



Village eView

June 13, 2018

Colette Hoff

Editor

Practice, A Way of Life

Colette Hoff

I like this image because the word act stands out. Practice is an action, clearly a choice, that requires effort. Two very personal stories of practice follow. Two very different people with two different forms of spiritual practice, each requiring unusual effort.

Also in this week's eView is a blog by Rick Hanson submitted by Kirsten about the value of slowing down as a practice. Tara Brach writes about the sacred art of pause mentioned in the Hanson article. In addition, a few years ago, John Hoff offered a condensation of Roger Walsh's writing in *Essential Spirituality* titled **Valuable Practices in the Perennial Wisdom** which is included in this issue. These articles offer clues into "A radical practice for living a good enough life".

In addition, we will read more about our drum maker, Lori Boess who is coming to Summer Camp next week. Our new drums will also be teachers about practice. Mike writes about the practice around setting up the white gathering tent.



Benefit of Practice: Meditation

Joan Valles

Long before I started Buddhist-based meditation practice eight years ago (at age 75), I had made several attempts over many years to meditate regularly as part of a spiritual practice. My efforts didn't last, probably for several reasons: I was trying to teach myself without a

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meditation teacher; I didn't have a consistent philosophy or religion on which to base the practice; I misunderstood what it was about. (I probably thought it would make me feel good or be a better person or something.) I'd dip into one thing, then another. (There are a wealth of books and recordings out there by very good teachers.) I had a good foundation in the Goodenough Community, Pathwork, and the teaching of John and Colette Hoff.

Motivated by the recognition that I was nearing the end of my life, I was seeking something more. It happened by "accident." Looking for something to do on a Wednesday night when my housemates were at another class, I searched the internet and found an entry for a class on Buddhism on Wednesday nights on Capitol Hill. "Buddhism, that sounds interesting." We'd studied it a bit in Pathwork. The class was being offered by the teachers of the Bodhiheart Sangha, two American women who had met while studying with the Dalai Lama is Dharmasala. My meditation teacher, Ven. Dhammadinna, has been a nun since the mid 1980s. She was trained in Theravadin Vipassana in Burma and in 2000 was sent to India by her teacher to study with His Holiness the Dalai Lama. Before starting meditation class, I was required to take a one-year introductory course in Buddhism and Buddhist practice. (I attended for three years.)

The teachings and methods are tailored to Westerners; the particulars of the teachings are too much to go into here, but I have enthusiasm for both the study and the practice. I have to be realistic: my stage in life has its limitations. For example, medication makes me drowsy; I've a lifetime of deeply ingrained habits to work with. The change realized from regular committed practice is subtle, yet I believe I'm realizing benefits. Not from the strain of trying but from doing it day after day, following the instructions as best I can. My goal and assignment now is to sit for one hour a day usually in the morning. Following the teachings best I can, I observe my mind and body or follow my breath or concentrate on phrases of loving kindness. (I started with one-half hour/day.) The more I do it, the more I seem to want to do it. Just as in the Goodenough Community, I benefit from the teacher, the teachings, and the community of seekers: the teacher (Buddha), the Dharma, and the Sangha. While the practice is inward, the focus is outward for the benefit of all sentient beings. All are part of my practice.



Tyler Annetts, a work away at Sahale from Ohio, has a very impressive yoga practice. Everyday he does about 1 hour of Ashtanga Yoga, which is a yoga based on routine postures and specific breathing. He began a few years ago, when after some time in the military, he wanted to start rock climbing. His weight was up by 50 pounds at that time and he wanted to loose it. He taught himself through You Tube videos and soon had a steady practice and a friend invited him to an advanced training to learn to teach yoga. During his training, Tyler spent almost 15 hours per week in Yoga practice. He does his practice early in the day and as he said, "I feel that I have accomplished something no matter what else happens during the day". Tyler embodies his practice in his presence and mindfulness which he applies to whatever he is doing.

Just **One** Thing

Simple practices for resilient happiness from Rick Hanson, Ph.D.

What's the hurry?

The Practice: Avoid The Rush

Why?

As I was meditating this morning, our cat hopped up in my lap. It felt sweet to sit there with him. And yet – even though I was feeling fine and had plenty of time, there was this internal pressure to start zipping along with emails and calls and all the other clamoring minutiae of the day.

You see the irony. We rush about as a means to an end: as a *method* for getting *results* in the form of good experiences, such as relaxation and happiness. Hanging out with our cat, I was afloat in good experiences. But the autopilot inside the coconut still kept trying to suck me back into methods for getting relaxation and happiness – as if I weren't already feeling that way! And of course, by jumping up and diving into doingness, I'd break the mood and lose the relaxation and happiness . . . that is the point of doingness.

Sometimes we do need to rush. Maybe you've got to get your kid to school on time, or your boss really has to have that report by end of day. OK.

But much of the time, we rev up and race about because of unnecessary internal pressures (like unrealistic standards for ourselves) or because external forces are trying to hurry us along for their own purposes (not because of our own needs).

How do you feel when you're rushing? Perhaps there's a bit of positive excitement, but if you're like me, there's mostly if not entirely a sense of tension, discomfort, and anxiety. This kind of stress isn't pleasant for the mind, and over time it's really bad for the body. Plus there's a loss of autonomy: the rush is pushing you one way or another rather than you yourself deciding where you want to go and at what pace.

Instead, how about stepping aside from the rush as much as you can? And into your own well-being, health, and autonomy?

Your *Beliefs*
don't make you a
better person;
your *Behavior*
does...

QUOTEDIARY . NE

How?

For starters, be mindful of rushing – your own and others. See how other people assume deadlines that aren't actually real, or get time pressured and intense about things that aren't that important. (And yep, you get to decide for yourself what you think is real or important.) Notice the internal shoulds or musts or simply habits that speed you up.

Yoga is
the practice of
tolerating the
consequences
of being yourself

—Bhagavad Gita

Then, when the demands of others bear down upon you, buy yourself time – what the psychologist and Buddhist teacher Tara Brach calls "the sacred pause" – in order to create a space in which you are free to choose how you will respond. Are you letting the rushing of others become your own? Slow down the conversation, ask questions, and find out what's really true. Consider the sign I once saw in a car repair shop: "Your lack of planning is not my emergency."

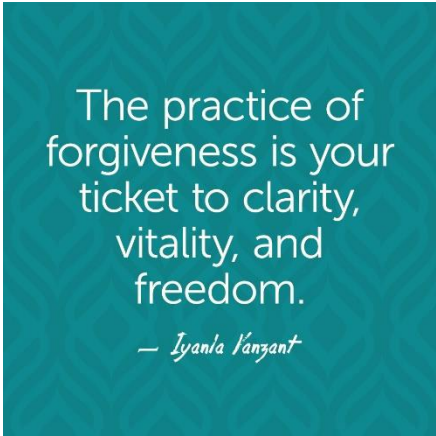
On your own side of the street, try not to create "emergencies" for yourself. You can get a lot done at your own pace without rushing; plan ahead and don't procrastinate until you're forced into hurrying. More fundamentally, be realistic about your own resources. It's a kind of modesty, a healthy humility, to finally admit to yourself and maybe others that you can't carry five quarts in a one gallon bucket. There are 168 hours in a week, not 169. It's also a kind of healthy renunciation, relinquishment, to set down the ego, drivenness, appetite, or ambition that overcommits and sets you up for rushing. And it's a matter of seeing clearly what is, a matter of being in reality rather than being confused or in a sense deluded.

Nkosi Johnson was the South African boy born with HIV who became a national advocate for children with AIDS before dying at about age 12, and not one of us can do more than what he said here: *Do all you can, with what you have, in the time you have, in the place where you are.*

Also watch how the mind routinely gets caught up in *becoming*: in making plans that draw us into desires that draw us into rushing. The trick is to see this happening before it captures you.

Most deeply, try to rest in and enjoy the richness of this moment. Even an ordinary moment – with its sounds, sights, tastes, smells, sensations, feelings, and thoughts – is amazingly interesting and rewarding. Afloat in the present, there's no need to rush along to anything else.

Even when you don't have a cat in your lap.



The practice of
forgiveness is your
ticket to clarity,
vitality, and
freedom.

— Iyanla K'anzant

The Sacred Pause (Or the Practice of Pause) ed note

Tara Brach

In our lives we often find ourselves in situations we can't control, circumstances in which none of our strategies work. Helpless and distraught, we frantically try to manage what is happening. Our child takes a downward turn in academics and we issue one threat after another to get him in line. Someone says something hurtful to us and we strike back quickly or retreat. We make a mistake at work and we scramble to cover it up or go out of our way to make up for it. We head into emotionally charged confrontations nervously rehearsing and strategizing.

The more we fear failure the more frenetically our bodies and minds work. We fill our days with continual movement: mental planning and worrying, habitual talking, fixing, scratching, adjusting, phoning, snacking, discarding, buying, looking in the mirror.

What would it be like if, right in the midst of this busyness, we were to consciously take our hands off the controls? What if we were to intentionally stop our mental computations and our rushing around and, for a minute or two, simply pause and notice our inner experience?

Learning to pause is the first step in the practice of Radical Acceptance. A pause is a suspension of activity, a time of temporary disengagement when we are no longer moving towards any goal. The pause can occur in the midst of almost any activity and can last for an instant, for hours or for seasons of our life.

We may take a pause from our ongoing responsibilities by sitting down to meditate. We may pause in the midst of meditation to let go of thoughts and reawaken our attention to the breath. We may pause by stepping out of daily life to go on a retreat or to spend time in nature or to take a sabbatical. We may pause in a conversation, letting go of what we're about to say, in order to genuinely listen and be with the other person. We may pause when we feel suddenly moved or delighted or saddened, allowing the feelings to play through our heart. In a pause we simply discontinue whatever we are doing—thinking, talking, walking, writing, planning, worrying, eating—and become wholeheartedly present, attentive and, often, physically still.

A pause is, by nature, time limited. We resume our activities, but we do so with increased presence and more ability to make choices. In the pause before sinking our teeth into a chocolate bar, for instance, we might recognize the excited tingle of anticipation, and perhaps a background cloud of guilt and self-judgment. We may then choose to eat the chocolate, fully savoring the taste sensations, or we might decide to skip the chocolate and instead go out for a



Our deer friends practice the art of pause regularly. Notice where this deer is!
Picture by Tyler

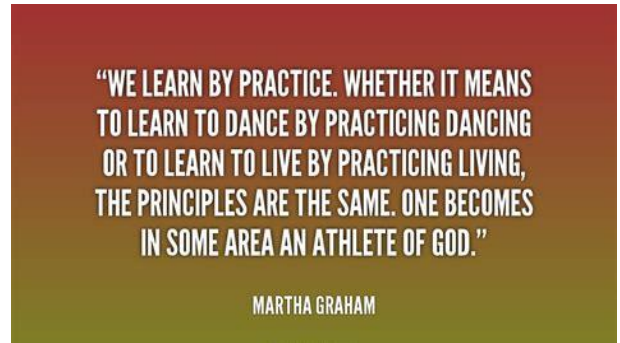
run. When we pause, we don't know what will happen next. But by disrupting our habitual behaviors, we open to the possibility of new and creative ways of responding to our wants and fears.

Of course, there are times when it is not appropriate to pause. If our child is running towards a busy street, we don't pause. If someone is about to strike us, we don't just stand there, resting in the moment—rather, we quickly find a way to defend ourselves. If we are about to miss a flight, we race toward the gate. But much of our driven pace and habitual controlling in daily life does not serve surviving, and certainly not thriving. It arises from a free-floating anxiety about something being wrong or not enough. Even when our fear arises in the face of actual failure, loss or even death, our instinctive tensing and striving are often ineffectual and unwise.

Taking our hands off the controls and pausing is an opportunity to clearly see the wants and fears that are driving us. During the moments of a pause, we become conscious of how the feeling that something is missing or wrong keeps us leaning into the future, on our way somewhere else. This gives us a fundamental choice in how we respond: We can continue our futile attempts at managing our experience, or we can meet our vulnerability with the wisdom of Radical Acceptance.

Often the moment when we most need to pause is exactly when it feels most intolerable to do so. Pausing in a fit of anger, or when overwhelmed by sorrow or filled with desire, may be the last thing we want to do. Pausing can feel like falling helplessly through space—we have no idea of what will happen. We fear we might be engulfed by the rawness of our rage or grief or desire. Yet without opening to the actual experience of the moment, Radical Acceptance is not possible.

Through the sacred art of pausing, we develop the capacity to stop hiding, to stop running away from our experience. We begin to trust in our natural intelligence, in our naturally wise heart, in our capacity to open to whatever arises. Like awakening from a dream, in the moment of pausing our trance recedes and Radical Acceptance becomes possible.



Valuable Practices in the Perennial Wisdom

A Condensation of Roger Walsh's Writing in *Essential Spirituality*

The **first area** of practice focuses on **transforming your motivational life** so that you are not moved by emotions as much as drawn into relationship by your feeling.

Walsh speaks about this as **reducing your craving** and focus instead on your soul's desire. Walsh juxtaposes the addictive life supported by the ego's decisions with the desires of a higher inner being or soul that has a larger sense of a good life.

In this area of practice, you are strengthening your sense of wholeness and your **capacity to manage by integrating your behavior** so that it conforms with your principles and intentions.

The **second area** of practice, social intelligence, has to do with the further cultivation of your character and requires you to **heal your self** and then to intentionally **learn how to love**. This involves learning about:

- False love and relational attachments (Consider: co-dependency)
- Anger
- Fear

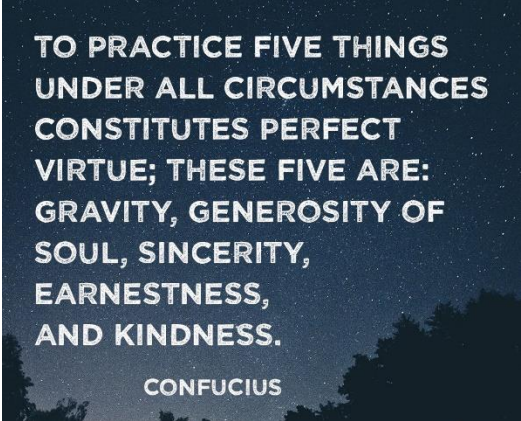
This involves moving from "child mind" to an adult viewpoint, from victim to creator of your own life. **Accepting your mistakes, forgiving others, and cultivating gratitude are key skills to acquire.**

The **third area** of practice suggests that we feel better when we are doing good. The challenge is to live a virtuous life recognizing that **ethical living leads to happiness.**

Our personal ethics express the rules for living that were demonstrated to us (conscience-shaped by culture). The central choice we have is to be a good person, to further reflect on your good deeds, and then to improve your good life through collaboration with other good people. To do this: harm no one, tell the truth, use your words to heal, strive responsibly to improve, support what is right in any situation; and work toward the good of all. In all of this we are practicing and increasing our ability to respond well—response-ability.

The **fourth area** of practice is to understand and control your mind. **This begins by acknowledging your monkey mind** that never ceases to jump around and is in a constant state of uproar. **Learn to sustain your attention** and be able to concentrate on a problem to your own satisfaction. **Learn to know your inner states** through meditation and practicing one-pointedness. Value an **ordered** life and **organize areas of activity**. Value **rituals**. **Be conscious** in your breathing, your resting, your meditation, your prayer. Cultivate a sustaining vision. That supports your becoming a more responsible person.

The **fifth area** involves learning to see clearly. Our eyes are the best metaphor for understanding the power of awareness. This begins by giving up excuses for not seeing, understanding, or knowing the right thing. Childhood is lived in the illusion that we are being wisely and carefully protected. As we mature and expand our world, we change our minds about many things and lose our innocence. We see the necessity of increasing our responsibility which reveals our absent mindedness, our sleepiness, our tendency to self-destructive behavior, and our interpersonal insensitivity. **The desire to see clearly and respond adequately is the essence of mature awareness.** We all need to be more mindful of the food we eat, the exercise we need, and the beauty that restores us. Not just the eyes, but our entire body is involved in awareness. Therefore, exercise and recreation become opportunities for meditation, prayer, and mindfulness in speech and movement. The ultimate goal of this area of practice is to see the sacred in all things including how we see ourselves and the natural world. We need insight into how we use our minds.



**TO PRACTICE FIVE THINGS
UNDER ALL CIRCUMSTANCES
CONSTITUTES PERFECT
VIRTUE; THESE FIVE ARE:
GRAVITY, GENEROSITY OF
SOUL, SINCERITY,
EARNESTNESS,
AND KINDNESS.**

CONFUCIUS

Practice six is about **cultivating spiritual intelligence**. This requires students to claim their own philosophy of life before attempting to improve it. Roger Walsh talks about it as adding understanding to our vision and applying what we know about ourselves to what we see in others. **This practice involves humility**, the ability to be silent and patient. Self-understanding enables what you offer to others by teaching you **empathy**. Your disciplines will include valuing literature that encourages you, friends that support you, and teachers that add to your wisdom. You will find yourself reviewing your life and using larger frames to guide your viewpoint. You value your inner teacher and celebrate others who know the truth of a transcendental wisdom.

The **seventh area** of practice involves the **conscious embodiment of Spirit in your actions**. Roger Walsh introduces this area with the prayer of St. Francis of Assisi. **The decision to help or serve is at the heart of this practice.** This decision is prompted by a sense of generosity that adds joy to service. Practices in this area include seeking inspiration from others and increasing skills for helping and giving. It is also important to **release oneself from the attachment** to outcomes and the **need to be appreciated**. In a life of service, formal dedication is helpful. Opening your mind and heart to the **needs of the world is important**. As Walsh says,

“Find spiritual friends and communities.” He adds, “Find a guide—spiritual friends are extremely valuable. But a friend who has practiced longer, traveled the path further, and understands it more deeply can be invaluable. Such a person, rich in wisdom and kindness may become a guide or teacher. . . . But there are no perfect teachers—there are only human beings who teach.”

Help Wanted: Barton Street Moving Party

Pam Jefferson

It's that time again to pack and move more things from Barton Street. **Saturday, June 16 from 10 a.m. to 4 p.m. is your next opportunity. I'll be renting a truck**, so we can load as much furniture and boxes as possible. Please let me [know](#) if you can lend a hand or two! Lunch will be provided. And dinner on the other end at Sahale for those who can make the trip! Come for even a short time.



Drum-Making

Lori Boess

Last week, Irene introduced her interest and vision for a Mother Drum for our community and Draï let us know more about the drum. The following is written by our friend, Lori.

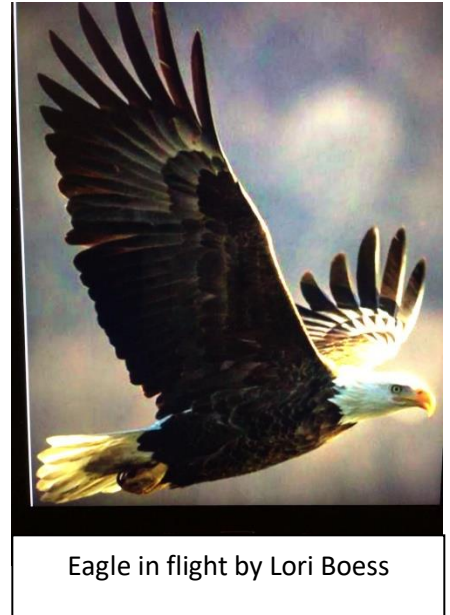
My name is Lori Boess and I have been making drums since 1990. I met Berniece Falling Leaves Crowfoot at that time. She was a Lakota/Danish Elder that taught many teachings. I was fortunate to have been her student for many years. She taught me the way of the sweat lodge, vision quest, and drum making as well as many more. I received the right to create drums with the stipulation that I make the teachings my own by creating something beyond what I was taught. I created a unique way of tying the drums with a center handle that represents the medicine wheel.

I have taught hundreds of students to make hand drums as well as made several hundred drums for sale or gift. Once in a while a drum is created and the owner has yet to claim it. I have given drums away to those who are "called" but perhaps lacked the funds. The magic of drum making is one of giving birth to something sacred.

In 2001, I met Cherokee Elder Soaring Eagle Woman. She adopted me in 2005 in ceremony surrounded by friends and relatives. I learned the way of respect, honoring our Elders, and the Potlatch from Eagle Woman.

I received a pow wow style big buffalo drum from my friend Quiet Bear in 2009. I was called to take the drum to a Medicine Wheel Ceremony with Shoshone Elder Blue Thunder. I stayed in ceremony for 4 days with the drum. Blue Thunder's Medicine Wheel teachings were very important on my path with the big drum. In 2010, I observed 4 days of ceremonial Peace Drumming in conjunction with Eli Painted Crow's drumming for Peace in Washington DC on the steps of the Capitol. It was at that time during a thunder and lightning storm that the big drum received its name "Buffalo Thunder". I was participating in a pow wow at one of the correction facilities in WA and met Blackfeet Elder Mike Lee. Mike agreed to help me learn the songs for

the pow wow on “Buffalo Thunder”. Mike called in Kathy Cantrell an Assiniboine Elder from Olympia. Kathy agreed to teach the ladies that came to “sit” at Buffalo Thunder. We received permission from Kathy’s son Archie Cantrell to sing his Dad’s songs as Wayne had already passed away. The songs are passed from father to son and permission is required to sing family songs. The Elders began to take “Buffalo Thunder” to several local pow wow’s as well as Correction Facilities. Once the drum group became proficient with the songs we were instructed to do a “coming out” ceremony. If you want to sing at the pow wow the correct way to do that is to receive permission from the pow wow committee to do your ceremony there. We demonstrated our songs, honored our Elders with Pendleton blankets, and did a “Give Away” to all the attendees. Crow Elder Robert Brien confirmed “Buffalo Thunder” into the family of pow wow drums in 2012.



I have been making sacred medicine art for many years now. I started by making things for myself. I am a dreamer and often I will dream/vision what a piece is going to look like. Sometimes, I make things and the right person comes along. I make several kinds of rattles including rawhide cut into various shapes, deer hoof rattles on bison horn, ram horn and bone handles. I create one of a kind feather fans from wild turkey, heritage turkey, peacock, pheasant, as well as custom work for clients. I make all sizes of hand drums from elk, deer, buffalo, moose, goat, bear and horse hides. I also make large double sided “Mother” drums, and Pow Wow drums, drum stands, and sticks of all sizes to go with the drums. I create several kinds of bags from leather, including drum bags, tobacco bags, drum stick bags, rattle bags, medicine bags of all sizes and colors. I feel very blessed that the Creator uses my deepest listening to create sacred art. I smudge and bless all the materials that come into my studio. I have realized that I must create to be happy!

I am very honored to be invited to teach drum making at Sahale during Summer Camp. We also plan to build a “Mother” drum for the Goodenough Community which resides at Sahale. Thank you and many blessings, Lori Boess Medicine Dog Arts, Inc.

And as an artist, Lori will have some art available for sale during camp.

And a word from Hollis:

Doesn’t this dream of a mother drum for our community touch a chord deep inside you?
Wouldn’t you be proud to help bring to life this dream?

You *can* help!

We want to raise \$1,000 to share the cost of building our mother drum!

Any amount you can contribute -- \$5, \$25, \$50, even \$150! – will help

You may donate online here: <https://www.goodenough.org/donate>

Or mail a check (made out to the Goodenough Community) and mailed to

Post Office Box 312, Tahuya, WA 98588

As an elder in the Goodenough Community, I thank you deeply for helping to bring this long-held dream into reality. **Your support, *in any form*, helps enable healing and empowerment through the power of the drum.**

Thank you to the Men's gathering for raising \$500!



Something Special is On its Way

Irene Perler

Every year in June for the last 13 years, something very special happens in our community life. We host and create a wonderful experience for friends and families with children and youth aged 9 to 12 and up to 83. We have had fun creating a village at Sahale that we call Sahale Summer Camp. (A camp brochure is attached to this eView. Maybe you know someone to send it to?)

This year, as in the past, there will be a week-long overnight camping experience formed by a staff of loving and passionate adults who are joined by a group of excited youth, all of whom engage in the creativity of building a wonderful world of relationships and creative happenings in our beautiful and enchanted natural setting of Sahale.

This year, we have a very interesting activity planned; the seeds of which were sown at last year's camp. We had a new campfire activity led by Draï Bearwomyn Schindler. Draï brought her love of drumming, her many beautiful drums, and introduced us to the power and joining quality of group drumming. Draï is a very skilled and natural teacher and she teaches from her heart. She made it clear that not only can everyone learn to drum but it was also clear that something special happens when a group follows a leader and learns to drum together as well as learning how to add individual rhythms. I had a powerful experience and as I spoke to others they shared that it was meaningful to them as well. It is as though I heard the group heartbeat and under the starry skies I felt that the whole universe has a pulse, which we can sink into when we drum together.

Since that experience, I have remembered other drum circles at festivals and how I heard my first drums at Pow Wows in Seattle at Discovery Park and I recall the body feeling of when Beaver Chief brought his voice with his drum to many of our community events. I have also had an extraordinary experience of drumming and praying with a group of women that was healing

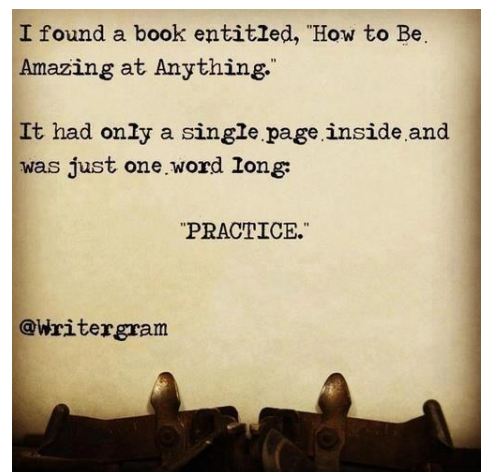
and empowering and mysterious. Over the years, I can see how drumming has been beating its way into my heart and I found myself so moved by what happened at camp last year when the children all came together around drumming. They were so attentive to every instruction, they had a natural reverence and desire to focus. They cared for the drum as requested and felt honored to be a part of the experience.

I have been part of several conversations over the last few years expressing the desire to have a “Community Drum” or a “Mother Drum” which is large enough for several people to play at once. Early this spring, I had an inspiration to see if one of our mutual friends from long dance would be willing to hold a drum making activity for camp and not only that I asked her if she know anything about making one of these Community Drums.

I contacted Lori Boess, a friend from the Women’s Way Long Dance and she was so pleased to be asked and said yes! Lori has been busy getting us the materials to create our Community Drum as well as the parts for individual drums. She has been preparing herself to teach what she has learned over years of experience in a meaningful way. Not only will campers make individual drums, they will also learn how to use a drum and care for it and how to have a relationship with it as a sacred personal object. I won’t tell any more of her secrets until after camp, but she is bringing all kinds of wonderful things to enhance our experience of learning from her native Lakota and Cherokee traditions.

I am very excited to take the next step as a community to birth a Community Drum into being. In many cultures, the women “tend” the drum, caring for it and honoring it as a powerful being in our midst. I imagine it is a bit like how John would talk about Ursula who was not a pet bear, but a real bear and had a significant presence in his and our lives. He looked after Ursula or did Ursula look after him? What I am learning is that there is a real relationship possible and that our drum will thrive in relationship. I will be learning more about that as I care for it with others. Are you interested too? Let me know!

I invite you to share your curiosity about this new being that is in its gestation in our shared life. This drum is for all of us and all our cultures and events to learn to use and enjoy. You will see an article this week from Draï who will be sharing her wisdom with us as we embrace our new drum. I appreciate that she can help us prepare and make more meaning of this experience.





WRITTEN
BY DRAI

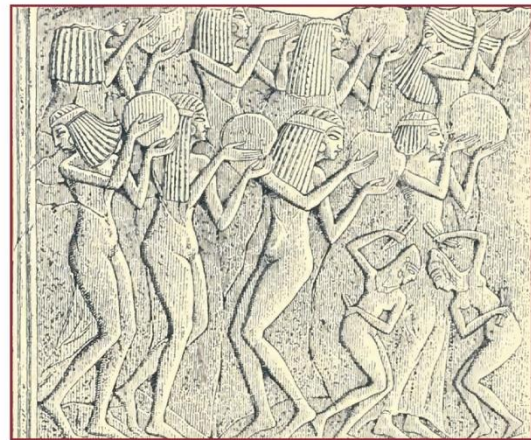
three aspects of the **POWER OF DRUMMING**

I will give you a 'drive-by' of my beliefs about the power of drumming. I will also be sharing more drum information and lore in [future eViews](#), as the Goodenough Community expands further into the rhythm and mystery of the drumming world. It is an honor and delight to be one of your drum "tour-guides." Given that, I would like you to know... I am not an expert. I AM a drummer. I am a joyful novice. I have owned and lightly studied drums such as the Irish Bodhran, Arabic Riq, African Djembe and Djun Djuns, Persian Doumbek/Darbuka, South American Bongos and Congas and Native American Frame and Powwow Drums and more. My knowledge is meager with some depth of experience and is backed by a whole lot of passion. If you ever want to talk to me about this, I invite you. I would love to hear YOUR drum stories too! DRUM ON!

Drums are one of the oldest musical instruments ever used by humankind (pre-neolithic, well over 7,000 years ago). There are myriad cultures (Celtic, Native American, Egyptian, Middle Eastern, African, Grecian, Asian etc), from ancient times to present, who drum. In fact the majority of global cultures drum. This tells us clearly there is a power in drumming...global and time tested. (SIDENOTE: Those that don't drum, or seldom drum, do so mostly because they lack resources such as wood and or animal hides in their geographical region, keeping them from evolving drums as part of their culture, ritual and practice.)

Each drumming culture and each drummer might explain the practice, power and meaning of drumming differently. However, there are a few common *core beliefs* that many of us share.

The philosophy I share here was taught to me by many mentors and elders over the years (Brooks, Willow, Connor, Fatu... to name a few); through experience and by listening to professionals or reading. If you personally are very interested in learning more about the drum culture, I recommend the book "When the Drummers Were Women" by Layne Redmond. One of my favorite parts of her book is where I learned that many of the hieroglyphs and friezes that I once was told depicted women holding the moon as a goddess reference, are actually women holding hand drums such as Riqs, Bendirs or Tars!



1 CONNECTION

The Practice of Drumming CONNECTS us to our Self and our internal rhythm. I always say, "If you have a heart and it beats, then you have been a drummer your entire life!" It's especially true that when we focus on repetitive, steady rhythms, we often find ourselves organically morphing into an external mirroring rhythm of our own heartbeat. I like the perspectives given by The Total Rhythm Company:

*"Drumming and Rhythm help bring us back inside. The Power of Rhythm is the Power of Repetition. When we lock into a beat, our mind SLOWS DOWN (and, ultimately, turns off) and we reconnect with our physical rhythm: heartbeat, breath, muscle movement. We stop looking outside of ourselves for stimulation and approval; we begin to listen to the still, calm voice from inside. Some call this intuition, guidance, Love, even God. I call it my soul, or my positive life force. This energy resides in everyone and is constantly attempting to share it's wisdom and guidance. Unfortunately, most of the time we are too busy, too much into "More, Faster, Now" that we never stop to listen. That's too bad, because this message from **our spirit** is exactly what we NEED and WANT to hear in order to live our lives in complete accord with our dreams and desires."*

Drumming CONNECTS us to Each Other. Intentional drumming is a very tangible, meaningful experience of collaboration. We witness one another and hear each other's 'voice.' Group drumming transcends all boundaries & energizes. Just the act of standing in a circle around a drum together begins the process of unification! Anyone can take part. It is interactive.

Everyone becomes equal and it quickly becomes apparent that what *we can achieve together is far greater than what we can do alone*. I often share that a drum circle is a great metaphor for life.

For example... In a drum circle, if you are the person being the loudest, rudest pounding drummer- leaving little room to hear anyone else...that can be like the person in a meeting who shouts over people and takes over the room. He/she often gets their way because they daunted their team members, making work life really unpleasant for others.

OR in a drum circle you can hear the mother drum, sit inside the rhythm, find the piece of the song that you want to add, then sift your rhythm into the group...hearing the mother drum, hearing yourself AND hearing others. This creates a cohesive and usually enjoyable drum round. Likewise, in a business meeting, this can be the person that shares their view in weighted balance to others. He/she is functionally inclusive. This creates a cohesive and usually enjoyable meeting and often leaves the group with a plan in which everyone is invested. Also giving better odds for success and team longevity.

For thousands of years, people have understood the power of drumming together in many kinds of rituals: Celebrations, Births, Deaths, Prayer and of course for the sake of music. Drumming is satisfying. Drumming together is transformative.

Drumming CONNECTS us to Spirit. There is a notion that drumming calls out to 'the gods,' gets their attention, an audible flag waving to say "Hello, please hear my prayers." Many use drumming as a vehicle to clarify, set and send intentions out to the universe. On Long Night (A LongDance event) at Sahale, we begin drumming around the fire pit at dusk and "drum our intentions and prayers", non-stop, until dawn. The energy that is raised in 12 or so hours of continual drumming, the transmogrifying stillness found within and the repetitive vibration not only fills us up, it also carries our desires for ourselves and our global community UP and OUT...in a profoundly magnified, visceral way.

2 HEALING

The Practice of Drumming has now been scientifically proved to heal. Medicine Men, Women of Wyrdd and Drummers have experienced the healing power of drumming for centuries, which is a large contributor to drumming's ongoing charismatic longevity. It is only in the recent era that science has proven it out. For example:

REMO is the world's largest drum company. One of their subdivisions is Remo Health Rhythms. (I am honored that they are a client of mine!) Through many dollars and decades, partnering with the Ivy League to research...they have learned that **drumming physiologically changes our cells**. Some might argue just the act of relaxing, being in the presence of music etc makes us heal. While that may be true in part, it goes much deeper than that. Different rhythms played for different periods of time can change/improve/grow/heal our T-cells in different ways. Further, research has shown that drumming can help strengthen the immune system, reduce stress, reduce burnout rates, improve mood state plus promote creativity and bonding. Research-based group drumming programs are now being used in hospitals, schools, support groups, community outreach, and more. Kaiser Permanente is actively testing drumming practices for the healing of patients. They have also begun pilot Healing Drum Programs for caregivers inside their organization. Nurses and docs taking a piece of their week to drum together is bringing varying degrees of wellness to a very stressful work environment!

There is much more dialogue to be had about healing and the practice of drumming. For today, I will leave the scientific part to knock your socks off.

3 FUN

The Practice of Drumming is just gol' dang fun and I hope to drum with YOU very soon.

This is an example of a Powwow drum also called a Mother Drum by some cultures. It is a version of this drum that we will be birthing for the GEC community at camp this year!



AUG 5 to 12, 2018 49th Annual
HUMAN RELATIONS
LABORATORY

JOURNEY IN FREEDOM

The Radical Practice of Living a Good Enough Life

Sponsored by the Goodenough Community



**Seven rich days of experiential learning and social
creativity within a community environment**

An event designed to encourage human development

- A safe place to experiment with living and learning from your true nature.
- Large and small group process enable you to open your heart and mind to building skills for managing your inner life and your relational life.
- The Lab context provides opportunities to practice interpersonal skills and experience community formation.
- Former attendees have referred to the Lab as transformative and rejuvenating.
- Laughter Yoga, dance, singing, artistic expression, and social creativity will support your learning/relating experience and offer a lot of fun!

Each day will include time to explore the magical land of Sahale.

**"Nurturing your own development isn't selfish. It's
actually a great gift to other people."**

Rick Hanson, Ph.D.



The deAnguera Blog: Raising the White Tent



Last week I discussed the spheres right outside Amazon's Seattle Headquarters. Many, many people participated in its construction. It is designed as a permanent building.

This weekend the Goodenough men raised the White Tent under the able leadership of Norm Peck.

Bruce Perler on the left shows a unique way of relaxing getting ready for his work.

It is incredible to think we can get this tent up and down every year, especially as we get older.

Yet this is part of our practice as Goodenough men. Hard work can be a good bonding agent for all of us. Unlike the folks who built the spheres for Jeff Bezos at Amazon we are all volunteers. We care about each other. That's part of our practice.

How did we do it? One step at a time. One day at a time. Thank goodness it is done. I won't think about taking it down until we have to.

Tod Ransdell prepared delicious meals for us. Thanks, Tod!

As a community we need Sahale to bring us together as we take care of this place and do what needs to be done throughout the year.

I remember the good old days when we did the Human Relations Lab at Seabeck. No tent raising there but the place was not ours. We had to pack everything in and out. We could not do with the place as we wished. Most importantly we would not have been introduced to Permaculture. Nor would we have had all the good people we have met since then.

We have planted roots in Sahale. I hate to think of what our fate might have been had we not acquired our present home. We can offer a home to a number of Goodenough members including myself. That would have not been possible before.

Like other intentional communities we are laying the groundwork for a new society based on our caring relationships with each other. We grow good people.

Someday we will have families out here. This will help ensure our continuity as a community. We can then have the freedom of bringing up our young people the way we want to. Likewise they can build better bonds with us as parents and friends.

Raising a tent reminds me of a circus or revival meeting. Imagine a tent revivalist coming through with loud preaching and perhaps people getting baptized on the spot. Does this build community? Am I enabled to grow as a person for having gone to such a revival? Will I be accepted and loved just as I am?

The crux of the matter is will anyone value my story? Or will I have to give myself up?

The reason I joined the Goodenough Community is because it is not a religion having all the answers which I am supposed to accept without question.

I have value being Mike. That's why I am a Goodenough member and why I help raise and take down the White Tent every year.



A four person struggle to raise a roof section.



Announcing . . .

Saturday, July 7 to 8, 2018

Creativity weekend at Sahale

Bring something to work on or ask for help setting up a project! Or come to hang out in the river.

This is also John Hoff's birthday and he will be celebrated and missed!

You are welcome to arrive on Friday, Please email your plans to hoff@goodenough.org

Pathwork

Our Pathwork Circle will meet on **Sunday, June 17**. We will also continue to work with the book *Resilience*, by Rick Hanson as we prepare for the Lab. You are welcome to come.

We will meet at the Barton Street community home, 3610 SW Barton, West Seattle, from 7-9:30 on June 17.



Looking for a place to live!

Steve Steele

Having been a renter at Barton St., I'm needing a new home.

A couple of possibilities:

1. Do you know a couple who might want to share the Barton Street house?
2. Do you have a room to rent with kitchen access?
3. Any suggestions?

Steve Steele (stevesteele31@gmail.com)



Spatialist for Hire

Pam Jefferson

Do you need help with organizing a room for more efficient storage and use of the space? Do you need help sorting and organizing your stuff? I can do all of it for you or just give you some ideas for you to work with. My hourly rate is \$25.00. You can reach me at 206 372 9801.



Free FRUIT TASTING!

MarketFreshFruit.com
eat healthy at work

Seattle's local office fruit delivery service

Revival, June 21 to 24 Vashon Island

By Elias Serras

It isn't usually my style to CC a bunch of people I love about an event, but I feel compelled to this time. A dear brother, Ben Browner, has been birthing this project ever since I met him and started working with him at different events a couple years ago. This will be the inaugural year of Revival Gathering.... and I really believe it to be part of an (R)evolution that is happening at the intersection of Arts, Activism, and Community. Please take a minute to check out the links and send them around to anyone who may be interested in attending or participating in his Indiegogo Campaign.

REVIVAL GATHERING WEBSITE LINK:

<http://www.backtolife.org/2018-revival-gathering/>

INDIEGOGO CAMPAIGN LINK:

<https://www.indiegogo.com/projects/the-inaugural-revival-gathering/x/399400#/>

EVENTBRITE REGISTRATION LINK:

<https://www.eventbrite.com/e/revival-gathering-2018-registration-42104072414>

Re-vive (v): to bring back to life and consciousness

Will you join on June 21-24th)

Vashon Island WA to connect, create, collaborate, and celebrate together???

Birthdays and **Anniversaries**

✚ Happy birthday, Kirsten Rohde, June 18

✚ Happy Birthday, Nan Kreckler-Scott



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Calendar of Programs and Events, 2017 - 2018

What makes community meaningful and fun? The richness of life in community comes in many ways – getting together informally over a meal ... celebrating a significant birthday with long-time and newfound friends ... working together in a creative endeavor ... collaborating in a work party ... thinking deeply with others about what it means to be fully alive and connected with ourselves, each other, and Spirit ... and more.

In the Goodenough Community, we recognize such ways to connect as expressions of living life fully and in communities of all kinds. Throughout the year we offer programs that help you participate in your own development, learn about relating well with others, and discover your potential to have a good time in life and with others.

We welcome your interest and your participation, and hope that you will join us at any – or many! – of this year's events. More information about programs and upcoming events can be found on our website: www.goodenough.org



The Third Age: Those of us age 60 and older have been gathering every other month, Friday evenings in Seattle. **Future meetings: June 1.** Contact Kirsten Rohde for more information: krohde14@outlook.com

The women's program is a long-established and ever-growing way for women to enjoy each other's company, learn about themselves as women, and even perhaps to experience the Divine Feminine. Contact Hollis Guill Ryan for more information and directions to our West

Seattle community home: hollisr@comcast.net. Dates: **Saturday 10 – 2 in West Seattle: June 9.**
Women’s Weekend: April 13-15 at Sahale.



The men’s program is an expression of the best wisdom men have gathered from their life together—about what is a good man and how he could best express that in his own life. The fall gathering at Sahale will be combined with the white tent take down and continue into the rest of the **weekend as a men’s gathering. June 8-10** at Sahale. Contact Bruce Perler for more information: bruce_perler@hotmail.com



Pathwork, a program of Convocation: A Church and Ministry. On alternate Sunday evenings an interfaith circle of practice meets between 7:00 and 9:30 p.m. under the leadership of Colette Hoff. This is a time to learn together about our personal development, to talk out our chosen practices for the development of a spirit filled life, and to learn the skills of joining with others in service.

Gatherings are at the Community Center in Seattle: May 20, June 3, 17.

Contact Colette Hoff for more information: hoff@goodenough.org



Summer Camp for Youth, June 24 – 30, 2018

A wonderful opportunity for children 9 to 12 to have a full camp experience in a beautiful setting with loving leadership.

Contact: Irene Perler, Irene_Perler@hotmail.com

Human Relations Laboratory, August 5 to 11, 2018

This intense and joyous week-long event is a communal experience of personal growth, and has been presented annually and is now in its 49th year! Contact: Colette Hoff, hoff@goodenough.org



The Goodenough Community Council meets alternate Monday evenings in Seattle to discuss the day-to-day activities of the community and engage in planning, evaluation, and more. Contact Colette Hoff if you are interested: hoff@goodenough.org

Council meetings are May 21, June 4, June 18



True Holidays Celebration, Saturday, December 1, 2018

Be part of this fun-filled family-oriented evening, and prepare yourself for the winter season (whatever faith tradition you follow) that fills your heart.

Contact: Kirsten Rohde, krohde14@outlook.com

Work and Play Parties throughout the Year

Traditionally, the Goodenough Community sponsors work parties over Memorial Day weekend (**May 25 – 28, 2018**), as well as other times throughout the year, to express gratitude for the presence of our beloved retreat center, Sahale, and to experience the satisfaction of playing and working together. Time to make plans for Memorial Day weekend. Please email hoff@goodenough.org with names and when you plan to arrive and leave. Great time to bring friends to share Sahale!

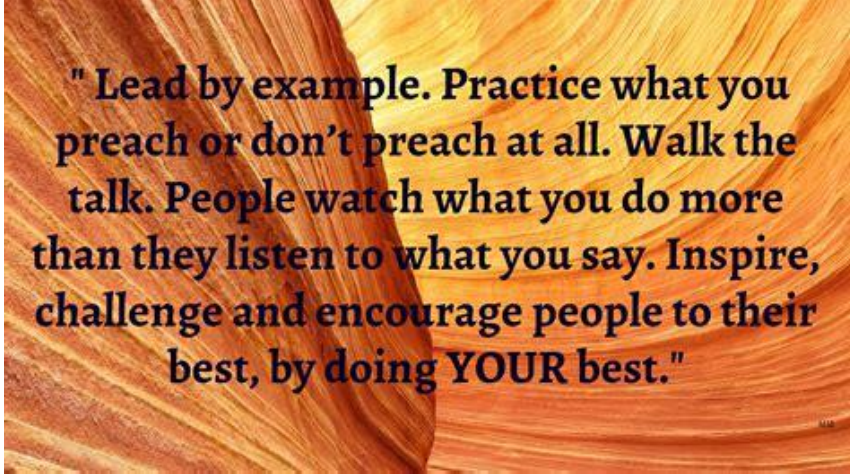
We often gather at Sahale on the Labor Day weekend to enjoy the end of summer and you are welcome to join. This is also a great time for those who attend the Human Relations Laboratory to reconnect. We will have good meals together, relax, and possibly do some early harvesting of apples or other produce depending on what is ripe. To confirm your plans to come out to Sahale contact: Colette Hoff, hoff@goodenough.org



Quest: A Counseling and Healing Center

Our belief is that mental and emotional health is a prerequisite for spiritual well-being, collaboration, and the expression of compassion. Quest's counseling and education programs, open to all interested individuals, focus on empowering individuals, couples, and family groups to be happier and more effective in relationships.

Call Colette (206-755 8404).



"Lead by example. Practice what you preach or don't preach at all. Walk the talk. People watch what you do more than they listen to what you say. Inspire, challenge and encourage people to their best, by doing YOUR best."