contractions came on fast and heavy. At that point I had the option to be stoned and do it or to complain a lot. I complained. At first it looked like I'd do it in a few hours or sooner, but my complaining made my labor last until 12:20 P.M. the next day.

If Pamela had been having her baby in a hospital, they probably would have decided that her contractions weren't strong enough to expel the baby and they might have pulled the baby out with forceps or done a cesarean. It looked to me like Christopher just wasn't going to come out until his folks were properly married. I've seen this same kind of thing happen many times, to the point where I just don't believe in most "false labor" or "uterine dysfunction" anymore. Lots of times a lady's labor will stop when she gets to the hospital because of the vibes being so bad. "Uterine dysfunction" is what doctors call it when the uterus is contracting but no progress is being made—the cervix isn't opening or the baby isn't moving if it is open. I've seen Stephen talk uteruses into functioning and cervixes into opening, and I've done it, too, by saying what I had on my mind or by raising hell if that was what was needed.

Andrew and Sheila Lawyer and Jennifer, born March 2, 1971, 12:20 p.m., Rest Stop, Sierra Nevada, California.

On March 2, I was doing it for real. I could feel her head getting close to popping out. At this point Mary Louise came over. I was still some tight. She walked in the door of the bus and said, "Has Sheila copped about her mother yet?" There was a lot of juice in that, so we talked about how I thought my mother died in childbirth. Talking about it released a lot of juice, and the contractions started coming on real fast and heavy.

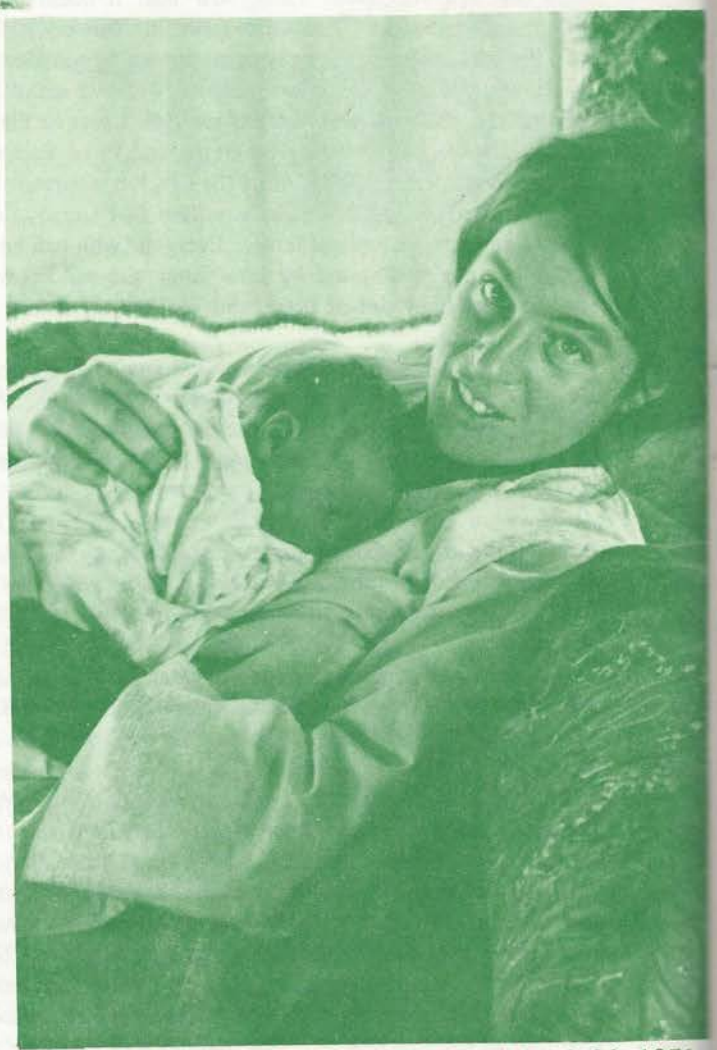
Mary Louise came over and plugged in to me. She and I swapped bodies. It was far out. I felt myself leave and enter Mary Louise's and she came over and did a few contractions for me. I found myself in a beautiful place with a green field and a house. It was a place I'd never seen before. I could still tell my body was contracting, but I was detached from it. Then the head came out. I told Mary Louise what happened and she said she'd been doing that contraction and had been able to feel it all. Then I felt the next contraction coming on and I knew she was going to come out. So I sat up real fast and looked at the head between my legs. What a beautiful sight! Then I laid back and out she came.

She was very blue-purple and didn't cry right off. Stephen had caught her and was working on getting her started. When she did start, we all got ripped and Stephen had to hand her to Margaret because he was flashing too hard to stand up. As soon as she cried, I wanted to take her and hold her to me. It was such a far out, heavy, maternal feeling. After Jennifer was cleaned and dressed, they handed her to me and I put her to the tit. They cleaned up, and the Caravan rolled twenty to forty minutes later.

Sheila's birthing was a very educational one for us. She was the first lady we delivered who, when we told her she was complaining, didn't stop. By the time the baby's head was pushing down into the birth canal and was obviously going to be born soon, Sheila was saying she had changed her mind and wanted to go to the hospital. Stephen happened to have come in just before that, and he pulled a thousand dollars out of his pocket, which he had just been given, and told her we'd take her to a hospital right now if she was going to be such a chicken. She straightened up immediately and had the baby a few minutes later.

Our bus broke down just outside of Rock Springs, Wyoming, and the Caravan had to wait a couple of weeks there while we got a new rear end put in our bus. Two babies were born in the vacant lot just next to the garage where we were parked. Pamela's birthing was interesting because it taught us something about the heaviness of traditional marriage vows. Pamela had been having not very effective labor for about two days.

Pamela: Then I felt some very heavy rushes, and Ina May said that the baby's head was through the cervix. Then nothing happened. I kept having heavy rushes and all, but no baby moved, and we waited doing this for several hours. We started talking and it came out that when Wayne and I had got married, we had left out the part about "for better or worse, in sickness and in health, till death do us part," because he thought it sounded too grim. So Stephen married us for real right there, made us repeat the vows, and I could feel a miracle happen. Five minutes later Christopher was born. He was all pink and hollering and looking around.



Pamela Bonser and Christopher, born March 30, 1971, 4:40 a.m., Rock Springs, Wyoming, 7 lb. 4 oz.

Jean: Ina May told me a bunch of stuff, all of which I knew was true, but I didn't cop. I kept thinking they wanted me to say something and I couldn't figure out what it was. I was still trying to see if the system could be rigged. Ina May kept asking me what was in my head. I remember saying stuff like, "I don't know where it's at," and Ina May saying, "You do too know where it's at." She said they would have thrown me out if I hadn't been the guest of honor. After quite a few more changes, they all decided to go outside and have a picnic and let me work it out, which was a truly compassionate thing to do. (We were just out-

side the window where Jean was, and I was still monitoring where she was at.–I.M.] *I was quite pissed off. Nobody had gotten into my thing so heavy before. I was quite relieved that everyone split. I started to remember that I loved everybody and I'd better straighten up because this baby was trying to be born. My rushes started to pick up, so I called and told them. Everyone came back and it started to come on stronger. Ina May asked me what I was thinking, and I told her I loved Leigh. She said I should tell him that every time I feel it because it makes more of it. I had thought it was schmaltzy before to say it.*

Jean had been fully dilated since I got there, which had been five hours already. Telling Leigh that she loved him was what made her rushes strong enough to move her baby down the birth canal. It got us all high for her to say it. Putting out energy from one end of your tube (in the form of truth or love) makes it easy to put out energy from the other end (in the form of baby). The reverse of this is true, too–if a lady squinches up her mouth so that it isn't good to look at or screams or says pissed off things, her puss will cinch up too, and she'll be more likely to tear. Hazrat Inayat Khan says, *With love, even the rocks will open.*

While the Caravan was on its way into Nebraska, my water bag broke (I was one of the pregnant ones, too), and I went into labor two months before my due date. We drove on across Nebraska, stopping once and getting snowed in for a couple of days. By the time we got to Grand Island it looked like I was going to do it pretty soon, so we stopped for the night there. Stephen and Margaret delivered our boy, who was quite small, between three and four pounds, and the hardest baby to get started that I've ever seen. He was a beautiful baby, but just not quite done yet. We worked on him and kept him going for twelve hours, enough to see the light of day, and then he died. We started to truck on out, not knowing what else to do, we were so blown out by our baby's death, and we got pulled over by the highway patrol, who had got word of what had happened. They were good to us and we gave the coroner the information he needed. Our baby was buried in Nebraska. We found out later that he had died of hyaline membrane disease, which is the commonest cause of death in premature babies. I was grateful that he had lived even the short time that he did and that we got to be with him. He was a heavy teacher for us. I was also glad that if we had to lose one that it was mine and not somebody else's.

We arrived in Tennessee and parked the Caravan for a few weeks at an army engineers' park near Nashville, while land crews searched for a farm for us to buy and real estate prices got higher. Another baby was born while we were there, making eleven babies born before we settled. Finally, a lady offered to let us stay on a thousand acres of oak trees that she owned in Lewis County until we could buy our own land. A few days after we had settled there, we were visited by our county public health nurse, and Margaret and I inquired about what we would have to do to become licensed midwives in Tennessee. We were told that the state of Tennessee had no provision for licensing of midwives and that, since that was the case, we would not be able to deliver our own babies. The next day the nurse came back to see us, told us again that Tennessee did not license midwives and then offered us some silver nitrate and said that we could deliver our babies. Two men from the State Bureau of Vital Statistics came by a couple of days later and gave us a stack of birth certificates and a stack of death certificates, to let us know where the karma was at, and wished us luck. In the two years that we've been living in Lewis County, we've delivered a hundred twenty-nine more babies, making a total of one hundred forty, all of whose births we registered with the county where they were born. We feel the same way about our births that we do about our marriages–that they're both sacraments, and since we're a Church we prefer to preside over these sacraments ourselves, but we don't mind if our county knows about them.

Margaret and I began a regular program of prenatal care for the pregnant ladies after we were settled on the first farm. Each lady came to the clinic once a month until she was in her last month, and then she came once a week until she delivered. We checked blood pressure, pee, baby's position and heartbeat, mother's weight, and got to know the ladies if we didn't already. Some of the equipment we used was laid on us by doctors that we knew in our area, and some of it we bought at a medical supply house in Nashville. All this time we were reading obstetrics textbooks and learning everything we could about the technical part. We learned more about the vibes part with every birthing that we attended. Pamela started going to birthings with us to learn, because we knew we were going to need more midwives.

We were still city folks mostly that first summer. Somebody gathered some watercress downstream from some neighbor's outhouse and put it in the store, and a hundred of us came down with infectious hepatitis and turned yellow. Stephen said that I got so yellow that I turned everything yellow for several feet around me. Fortunately, no one got very sick, I believe because of us being complete vegetarians, but we did have a couple of ladies who had their babies early because of having hepatitis.

Ellen: Having a baby was the heaviest thing that ever happened to me. I didn't cop at first that it was happening because I was two and a half months early, but I noticed right away that it felt like acid. I tried not to think and to feel what it felt like. It didn't hurt, it was stoned, and I enjoyed it. At times I forgot about me and felt one thing with everything around me. I felt God creating life through me, and I felt that I was God.

She came out very quickly. She started moving right away and she opened her eyes. She weighed only two pounds and ten ounces. We took her to Maury County Hospital right away and they put her in an incubator. She never needed oxygen, all her equipment was together, but she needed to be kept warm. She went down to one pound fifteen ounces during the first two weeks. They had to feed her with a tube. We didn't know if she would make it, but we stayed stoned and prayed. She was always strong and she started gaining weight soon after that. When she got up to three and a half pounds we thought she was fat, and at four pounds eleven ounces we got to bring her home.

Ellen's baby, Naomi Stiffleman, born August 4, 1971, 9:00 p.m., on the Farm, 2 lb. 10½ oz.

It blew my mind that a monkey that small could make it. It taught me a lot about life force. It always seems to me that it is a miracle that she gets to be here. I saw real

clear how it is not the meat part that determines life, because she hardly had any.

After having seen how hard my premature baby had been to start, I was a little squeamish about delivering Ellen's, so when I first heard that she was having rushes I drove off the Farm, which didn't have a phone then, to call a doctor and ask him if he thought Ellen ought to be delivered in a hospital, considering how premature the baby would be. He didn't think that was necessary, but by the time I got back to Ellen's bus, there was no choice anyway. The first thing I saw when I stuck my head in the door was Ellen's water bag beginning to bulge out of her. I grabbed the nearest sharp thing I could find, which was a fork off of a pie plate on the table next to the bed, and punctured the membrane with it. The baby came out on the next rush. She was the smallest baby I had ever seen, but she opened her eyes right away and looked at me and was obviously right there and strong too. I really loved her for being such a trucker.

Virginia's baby, Brian, was born a couple of days later, also about two months premature. He and Naomi were the first Farm folks to stay at our local hospital, and we got to be friends with a lot of Tennesseeans who we met while visiting the babies at the hospital. The nurses called Naomi "the littlest hippy" and were fascinated that the babies had been born at home. Tennessee used to have midwives, called granny ladies, but the last of them that I heard anything about had apparently died a few years before we arrived here. Both Virginia and Ellen kept their milk going by feeding other babies until their kids were big enough to come home.

After attending birthings for several months, Pamela, who was an art major in college, got to a place where she felt like she could solo as a midwife, and she, with a crew of two other ladies, delivered a baby while Stephen and our family went to Ohio to do a gig. I thought that was far out. She delivered several more over the next few months. Last summer she came over to our tent and caught my next baby, Eva, who was a healthy eight pound four and a half ouncer. I was very grateful to have such a big one. I caught Pamela's daughter, Stephanie, five weeks later.

Four of the hundred and forty babies we've had so far have been born at our local hospital. Three of them were breech (butt-first) babies, and one was a preemie. The first was Harlan and Carolyn's boy. When we first noticed that Carolyn's baby's head was up between her ribs, I called my obstetrician friend in Rhode Island and asked him if he thought we could deliver her on the Farm. He told me that he thought it was a little risky, especially since it was a first baby, and said that he thought we ought to do it in a hospital. He also told me to try to get the hospital folks to let me be present since I had delivered about forty-five babies by that time, so I decided to follow his advice.

Carolyn: The trip I had when my baby was born was the most far out experience I'd ever had–like some incredible acid trip.

Stephen drove us to the hospital. The hospital looked surreal and weird to me at first. I hadn't been off the Farm in a long time. Then I looked closer and saw it was just a plastic hospital and some nice Tennesseean square folks. It must have been far out for them too–four stoned beatniks come in, one of them about to have a baby and has her midwife with her. Folks there were kind of formal and stiff with us at first, didn't want us bending any rules, but the longer we hung out, the more compassionate they got. Stephen got it okay with a doctor for Ina May to come in with me so we could do it together. That was far out, that they let her be there, because it made it be like a Farm delivery, even though it was actually in the hospital. From that point on we just hung out and tripped–each rush would get us stoneder, the vision got better, folks got prettier, all that.

Carolyn Hunt and Jason, born July 25, 1972, 2:11 a.m., at Maury County Hospital, 5 lb. 12 oz.

When it started getting heavy, I finally had to get cool with the sensations. Part of me wanted to complain, "Hey, nobody told me this was gonna hurt," to "Eeoww, I can't stand it!" And part of me said, "Where's that at?" I asked Ina May what about it, and she said, "Don't think of it as pain. Think of it as an interesting sensation that requires all of your attention." That stoned me. It was still kind of rocky, but I could like cut loose of the pleasure-pain sensational continuum by figure-grounding it into one thing and then letting it go, and I was glad I knew how to do that. Then I started getting it on, helping it out some and not resisting like before.

My head was really tripping. I could feel so much life force on each rush I couldn't believe it. I wondered, Is it this heavy for everyone? I guessed so and that blew my mind. Learning where folks come from, not in the textbook biological sense so much as the heavy tripping ladies do each time, showed me some of where it's at. I felt like I got ripped off for some ego. It was neat. Couldn't do anything but lie there and let it do it, had to cop to the trip. Knew it was gonna do it, knew it wouldn't help to complain; just hung out and dug it to see what I could learn. I thought, Far out, generations of ladies been doing this, that's how we all got here. The trip seemed very precious, very spiritual, sacred in fact, and I can dig it that we want to do it at home when we can, but it doesn't make much difference really–anywhere is stoned. Just to get to is a blessing.

I also learned a lot of textbook stuff about how it does it–parts of my bod I'd never used that way before–and I was just amazed each step of the way. Far out automatic birthing mechanisms we got, contract and open and push out a new soul. Beautiful how it just does it. Took some hard work too, and some skillful maneuverings on the doctor's, nurse's and midwife's part. I couldn't tell from my end of it what they were doing, but I could tell they were getting off on it. The doctor was showing Ina May just how to do it and she was picking it all up. It was far out. Everyone felt stoned there in the delivery room–it felt like one smart head, stoned on the energy of the birthing. When the baby was out, Ina May brought him round where I could see and it was like I'd forgotten I was going to get a kid out of it. I was amazed to see this perfect little newborn babe. I felt a big rush of love for him and felt really blessed. I still do.

It was a stoner of a birthing for me, too. The doctor and the nurses in the obstetrics ward got off to see how Carolyn tripped through her rushes. They hadn't seen anyone do it quite like that before, and they were interested. Most of

her first stage of labor we spent in the waiting room with Harlan, Stephen and some folks who were waiting for a lady to have a baby, since it was hospital policy not to allow husbands in the labor or delivery rooms. Carolyn was sitting on a couch in a half-lotus, and when she'd start to have a rush Stephen and I would feel it and look up from our magazines at the same time, and our backs would straighten and we'd rush with her. We had a lot of fun doing that. It was obviously a telepathic scene, and the other folks who were there got curious. American ladies usually put up a lot of fuss about having babies, and nobody in the obstetrics ward gets to have much fun if some lady is on a bummer about having her kid. I felt all the hospital folks be grateful that they'd got to have a good time too.

When Susan started to have her baby we learned a good way to forestall premature labor. It didn't work in her case, but it's worked several times since then.

Susan: When I started to feel the first rushes, my first thoughts were of disbelief and fear. I worried if my baby would make it since it would be two months early. These feelings soon gave way to a feeling of stonedness as soon as I decided to groove on the situation and have faith that everything would be all right.

Ina May decided that the hospital would be the best and safest place to have such a premature baby. I knew it was true and had to let go of any attachments to having my baby at home with my husband there. Before going to the hospital, Ina May decided to call the doctor to let him know we were coming. He told her that I should stay home and get drunk, as alcohol can sometimes stop premature labor It was a far out thing to do because I hadn't had any alcohol in five or six years, and we don't believe in drinking, but we were determined to try anything. Actually we had quite a good time.

My rushes slowed down for a while, and I got a few hours sleep. When I woke up, they were heavier than ever. It seemed as if it wasn't working, but I continued drinking the next day just to be sure. Finally we decided to take me to the hospital. I felt really good about it and knew that we had really tried. I was a little sick from all that liquor, but the energy was getting so stoned that I knew it was time to put all my attention into having a baby.

Ina May got to come into the labor room with me. I'm really thankful for that. I had some preconceived notions about hospitals and labor rooms. They quickly vanished as I learned to relax and exchange energy with Ina May.

The baby's head started to come out, and the doctor returned with permission for Ina May to come into the delivery room. [I even got to wear green doctor clothes. –I.M.] *The delivery room wasn't the weird, scary place I had anticipated. The doctor had really good vibes, and I knew the situation was really under control. I could tell that the doctor really liked Ina May's presence there and appreciated her techniques. It didn't seem like it took very long to have my baby once we were in the delivery room. I had no anesthesia. Having Ina May there was almost like giving birth on the Farm. The baby came out quite small, about three pounds, six ounces, but bright pink and kicking and crying. I knew it would be quite a while before he'd be home with us, but I was so thankful that he looked so good, it didn't matter.*

I noticed that with each hospital birth we had that our doctor got gentler and more compassionate about how he handled our ladies. At first he had been into pulling the placenta out by the cord and scraping the uterus to be sure he had got everything, which is a heavy trip if you haven't been anesthetized, but he was telepathic enough with us to notice that we thought that was a little heavy. (I usually mess with the mother's tits to get her rushes happening again, but he'd get in trouble if he did that.) Later I talked with the doctor, the lady who was head of the nursing service, and the hospital administrator about our method of delivering babies. They liked it that we didn't use anesthesia since they knew that they lose mothers and babies sometimes from its use. The doctor wanted to know how come our ladies always minded so good. He wished his would do that. I told him it was because we loved each other a lot.

Usually at Farm birthings we have the husband be present, because if a couple knows how to be tantric with each other, it really does help to get the baby out. The other midwives and I have a sort of general rule that if the husband lets us lead the meeting and if he's good to his lady we're glad to have him there. Sometimes couples who didn't used to know how to be good to each other learn how at their birthings.

Linda: This was my third kid. It was completely different than the first two births. I'd been rushing all day but thought of it as contracting more than rushing, and I learned later it made a difference. By the time Richard came home from work, it was happening every three to five minutes. I asked Richard to call the midwives. Within the hour, they were all there and we started getting pretty stoned. Soon Stephen came and told me I was scared. We thought it was because of my past birthings, and I also thought it was my lack of self-confidence that I could do it. He kissed me, then left, and Ina May laid down with me and started showing me how to breathe to get on top of the contractions and to relax. When I did it right, it got real

Susan Rabideau and Aaron, born January 5, 1973, 2:35 p.m., at Maury County Hospital, 3 lb. 6 oz.

pretty and felt good. [I told her to do standard yogic breathing, that is, to blow her belly out as full as she could, way down to her pubic hair, with each in-breath and then to slowly let the breath out.–I.M.] *At one point we were looking at each other and it felt so telepathic I felt I knew her all my life. It was so clear and sparkling. She looked so pretty and loving it really stoned me. She got up to do something else, and I thought, Why'd she leave, and was attached to her helping me when it was me who would have to do it. The midwives were talking, and I complained that they were being too loud. Ina May told me I should mind my own business. I was confused and would forget which way to breathe, which made me uptight, and the contractions hurt. Ina May told me and Richard that we could smooch. I thought that I hardly felt like doing that and couldn't get into it at first. Ina May told me to lead more. At one point Richard got self-conscious about if he was kissing me right and Ina May told him not to worry about his style. They told me to put my mouth over his and that it felt good when I steered. We got the idea and really got stoned. I'd forgotten everything besides Richard, we were feeling so close. Before I knew it, my water bag broke and the baby was coming out. I couldn't believe it was happening so soon. Everyone was around me holding my hands, and I'd pull on them. I'd tighten my mouth and they'd say, "Open your mouth wide!" And in a few rushes he was out. Another boy! He was really beautiful. What I learned most that day was that I could put out a whole lot more energy than I thought I could, that if I complained it would hurt, and that me and my old man really did love each other–and that having babies is a holy, heavy and joyful and fun happening.*

A few times I have had to send the husband away because his vibes weren't good enough to be at a birthing.

Kristan: I did some of my first rushes scrunched up tightly in a dark corner gritting my teeth and closing my eyes, Steven hovering over me worried and not knowing what to do. We were definitely not helping each other. When the midwives arrived, I became naked, relaxed, opened up. They told us we could laugh, sing, neck–which really cracked me up and shot my preconceptions about having a baby. But in the high energy level, it became obvious that Steven was making it harder for me by not being compassionate with me. We tried to work it out with him but didn't get anywhere, so Ina May sent him out.

Kristan Levin and Leah, born March 20, 1972, 2:00 p.m., on the Farm, 7 lb. 8 oz.

The second stage seemed short and was very fun because I could feel a definite response to the energy I was putting out. Finally the baby was almost out. It was an excruciating feeling of wanting to get it out fast. I pushed the hardest push yet from the depths of my bodily energy. It popped out! Just like that–the heaviest part was over. I couldn't believe how easy it had been. It was nothing like I had expected. "It was fun!" I said. "Good! It's supposed to be." The rest was just letting the rest of the baby's body out, the placenta and so on. Just after the baby came out I laughed and then the baby laughed. It was so telepathic. Far out! What can I say? Try it yourself! I wanted to do it again. I feel very grateful to have experienced the whole trip.

The experience of being sent away from his daughter's birthing seemed to get Steven together, and after he went home he began treating Kristan better than he ever had before. He was with Kristan for the birth of their second child, and everybody had a good time.

I send a husband out only if it's obvious that his vibes are delaying the birth of the child and if he doesn't straighten up and be nice. Once I told a husband to leave, only to find out that his wife was on as much of a trip as he was, so I called him back and had them work it out. Just as soon as they got cool and started appreciating each other, she had the baby. I really dig birthings for how they teach couples to be together.

Nina: One of the heaviest things about labor for Amelia was the total compassion of all the midwives present, and of my old man, Richard, who stuck by me and rode through each rush with me. We worked out a place where I was giving the midwives more than I was giving Richard. [It was very nice, because she was loving us a lot, it felt like, but we thought Richard ought to get some too.–I.M.] *I got busted for being stingy with Richard, and it felt really good to get it on with him a bunch too. Smooching with him helped me to loosen up more, and him and Ina May swinging my tits around helped activate contractions.*

A really stoned time was when I was fully dilated. Ina May said that if the baby didn't come out pretty quick, Richard and I had better do some talking. Just then it popped into my head that when Richard and I would get into heavy places sorting it out, he would start talking about splitting and wonder what he was doing on the Farm with an old lady and kids. Richard got busted for loose mouth and the rushes got stronger and juicier. Another place came to mind about Richard not giving me any when he came home from work. I'd say something to him about the day or try and strike up a conversation, and he'd just sit there and be uninterested and just want to read a book or write a letter or play the guitar. The midwives told us it was important to keep up a good talking connection or things could get really funky.

With our thing really cleaned up, or while it was happening, the pushing rushes started coming on, and in a few minutes Amelia's head was half out. It finished coming out in the next rush, and we got to meet Amelia.

Anita: Timothy's birthing was the most psychedelic experience of my life. I woke up in the morning with light rushes which slowly got heavier. We all just tripped together all day. The midwives were like teachers. They told me how to breathe and to pull with my arms and smile. It felt like all-of-us (singular) was having the baby, not just me, and everything had to suspend whenever a rush was happening. It was like we were one bod. I wanted to do everything Ina May told me. I felt ultimate confidence in her, and I knew that everything was under control. It was at a place with Clifford where he'd touch precisely where I needed it, when I needed it, how long and at what pressure I needed it. It was like he was feeling everything I was feeling, and we were one thing. It felt like we all knew the same thing, and I felt one thing with everyone there.

Timothy came out and there was just a flash of an instant that was neither death nor life, sort of a pre-conscious, before life-awakening state, the point just before he started breathing. It was like everything in all space-time suspended for an instant in this transition state. It was just really far out. It just blew my mind. I remember feeling overwhelmingly grateful more than anything else.

Clifford: The birthing kit was already set up and as Anita's rushes got closer and more regular it was really comforting to see how together and confident and telepathic the midwives were. So meanwhile I was still laying there thinking, "Boy, I'm glad they got it covered, when Ina May spotted me and said, "We could use some help from you, Clifford." I sat up and helped get it covered. What Ina May said was right on because I always tended to be a little lazy. But this was my kid getting born, too, and my lady in labor and my universe, so I had to cop to the responsibility of keeping it stoned.

Somewhere in there I noticed I was getting this far out backache between rushes. Anita said her rushes would start in her lower back and by concentrating on pulling with her arms on Kathryn and me, she could keep the energy from stacking up in her back. That would keep her stomach relaxed so the baby could come out more comfortably. So it felt like I was kind of absorbing some of that energy and actually helping out. That stoned me. I had always been raised with the idea of the old man in the waiting room not able to even be there with his lady, much less able to help her out. But being there I felt as one with her as I ever had and I felt what she felt and I couldn't even imagine not being there.

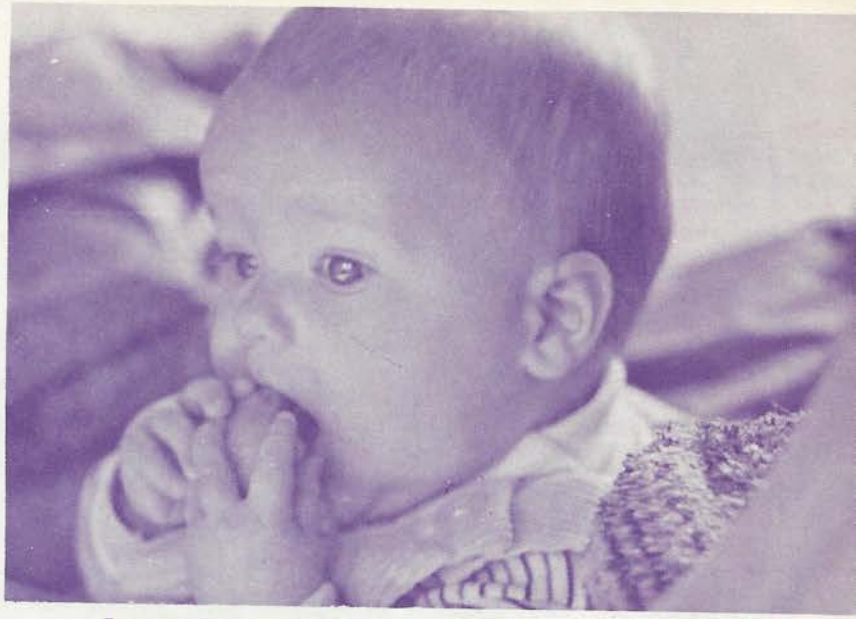
I never saw Anita put out as much juice as she did during the last few rushes of the birthing. Ina May showed me Timothy's head way back up in the birth canal when you could first see him. He moved along pretty quick from there and when he squirted out, Ina May caught him in mid-air. It was a far out scene. Anita and I were laughing and laughing. Timothy was coughing and crying and getting his nose squeegeed out and it looked perfectly natural to have blood all over the place. It was really a pretty event.

Carol: We got me upstairs on the delivery bed and as soon as I got settled, it started coming. Michael was squeezing my legs to relieve tension, and I told him don't, and Pamela said, "Don't be pissed." I had been snappy. I'm glad she said it; I'm still learning from it.

By then the rushes were coming on strong. Pamela had me breathe high and light to slow it down. I thought I couldn't slow down this rush–it was overwhelming me, and I said, "I can't," but she said, "Yes, you can," and I did. Michael all this time was holding my hand, and Pamela had told us to squeeze and pull on our hands when the rushes were heavy. He was very steady and I looked at him to get stable. Having him there helped a whole lot. Pamela and Michael were both real helpful and made me strong.

[The baby came out and was healthy and strong. I had Carol squat to deliver the placenta. When the placenta came out her uterus inverted and came out with the placenta. I had her lie down right away and with my fist I pushed it back into place. Then I put direct pressure with the side of my hand above her pubic bone and gave her 1 cc of methergine, which stopped her hemorrhaging. Carol went into light shock during this but got her color back in about five minutes. She eventually had to lay down with her butt elevated for two or three weeks until her uterus grew back in place.–Pamela]

Joanne: My rushes started feeling stronger, but I still felt out of touch with William. He was thinking how neat he



Joanne Santana's baby, Jude, born August 14, 1972, 10:35 a.m. on the Farm. 7 lb. 15 oz.

was because he got be be there. He asked how he should rub me, and Stephen's head popped up into the loft and said I shouldn't have to answer that kind of thing. I should just lay back and have the baby. [She had been trying to for several hours already, and it was obviously not her fault that she hadn't been getting it on.–I.M.] *So they asked William to leave. Stephen held my hand and everyone helped me to have the baby. The difference was like a miracle. Ina May told me to keep talking, and every time I'd say a sentence about what I had been feeling, the baby would just come on real heavy down the canal.* [I wanted Joanne to talk so that she would be putting some energy out of her mouth, which looked very small and colorless at first. As she talked, it got full and red and juicy.–I.M.] *Stephen said, "Isn't it neat when the magic works?" The baby came out in a couple of rushes, only fifteen minutes after William left.*

Matthew: All during the birthing, Pamela and Ina May kept a running commentary on what was happening–how much they could see, what they thought was happening, and stuff like that. "One more rush," Ina May said, and then one more and the kid's head came out. "Oh, it's face up!" Margaret started syringing out the kid's nose and mouth, and the rest of her bod came out on the next rush. Ina May looked at her and saw her nose was crooked, so she pushed it back in place.

I got to hold the baby, and the whole bus lit up with a golden light as I looked at her. She was really pure and beautiful. I felt amazing rushes of gratitude to all the folks who'd helped with the birthing. The midwives cleaned everything up, thanked us for a nice birthing, and split. Kathryn and I lay down with the kid between us and just loved each other and the baby for a long time. We'd keep waking up to check her out, and every time we'd see that she was cool, we'd look at each other and get really stoned. We named her Grace that night, because it felt like that was how she got to us, through grace.

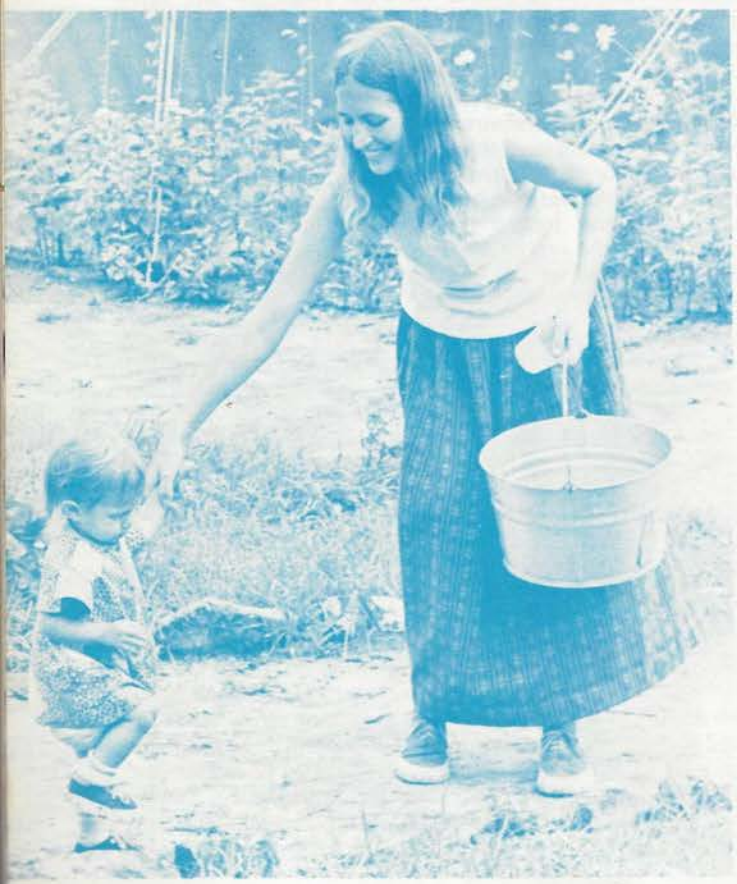
Teresa: Pamela told me she was going to cut me a little because the baby was coming so fast. Then Jessica was out but not breathing yet, but she was shitting the whole time. We knew she was in there. Then they were slapping Jessica and putting cold water on her. I thought maybe this baby isn't going to make it, but I decided not to juice that and put my attention out into the trees. Soon she was breathing. While Jessica was being cleaned up, Pamela was sitting by my side with her arm around me, biting on my ear. I felt married to her.

Judith: I got to a place where I didn't dig going through the labor pains. I just didn't dig it at all. So Pamela told me to cross out "I don't dig this" and insert that I did dig it. And it blew my mind that it really worked–I started digging it after a while!

Barbara: I told Dennis I thought we ought to call the midwives, and they could straighten me out. He asked me something about if I was sure, because we'd have to wake them up. I said yeah, that it's a midwife's gig to come whenever, that it wasn't unreasonable to call them in the middle of the night. [She was right. He wasn't being very smart or compassionate with her.–I.M.]

Just then I felt another rush and the urge to push. My water bag broke when I pushed and I told Dennis, "Go get 'em!" After he left, I laid down with my knees up and pushed as hard as I could with every contraction. I felt the baby's head as a bulge coming down through with every push. Then I felt the head squeeze through my bones at the bottom. I felt with my hand inside and I could feel a big soft wrinkle of skin with soft hair on it. Must be the head. Far out! At that point I felt telepathic with my mother and felt like a mother for the first time myself. With the next push the head came out and with the next the body came out with a rush of fluid.

I sat up and picked up the baby and checked to see if there was any mucus in its mouth that could keep it from breathing. I was about to turn the baby upside down and hit it on the back or something, when it started crying and I knew it was cool because if it could cry it could breathe, and it didn't sound like it was having any trouble. I grabbed a pillow case off a pillow and wrapped the baby in it and then put a big quilt around that. I told the baby I was glad it was all right. [We got there soon enough to deliver the placenta and to chew Dennis out for not calling us when Barbara said to.–I.M.]



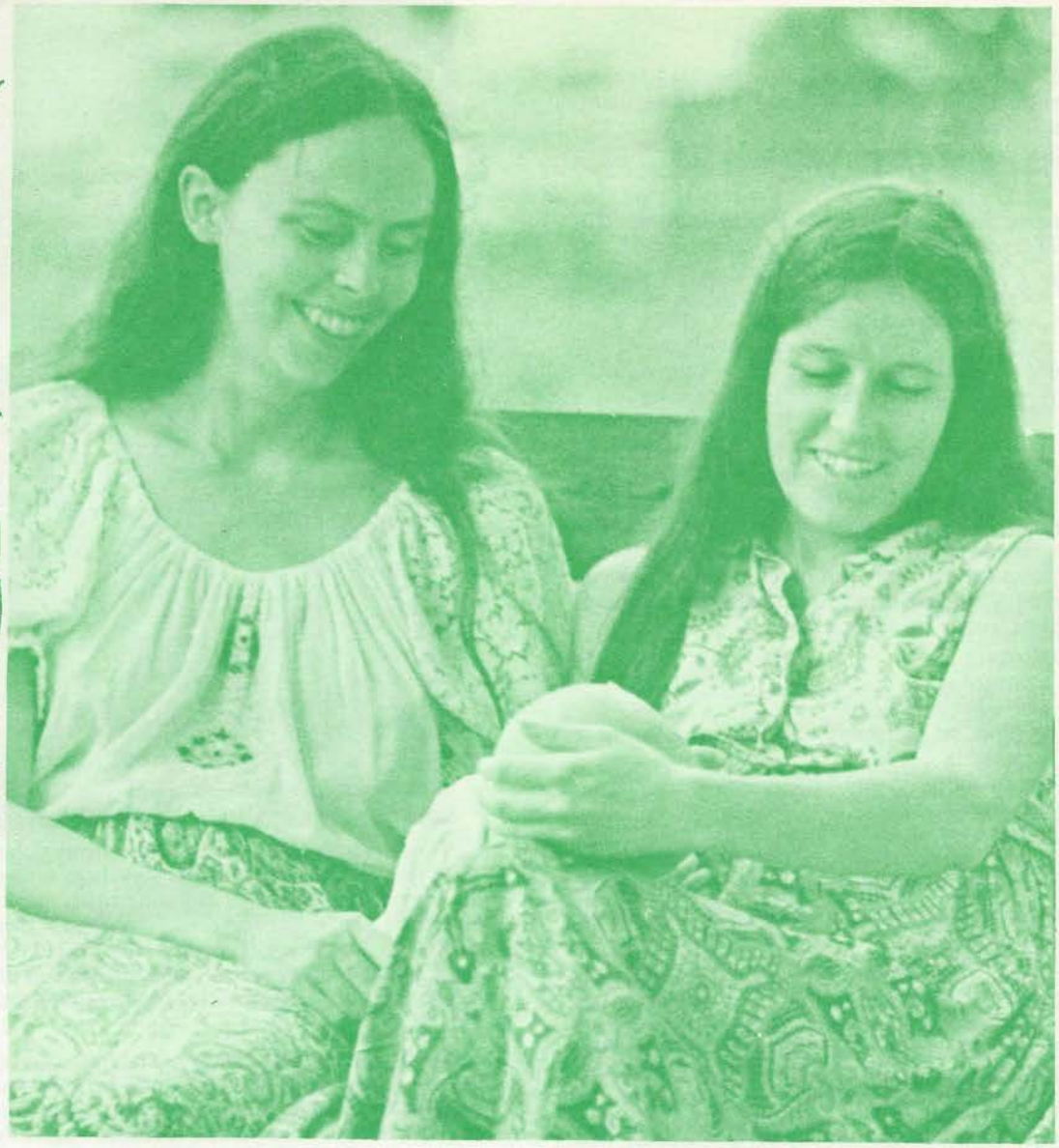
Barbara DeIonno and Johanna, born March 26, 1972, 4:30 a.m., on the Farm, 7 lb. 8 oz.

Linda: Ina May had been telling us that we seemed like we were being kind of formal and polite. Finally she told us to get more relaxed so James did. He took off all his clothes. When we all stopped laughing and James got dressed, it came out that some weeks before there were wild rumors going around about husbands getting thrown out of baby-havings, so James tried to root out any and all subconscious that he had and was into proving he had no sexual subconscious. [We told him we'd rather look at Linda since she was the one having the baby.–I.M.]

There was a far out thing I learned about telepathy. While folks were getting me set up, Ina May was directing James to set up some pillows and he'd try to be one step ahead of her till it started not to feel so good. Ina May stopped everything and told James not to get ahead of her. When James changed and got cooperative with her the energy started flowing again.

Ellen: There was a place in my head during those first few hours where I thought I was supposed to be brave and not let on how I was feeling. It made me tight. I was in that frame of mind when Stephen and Ina May came in. They brought a sense of humor with them and reminded me that I wasn't really setting a precedent and how did I think I got here? That changed my head around. Stephen rubbed my stomach and leg muscles and took hold of wads of flesh and about lifted me off the bed. It blew me out for a minute and then I tried relaxing behind it and found that I was a much stronger monkey than I ever believed. When I relaxed and let go, I could really feel Stephen's touch, that it was feeling and warm and my whole body felt tingly and good. The whole time Stephen and Ina May were with us, I can't recall anything like the contractions I had experienced before they came. He made me see that everything was all right. I felt deep love and very grateful to him. It was that place, that holy telepathic vibration, that so obviously kept us going throughout the rest of the birthing.

Jeremy came out at sunset, looking absolutely mind-blown and all purple. Everybody and everything was radiant. He started up right away, and a light pink color spread from his heart across his body as he breathed in all that energy. After the midwives left, Dennis, Jeremy and I hung out and enjoyed that mushy, sexy, pure place that feels just like a baby.



TO PROSPECTIVE MIDWIVES

Spiritual midwifery recognizes that each and every birth is the birth of the Christ child. The midwife's gig is to do her best to bring both the mother and child through their passage alive and stoned and to see that the sacrament of birth is kept Holy. The Vow of the Midwife has to be that she will put out one hundred per cent of her energy to the mother and the child that she is delivering until she is certain that they have safely made the passage. This means that she must put the welfare of the mother and child first, before that of herself and her own family, if it comes to a place where she has to make a choice of that kind.

If you're going to be a midwife, it's not necessary, and it might even be detrimental to your education, to go to an official midwife or nursing school. *But it will be necessary for you to get spiritual if you're going to be handling life and death karma.* If you can't do this, then you have no business taking other folks' lives into your hands. You will have to completely give up complaining about anything or being weird when you get your period, or being angry or afraid or being hard to wake up in the middle of the night, because you may have to get up in the middle of the cold night and tell some lady that she can't be afraid or angry or weird and that she has a choice about whether she does this, and she won't be able to believe you if you still give way to your emotions yourself.

If you want to be a midwife, you ought to have had a child yourself and you ought to have a good, solid, loving relationship with your husband and children so that you can be a standard for what a good wife and mother is. This is why they call them midwives rather than midgirls. You have to not mind about blood and shit and snot and other bodily fluids, because if you're going to midwife you'll get them all over you, sometimes even in your mouth.

You should have a good scientific curiosity about doctor-book knowledge and you should study up, but you shouldn't be superstitious about it. You should have a sound knowledge of anatomy and of the physiology of the reproductive system, and you should know what is involved in the birthing process. Most doctors aren't compassionate enough to know what it's like to have a baby, and most of them act like they don't know anything about vibes, so you should keep this in mind while studying medical books. I don't usually use such strong language, but sometimes I get to feeling that most doctors are mad scientists who have stolen the sacrament of birth from the people. I have to say at this point that I have met a few compassionate doctors who haven't forgotten the Hippocratic Oath, and I respect them and am grateful to them for anything I've learned from them. But mostly, doctors don't be very good baby-deliverers because they have lost their respect for life force and because they charge money for their services, and in so doing, lose any moral position that they might have to tell a mother how to be during her labor and delivery. They can't very well tell a complaining mother to shape up since she's paying them to do the thing, and they end up knocking her out instead so that they don't have to listen to her, which is dangerous both to her and her baby. This is why spiritual midwifery is free.

Any midwife and any doctor ought to be able to cop to the Hippocratic Oath. Many people may not know that it contains specific provisions, such as:

I will teach this Art if they would learn it without fee or covenant.

I will give no deadly drug to any, though it be asked of me, nor will I counsel such.

Especially I will not aid a woman to procure abortion.

PRENATAL CARE

Prenatal care is important for keeping close track of the physical and spiritual welfare of the mother and baby. You ought to give each lady a monthly checkup, starting from the third month of pregnancy on up until the last month, after which the checkups should be weekly. You'll need a certain amount of equipment in order to be able to give adequate prenatal care, all of which is available at a medical supply house or from a friendly doctor.

You should have:

- a fetuscope
- a blood pressure cuff
- a good set of scales for measuring mothers' weights
- a good set of infant scales
- a stethoscope
- a watch with a second hand
- a copy of *Handbook of Obstetrics and Gynecology* by Ralph C. Benson.

Get someone who knows how to show you how to take blood pressure readings.

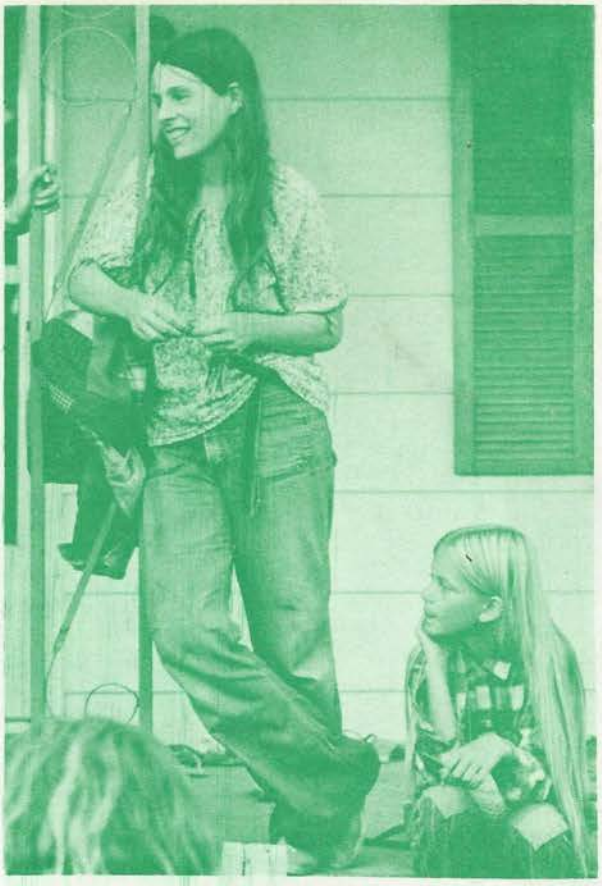
The handbook shows how to take pelvic measurements on pages 82 and 83. This is something you should do as a matter of course for ladies who haven't had a baby before. The bi-ischial diameter is big enough if it's 8 cm. or more. The diagonal conjugate of the pelvic inlet, or DC, should be 11.5 cm.

Blood pressure and weight should be recorded at each checkup, and the lady's pee should be checked each time for protein and glucose. If there is excessive protein in pee during the first or third trimester, check with a doctor. The protein reading shouldn't go above +30 without you checking it out. (The protein reading and the blood pressure reading give you a check on the mother's kidney function, which is quite important to both her and her baby's health during her pregnancy.) The presence of glucose in the mother's pee might mean diabetes, and this should be watched for, as it means that she could have a larger than usual baby.

The baby's heartbeat can usually be heard from six months on, and this should be recorded at each checkup. When you first start hearing the heartbeat, it may be as rapid as 150-160 beats a minute, and at term it's usually between 120-140 beats a minute.

The mother's weight gain should be about 20-25 pounds during pregnancy. Some ladies, if they're underweight to begin with, can add 30 pounds without it being an excessive burden to their system.

If the mother's blood pressure gets higher than 130/90, you should be in communication with your friendly doctor. Generally, though, vegetarian bean-eaters don't get into trouble with high blood pressure, toxemia and other ailments that hassle pregnant meat-eaters. In one hundred and six pregnancies at the Farm so far, we've had no toxemia or diabetes and had only one case of high blood pressure, which we kept in check by having the mother lie down for the last two months of her pregnancy.



Watch for anemia; ladies whose hemoglobin is low get tired easily and have purplish-grey bags under their eyes. Be sure that the mother is eating right, making especially sure that she is getting enough protein. (See Margaret's article on Foodage.) Pregnant ladies should take prenatal vitamins and usually need some amount of iron and calcium; ask your friendly local pharmacist to help you with this.

Check the mother's belly each time; feel how high her uterus is, check the growth of the baby, amount of fluid, presentation and position. You should be able to feel the baby's head between your thumb and fingers by pushing in just above the mother's pubic hair. If you don't feel it there, feel around above the mother's belly button. If you still aren't sure about the baby's position, get somebody who is more experienced to help you out.

Know each mother's blood type, and in the case of Rh-negative ladies, have them checked at a local hospital for the presence of antibodies in their blood each month until they deliver.

Grass is okay for pregnant ladies, but they should take no heavy psychedelics because of the risk of starting premature labor.

Pregnant ladies should drink plenty of fluids and should get a moderate amount of exercise. Naps are good. Lovemaking is okay if it's tantric and gentle. If the mother's water bag breaks, lovemaking should stop so as to not introduce infection into the uterus.

Hip your ladies to how hormones work: Basically what happens is that different hormone levels change during pregnancy and in the weeks just before and after childbirth. Hormones are as heavy consciousness-changers as psychedelics. If a lady knows that she's tripping on hormones, she doesn't have to get emotional or weird out when she feels a change in her consciousness. She can chalk it up to hormones and make life easier for her family. The two or three days before a menstrual period, and for some ladies the day of ovulation, are days of hormone changes, and a lady might have to yoga more than usual on these days too.

DEFINITIONS

Uterus (or womb) – The muscular organ that holds and nourishes the baby. During labor the uterine muscles contract at intervals and finally push out the baby. While this is happening, the cervix is expanding. On the Farm, we've come to call these contractions of the uterine muscles "rushes," because the main sensation that happens when these muscles contract is exactly the same as the sensation of rushing while coming on to a heavy psychedelic, which feels like a whole lot of energy flowing up your back and into your head. It leaves you feeling expansive and stoned if you don't fight it.

Placenta (or afterbirth) – A special organ of pregnancy attached to the wall of the uterus. Blood carries nourishment from the mother to the growing baby through the placenta. After the birth of the baby, the placenta is expelled.

Umbilical cord – The rope-like attachment between the placenta and the baby's navel, usually about twenty inches in length. The cord should have three blood vessels running through it.

Water bag – A thin, membranous sac that surrounds the baby. During pregnancy the baby floats in about one-half to one quart of salty water called amniotic fluid. During labor the bag usually breaks and the water gushes out. Sometimes you have to break it just as the baby's head is crowning.

Cervix – The opening of the uterus. The cervix is the part that expands during the rushes of labor so that the baby can enter the birth canal.

Puss – No explanation necessary, except that "vagina" is some doctor's word I can't cop to.

Taint – The band of stretchable muscular tissue between the puss and the asshole. ("Taint" puss and "taint" asshole.)

Bloody show – The mucus and blood that come out of the puss when labor begins. Once this happens, the uterus is no longer sealed off, so special care must be taken not to introduce any infection into it.

Episiotomy – The practice of cutting the mother's taint to make a bigger opening for the baby to come through.

Labor – The process during which the uterus contracts, usually at regular intervals, while the cervix dilates. Finally the baby and the placenta are pushed out of the mother. Labor is divided into three stages:

1. First stage – From the time of the first rushes until the cervix is fully dilated.
2. Second stage – From the time the cervix is fully dilated until the baby is born.
3. Third stage – From the time of the birth of the baby until one hour after delivery of the placenta.

Presenting part – The part of the baby that comes out of the mother first. Usually the head comes out first, facing down. When the butt comes first, this is called a breech delivery.

Crowning – When the presenting part of the baby begins to bulge out of the puss.

Prolapse of the umbilical cord – When the umbilical cord comes out of the cervix or the mother's puss before the baby is born, it's said to be prolapsed. This will be discussed later, as it's a complication that you have to do something about.

The very word *obstetrician* comes from the Latin word *obstetrix*, meaning midwife.

Nathan Luna, born April 8, 1973, 1:24 AM, on the Farm, 8 lb. 12 oz.

EQUIPMENT AND SUPPLIES

You'll need to make up a sterile pack for each delivery, which should include:

2 or 3 sheets
1 bath towel
2 hand towels
2 receiving blankets
1 ear syringe, rubber-bulb type, wrapped in a cotton cloth. (This should be sterilized by boiling while wrapped in cloth.)
2 pieces of 12" heavy cotton string (unless you can obtain a sterile, plastic cord clamp)
1 kimono
1 diaper
several soft flannel cloths
sanitary napkins (may be kept separate in an open box if they are sterile and individually wrapped).

Wrap these items in a newspaper or a paper bag and tie with string. Put in the oven at 250° for one hour. Have a pan of water in the oven at the same time to prevent the sterile pack from scorching. Re-sterilize the pack every five days until it is used.

You'll need the following instruments:

1 pair of surgical scissors
3 hemostats for clamping the cord if necessary

Boil the instruments for 30 minutes.

If you're planning to suture the lady's taint or if she should happen to need any repair work, you should also have:

1 sterile hypodermic syringe
1 bottle of Xylocaine or other equivalent type of drug
1 sterile needle holder
several Ethicon Chromic 00 needles with surgical gut
several sterile gauze pads

If at all possible, obtain some Pitocin from a friendly doctor, to have on hand in case you should need it to prevent excessive bleeding following the delivery of the placenta. If you can get this, you'll need another hypodermic syringe to administer it.

You'll need a rubber or a plastic sheet to put beneath the sheet under the mother's bottom. Baby-havings are always wet.

Get a tube of K-Y jelly and some sterile surgeon's gloves in case you should have to examine inside the mother's puss. This should only be done in the case of a suspected prolapsed cord or other such emergency.

Have a bottle of baby oil for massaging the mother's puss.

HOW TO DELIVER A BABY

These instructions are addressed mainly to ladies who are planning to midwife as a service to a community of folks who they know well. They can also be used by a husband who is planning to deliver his wife, along with the advice that he should obtain the help of a couple of close lady friends of his wife's, preferably ladies who have had babies before.

The First Stage of Labor

The first stage of labor lasts from the time when the mother passes some "show" to the time when her cervix is fully dilated to the size of the baby's presenting part. This stage can take anywhere from a few minutes to a couple or three days, depending on where the vibes are at. When Margaret and I were first midwifing, we delivered a couple of ladies who had not very strong rushes for a day or two before we figured out how to get it on. We've had enough experiences now that we're faster at figuring it out. Farm first stages average about four or five hours now. Sometimes a lady will come on like a freight train with her rushes, each one getting heavier than the last one until she has her baby. Other times the mother's rushes will peter out during this stage, and it's up to the midwife to figure out what's holding up the show and what to do about it. The rushes slow down sometimes because the mother has so little tension in her overall thing that she can't hold as much energy as it takes to have a kid, and her first stage might turn out to be a process of learning how to contain more energy than she's used to carrying. Usually I have a low-tension mother sit up straight or walk around or rub her husband's back during this stage to get her rushes going better. I might also remind her that in some cultures the ladies are still out working in the fields during this part of labor.

I have also seen a mother's rushes quit because she and her husband weren't being nice to each other in every way that they could—that is, in body, mind, and speech. Once I was delivering a couple's baby, and they had a good touch relationship, but habitually didn't talk nice to each other. When I hipped them to this and they started being friendly of mouth to each other, which they hadn't been before, it let loose of so much energy that the lady's cervix opened a whole bunch all at once, and her baby started to move into the birth canal. Most people think that the dilation of the cervix happens at a steady, predictable rate, which is sometimes true, but often a lady's cervix will dilate four or five centimeters all at once when something true and relevant and loving gets said or when the lady and her husband make a higher agreement about giving each other some.

During the first stage of labor you should check the lady's progress every so often by putting your gloved finger into her rectum and feeling around till you can feel the opening of the cervix from there. This may take some practice. The cervix has to open to a diameter of about ten centimeters for the baby's head to pass through.

During this stage of labor you should give the mother an enema so that she won't be shitting while the baby is being born. The enema is also good for getting the rushes going stronger.

Check the baby's heartbeat periodically. The heartbeat should sound strong and steady and should keep beating at a rate between 120 and 160 beats a minute. If, during a rush, the heartbeat should get quite slow and faint, or if it should get quite rapid and faint, you should check for the possibility of a prolapsed umbilical cord. Use a sterile surgeon's glove and feel in the opening of the cervix to determine if the cord has slipped down before the presenting part. If you do find a prolapsed cord, see two pages ahead for instructions about what to do.

Make sure that the sterilized instruments are laid out on a sterile cloth in easy reach of where the baby will be born and that they're covered with a sterile cloth until such time as they're needed.

The mother's puss should be carefully washed with Betadine or some other broad-spectrum antiseptic surgical soap. Shaving the mother's puss isn't necessary. All the midwives should scrub their hands carefully and clip their nails quite short. Have some baby oil on hand for rubbing on the mother's puss during crowning.

If the mother gets emotional at the time of full dilation, you can tell her that she is more apt to feel emotional (untogether) at this time than at any other time during the birthing. She might also feel hot and cold flashes or feel nauseated at this point, but this usually passes as soon as the baby moves into the birth canal. Have a pan ready in case she has to vomit.

When the mother's taint starts to bulge, it's time to slide a sterile sheet under her bottom. Tell the mother not to push until she can't help but do so. Sometimes, though, she may not feel an uncontrollable urge to push and may need some coaching in how much effort she has to put out during this part. Here's the best position for the mother to be in for the delivery:

Ellen's baby, Anna, was born the day after this picture was taken. August 2, 1973. 6 lb. 9 oz.

Her knees should be spread as far apart as possible, her backbone, neck and head should be lined up straight, her hands holding her legs behind her knees and pulling on them during each rush. Her eyes should be open and her mouth loose. Prop her up with pillows so that she's comfortable.

The Delivery

The second stage of labor lasts from the time of the full dilation of the cervix until the baby is born. This stage is shorter than the first stage and can last anywhere from five minutes or less to four or five hours. You should keep track of the baby's heartbeat during this stage of labor, too, if there's time. It should continue strong and steady. Usually the mother will have no trouble in moving the baby down the birth canal. Occasionally you may have to show the mother how to push with her stomach muscles as if taking a large crap. These rushes should get juicier as they progress. Keep in communication with the mother as she is approaching crowning and let her know that it's important for her to keep her thing together so that she doesn't make it hard for you to deliver the baby.

When you see the baby's head begin to push out of the mother's puss with each rush, use your hand to push against the head gently so that it comes out slowly and steadily. Don't let the head suddenly explode from the mother's puss. I keep both hands right there and busy all the time while a crowning rush is happening, massaging the mother's puss with oil, rubbing the baby's head to say hello to him, pushing the mother's puss back around his head—whatever seems to need to be done.

When the head is crowning, the skin of the mother's puss will usually have time to stretch to accommodate it, but sometimes you may need to make a small cut to make more room. Do this with the sterile surgical scissors. You can tell if you need to do this, as the skin of the taint will turn white and look like it's going to tear. If the cut is made at the height of a rush when the skin is blanched white, the mother won't feel it. I like to make the cut straight down if I have to do one:

We find that the midwife can help the mother be able to stretch more if she massages the taint between crowning rushes and supports it with the palm of her hand during these rushes. She can also coach the mother about how much and how hard to push. Slow but steady progress is good at this point. Don't have the mother try to push the head out all at once. It's really important at the time of crowning that the mother doesn't complain at all, because how loose her mouth is will directly affect how much her puss will be able to stretch. Complaining makes you tight. If the mother wants to know what she can do with her mouth to keep it loose, she can laugh or sing or say "I love you" or smooch with her man.

When the baby's head is born, *look and feel to see if the umbilical cord is wrapped around the neck.* If it is, try to slip the cord gently over the baby's upper shoulder. If the cord is tightly wrapped around the neck, clamp the cord to the first notch on the clamps, with two clamps placed two inches apart, and then cut the cord between the clamps. Then unwrap the cord ends from around the baby's neck. *Be careful not to tear the cord.* Have the mother pant high and fast and light like a dog while you're doing this, so as to delay her next push.

The head of the baby is usually born with the face down. The baby's head then rotates so that it's facing either the right or the left thigh of the mother just before its shoulders are delivered. The upper shoulder usually delivers soon after the head. Sometimes the shoulder has difficulty coming through. You can help by gently moving the baby's head toward the floor. *Be gentle; do not use force.* This will help the upper shoulder to come out. Then, if necessary, help the lower shoulder to come out by applying gentle traction on the head toward the ceiling. Carefully hold and support the baby by the shoulder and head while the body is delivered—usually rather suddenly. Be ready to hold the baby gently but firmly at all times.

Remember that the baby will be slippery. Support the head with one hand at all times and be prepared to support the body and legs with the other hand. Pick the baby up right away. If he isn't crying already, he may have his airway sealed off with thick mucus, and you should suction his mouth out with a syringe, and if he doesn't start breathing immediately, hold him upside down and give him a sharp whack on the feet to start his breathing reflex. Holding the baby upside-down for a few seconds allows the mucus and fluid to drain out of him. Then put the baby on his side with his head lower than his body so that any more fluid can drain out of his mouth easily. Next, take the rubber bulb syringe and gently suction out the mouth and each nostril. *Be sure to squeeze the bulb before placing the tip into the mouth or nostrils.* The baby's lungs could be damaged if blood and mucus were forced into the respiratory tract, and this could happen if the bulb were not squeezed before it's placed in the mouth or nose. The right way to use the syringe is:

1. Squeeze the bulb and hold it squeezed.
2. Put the tip into the mouth or nose of the baby.
3. Release the bulb slowly.
4. Squeeze the bulb onto the sheet and repeat the suction if necessary, always squeezing the bulb before placing it in the baby's mouth or nose.

The baby is usually breathing spontaneously by this time. What to do if the baby does not breathe is discussed later.

You may need to remove mucus from the baby's mouth and throat several times in the hour or so after his birth.

Care of the Umbilical Cord

After placing the baby on his side on a sterile sheet or towel, feel the cord, and when it stops pulsating strongly it's ready to cut. It's best to use a sterile plastic cord clamp such as hospitals use, but if you can't get any of these, you can use two pieces of sterile, heavy cotton string, each about ten inches long. Tie one of the strings in a square knot around the cord one inch from the navel and the other an inch from the first. Be sure that you choose a type of string that absolutely won't slip after it's been tied. Carefully tie them tight. Cut the cord between the knots. A helper should take the baby to a clean, soft, well-lit place to clean and examine him (see note on *Tending to the Baby*) while you stay with the mother to deliver the placenta. Wrap the baby in a sterile blanket and keep him warm at all times. Examine the cord stump to be sure that no blood is oozing and to see if there are three blood vessels in the cord. If there are only two, it would be wise to have the baby checked by a pediatrician, as this is sometimes associated with certain kinds of heart and kidney abnormalities.

Management of the Placenta

The rushes that will expel the placenta will be lighter than the others, and it may take a little while for the uterus to contract enough to know that there is anything else in it. You can gently push the uterus (which will feel like a firm mass about the size of a cantaloupe) upward (toward the mother's head), and if the cord moves up into the mother's puss with it, the placenta is probably still attached to the wall of the uterus. If this is the case, you should not massage the uterus and should wait a few minutes for the placenta to separate. Pulling on the lady's tits and messing with her nipples works good for starting rushes again. Usually there's a small rush of dark red blood (about two to four tablespoonsful) from the mother's puss when the placenta separates from the uterine wall. The placenta will usually come out shortly after this. *Don't try to get the placenta out by pulling on the cord.* Sometimes it helps in the delivery of the placenta if the mother is supported in squatting position while she pushes it out. Have a bowl ready to put the placenta in as soon as you catch it. The thing to remember about delivery of the placenta is not to get impatient or uptight about it because that kind of vibe directly inhibits rushes. When the placenta is delivered, inspect it carefully to see if you've got the whole thing. It can be buried later; it makes good garden fertilizer.

Be alert as to the mother's condition and make sure that she's not bleeding excessively. Sometimes the mother's uterus can lose its tension and doesn't contract enough to shut off the blood vessels. Usually there's a loss of about half a cup of blood when the placenta comes out. Remember that a little bit of blood can look like a lot. If it looks like you've got more than half a cup of blood happening, look to see where it's coming from. Sometimes the placenta contains a fair amount and this will leak out, which is okay. Placental blood is dark red. If you see bright red blood running from the mother's puss in a steady stream, you should do something about it. Here's what to do. Don't waste any time.

1. Have the mother lay down with her legs and butt elevated, and keep her warm.
2. Gently massage the mother's lower belly to cause the uterus to contract. You'll be able to feel it contract. Do not push the uterus toward the mother's puss, but massage it. It should get hard.
3. If the bleeding doesn't stop right away, you should press firmly just above the mother's pubic bone with the side of your hand, or have someone else do this while you give the mother a shot of Pitocin or some other oxytocin. Hold your hand there as long as necessary. If you're applying enough pressure, you'll see the bleeding slow down and stop.
4. Hold the uterus if it tends to relax. Stimulating it by squeezing it gently reminds it to keep contracting.

After the placenta is delivered, check the mother's puss to see if she'll need any stitches. If she hasn't torn or if the tear is very slight, put a couple of sterile pads over her puss.

Stitching the Taint

The rudiments of stitching are that you stitch muscle to muscle, fat to fat, and skin to skin. Since it's very difficult to learn stitching from any written instruction, I recommend that if you're going to get this far into the gig of midwifing that you have someone who knows how to stitch show you how to do it.

Kathryn McClure, midwife, and Grace

If the Water Bag Does Not Break

This is a condition that you ought to be able to recognize. The water bag usually breaks open during labor and fluid gushes out. If the bag doesn't break during labor, the baby may be born still enclosed in the membranes. If this happens, remove the bag from the baby's nose and mouth so he can breathe.

Starting Procedures
To Use if the Baby Does Not Breathe Right Away

These starting procedures are necessary for only about 5% of deliveries because 95% of babies will start spontaneously or with very slight stimulation when they're born. Learn these starting procedures by heart. They aren't needed often, but when they're needed, it's life and death.

1. Suction the baby's mouth and each nostril as previously described.
2. Pick up the baby by his ankles.
3. Slap him on the soles of his feet once or twice, enough to joggle his bod.
4. Lay him on his side with his head lower than his bod. Run your fingers quite vigorously several times up the baby's spine from butt to neck. The baby may breathe when this is done a few times. If he doesn't respond, begin the next step.
5. First make sure that the baby's airway is clear by suctioning out any mucus again. Using mouth-to-mouth resuscitation, breathe gently into the baby's nose and mouth. The baby's lung capacity is much smaller than yours, so you shouldn't blow a lot of breath into him. Do this rapidly several times. If the baby doesn't breathe after several puffs, keep trying. If you can't feel a pulse after a minute and a half or two, begin cardiac compression. This is done by placing one hand behind the baby's back to provide firm support. Use the index finger of the other hand and press firmly on the baby's breast bone right between his nipples. The idea is to squeeze the baby's heart between your finger and the baby's spine. Do about two presses a second until you've done this about twelve times. Then give the baby several puffs of air into his mouth and nose, and then go back to cardiac compression. Keep alternating compression and mouth-to-mouth. Resuscitation continued for fifteen to twenty minutes has saved babies, without brain damage.
7. Keep the baby slightly warm, but not hot, at all times. This helps him to keep some of his bod energy on.

Abnormal Deliveries and Complications

Most deliveries are normal. You should be able to recognize it if there's a problem though. Here's a list of things you ought to be able to recognize:

1. Breech presentation
2. Prolapsed umbilical cord
3. Excessive bleeding (already discussed)
4. Limb presentation (foot or arm sticking out of puss)
5. Inverted uterus

If 1, 2, or 4 should come up, you should try to get the mother to a hospital. Here are directions for delivering a breech if you can't get there in time:

1. Have the mother get into the birthing position.
2. Let the butt and trunk of the baby deliver spontaneously.
3. Support the baby's legs and bod as they're delivered, letting the legs dangle astride your arm, with your palm under the bod.
4. The head usually comes out on its own. Sometimes, though, the head doesn't deliver within three minutes after the delivery of the waist and upper bod.
5. If the head takes longer than three minutes, you should create an airway for the baby to breathe, as his cord is compressed by his head in the birth canal and he isn't getting any blood by this route. Put the middle and index fingers of your hand along the baby's face with your palm toward his face. Put your hand in till you reach his nose. Push down on the mother's puss so his face is clear until his head is delivered.

Prolapsed Umbilical Cord

If the umbilical cord comes out of the cervix or puss before the presenting part, it's called a prolapsed card. The baby is in danger of suffocation for the same reason as in a breech delivery. Here's what you should do:

1. Lay the mother down with her legs and butt elevated.
2. Put on a sterile glove and put your hand into her puss. Push the baby's head up to allow blood to flow through the cord.
3. Don't try to replace or press on the cord.
4. Get the mother to a hospital.

Prolapse of the umbilical cord happens only about once in two hundred advanced pregnancies.

Limb Presentation

Get the mother to a hospital.

Inversion of the Uterus

Put on a sterile glove and push the uterus back inside the mother. Follow the above mentioned measures to stop excessive bleeding.

Twins

When the first baby is born, tie the cord to prevent possible hemorrhaging from the second baby via the umbilical cord. Delivery otherwise should be the same as for a single birth.

Premature Labor

Try getting the mother drunk enough to stop rushes if there has been no show or dilation of the cervix. Alcohol is a downer, which is why it's good for stopping labor.

Premature Water Bag Rupture

If the mother's water bag should break before labor starts and while she's lying down, have her stand up at once even though her water will leak out. The presenting part of the body may gravitate over her pelvic opening and keep the umbilical cord from washing down first, as it might if she stayed lying down. Sometimes labor doesn't start for days after the water bag breaks, and this is okay if there's no infection present. We check for this by taking the mother's temperature every day, which should stay at 98.6°F. and by listening to the baby's heartbeat, which should stay at a rate between 120 and 150 beats a minute. No making love after the water bag breaks.

Premature Babies

Keep him warm at all times. The smaller the baby is, the more important this is. A serviceable incubator can be provided by wrapping the naked baby in aluminum foil, leaving his face out, until he can be got to a hospital. Keep a premature baby clear of blood and mucus in his mouth and throat. Make extra sure that his cord stump isn't oozing any blood. If it is, tie it again so that it doesn't. He needs all of his blood. Remember he's more susceptible to infection than a larger baby, so be very careful not to infect him.

Dolphins have their babies fairly deep under water. When a mother dolphin is about to do it, a bunch of lady dolphins called "aunties" gather around her. Usually when the baby is born, he will head for the surface to get his first breath of air. If the baby doesn't do this, though, the "aunties" nudge him to the surface and hassle him till he breathes.

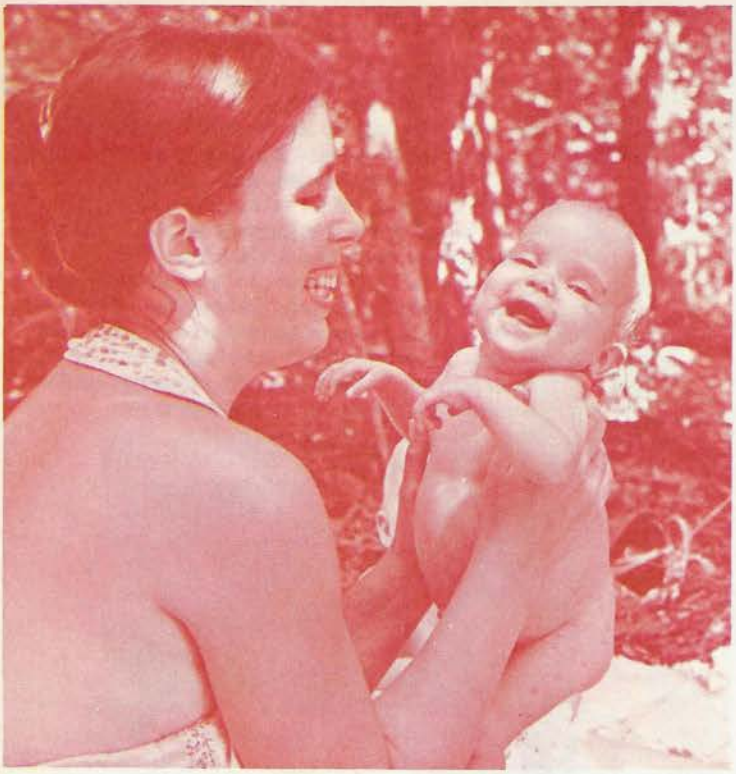
Tending to the Baby

Inspect the baby carefully to see how all his equipment works. Watch his color to see that he stays good and pink, notice if he has a good startle reflex, notice if he breathes without sighing or straining. With a sterile, soft cloth, wipe off any water or blood, but leave most of the white cream (vernix) on the baby's skin. Trim the ends of the cord string. Put some alcohol on the end of the cord stump and around the base of the belly button. Put on the diaper and the kimono and wrap him in the second receiving blanket with a corner over his head to keep it warm. Put a drop of silver nitrate in each eye on the white part. Syringe out the baby's nose and mouth often to clean out mucus.

The baby should pee and have his first shit—which will be greenish-black and sticky—within twenty-four hours after birth. We put the baby to the breast as soon as we're sure that both he and the mother are okay. When he's twelve hours old, we give him some boiled water in a bottle or eyedropper and repeat this as much as he will take it until the mother's milk comes in. The baby should sleep on his belly. This allows him to drain any mucus or fluid that he might spit up without choking on it. Except for the baby's face and hair, use cotton balls and oil to clean his skin for the first week, or until his belly button is completely healed. Keep putting alcohol on the cord stump and around the base until it's completely healed and dry. Check the belly button now and then to see that it doesn't smell foul. If it does and seems sore, see a doctor right away. Warm water is okay for washing face and hair. Use oil on his head and forehead if it seems to need it. Some amount of jaundice is common in newborns, appearing on the third or fourth day. Have the baby checked by a doctor if it doesn't clear up within a couple or three days, or if the baby has a fever with it.

Care of the Mother and Baby

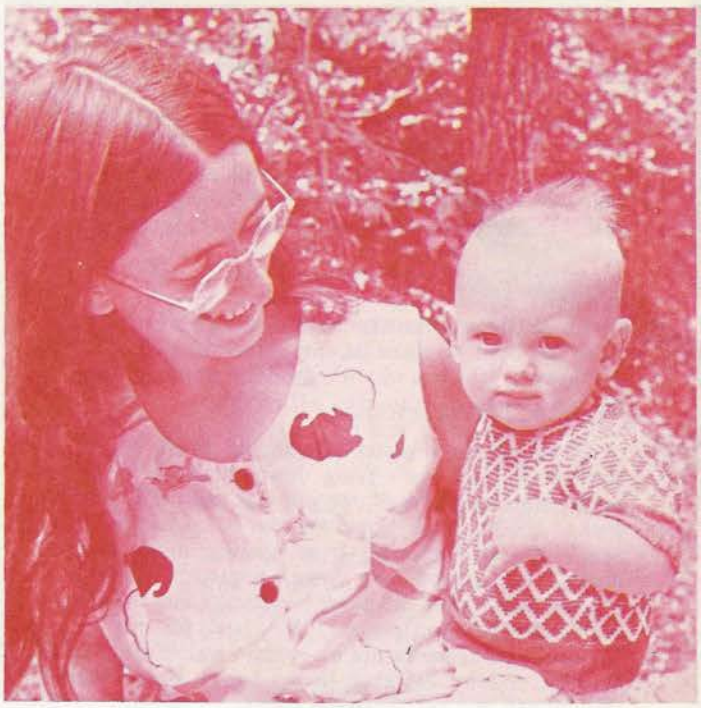
You should always remain with the mother for at least an hour following the delivery. See that the mother gets all that she wants to drink. Leave a lady you can trust to stay with the new parents and baby to keep the mother and baby quiet and well taken care of for a couple of days. Before you leave, you should unwrap the baby and check the color of his extremities, ears, and lips, and check the umbilical tie. His ears and lips should be pink. If they're bluish, you should have a doctor look at him. Be sure that his cord stump is not oozing any blood.



Donna Gross and Eloise, born July 12, 1972, 11:45 p.m., on the Farm, 6 lb. 10½ oz.

I really feel that one of the heaviest things we have to teach folks, especially ladies, is that having babies is fun.

Love, Bonnie



Bonnie Holsinger and Silas, born October 8, 1972, 6:50 p.m., on the Farm, 6 lb. 10½ oz.

Donna: I was trying as hard as I could to relax, and I was afraid it was going to be painful if it got any heavier. I was even slightly annoyed that everyone wasn't being quiet and still so I could concentrate more on relaxing. I could tell that wasn't where it was at, so I told Kaymarie how I was feeling. The ladies told me to pay less attention to how it felt and to pay more attention to William. That seemed such a good idea that I rushed and relaxed and started necking with William. We kissed and hugged and cuddled, and the room got bright and golden. All traces of uptightness and pain disappeared, and I welcomed each rush. Pamela came over to catch the baby, and everyone looked beautiful and together. The birthing itself was so heavy and beautiful that it changed our relationship and showed us how to be good to each other.

Bonnie: I had my first son at home with a licensed midwife, a seventy-two year old Scandinavian woman, who'd been midwifing since she was eighteen. She knew how to deliver babies, but not how to steer vibes. There were about fifteen beatniks there for the birthing, and I didn't realize until I was having my second child how weird that first birthing was because of the subconscious of some of the folks present. I didn't have an old man at the time, and I was generally uptight because of subconscious with my sons's father. Having practiced Lamaze-type methods helped, I think, but I learned at my second birthing that if you keep the vibes together, you don't need any of that.

When I had my second son, here on the Farm, only my old man and three ladies on the midwife crew were there. The whole birthing was very stoned and easy. I lost all my fears about having more kids. I found out that my Lamaze-type training for my first birthing had bought into painful contractions. When I had my attention together and focused on my husband, I could feel my lower chakras opening to the flow of life-energy. I also learned that I could get my attention together like this at any time, even in the middle of a rush—something I'd been taught was difficult to do.

Kathy: What I felt like I wanted to tell folks was that you don't have to be an unusually brave person to give birth without drugs—I'm something of a paddy-ass myself—but childbirth is a drug in itself. It changes your consciousness just like it stretches your skin, it all takes care of itself and just happens. And that "the sacrament of birth" is a heavy life and death tunnel that you go through with your husband that makes you both remember that you're one thing, in case you've forgot. That seems like a good thing to be reminded of before you're entrusted with another life.

Paul: I looked to see where I could help, and rubbing Mary was it. After every rush it seemed Mary would stack up energy in different places, so I would rub and we would rush, and around 3:00 it got so the rushes were pretty strong. We woke the midwives up and we all got into it. Every time a rush would come, I would hold one hand and Cara the other, then Pamela. One time I went to get a drink and a rush came and Kathryn was where I was and it felt really a lot of love happening. We all talked and rushed and had a good time waiting for the kid to come out. Around daylight Mary was dilating more and more. Then it seemed like we clicked into something. It got very psychedelic and we could see the head and then it would go in again. Mary was pushing so hard the veins in her tits would stand out. We all cheered and she would push and the head came out. It was beautiful. He was sky blue and streaked white. The cord was around his neck so Mary panted and Kathryn took the cord and put it over his head. It was tight and felt like a rubber band stretching over. Then the next push he came out. He felt like a spirit while he was blue and then he started breathing and getting more and more bod as he got redder and redder. He got red all around his body and his legs and arms were still blue. You could see his heart was pumping good red blood to his whole body, and soon he was red all over. It's the most incredible thing I'd ever seen. It let me see that if every man could see his kids being born, it would be a much more pleasant culture or world to live in.

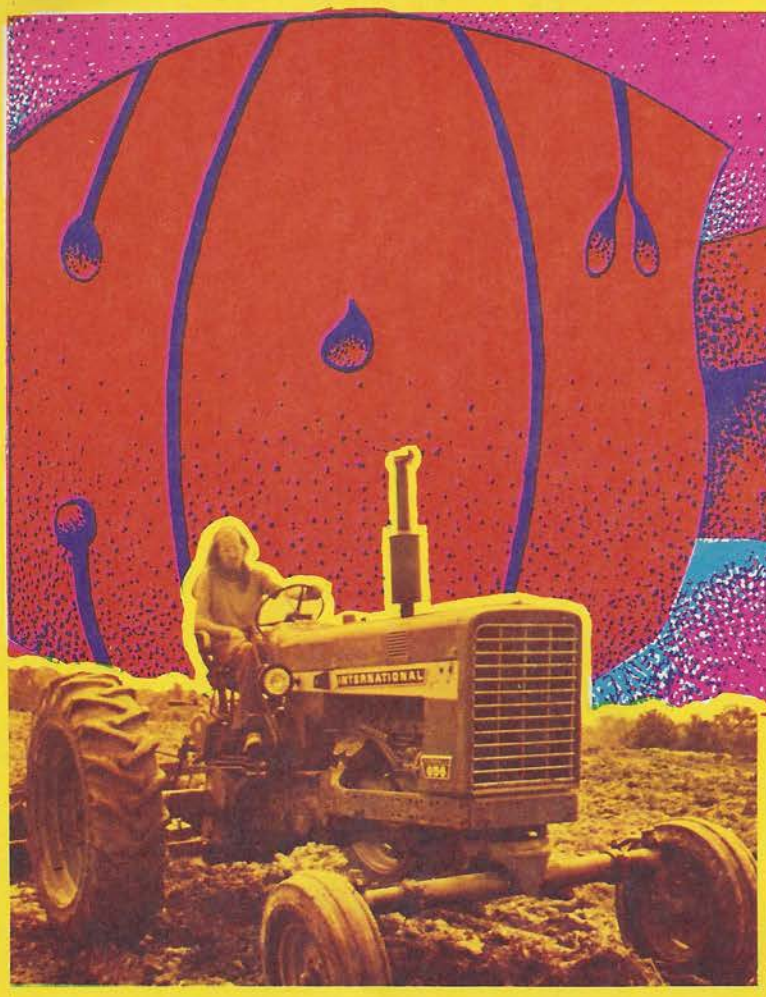
Love, Ina May and the Midwife Crew

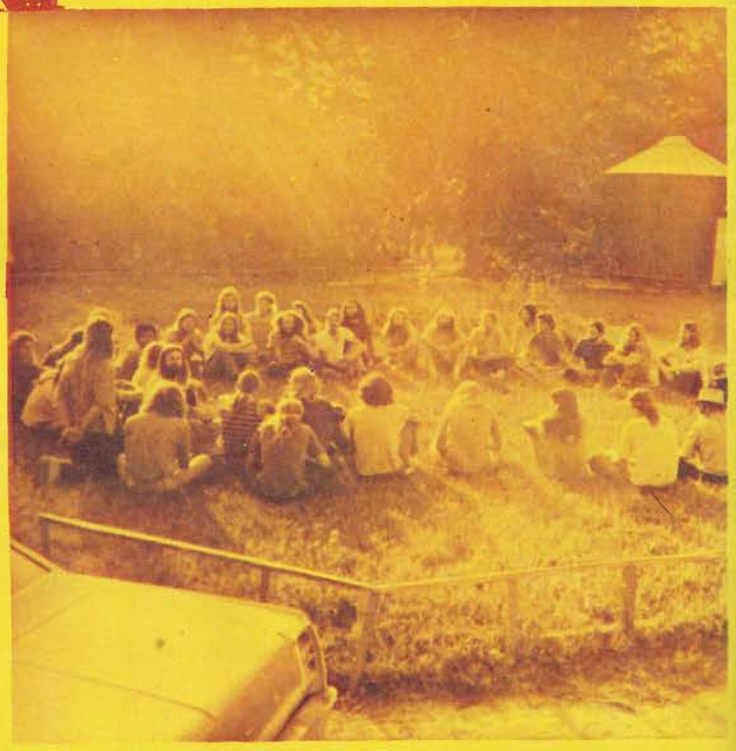
Isaiah Kanies, born August 5, 1972, 5:15 a.m., on the Farm, 8 lb. 11 oz.

(Q: Could we have some information about your government or organization? Is there a majority rule?)

No, we just agree on everything unanimously.

We have community meetings whenever necessary, and relatively frequently, even if there's no specific business. And we just cover everything that needs to be covered. Usually people meet in groups according to the gig they're in. Like the farming crew meets together and talks about the farming business in conjunction with the medical crew about what's our diet going to be, and they plan what's actually going to be planted that we're going to be eating.





We're really serious about trying to get together a whole bunch of farms all over the country that would be really good places, that would have healthy kids and hard-working people, and that would make good enough friends with their neighbors that they didn't get busted all the time and didn't get run out. I think there should be so many communities go out that we should have to start to think about communities at this level: Large communities shouldn't live closer than fifty miles to each other, so as not to blow out neighborhoods. But I think we ought to colonize the United States and colonize the planet. And I think that a spiritual way of doing it is really really necessary—not just on my opinion, but on things I've managed to discover—like that secular communities average making it about five years and religiously based communities average making it about fifty years. I think that's because being able to come together around something that's spiritual gives you the strength and help that increases the life-supporting ability of the community. Sometimes the revolution acts like good vibes is a luxury. But good vibes is the life force of the community. Good vibes is what helps the community to survive.

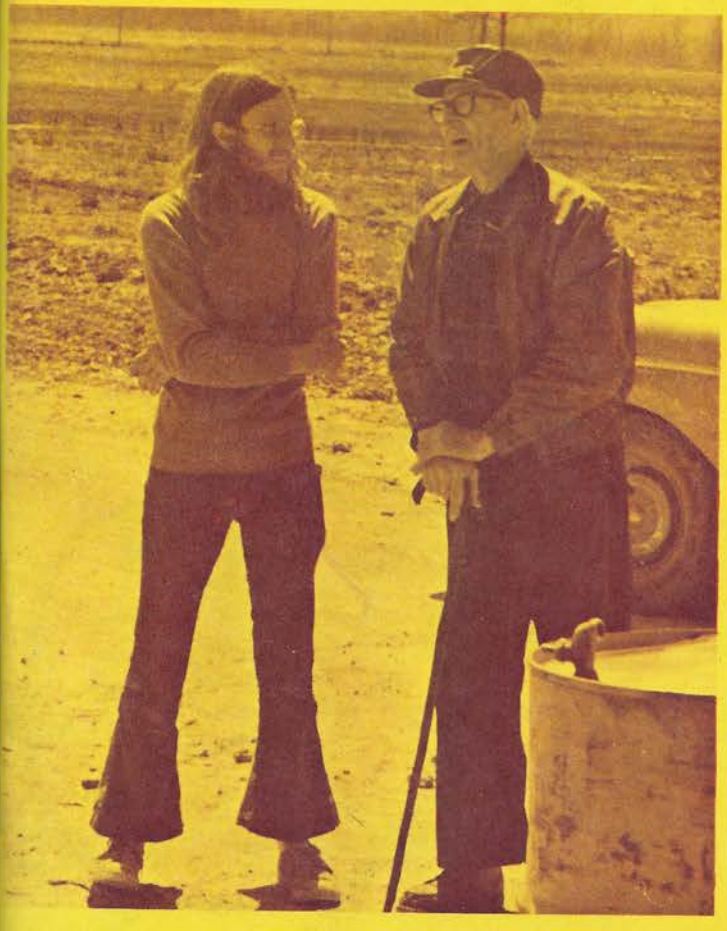
I'm a teacher, not a leader. If you lose your leader you're leaderless and lost, but if you lose your teacher there's a chance that he taught you something and you can navigate on your own. That's one of the reasons I can go off the Farm so much is because the Farm runs itself when I'm not there. And I feel that the Farm ought to run for generations without me. It's like building a machine. We tinker with it and change parts all the time. If we find something doesn't run smooth, we might change people around in different jobs and stuff.

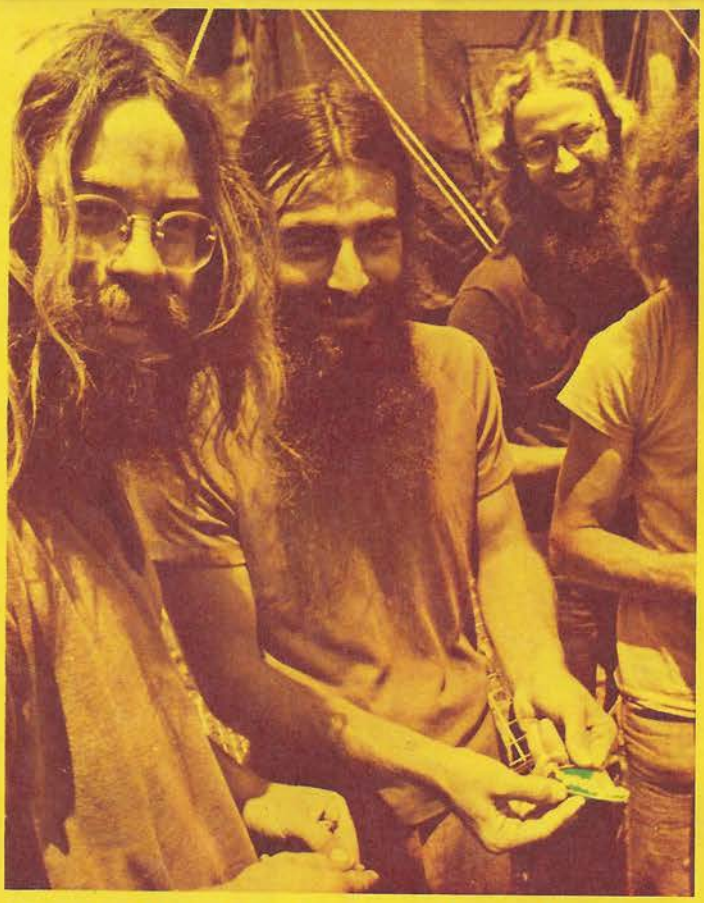
Anything that's really heavy I discuss with the whole farm, like on a Sunday morning. But we also have a committee of crew chiefs. We have a representative from the motor pool, a man who does that for the carpenters, one for the farming crew, a bank lady, the gate man, somebody from the store, the school, stuff like that. So it's a committee of people that represent the functions on the Farm. Then we have a committee called the standards committee, and it's a man with some expertise in carpentry, and one with some expertise in electricity, and one who's the Farm strawboss and integrates the various projects as they're going; and the man from the water crew, and a man from food with a B.S. in chemistry and a doctorate in biology. And that committee goes around and they check to be sure the food is good enough and nourishing enough, and that the jobs are actually getting done. And they can come on heavy to the crew chief committee if they see something that needs to get done.

Some communities have work-credit trips where you get so much credit for so much work or something. We don't do anything like that. We all just work till it all gets done, and then we all be together. It would be a hassle to have work-credit or something as formal as that. We be like a family. There's no food ticket at the store or anything—everybody who wants food from the store goes and gets it, and the only limit on it is stuff like it might be half a pound per person or something because that's how much we bought and you have to take your share at that level. But other than that it don't take no bread. Once we're on the Farm we're a family, and we take care of all of everybody's medical, we take care of all of everybody's food, and take care of each other like that. That's the only way to do it.

The only thing you have to do to be nonprofit is to be a real church. Because here's the thing, no matter how much fancy charter you write and how many prayers you write, if you ain't a real church everybody will know it. And if you be a real church, even if you're kind of down home, people will know it, because it will change the way you be, and it will make you be neat ways, and that's what makes people respect your religion is you be neat ways.

Any hundred folks that get together can scratch up enough for a down payment, and if they didn't have it they could work three months in the Post Office and have it. It ain't hard to do. That's the thing you can do. You can have a bunch of people go out, take jobs, save all their money, live together, eat economically by buying together, and save a lot of bread. You can save yourself a down payment in a short time, pick yourself out a farm that's the last one up a road, up a valley somewhere, and make friends with the neighbors before you buy it, and try to get straight with them, and don't be freaky on them.





You can probably make it, farming, anywhere on the North American continent, just about. Just so there's a little bit of water. And land is cheap—it can be had. Now I've seen what beatniks do when they want to get land. They go out and they buy fifteen acres for thirty-five thousand dollars, and it has one flat acre with a house on it and the rest is hills. You know, I've seen beatnik land buys before. But I mean a real farm.

I feel like a hundred people could handle themselves without a teacher. I think it would be a severe limitation to say you'd have to have something like that. On the other hand, I think that you have to be able to delegate some authority to somebody, like an elected strawboss or rotating thingies or something—you have to have somewhere central to run your information through. You have to have a central information point to be efficient. So if you just have some people who are honest run your thing, you don't have to get so formal about the structures. And if everybody really follows truth—the difficult kind, the kind that's hard in social difficulties—if you tell the truth even if it's a bear to do it, you can keep your community together. But if you try to be polite and don't quite say what's on your head and figure you'll work it out some other time, you're going to build up community subconscious until you explode and become another beatnik thing down the drain. No community will survive if the people in it are afraid to tell the truth. You have to be able to tell the truth. That's a heavy trip. When I say no community will survive if the people in it don't tell the truth, I mean all sizes of communities too—like this country.

How do you get one of those farms started? The thing to do is to get an agreement with some folks. Get with some people and get an agreement that you all want to stick to the real truth. Then collect enough folks, and if you don't happen to have enough folks with a lot of money, a bunch of folks can make a lot of money real fast. Just take off and start working for it, and you can do it. And the magic part is, as soon as folks around see that you're really trying to do it, they'll start socking it to you, man, they'll start helping you do it.

All these can be ordered from The Book Publishing Company, The Farm, Summertown, Tennessee 38483. Wholesale prices available to bookstores and on orders of 5 or more of any item. These prices don't include postage, so please send it extra.

When we started putting Hey Beatnik! together, we wanted it to be a $1.00 magazine. And we thought we could do it—an inheritance bought the printshop and equipment, and it was all paid for when we started printing. But we hadn't realized how much energy it would take to get it out to everyone who wants it. By the time we finished printing the first 2,000, we had orders for more than 12,000, and we found ourselves needing to buy a bigger press or have some printed somewhere else. The reason for Hey Beatnik! is to let you know how we're living and how you can do it too—and we want to get the word out to as many folks as possible. And with having to expand our printshop operation and paying increasing prices for paper and supplies, we just can't afford to sell it for $1.00—we'd end up selling most of them for less than it costs to print them. Now we're selling Hey Beatnik! for $2.50—and if our costs ever go down to where we can do it, we'll put the price back down.