

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** So what were you saying about Krishna Venta?

**A:** Now I don't know his full background but I think he come to this country from Nepal and he came in 1928 I believe it was also, and the Depression come, you know the Depression hit the country financially so then he went back to India, I mean Nepal. And he, according to the information he gave he had taught in South America and Germany, taught in many places but he come to the United States to teach in somewhere after 1935. See, I don't know the full history of his life because I don't know anything about your life and I'm not even interested. I would only be interested in the philosophy that you relate and I'm only talking to you in terms in an interview as a means of answering your questions or relating to you as an intelligence and your past is gone yesterday, it's in your unconscious of course. It's my philosophy to work and integrate my own unconscious and try and develop an understanding of another person's design of their thinking process. There are economists, scientists, religionists and there are atheists and so I like to talk to all levels and that is a means of my school room education called mortality. So now, did you want me to tell you about me meeting Krishna Venta?

**Q:** Yes, I'd love to hear that.

**A:** Well, I got out of the Army in -, I was discharged from the Army in 1947 I think it was and I went in the Army in '38, seventeen years old. Back down before going to the Army I was on the street, didn't know who my parents were and all of that aspect you know and I went through a Baptist orphanage which almost turns you against objective religion. But now, this is my Karma that I'm relating to you and I can't relate anyone else's Karma to you. I'm only going to relate Krishna Venta's presence with me and his teachings to you because you've asked me to. And so, I went through the second World War in the Southwest Pacific and went through the Air Force and all the bombing and the killing and the going on. In the Army I was scared to death to die and I didn't know why, I just would fly in those B-24's dropping bombs and all that business. So, when I got out of the Army in 1947 I was on the street and having seen your buddies wiped out and a beautiful minister, chaplain that was wiped out in New Guinea there. Well, those things penetrate down into your -, those events and those experiences penetrate down into your unconscious and even hate and dislike for the enemy, which was the Japanese. And so, when I got out of the Army I couldn't get cleared as to what my purpose in life was and what I was supposed to do and how I was going to do it. So, I took a test given by a psychiatrist, after being discharged they gave you a test and they talked with you and so forth. So, he said I don't understand how on earth you ever got in the Army because your interview indicates that you are strictly a humanitarian, that you would rather do things to help people than to do something like the war or whatever. So, when he told me that I looked back down on my life and I had helped out a lot of kids and had tried to develop a friendship but it's very difficult to do on the street. But, that being my Karma from my birth, I believe in reincarnation been here many lifetimes before. Well anyway I'll move on up the line here to '47 and I went back in the Army for a year and then I come out again and I was a little more straightened out when I come back out. So, I moved to Denver started working in a kind of like a residential living quarters motel trip and so one day this brother was sitting on a couch and I do some of the office work like take the guests to their room and things like that. So, he says, "Hey crazy." I says, "Yeah man, what's cooking?" He says, "Now this is 1951." And I said, "Oh I don't know brother I'm just trying to trip

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

out here, get straightened around.” He says, “Here’s an ad in the paper.” And I says, “What on earth is it?” He said, “The masters are on the march. Reincarnation, fact or fiction - Krishna Vinta at the Woman’s Club.” And he said, “You ought to go see this.” And about six months prior to that I had read The Life and Teachings of the Masters of the Far East five books by Spalding. In there it said Christ is ever present, Christ is present, Christ shall be present. When I read that I put my head down in the book, got on my hands and knees, put my head in the book and I said, “Christ if you’re here get the hell down here and help me out. Talk to me. Do something.” I said, “What on earth am I supposed to do? If you are here, and it says that you are here in this book and it says in the Bible that you are going to return, well then what’s the game man? Let’s get with the program.” So I went on down to the meeting at the Women’s Club and there was Krishna Vinta and that’s his picture up there.

**Q:** On the top?

**A:** Yeah, that was Krishna Vinta. And when I walked in I looked at him and I says, “Lord have mercy, what is that cat doing with such a long -, he had beautiful long hair and a beard and he was very elite in his -, I didn’t know too much about auras at that time and his aura vibrated a presence that got me caught that got me caught I guess. So he gave the lecture and as I sat there I says, “My Lord I’ve been here, I know I have been here many lifetimes before.” Which is reincarnation and this lifetime is a Karmic wheel that I must work out as far as mortality is concerned. And I didn’t go, I went very little to public schools and didn’t have no college graduation, whatever. Mortality is the school though and so then I went -, he gave this lecture and another lecture was going to be next week. So, I stayed and talked with him after the lecture was over. And I says, “Who are you? What the heck you doing?” I says, “You seemingly have such knowledge here,” and so forth. So we talked and he just let me rattle on and then I went to hear another lecture, and I went to all the lectures that he gave. And the one talk he told about the WKFL, Fountain of the World, in California at Chatsworth Lake and a place called Box Canyon. And so, I couldn’t -, I had to make a decision was I going to go and join that group and follow him or was I going to stay where I was and what I was doing.? So one day I told the brother that owned the motel I says, “Hey man, you can have this place I’m heading to California.” So, I needed a teacher and we project on to teachers like in school there’s certain teachers that you project on to and they meet your requirements, they give you what you are searching for and the type of work that you do, not having been to school I don’t know much about public teachers. But anyway, he as a teacher really come down heavy on me. My name was Claude D. Bates when I was born and the mother’s name was on the Birth Certificate but the father’s name weren’t on it. So in 1951 when I went in the group he says, “I’m going to change your name.” I says, “Why on earth you gonna change my name?” I didn’t have no Social Security number or nothing, you know [unintelligible]. And he says, “I’m going to change your name because your personality needs to evolve like going up Jacob’s Ladder, you let go of one rung of the ladder to reach up and get another one.” So he changed my name to Asaiah, and so I had that name ever since and I have a few kin folks that call me Claude. You know I get letters , Claude this and Claude that and I don’t know what they’re talking about. Because that little boy that was in there, the little orphanage boy, street kid and the seventeen year old soldier and all. Asaiah came out and it’s like being born again, in the Bible it says, “You must be born again.” So anyway then I got down to business

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

with Krishna Vinta and the WKFL and I stayed for three months and I left for three days and, lets see that was in 1951. That was the first time I got a haircut since I got out of the Army because I had let my hair grow. And so I went back and I said this is it for me I'm going to -, I've got to find the inner self, grow and expand and become what I am. And so, in the Fountain I'll show you what we wore.

**Q:** Okay.

**A:** Went barefooted, and here I'd been in the Army had all these uniforms on and guns and all that junk. Now I won't have a gun in my house in my house here, I won't even have one on my property and I don't permit people to come in and smoke. And so, I was king of the Hippies in the Sixties and puffed on pot to communicate. So anyway, that's the robes that we wore.

**Q:** What's the insignia on the center?

**A:** That's the Ironic headed toward the Ironic priesthood, the WKFL and I was an elder in the group. Oh God, there is so much history to me.

**Q:** Can I take a picture of you and have you hold [break-up in tape].

**A:** I performed about 110 wedding since about 1961. Here in Homer and I -, anyway here's an interview by the Alaska -, We Alaskans. [pause]

**Q:** Wow, there's a picture of you from 1960, this picture here.

**A:** Yeah, no that was in 19 -, oh I don't remember when that one was.

**Q:** It says in the photo caption it was 1960.

**A:** Yeah.

**Q:** Fountain Members Brother Asaiah and Brother R.B. Jackson wore the group's trademark cotton robes at the Homestead in 1960.

**A:** You ought to go out and interview them.

**Q:** Where are they?

**A:** They live out East End Road.

**Q:** Oh yeah, there's still some brothers living out there.

**A:** No, there's just Ariaiah and R.B.

**Q:** Oh, I'd love to.

**A:** I could give you their phone number and they could, you could -. But, anyway what I wanted to show you was -, oh yeah that's it.

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

**Q:** What?

**A:** See that thing I had on it says, "Don't worry, be happy." I wore that way back during the hippie days, this thing here.

**Q:** Oh, that's great.

**A:** But, and Krishna Vinta's picture is in there too, on the back I believe it is.

**Q:** Oh there it is, it's like the same one that's up there I think. He was killed in a dynamite explosion in 1958.

**A:** That's right. There were two brothers in the group that didn't believe in him, didn't care for anything he said and so they put, Jerome I believe was his name, he put twenty sticks of dynamite in a briefcase and run the thing up his sleeve like this to the pack. And we he come and he asked Krishna Vinta, "Are you the Christ? We don't believe it. You are a hypocrite and -." Now this was told to me by a brother that left, this is two o'clock in the morning and he went down behind a garage and he heard them talking so loud and he heard what they said. And so, Krishna Vinta says, "I am not a hypocrite and I am the Christ." He related that according to this brother now. So, I didn't know whether he was the Christ or not, I was only interested in the teaching and what he was getting. And so, that's when they pushed the button, nine people went out you know. Eight went out including a little baby. But, he stated that -, all of these are his lectures. God, I've read them over and over. There are sixty-nine, I've read the Caballah and have had a Mormon teacher and this brother up in Anchorage, Claude Baxley he was my Atheist teacher and the Bahaias, you heard of the Bahaias.

**Q:** Sure.

**A:** Well, I'm going to their classes now. Robert Thaggert was Bahaia and he was my teacher. I am not a teacher, it's my duty and obligation to become acquainted and aware with all the religions. I go to all the churches. Underneath that is that I believe that I am a student of life and this is [unintelligible] and this is a Bahaia.

**Q:** Oh yeah, uh-huh.

**A:** Baholia is their prophet. That picture up there is the Secret of the Golden Lotus Flower Temple in India.

**Q:** Have you been there?

**A:** No, I've been to the one in Chicago. So, I drove Krishna Vinta's car for him back in '63 and '64 I guess it was and he lectured all over the -, he lectured in Little Rock, Arkansas, Chicago and all different places and I drove his car. He lectured in Chicago and one little incident that occurred, it was a big incident. He says, "I'm going to tell you what can happen with money." And somebody says, "What are you going to do?" He says, "I'm going to stop traffic on Broadway, not Broadway - no this was in New York, Broadway in New York. And we talked about economics and science and so forth at the hotel room after the lecture, after the lecture in the hotel room, but then it was in New York. He says, "I'm going to

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

stop traffic in Times Square with money.” And I wondering [unintelligible] so we went out we had our robes and was barefoot and all and we was standing on the corner of Broadway and another street that goes like that and comes down like this. And he held up a dollar bill and he said, “This is for anyone that -” and before he got anything out of his mouth there were about four people that jumped for that dollar bill. And then he held up a five dollar bill and the next thing you know the people were gathering around on the sidewalk, and he held up a ten dollar bill and that was about almost all that you can think of in terms of what happened. But, the traffic was blocked and the police come and there were three of us and we had our arms around Krishna Vinta because people were just clawing at him for the money. And so the police finally got there and they took us down the street and through a theater and out the back into the alley and we went on down the street. And so that was really something that -, I believe it was a ten, a five and three or four ones and people was all the way across Times Square there. But, we tried to get a permit in Carnegie Hall for him to lecture and so the Better Business Bureau in New York said that that man is a fake, he’s a fake healer and -, you know this is when we went in to talk to them and Samuel who was a brother says, “Where do you get your information? Carnegie Hall is open to most persons that lecture or music or whatever.” So anyway, they just went on and we sat down right in the office and they come up and some of the guards or whatever you call them in the big building there, I believe it was the Chrysler Building. But anyway, they drug us out into the hallway and says, “Get out of here! We’re not going to have this type of disturbance.” So we just sit there and finally after I don’t know how long, I can’t remember we finally got up and went back to the hotel room and made signs. Big signs that said, “The Better Business Bureau is a great business but they have miscalculated a teacher and a prophet,” and I can’t remember all it said. But anyway, we picketed right in front of the building and the next thing you know there was TV cameras, it was in the newspaper and finally the Better Business Bureau gave permission for him to lecture in Carnegie Hall. The last three lectures he gave of his time was in Carnegie Hall, or the last three weeks of lecture was in Carnegie Hall. And then, we left and come back to California and that’s when Jerome and Alixiaba started their negative aspect toward Krishna Vinta. And that’s one of the unconscious aspects of a human being, they do have the capability of justice, severity and destruction - that’s in the Caballah. And so, look at the situation that’s going on in Iraq at the present time, that’s oil, social and race Karma. Saddam Hussein, he’s an individual in one aspect, but in the psyche beyond this mortal aspect there are entities that still take over human bodies down in here and they do terrible things. And so, that is something that me, Asaiah as an individual must learn and live with and try to mediate the best that I can in terms of peace on earth and good will toward all mankind. What else now can I tell you?

**Q:** Well, I’m curious when you moved to L.A. from Denver was Krishna Vinta and his followers living communally?

**A:** Yeah, they was living up in Box Canyon.

**Q:** Can you tell me a little bit about the commune? How was it organized and how you spent your days?

**A:** Well, they got the land from a real estate lady that lived in Chadsworth and she was very interested in the Fountain forming and becoming a communal group and she was also very interested in Krishna

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

Vinta. I would say in 1961 there were 80 or 90 people in the group. Krishna Vinta, he took in anybody and everybody broken homes children, drug addicts, he took me in. And so, he had formulated a type of Board of Directors that had to do with some of the -, I never did get involved with that part of it, it had something to do with the organizing and the procedures of the group. But, my only interest was and has been all this lifetime the philosophy that he gave and I never got hung up in the personality. In the group we had a big dining room and let's see, I got married here's a wedding I performed up at Baycrest three weeks ago, they were from England -beautiful couple.

**Q:** Great colors.

**A:** And in the communal group, let's see here's a picture you can have. I donated that park over there to the city, next to the fire station.

**Q:** Park next to the fire station, okay.

**A:** And there is a big rock that I, oh God I had a problem with that too. So, the communal group was anybody that walked in and Krishna Vinta would talk to them all night, you know reincarnation, or the 110 senses, or the origin of God, or the inner kingdom the pituitary gland and the pineal gland and the biological aspects of the human system that we become a kingdom of inner self. He could talk to anybody. The lectures in Chicago, Chicago is the spiritual headquarters of the United States and possibly the world, and he lectured in this big Spiritualist Church and my God that place would be packed. He lectured there for about two and a half weeks, it would be packed every night.

**Q:** Wow, that's something.

**A:** I have a daughter that lives in California. I was married when I was in the group, the lady I married had four kids and I don't even know why I married her, but I did. And so then she had a kid through our relationship and she just had a fit because she didn't want to have no more kids. I said, "Will you take care of the kid? I'll take care of you the kid and your other four children." This was in the Fountain you see, and so that's one experience I had in the group, getting married and having Danina Ray. That's my daughter's name, is Danina Ray. Here we are, that's the entrance to the Fountain. You can have that if you want it.

**Q:** Thank you. Who were the people in it?

**A:** That's my daughter.

**Q:** That's your daughter and her kids?

**A:** She was down there visiting.

**Q:** Are those her children?

**A:** Yeah. That was the highway that went through the mountain which is right above this place here. And this was the dining room of the Fountain.

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

**Q:** How is it used now? Is it a historic landmark?

**A:** No, I believe some Indians got it. I don't know, I left. Karma is -

**Q:** Do you want these back?

**A:** If you sit and brew and become involved in yesterday's problems and they grow and take over the consciousness and you are living in the past, you aren't making any progress. But, by looking at it as it is in a positive way you have a chance to have the telepathy, intuition and intuitive sense and the memory sense. Those senses become activated within the consciousness and the intuition is a very powerful, like first star that could be the thought that should be followed and adhered to, and telepathy working on telepathic communication with people. Like in the Fountain we ate in silence, that was one of the means of communication like if there was a pot of beans down there and you painted a picture of those beans, well someone picked the beans up and hand them to you or they didn't pick them up and hand them to you. But that's a group becoming telepathic among the group itself. In the Army there was not what you would call telepathy, but there was a training of service to each other, to the United States Army and to the way of fulfilling the mission, that is that the Army teaches you. Telepathy is a very powerful sense within the brain. And there is the Christ consciousness in the pituitary gland, Krishna Vinta taught all of those things 110 senses. Hope I'm not telling you things that are not important.

**Q:** No, this is great. I want to know about these things.

**A:** Well, this is my Buddha and this is Sheba, the goddess - you don't want to fool with Sheba. And there is a Great Mother archetype and the Great Father archetype. Here's one of the best books on the Kabbalah ever written, Adam and the Cabalistic Tree. I've written three hundred letters to the Homernarians, and this is the last one I wrote. You can have it if you want. And here's a list of Krishna Vinta's lectures. So you can see that is quite interesting.

**Q:** Very interesting. And he said that he was Christ?

**A:** Yeah, so am I, so are you, so is everyone on the planet. The Christ Consciousness is there, but it's like a sperm and ova that meet in the womb, they're both present but through the cellular and the atomic world this sperm is built in the male and the ova is built in the female and through sexual relationship the ova can be there, the sperm can go in and they build the body. I mean that's just the way life is, life is that way. Where there is a positive and negative yin and yang in the Hindu philosophy, that's in the brain and a person can live unconsciously in the negative world and then you live in the positive, but the awakening of the Christ Consciousness is to bring those together in a light of understanding one's self and I can't -, if I'm negative toward you then I am judging, finding fault, condemning you. Then I may love you and I don't know what the heck I'm loving, I don't even know you all I am interested in is going to bed with you and have sexual relationship and moving on from there. But, self-control and the understanding of thyself is what Karma and the Path of Enlightenment, that's part of it and that's what Krishna Vinta taught. The Christ Consciousness is in the pituitary gland, but the God Consciousness is the awakening of the pineal gland up here, and so anyway.

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** Was part of his belief system that people should live together communally?

**A:** Well, I don't think he actually -, he was married. He had six kids I believe it was and he married Ruth, who was a Mormon and the -, when he was lecturing in Salt Lake City, this was before my meeting him, when you're born in the Mormon Church they give you a prophecy blessing and her prophecy blessing, that she would meet Christ. She not only met him, but she married him. And so, some of their kids -, let's see Nika is the one I stay in touch with. There's Nika, Sharva, Valdon, I believe there is six of them. Nika was his daughter and she was here when he went of his body in California but she never did understand him and she's been right here and talked to me many times and I have talked to her on the phone and all to give her my views in the effort to assist her to understand. And this is the way it was in the Fountain, when Master would say he was the Christ he was relating to the Christ Consciousness that is in this mortality and the individual can awaken and with a teacher or with the help within and Karma become a aspect of Christ. I don't think I would, there's no way I would ever become Christ as the one that is in the Bible, but becoming that level of consciousness and reincarnating out of this body and some incarnate, you move into immortality. It is nothing but work, Lord have mercy - Karma of every level. So, he was the teacher of the group but there was a group in Seattle, Rosa Krushians have you ever heard of Rosa Krushans?

**Q:** Yes.

**A:** Okay, they were in Seattle. They just says we got to start a group because the Rosa Krushians is a group, the Mormons is a group, the Baptists is a group, the Bahaias is a group, the Muslims is a group. Honey, where the heck do we get off with all these group, group, groups? I'm an individual. I'll sit down and talk to a Muslim and keep my mind open and attuned to him and not tell him he's wrong and that I'm right or whatever. I want to know what he knows, so I'm going now to the [end of side one]. Three or four hours, I questioned him. The Bahaias like questions, they're not preachers, they don't have preachers, but now you go out here to the Glacier View Baptist Church, Lord have mercy - preach. You go up to the Christian Community Church - preach, right out of the Old Testament. Oh, this was Krishna Vinta's Bible, it's almost worn out.

**Q:** Wow, what do you know.

**A:** He carried this Bible with him everywhere he went on lectures, because the truth is in there. In here it says -, Christ says, "I'll lead with you the Spirit and the Holy Ghost." Now, I started out asking, "What on earth is the Spirit? What on earth is the Holy Ghost?" So, if you ask those questions eventually you'll learn.

**Q:** Yeah?

**A:** You'll learn. And then the group moved from California up here to Homer and homesteaded out to the head of the Bay.

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** Why did you move?

**A:** Well, they wanted to expand. But, in California what I did in the group, there was Burma truck, we had an old Burma truck and I had a Chevrolet Station wagon and I took that Burma truck and I started collecting money, you know knocking on doors and asking for assistance and so forth. So I spent a lot of time collecting big crates of vegetables and fruit and foods, take it down to Watts. That was part of the service of the group. But there were persons in the group that couldn't do that and wouldn't do it. They would say, "Let them die. We don't want them Niggers this and that." When I was a kid I was known as a white nigger on the street. If you were poor and had no money and you were a bastard and a white nigger if you didn't know who your parents were. And you were, that was that era. Well, that was all my Karma that was my test, the anti-Christ tests you, Lucifer tests you. What Krishna Vinta was a positive teacher and it took me a long time to tune in and learn that even people right here on this street can test you. You can go to City Hall and be tested, you can go to church and be tested. Like I've gone to -, they don't do it anymore but when I used to go to the churches in the beginning back in the Sixties, and I was king of the Hippies in those days trying to mediate and I was on the City Council and all that jazz, and so they would say, "Are you a Christian?" And I would say, "I don't know whether I am or not, what is a Christian?" And they would say, "Oh, you are a sinner, get down on your knees and pray." But, now when I go to the churches they say, "Hey Brother, how are you doing?" But it was for me, to maintain a balance of communication and a balance toward whoever - politician, and I dealt with - I was a probation officer here in Homer and I dealt with a lot of drug addicts and felony cases and Judge Hornaday, he was my helper in that aspect. He was a good judge, Judge Hornaday he lives here in Homer. And so, what else do you want to know?

**Q:** Well, I'm very interested in the commune and how it operated. How many people were part of the commune?

**A:** Oh, there was about -, I'd say the full number before Krishna Vinta went out was about a 140, somewhere in that neighborhood. Because we had the headquarters in California, I was there and when he went out of his body his wife, Mother Ruth, called me on the phone and said, "We'd like to have you come up here." So, I come and my God, Krishna Vinta had told me riding in the car, he told me also in Oklahoma City once when he was lecturing there he said, "Asaiah, I'll give you a little future enlightenment as to yourself. The day will come when you know that you are alone." And I says, "My God, what does that mean?" Because you don't know when you are in the first grade what alone means, but as you climb on up the ladder you come to find out that not everybody thinks as you think. Not everybody has the same philosophy. So, when I go to the churches and I come and sit here, well who's going to come and talk to me? Who's going give me information other than my going of my own initiative and finding out what it's all about? So, I went in the Fountain Communal Group to find out what the heck they was doing and what Krishna Vinta was doing and that was my view. Whereas Alixiaba and Jerome and lots of other that come in and went out, oh hundreds of people came in and went out, they said, "God, where did this teaching come from? Who taught you to teach this?" They knew there was a teaching there, but they were not ready for what was being done or what was being given and it was their Karma to pass through that and pick up a thought, but pass on down the line.

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

That's what some of the communal living is all about. And so, here they took on those homesteads on out at the head of the Bay and when I come Krishna Vinta had left his body. Mother Ruth took me to Anchorage and I was a veteran so they said no problem, you can take that homestead, the one that Krishna Vinta had his name on. So, I cleared all the land out there and had an acre and a half garden and all kinds of stuff. Then there was an Armenian in the group named John Lazarian and he lives down in California. In Armenia there was unbelievable persecution and hardship and all. So I told Brother John, I says, "Why don't we start and bring some of the Armenians over here to form a school or give assistance -" Because he is Armenian, and so I said, "I'll let you have that homestead and you can do the work and see what you can do." But down in California when they had those riots, John almost lost all his business down there. But, that individual relationship was my Karma because when I walked away from out there I walked away and haven't looked back since. And when I walked away from the Fountain in California I didn't look back, if they wanted to fall apart go ahead. Even here people in the group would all leave and fell apart and Krishna Vinta said that was what was going to happen, because there was no one strong enough or had the knowledge or understanding to assist a person to become an individual and to join a communal group and maintain the individuality. That's what he taught and I guess you could he was an ego-slayer because I had a terrible ego when I come to the Fountain and he knew how to deal with my ego anyway.

**Q:** Did you all eat your meals together?

**A:** Yeah, they had a headquarters, that building I showed you in that picture, that was where the dining room was. In there were kind of like barracks, women's barracks, men's barracks, big sewing room. I collected up tons of clothing that was washed, refixed, redid and then given away. I met a lot of big businesses down -, General Mills I met I guess one of the leaders the president or executive of General Mills, they would give me truck loads of flour and I would give it to the Mexican people and the people in Watts, you know just families that were in need.

**Q:** Did you guys follow any special diet?

**A:** Oh, yeah there was a special diet. It was very little meat in the diet and mostly, I believe vegetables. I brought in all kinds of vegetables to that place, to the Fountain.

**Q:** You said there were men's and women's barracks, then were married couples separated in their sleeping quarters?

**A:** Well, there was small places where -, the Fountain was just getting started and that's why a lot of people come in and they couldn't see anything making progress, growing in a material sense. The only reason why I was there, I was trying to make progress up here and Krishna Vinta was my teacher. So, they would come in and they'd say, "God, I'm getting out of here." You know, but look at mortality, good Lord the United States just -, well look at the second World War the two atomic bombs. Look on the streets, I was in Chicago in the streets of Chicago, the ghettos, Lord have mercy. And there's Africans starving to death and this whole planet is a communal group and the individuality of a prophet or a teacher, look at Moses, Abraham, Isaac and on down the line, Buddha. Now Buddha is -, what a

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

great soul that Buddha is, unbelievable. And so, Krishna Vinta was a different type of teacher and they formed that communal group around him because that's what they wanted. He left there for a year and a half and I drove his car and he lectured all over the country and they were back there fighting and struggling. There's a lot of fighting and struggling that goes on in communal groups. Right here in Homer, the Episcopalian Church is having more problems than you can dream of, the Christian Community Church, Sister Louise down here at the Catholic Church is leaving the Church, there's a lot of emotions going on on this planet at this time. And this planet is a communal planet, regardless black, white, green, yellow but Krishna also always taught the origin of God. Now, I have read and studied and tried to think Brahma was the first god, and Brahma was unconscious, asleep. Brahma awakened and looked and blinked once and went back into the unconscious. So, we are all unconscious and to the degree that we progress toward the God idea and become conscious, Brahma becomes a greater god. So, that's just an idea.

**Q:** Now, I'm curious about how the commune was organized? Did everybody pool all of their resources together, all their money and possessions and things like that?

**A:** Most of the people that went in there was very poor. The poor in money and economics can be rich in the spiritual life and the desire for spiritual growth.

**Q:** But still, you must have had to live off of something? Did you have -

**A:** Well, when I left that hotel I had \$600.00 and I flew out to California and I said, "Here, you have the \$600.00. My interest is in what you're teaching, what you're doing and why you are doing it." Later on down the line like I said he changed my name to Asaiah. And so, I was interested in his personality. It's like I go to church here and there's a preacher up there, I'm not interested in his personality. I'm interested in what he has to say about the Old Testament, or Christ, or the New Testament, or the economics, or the scientific, or the coming of Christ. I want to know that, I don't care about if he was -, whatever. The purpose of the communal group was to gather souls together that looked beyond the personality, but Krishna Vinta had a very dynamic aura and personality, very dynamic. He even smoked, he says, "I'm in this world but I'm not of it." But, he could quote the Bible, I got lectures here, and -. As a communal group there were -, I could see drug addicts coming in. You know who come into that Fountain after Krishna Vinta was gone?

**Q:** Who?

**A:** Haight-Ashbury. You've heard of Haight-Ashbury. Okay, there was a cat in Haight-Ashbury named Charles Manson. When they closed down Haight-Ashbury and got them all out of there he got a bus and left and headed for L.A. So, I was driving the Burma truck or my big Station wagon car and I would go to various gas stations and people would just give me gas. I talked to them and they would just fill my tank up and they says, "If you need some more come on back." And so, I got everything -, as I had no salary or income didn't even have a Social Security Number and I was a pauper for seventeen years. And so anyway, one day I was standing at this gas station and just standing there you know on the sidewalk on the street and a stoplight there. So all of a sudden this bus stopped, I didn't know it was Haight-Ashbury

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

cats at that time and didn't even know Charles Manson was in the bus, but they stopped there and says, "Hey Jesus! What are you doing over there?" I says, "I'm not Jesus. Brother's giving me some gas." The light changed and they come around the corner and drove right up by my car and they come jumping out of there and says, "What are you doing with a barefooter, are you a hippie?" - and all of this. So I could see that there was no point in carrying out this because I had things to do. I gave them a card, and Manson was mentioned and he was the leader and was in charge of the group. He had a communal group you know.

**Q:** I know.

**A:** Okay. He said, "Can we come and visit?" And I says, "Good Lord Brother -" I wasn't even talking to him, I didn't know who he was at the time but they called him Manson. They says, "Hey Manson, we're going to go visit this cat." So about three days later at two o'clock in the morning they drove up. They drove right up to where that frontian right there where I showed you, that picture. They got out of the bus and somebody come down and when I heard them coming down I put my robe on and went out. And I says, "What on earth is this?" Then I realized that it was the bus I saw down there. Manson introduced himself, and I shook his hand you know, I didn't know A from Z about him or anybody on the bus. But, when I walked up there I could smell pot coming out your ears. I says, "No pot on this Fountain grounds." And so they said, "Oh man, marijuana is so cool." And I says, "It may be cool but it's not my cool." And so, then I had them pull up on that top campground up there and they stayed there that night. The next morning I went up there and here was two little babies that had been born on the bus, with sores and this and that. So, I said, "Lord have mercy, this is my Karma. I have got to deal with it." So I says, "Well, get out." So they all got out and I got the two little babies and got them going through the shower and turned them over to the -, this was after Krishna Vinta was gone, and turned them over to the sewing room. And I says, "I want all of you to get some clean clothes, and the clothes that you got they go in the disposable bin. We're not even going to wash them." Anyway, I talked about that and then the two little babies I took over to Ventura County Hospital and God, that was a trip. Manson stayed there for three months, close to three months and he was trying his best to do away with hate, and he knew what hate was. He kept moving on, and I says, "Brother Manson, you ain't gonna make it here in the Fountain because there are people that come in that won't smoke pot, and some of you cats are smoking pot. You know you don't do it in the dining room or wherever." He says, "Okay, we're going to leave." So he had already had it planned to go over to Spawn Ranch which was a movie place on the other side. And they had the money and they paid the taxes for this fellow that had this ranch and they used to make movies there. So I would go and visit, and I would let him come back and visit. And we began to move along then all the sudden the LSD trip come down. They had a big tent with -, he had about thirty in his group and they freaked out on LSD, and they though LSD was the second coming of Christ. And there was some LSD groups in California, I mean in L.A., they were going to put LSD in the water system and introduce Christ to L.A. Anyway, I went through all -, I went to LSD crash pads. I met Tim O'Leary, heard him lecture and I couldn't stand his lectures for some reason. I said, "Brother, I'm in harmony with your teaching, but I'm not in harmony with the method that you are putting the Yoga and the Buddha idea across. There must be a positive view at some point along the

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

way.” And so you know, he was a LSD first class. And so anyway, Manson got accused of Dunes buggy’s because he was going to leave where he was and move out to the desert. In the newspaper it said, “Manson and group hijack Dunes buggy, and do this and that.” And he come over and he says, “That is not true. That is not true. We did not hijack dunes buggies or whatever.” And so, he was a musician Manson was. He could sit down and somebody would say sing a song about police. He would play that guitar and sing the most beautiful song you ever heard about police. Somebody sing a song about Christ. Sing a song about the President of the United States right out of his mind that cat could come across with music and so forth. And so, a lot of movie stars - high class people, he went and sang and talked. A lot of them gave him a lot of money, and he was going to buy land out in the desert. But, when they found out the dunes buggy trip all these high class cats cut him loose and he come out and said to me, “You see what society is - they cut you loose and they don’t even know you. It’s going to be straightened out.” So the next thing later on down the line, was these big headlines. Well, you know all about that. And so I said, “Manson, that’s objective Karma. You’ve projected this, it’s within you. You are the one.” And he didn’t understand that, he wheeled down to where the unconscious had taken over the hate and the projection of getting rid of that which had injured him and had injured his group. So, then he had to go to prison and all that stuff. He’s still in prison. Well, you know all about that. Well, that was my experience with him.

**Q:** Did a lot of hippies come to the Fountain, want to join the Fountain?

**A:** Oh God yeah. And when I come to home here in ‘61 I mean ‘59 there were hundreds of Spit Rats that come here. The called them Spit Rats.

**Q:** What are Spit Rats

**A:** Oh, they lived in tents on the -, they couldn’t live nowhere else. And the rednecks here in Homer wanted to put a sign up at the head of Baycrest there and said, “No long haired dirty hippie allowed in this town.” So, I became king of the Hippies through the mayor of Homer here, Hazel Heath a woman. And she said, “Asaiah, the only reason why I won’t you on the Council, not the only reason, is because you are a good mediator between these young people. And if there is enough of them here and they want to vote they can vote me out of office.” Homer’s population at that time was not very big, a lot of people didn’t want anything to do with politics. So anyway, it was a tie vote and Hazel broke the tie vote and voted for me and I had to take a seat on the Council. I didn’t want-, I hadn’t had no schooling I didn’t know nothing about money. But, I knew how to rap you know, how to rap. And so, Larry Thornen who was on the Council, he took me under his wing in terms of money and ordinances and all that jazz and he taught me. And then, all the hippies in Homer says, “Hey man, you got to run for City Council.” So I says, “Oh Lord, I can’t stand it on there.” So, they put my name on the ballot and I got more votes than anybody. I dealt with a lot of hippies here in Homer, young people. That land over there that I donated to the city, when you leave here you ought to go by there and take a picture of the park and what have you. Mike Kennedy, he had what they call a last chance over there and he was a recycler. Oh God, the man is a genius in recycling and he has a recycling place over at his house now because so many people screamed and hollered about the junk yard there. [unintelligible] So anyway I gave it to the

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

City. And the Veterans wanted to put a memorial in there because I am a lifetime member of the VFW, and I am a member of the American Legion. They wanted a memorial in there and the Council voted it and I didn't even know it. And so, when I found out about it I went to the Council meeting and I says, "I donated this park as a symbol of love and peace on earth and that little tree that's planted out there is a reality of the growth of the spirit of Christ in this town." And then the churches got on to me. But anyway, during all those meetings and that pressure I had a heart attack in 1991 and went out of my body - that was an unbelievable experience. I saw, I was in that house over there, what I saw honey you wouldn't believe. You can't believe it unless you have seen it. So the heart kicked back in and the pain in my arms and legs and my hands felt like ice. So I says, "I'm ready to die. Let me go, I don't want to stay here." And I was talking and the phone rang and this was a friend, Will Files he has a computer place over there, that's where I was last night trying to call you. And he says, "Oh there something wrong with you. I've never heard you talk like this before." In about five minutes he was over there and drove me up to the hospital and that's how I got back in my body and where I am now. I have been to the VA-, thank God the VA is good enough to pay for those bills you know. I then I almost went out about three times since then, and I take medication. See those pill boxes over there, that's morning and evening. But, you've got to overcome fear of death, that's one of the major aspects of this mortal wheel of karma. But, in the Army I was scared to death to die, and I would cry all night and scream at Christ and call out to God. But now, I could probably sit right down here if that was they way it was and lock all the doors and go on out. But, when I go out I want my body to be put in a cool place for three days and three nights. That gives the psyche and the consciousness a chance to integrate where it has been, where it is, and where it can go. And I want the body put in a paper sack and did a hole in at the graveyard or somewhere and put the body down in Mother Earth and let it go back to the elements. I don't want no cut flowers and all that stuff and all the moaning and groaning and a casket, Lord have Mercy I don't want my body put in a casket. And so, that's my idea about leaving the body.

**Q:** Well, I have a few more questions about the commune. I'm curious about if you had any regular routines or rituals that you engage in - like did you meditate together or pray together or anything like that?

**A:** Oh, 99 percent of it was the lectures by Krishna Vinta.

**Q:** Did he lecture everyday to you?

**A:** He lectured in many cases at night, but he would spend three days and three nights talking to the members that would be at the headquarters.

**Q:** Wow, without stopping?

**A:** Without stopping. He would answer questions. He would talk. Oh, it was unbelievable.

**Q:** Were there any rules for living at the commune? Were you allowed to smoke cigarettes or drink alcohol, things like that?

**A:** Well yeah, there was no alcohol. I didn't drink or smoke and I didn't keep up with that very much.

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

But, I did keep up with after Krishna Vinta went out then I began to realize that drugs is an addiction. When people would come in or even here, I was living at the shop over there, I wouldn't let them cats smoke pot. My God, they would hang out over there and I had a great big freezer tall as that picture over there and I had that thing full of fish and they brought me a 120 tons of coal because I had a stove. They just did all kinds of things to help me out, and I helped them too. A lot of the hippies, they are old timers around here and they have fishing boats and the redneck from the Bayside to the Old Club Bar began to integrate and it became a unity here at Homer and hippies were accepted. But, everybody was accepted in the Fountain down there.

**Q:** How long did the Fountain -

**A:** If a prostitute come in, well she had karma. She had unconscious problems that needed to be worked with, she may come in and stay for three or four days and talk and go away with some degree of enlightenment that she didn't have before about prostitution. Homosexuals, any kind of person that you could think of like his Brother that is an atheist, Clyde [unintelligible]. Well, I called him up I says, "Hey Brother, I'm interested in Atheism, I want you to be my teacher. So, I subscribed to a newspaper called "Free Thought" and that's an atheist paper. And atheism is a belief, it is a belief. It is as strong a belief in no god as the Christians as the Christians have the belief that there is a God. Both are beliefs, but what about the atheist that I am talking to? Do I have a right to judge him or find fault? It's the same thing in the Fountain down there, I had no right to judge anyone that come in there. You would try any way in the world to let them eat, get some new clothing, take a bath, hang around, hang out for awhile and finally they would be back where they were before or back on the street. The Fountain was a gateway in and out for whatever the case might be and if you tell me this mortality is not a communal group, a gateway in and a gateway out. We come in through the moon and the umbilical cord is cut, we take the first breath and your in it. Some kids are born with physical problems that they can't handle or that can't be taken care of and they go back out. And so, that's what the communal group in my view is all about. Look at Kennedy, he was assassinated. Look at the Israel Brother, he was assassinated. Joseph Smith was assassinated. Krishna Vinta was taken out. They go and they come and it's up to me to accept all of the goings and comings. Saddam Hussein, Lord have Mercy, how does he get away with, that's his Karma.

**Q:** How long did the Fountain last in Homer?

**A:** Oh let's see, I believe '65.

**Q:** And when did folks move here?

**A:** In '54 or '55 I believe it was.

**Q:** What did the Homer natives think about the Fountain?

**A:** Oh, they loved the Fountain. They called them the Barefooters, we had a fire fighting crew. We performed all kinds of services and I have given out scholarships to kids in the high school since I've been here. I donate to all kinds of groups.

Interview with Brother Asaiah  
Interviewer: Deborah Altus  
September 12, 1996

**Q:** What did the Fountain do to bring in income, to support themselves?

**A:** Well out on the homestead there, there was not -. At Krishna Vinta's lectures there was a lot of people that would give. He would rent the hall, he didn't have a church. He would rent the hall but if he went into the Church and the people lectured, like specially in Chicago - why they would all give. And so, I never did keep up with that aspect of it. I went in and I gave mine and I was -, that was me. And how much anybody else gave I never, I didn't keep no books.

**Q:** Were you guys given an allowance?

**A:** No.

**Q:** But, you had all your needs met by the commune?

**A:** Yes ma'am. I brought in tons of vegetables, flour, pancake mix, clothing, meat. Down in L.A. there was three long streets with big meat shops, and I would go in and talk to them. My God, they would say, "Well, what do you want?" And I get an ice thing with meat in it and give it away and lots of it I would take to the Fountain. That's how the humanitarian communal aspect can work. I come to Homer and there was a Bahaia here named Gregory and he and I were good friends. He said, "Asaiah, I've got a job for you." And I said, "What the heck is that?" He says, "I don't want to clean the upstairs of the hospital." It was the old hospital, we have a new one now millions of dollars in it. And I says, "Well, I have never been a janitor Brother, but I'll try it out." So I went up there and for fourteen dollars a day is what I started. God, everybody at the hospital liked me because I would go get stuff for them and do all of this jazz, you know. So, the next thing you know I had 16, I believe, janitorial contracts. I cleaned bars and banks and had Angelo Hillis' place down here. Mark -, we got a steam cleaning rug machine and so that's how I have made bread or money to get the lot and the house and things like that. It's like the Spirit can and will assist you economically, scientifically, like the Spirit has assisted me with this heart. Good God, I went out. I buy people's lunch for them in the cafe, we'll talk for awhile. Everybody, a lot of people like to talk with me because I wag my tongue on and on about philosophy. I love philosophy. ...tells you what and how I think. But, I've written oh God, see I believe there was a writer in me. I believe there was a musician and I believe there was a Buddhist and I believe there was kind of like a preacher within my-, that moved into this body. I have tried to harmonize all those aspects and here's some of the letters I have written to the Homer paper.

**Q:** Oh my goodness, you have written a lot.

**A:** Yeah, and I didn't even know what I was writing. I would write it and next week when it come out in the paper, I'd say, "Good God, did I write that?"

**Q:** Now, in the Fountain was each member given a chore to do? Like did one person have to cook?

**A:** They could choose, like the kitchen crew would say, "Oh I know how to cook." Go ahead and cook. Then they had the builders, some of the Brothers knew how to put up cement blocks and pour cement and mix cement. Then there was a beautiful lady that had charge of the sewing room and she had about

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

five helpers in there. Then I was a solicitor of food, money and like sometimes solicit money and I would get a hundred and some dollars in a day. So, I would take that money and give it to Jane, she took care of the money, I would just give her the bag.

**Q:** Did you guys have meetings?

**A:** Oh, God yeah. Yeah, we had meetings, all kinds of meetings about -, people would get up and talk about their problems, that would come in. They do that in churches too, but we didn't have no church.

**Q:** How often would you have meetings?

**A:** Krishna Vinta would lecture sometimes a couple of times a week in the evenings in the dining room. And then we had a place outside, on Sunday a lot of people would come and sit there and he would lecture on one of these subjects here.

**Q:** Was it a celibate group? You mentioned being married, so maybe I guess not.

**A:** Oh no, marriage was part of life and children were part of life. But now keep in mind that we are a progressive intelligence. Moving from that level I wouldn't be able to go in a communal group at that level again. Because here I'm sitting in a beautiful house and there's people all over the world starving to death. It's nice and warm, there are people that are so cold that they die. Look at these refugees coming back into Iraq, well what is this all about? And it says in the Bible, "I go but I leave the Spirit and the Holy Ghost with you." Well, if you try to live positive, and that's the way I tried to live in the Fountain. Of course, Krishna Vinta was a teacher, he taught on both sides of the pendulum positive and negative. Discipline, justice, severity and destruction that's Koborah on the Tree of Life and that's the Great Mother, Vina and Sheba. Oh that Great Mother! You touch a woman's kid, slap it or something like that she'll get the rolling pin out and chase you down the street. You know how the feminine aspect is about their children, but there are mothers that give their children away, they have abortions or whatever. Positive and negative is as prevalent in mortality as sun like and darkness. In the Fountain there was positive and negative, there was light and there was darkness. And me Asaiah, as a member in the group and focusing on Krishna Vinta as the teacher was my way. I didn't ask nobody for money in the Fountain or anything else. I would go and solicit for money to bring into the Fountain and to me that was one way of assisting. I would go down and solicit clothing, well I have already talked to you about all that stuff. That was my nature, my natural nature.

**Q:** Were there a lot of kids that lived at the commune?

**A:** Yeah, there was quite a few.

**Q:** Did you have your own school?

**A:** No, Krishna Vinta wanted them to go to public school and not to be hung up in some specific religion.

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** Did you do group child rearing, or were the parents responsible for the kids?

**A:** Well, it didn't last that long. See, I was only in there from '51 and Krishna Vinta went out in '58, that's only a drop in the bucket. I was probably the only one, even his children didn't have the lectures. I made copies of those to give to his children, you see. Well, the child is the intelligence. I am the intelligence. You are the intelligence. Krishna Vinta taught me from the very beginning he said, "Asaiah, you are the intelligence and that body. You have the power to maintain a balance and to become conscious and gain an enlightenment of what's going on in this world." And in the communal group that's what it was for, it wasn't for just hanging out in the kitchen or bedrooms or whatever. Like a family, but there were individuals that found their way and some of them went out of their bodies with Krishna Vinta and the others went their ways, and I am sitting here in my way. The Mormon Church is a communal group. The Bahaias are a type of communal group. All the churches now are talking about how important it is to become a Christ community in terms of the Church and then expand out as a church in the community. Krishna Vinta taught that you are an individual, think for yourself, find the inner self, know yourself and begin the progress up Jacob's Ladder. You've got to let go of yesterday to reach on up and get another one. Climb on up. So, eating in the group was -, we had dinner and they had lunch and had breakfast. On Sunday there would be one-, oh we had quite a diet. Krishna Vinta didn't even eat the yolks of eggs in many cases and I don't either.

**Q:** Are you a vegetarian?

**A:** No way, I had chicken today for dinner. I had an ear of corn, chicken, split -, there's a health food store around here called the co-op.

**Q:** t's a food co-op?

**A:** Yes.

**Q:** Is it on Pioneer?

**A:** Yes ma'am. Right down on the corner down there across from National Bank.

**Q:** I'll have to go check it out.

**A:** Oh yeah, her name is Alexandria tell her you know me. Or I can take you down there and you could meet her. She is a lady at first degree, comes from England and raised in Africa. Woman is -, her mind is -, there is no pin down you don't pull no shades over her eyes.

**Q:** What did you like best about being part of the Fountain?

**A:** Oh, I didn't know what I liked. But, I would say my major interest was what Krishna Vinta taught, what I could learn. Being born a humanitarian my major interest was providing the means by which the Fountain could function. Which was soliciting money, clothing, food, paint, cement, cement blocks for houses, windows - I spent hours upon hours doing all that kind of stuff. So that was where I was at.

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** What was the hardest part about living communally?

**A:** Me, adjustment, understanding and moving beyond the personality aspect of the people in the Fountain. Getting to know the positive and negative aspect and hoping that you know -, you have a flower garden out here and you got twenty kinds of flowers all different. The weeds can grow up and take over those flowers. As a gardener you've got -, and that's what you have is a flower garden then you've got to take care of them weeds in that aspect. But, in the human kingdom we are all weeds, Good Lord I was a weed in the Army in one of the most devastating times.

**Q:** You mentioned earlier I think that you were an elder in the group?

**A:** That's what they called it.

**Q:** What did it mean to be an elder in the group?

**A:** It meant that you had made a sufficient degree of progress where you could join with others in some degree of oneness in terms of communication. There was only a few in there that I could communicate with.

**Q:** How many elders were there?

**A:** I believe there was only, I'm not positive but there was six or seven. One of Krishna Vinta's ideas was to move toward assisting the gathering of a hundred and forty four thousand on the planet, which is in the Bible. The Bahaias, you know about the Bahaias. They have their headquarters in Hoffs, Israel. Well, Israel -, Oh God you get into that. Anyway, you've got to think for yourself and you as a person interviewing other people, they may give you assistance in expanding your understanding of religion or economics. You may want to interview a Bank President down here, all he talks about is money. I bank at NBA and when I go in there I say, "Hey, what's cooking?" And so, I get off of the subject of money and I says, "This is the best bank in the world. You've never made a mistake in my funds or nothing." And then I wrote a letter, they have a little newspaper that comes out from Anchorage. So, I wrote a letter in there and I told them in the letter, "That it's a great joy and a pleasure to be a part of the best bank on the planet, NBA." And they put it right on the front page.

**Q:** I'll bet they did. Why did the Fountain break up in '65?

**A:** In '65 it didn't break up.

**Q:** Isn't that -, oh I thought that's what you said, I'm sorry.

**A:** No, '68.

**Q:** Oh, '68 excuse me.

**A:** Oh, wait a minute. Krishna Vinta about went out in '58, pardon me. Why did it break up? He told me, I don't know who else he told, that if he went out of his body and he said it may happen, Asaiah. There's people that don't believe what I believe what I teach, what I say or who they think I am, or

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

anything else. And so, the group broke up up here, the earthquake occurred, around '65. If you want to interview R.B. and Arian they live right up the road here.

**Q:** Are they husband and wife?

**A:** Yeah, they've had kids. Their kids are married, they're grandparents.

**Q:** Yeah, that would be -, I'd like to. That would be great.

**A:** I don't know what they are going to say. It really none of my -, what they say or whatever.

**Q:** Do you consider the Fountain a success or a failure?

**A:** Oh, I don't consider the Fountain a success or failure. I can only -, the mortality is my Fountain. I'm in mortality and if I meet a teacher here that teacher is assisting me to understand the total of mortality. So, that's where I am coming from. All the people I met in the Fountain I couldn't tell you A or Z about them.

**Q:** Do you miss living communally?

**A:** No. God no, I can't hardly stand it. I'm just kidding you. Yes, there's no way I can miss - wait a minute, what did you ask me?

**Q:** I asked you if you missed living communally?

**A:** No, mortality is a communal planet. This whole planet is -, look at all the religions, about one thousand eight hundred. They're all on the planet, they all eat, they all have stomachs, they all have eyes, they all have churches. This mortality is a communal aspect of life on many different levels of school rooms, first grade, second grade, third grade, fourth grade on up the line until you graduate from mortality and go into the next plane. Of course, I believe in reincarnation. R.B. 8850. Then I get the idea of calling her and so that put's you. Oh, she's a thinker that lady is. She was a nurse too. So, what else do you want?

**Q:** What is this Asaiah?

**A:** Oh, that's a Tibetan Prayer Wheel.

**Q:** Oh, okay was that part of -

**A:** No.

**Q:** That wasn't part of your group.

**A:** That's what I use in the -. Here's some more letters.

**Q:** Are these ones I can keep or do you need them back?

**A:** No, you can keep those.

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** Thank you.

**A:** And so I formed a little ritual of weddings, how to perform a wedding because a lot of hippies and young people back in the Sixties, they didn't want to go to church to be married. They wanted to be married out under a tree or out by the ocean or wherever. So, I had to do something to work up a little ritual and I got -, someone gave me a Tibetan Prayer Wheel back down the line [unintelligible]. This one is metal. There are prayers in here written in Sand Script, but I don't know what they are. So you see, you spin that like that - On the Bay, on the Bay you say Cumay. Omnaypoo, omnaypoo neva nama. Omnaypoo, omnaypoo neva nama Onmaysay. So that's how I open the readings.

**Q:** Now, are you legally able to do weddings?

**A:** Oh God, yes. I've done a hundred and ten.

**Q:** Are you a -, what do they call it, registered minister?

**A:** Well, I'm registered like WKFL. And, every judge in the court says you can perform whatever you want to perform.

**Q:** That's great. Have there been other commune in Homer? **A:** Oh yeah, Church of the Northern Lights.

**Q:** That was a commune?

**A:** Yeah.

**Q:** Was that a hippie group?

**A:** Well, there's a Russian communal group out at the head of the bay.

**Q:** There is?

**A:** Oh yeah.

**Q:** is it still going?

**A:** Oh God yes.

**Q:** What is it called? Does it have a name?

**A:** Ariaiah will know, she knows everything.

**Q:** And the other one was the Church of the Northern Lights?

**A:** Yeah they were -. They had been in prison for smoking pot and drugs and dope and so they come here. Gruner was one of the brothers and his mom and dad were head of -, I can't remember all that stuff, that was way back in the Sixties.

Interview with Brother Asaiah

Interviewer: Deborah Altus

September 12, 1996

**Q:** So, Church of the Northern Lights was a hippie group?

**A:** Yeah. And there was another one, I can't think of it. Then there is the Russian group out at the head of the Bay. Ariah will know all of that.

**Q:** Okay, I'll ask her.

**A:** You can have that paper. Not that it would do you any good, in that you are collecting stuff. You can have that one. Let me put stuff together. I believe that's -. Anyway, this is just some of the letters that I have written through the Homer years.

**Q:** As one last question for you, do you think there are particular ingredients you have to have to make communal living work?

**A:** Well, number one you need a teacher, a leader. Christ had 12 disciples and in the Bible as it is in the Euchres now, the bread and wine. He told them, "This is my body, this is the bread of life." And then he took the cup, poured the wine and said, "This is my blood, the blood of life." So, the Euchres and the Last Supper is a focal point and one of the beginnings of the Christian community and communal way of life all over the planet. The Muslims put a prayer robe down and Mohammed was the leader and the essence of that communal way, but now there's many factions in the Muslims. There is the Buddha and the Buddha was reincarnated and they picked up intuitively and telepathically where he was and he was born in this family somewhere in China I believe it was. They went there and declared that he was Buddha, and that's the essence of bringing forth a means by which communities begin, and of course Buddhism was already there. And they brought this Buddha that's right there and he's still teaching, he's still the essence of the Buddhist. But, you can go way on back -, God. You've got drug communities, cartels of drugs, there are leaders and they have a powerful mind, powerful ego and they'll wipe you out to maintain and keep their community functioning. The United States has the Constitution of the United States. That's a means by which people stand and say, "I pledge allegiance to the Constitution of the United States for which it stands, so forth." I mean they are holding this over their heart. We are holding our hand over our heart. The United States is a communal community, you've got to see the big picture and see you as the intelligence, the spirit of the total communal group. And as you are going out here interviewing people from communal groups and so forth, you are gaining an enlightenment within yourself that has to -, you may lose interest in it somewhere along the way, I don't know. But, don't forget the spiritual light that is within you. You are not just doing your duty or obligation or whatever from that teacher back there in your classroom. You may get a degree for doing this.

**Q:** No, it's just a job.

**A:** It's just a job, okay. Well, then that's part of -, if you get paid for doing all of this it's economics, part of it. The other part is enlightenment on your way.

**Q:** Okay.