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LETTER FROM IBU RAHAYU.

Here is Ibu Rahayu's Letter to the membership concerning the recent passing of her daughter, Siti Muti Lee, in Indonesia:

Siti Rahayu Wiryohudoyo

Pamulang, 28th July 2017

Dear Brothers and Sisters,

Thank you for all your kind words of love, support and condolences.

If my daughter did anything, intentionally or unintentionally, that hurt you in any way, please forgive her. And we pray that Almighty God will forgive her mistakes and give her a good place in the hereafter in accordance with her good deeds.

Ibu,
Siti Rahayu Wiryohudoyo

Secret Subud

Reflections by Anthony Bright-Paul

25 May 2015



How can it be that Subud is completely open and completely secret, or should I say esoteric, at one and the same time? Bapak himself explains this phenomenon in The Tests of Bapak. Here is his explanation on p.21 of The Tests: -

Again: you have eyes. As Bapak said earlier, these eyes are used in common. Sometimes they are used in common with the material forces; sometimes they are used in common with the vegetable, sometimes in common with the animal. And they are also used by the human or jasmani.

When they are used by the material force, how do they react to seeing an angel, or, for example when looking at the Gospels or when they look at the Qur'an? (Test).

Change now: Your eyes are filled with the life force of the vegetable. How do your eyes react when they look at the Gospels or the Qur'an? (Test). Now change again. How is it if your eyes are used by the animal forces? (Test) And now how is it if they are used by the human forces? (Test).

It is sure that your receiving was not that clear, but Bapak will explain now. If it is seen with the eyes use by the material forces, the Gospels and the Qur'an remain just a book. If it is seen by your eyes used by the vegetable forces, it is seen as something that is able to grow, like a vegetable. But it is still something without meaning and without voice.

If the Gospels are used by the animal forces, they can already speak, they have a voice. They can also give reality and evidence and form. But if they are seen with the human eyes, in other words the eyes used by the human forces, the Gospels can truly show their real meaning, and their real use and their real benefit. This is something that you will experience if you truly follow faithfully the latihan and do your latihan diligently.

The explanation by Bapak is here crystal clear. We imagine that we are looking, that we are seeing, that we are directing our eyes and our vision. Not so. Our eyes, which might be said to be one of our prime functions, are being moved and controlled by one or other of the four lower forces. That is why for some people the Holy Books are completely without meaning, they are just words. Even for some of my Brothers and Sisters in Subud 'The Tests of Bapak' seem to be merely a list of quite extraordinary and incomprehensible tests, which have little relevance to our daily lives.

So our understanding depends entirely upon what force directs our eyes.

All through the Tests there is one test that is repeated again and again. Here is a clip from Test No.15, March 21st, Colombo, Sri Lanka: -

(A Helper is selected) Stand here in front of me. Face the door. Now Bapak wants you to walk forward in the normal way with your will, the way you want to walk. Go back again. Yes. Now don't use your will or your nafsu but just follow the movement of your legs. Don't walk until you are made to walk.

This is really interesting since so many of us do actually walk around in the latihan, so this is something that we can test on our own. This is important especially for those older people who have been exercising for many years now. It is quite simple to test 'How do I normally walk? (My wife was following me out of a Hardware store today and chided me for my awful walk – she says that I look as if I was in great pain!) And then again 'How do I walk in the latihan, when I am walked?' Yeah, it is completely different. Actually I sometimes leap about, and sometimes stamp vigorously. So there is a clear distinction between what derives from my jiwa and what derives from my nafsu, which is from the action of my own will.

Again. (Bapak is testing a third person, bottom of p.31.) So follow so that your body can be healthy. Follow the movements of your body or your being as it dances while singing at the same time, whatever you are enabled to do by the latihan. (Test.) Yeah, yeah, enough. Bapak hopes that you will go on doing the latihan like that when Bapak has left. You can do it at home or anywhere. By yourself. In the end you will be able to sing really loud.

This is why if you understand it, in all religions singing is considered important, as singing makes our chests strong. Don't get used to always being silent, because you will gradually become like a stone...

(Again later, p.33.) If possible Bapak wants to hear you sing. Do not sing until you are made to sing from within.

Again, Wendhausen, April 4th 1981. Do not move or make any movement that does not come from inside, that is not made by your jiwa...

The reason why the majority of you cannot receive is because in your daily work you are still empty and cut off from the Power of God and His guidance to human beings...

There is a lot of misunderstanding about the word nafsu in Subud circles. Here is what Bapak himself says, in an extract that is enlightening in many ways. P.136 at the S.Widjojo centre, June 29th 1985.

A French member is called forward. Bapak tests. 'If you say "God Almighty" in French how does your body move?' Test, finish. So it is no different. So no matter in what language you say "Allahu Akbar" the effect is always the same. Again, show in French where is Almighty God. (Member tests and speaks some words in French). Yeah, yeah, finish. It feels good, doesn't it? ...

The answers you gave just now were completely spontaneous. They did not come from your nafsu because your nafsu was already separated by the Power of Almighty God. Your nafsu is essential for your life, as Bapak has explained, but it is also your number one enemy. Without a nafsu you have no clothes, you can't come here, you have no money, so it is exceedingly important for your life. But it is your enemy in worshipping God...



Submitted by Anthony Bright-Paul, 25 May 2015

2017 Subud Canada AGM Report

by Dave Hitchcock

Although there was only time for me to mention one highlight at the Closing Circle, I would like to share 9 others that came to me on my drive home. They are not in any particular order except, perhaps, the order that they occurred over the weekend.

1. Last year (with overnigheters and day visitors), we had a total of 68 registrations. This year I counted 109!
2. Delicious salmon supper on Friday evening – how did Kumari manage this from such a small kitchen?
3. Efficient and harmonious Subud Canada AGM – well done Renata and the delegates.
4. Incredible latihans and testing – thank you Regional Helpers.
5. Laughter, joy and energy from our youngsters (and many others!)
6. Moving “Memories of George” – thank you Camille, Eliana and others for sharing.
7. Informative international presentations – thank you Mahmud, Marston and Fernando.
8. Enthusiastic sessions with SICA Canada and Susila Dharma Canada – thank you Susilawati and Kumari.
9. Willingness of everyone to “pitch in” and help when asked or needed, both in preparing for the gathering and while at Crescent Beach - thank you everyone!
10. All of the positive comments and the close feeling of “family” at the Closing Circle.

And, although not technically a highlight, I was very pleased when (with the help of the generous donation from Subud Vancouver, as well as others who registered), we were able to respond to all requests for financial assistance and the gathering ended up with a surplus. Thank you everyone, especially Subud Vancouver!

Although everyone appeared to have a good time at this year’s gathering, there are always things we can do to improve. Some great suggestions were brought up at the Closing Circle, including:

- A suitable event/activity/festivity on the nearby beach – maybe a whipped cream fight, as instituted by George Demers in 1998?
- A room designated for Bapak’s talks throughout the weekend.
- Memorial circle/candle ceremony for members who have passed in the last year.
- Exhibition of members’ cultural expression.
- More structured youth program/activities/events (for all ages).
- Keep the program simple, without conflicting activities!
- Better-equipped Longhouse kitchen.

Do you have any others? Please let me know.

As you know, next year is the World Congress in Germany (August 2018). Many members from the Western Region will be attending, so the questions are:

“Should we have a Family Gathering at Crescent Beach next summer?”

“If so, do you think that you might come?”

I would really appreciate feedback on this.

Registration details for the Bethlehem Retreat (near Nanaimo), from September 22 to 24, will be coming out shortly. Once they do, it will be “first come, first served” for those who send in their registration with payment. Financial assistance will be available.

Dave Hitchcock,
Western Regional Chair

An Article About Subud

by Leonard Lassalle

(Several of Leonard's paintings are included)

In my experience Subud can be explained in many different ways. I hope that this explanation will help the reader to get a clear feeling of what it is about.

Subud is not a religion, nor a technique, nor any kind of system, but it is directly related to the experience of the person practising it. Therefore each person can only talk about it from his or her own experience.



Subud is a very ancient word. It means 'complete'. Complete in the sense that nothing is missing, nothing can be added or taken away. Everything needed is there. It does not mean 'completed' as if something had been made or finished, for at the same time it expresses movement, growth, evolution. Through the practice of Subud each person evolves in accordance with his or her own nature, in harmony with their own deep inner being.

Let us return to the time in our life when we were young children, before we understood the relative sense of words. All human beings at the beginning of their life have been through this experience: one of being 'conscious' without the interference of words.

This was a state in which there were no associations, comparisons or judgement: simply observation, attention, presence. This aware and receptive state in the young child was not due to the parents' will or effort. There clearly is a consciousness at the beginning of every human life.

Each one of us goes through a similar evolution, from embryo to infancy and childhood. We cannot avoid this. Every movement and development, be it physical, emotional, mental or spiritual, is tied to our true inner nature, in an evolution of life that we would call natural.

In infancy this inner awareness disappears little by little as everything in the outer world becomes more attractive. It seems that most human beings lose contact with their original awareness, their finer feelings. The pull of the material world, especially today, has undoubtedly much to do with this.

The practice of Subud reawakens our natural evolution so that our latent potential can find a harmonious development in our whole being. I have noticed that many Subud members throughout the world have rediscovered this original awareness of 'being' growing within them. It is as if the original consciousness which has been asleep reawakens, little by little, sometimes slowly at first, and begins to grow. The spiritual awareness that has generally been so neglected really exists within us, even if dormant, and is accessible and can be awakened.

Through our practice it is possible to create an inner space, in which this initial consciousness allows us to develop in a similar way to that of our early childhood. It can only happen, though, if during the practice we are in a state of great humility and sincerity, attentiveness and receptiveness, but at the same time letting the process take its course and following everything that surfaces from deep within us, whether it is sound, movement, feelings or simply a state of being. This state of receptivity and following allows us to reach the awareness of our deep inner feelings, and through it, to follow an inner guidance which comes not from our desires, ego or thoughts, but from our original true nature.

Subud is universal and accessible to all. It is in harmony with the different religions of the world, with different faiths, even with non-believers, because the inner being does not have a belief in anything; it is beyond differences.

In order to be at one with our inner being nothing must come in between. In our practice there are no words, no dogma, no teacher; simply, through a contact, we can find the original guidance from within.



Our practice consists of meeting two or three times a week, each session lasting 30 to 40 minutes. Through a state of quiet we make room for the inner space that is necessary for our awareness to reach our inner being. It then manifests itself through different experiences, perhaps physically by sound or spontaneous movements; inwardly through emotions or thoughts; or spiritually through the more subtle vibrations of one's own inner being. Each person receives in accordance with his or her own nature.

During the sessions men and women are separate. We have realised that this is appropriate due to the different nature of men and women. Most members who practise regularly find that, little by little, a consciousness awakens in their inner feelings which will gently change and enlarge their

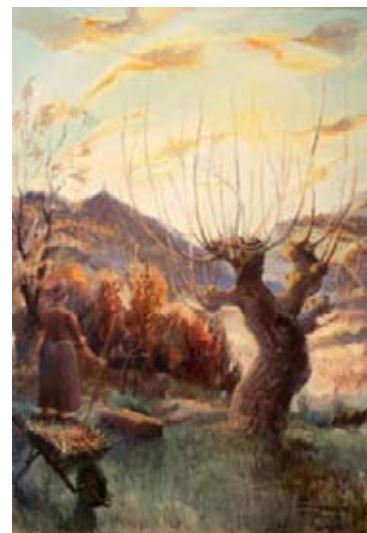
whole being, making them more receptive to others. Then, after a certain time they develop the capacity to find equilibrium between their inner and outer selves.

Because it does not come from without but from deep within, this practice can give life to all parts of our being that were dormant, even those parts that we thought were awake. It can bring to the surface our good qualities, while at the same time making us aware of our shortcomings, which can then be corrected. This comes about according to our capacity, to our real need to change and awaken. It is an evolution which does not come from our desires or will, but from a natural and spontaneous inner process.

That is why Subud members do not need a teacher or a technique from the outside but simply a complete letting go in trust and sincerity during our sessions. These can be done alone but experience shows that in a group the effect of the presence of others helps the process of bringing awareness to the inner being. After the session we generally feel calm and have a sense of deep well-being.

Personally, Subud has helped me to discover and use the potential dormant within me, so that my actions, my movements and my way of living are more in agreement with my true nature. For me it is a perpetual rebirth, where everyday life and inner life are in harmony. I have observed that when there is inner harmony it is reflected in our outer behaviour.

Here is a short history of Subud and a little about its organisation. It was an Indonesian, Muhammad Subuh Sumohadiwidjojo, who first had a series of spontaneous experiences that changed his life and himself, to the point that he became a remarkably wise and knowledgeable person, greatly loved by many. It became clear to him that this deep change, which was so, complete, and beneficial to himself and those close to him, was accessible to all of mankind. In 1956 and 1957 Subud quickly spread from Indonesia throughout the world to more than 75 countries. An international organisation exists to serve the needs of our members, mainly to provide facilities to meet in local groups and at large congresses.



It is often found that the humanitarian qualities of our members evolve; for this, we have created different organisations to help them use those qualities. For example, an organisation to help families and the young, another for encouraging enterprises, another for human welfare, another for assisting the blossoming of the creative expression of individuals, in groups and in society.

I feel I must tell the reader that the terminology used by the majority of Subud members comes from the fact that at the beginning, when Subud came out of Indonesia, all the explanations given in talks were translated from Indonesian and high Javanese. The language that Bapak (Muhammad Subuh Sumohadiwidjojo) used came from Indo-Javanese and Muslim origins. A 'Subud language' then appeared containing a few Indonesian and Javanese words. I will close this short explanation in the hope that it is clear to you. I have found that the reality of the experience is well beyond and above any words. It has brought a new dimension to my inner and outer life.

Only God Can Make Known the Secrets of Life:

Talk to members more than 5 years in Subud

Wisma Subud, Jakarta, March 18, 1979

(Photo by Evan Gamblin in Germany, 1975)

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(Editor's Note: The photo of Bapak on page 7 above was taken by Evan Gamblin of Subud Ottawa when he attended the Fifth Subud World Congress held in Germany in 1975 (42 years ago). This is the first year it has appeared in any publication.)

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Brothers and sisters, before Bapak starts to give you some explanations about the nature of the latihan kejiwaan, Bapak would first of all like to start by asking you whether any of you have, stored up inside you, some question that you want to ask Bapak. Of course, not a question about worldly matters, but about the kejiwaan.

Bapak asks you please to come forward, put your question forward if you have something you would like to ask Bapak. A question is also for you an experience, so asking a question can lead to an understanding, or explanation, of what you have received.

So please come out with it; Bapak includes the ladies in this, not just the men.

(Question from woman unintelligible)

This is a good question but, Bapak asks, haven't you felt any change, haven't you been able to feel this change for yourself yet?

The latihan is something that proceeds according to your outer life; the latihan proceeds in parallel to your life. So whatever happens in your life, the latihan also adapts to it. Thus there is also a change as you become older; this happens not just at 60, but even earlier, some time after 50. Similarly, it is often said that you can retire at the age of 55.

Actually you know this yourself. Whereas before a certain age your teeth are all there, after that age you start losing your teeth. Or before, your hair is black - if you happen to have black hair - and then suddenly your hair starts to turn grey. This change is also reflected of course in your latihan, because the nature of this change is that with age your strength decreases. And God isn't going to guide someone in a direction that exceeds their own strength or ability to follow. So therefore the latihan itself will change at a certain age.

That is inevitable, because God will always adjust His guidance to your ability, or the strength that is available, so that you do not experience something harmful. But do not have the idea that this slowing down of the latihan is in the nature of going backwards, or something wrong. On the contrary, it is an adjustment to your situation and your life, because your latihan always goes along with your life. It is

always going in the same direction as, and parallel to, your life experience. Are you able to receive and understand that reply?

For example, take Bapak himself. Bapak in his quietness and in his receiving can follow the way you move, the way all of you move. But if you were to ask Bapak to follow it physically, in other words to express that movement, Bapak could no longer do it because Bapak no longer has the strength. Bapak is good at dancing, at doing many things with his body, but because he is old he can no longer put it into practice. So even if Bapak were to try to walk ten paces with real energy, he might fall down after that because his breathing, his legs and arms, and the rest of his body are not strong enough. This is what is meant by being old as opposed to being young.

Clearly, the latihan is something that adjusts to age. So for young people, of course, it is very necessary to move a lot in the latihan, to move strongly and very freely. But as you get older you only do that which you are capable of. Because if you forced yourself to move more strongly, probably you would end up by falling down and you would hurt yourself.

Now, the question is does that mean your latihan goes more slowly? Does it mean that a woman of 20 or 25 will progress faster in the latihan than someone older? That is not the case. It's not a question of fast or slow: that depends on the ability of the person to receive. So you should not force yourself to have a latihan like someone of 20 or 25; just let it adjust itself to your physical condition, to what you are able to do.

So if, for example, you tried to cook cassava, that would take a lot of strength because it is very hard, and you would probably not be able to do it. But something like fried bananas is very easy to cook, and it accords with your strength.

Rather than just talking about it, Bapak would like to see the reality. So Bapak would like one of the ladies who is still young, but has been a long time in Subud - or even better if she is a helper - to come to the front.

Yes, one of you. This is a good fortune for you yourself, the one who comes forward. Relax. (Testing)

You are actually someone who is by nature weak. And this is the weakness of your nature, which you have inherited. This of course is also reflected in your latihan: your latihan is gentle. But sometimes with a person who is gentle and physically weak, within that weakness is a kind of grumbling or complaining. Bapak doesn't want you to have that - doesn't want you to have this grumbling (laughter).

Your nature makes you rather patient, and this can be good, but when you are too patient, that is not good. In patience you also have to have a kind of calculation: your patience should not be more than a suitable amount.

A wife is like a locomotive who pushes from behind, and a husband is like a locomotive who pulls from the front. A wife's duty is to help to push her husband to progress. Now Bapak knows very well that your husband is A. And his nature is to be very slow. So if, with your patience, you just let him do what ever he likes, to be as slow as he likes, then it is your own fault if he doesn't make progress. Because if he is pushed by the locomotive who pushes from behind, he can also be fast.

So actually it is not right for you to be patient and say, "It doesn't matter, I leave him to do it the way he wants, because I am able to look for money, to earn money myself." That is not right, because even if you are able to earn money yourself, you still have to push your husband. It is the wife's duty to know the progress and the ability of her husband. Between the locomotive in front and the locomotive behind, in between is your life, the needs of your life. You have to work together. So Bapak warns A. not to feel that his wife is not happy with him or is angry with him if you push, because it is really your job to push him so that he can speed up. This is something that you have to do.

I left out something: if you leave A. by himself, and you just let him go from side to side, it's not right. Because if he goes from side to side and turns in the right direction, that's fine, but if he turns in the wrong direction, then it's your own fault.

There is another kind of wife, different from you, who, even though she is also filled up with fuel, as a locomotive, doesn't like to move. No matter what opportunity she has, she doesn't like to work or to do anything. And that also is wrong, because a husband, the locomotive in front, needs the locomotive behind to work and push. So a husband requires that his wife should also work.

Try again now to receive so it becomes reality. (Testing)

Were you able to feel that you were made to walk? That is the latihan kejiwaan.

So this is what Bapak means by the latihan kejiwaan. It's not just what you do twice a week on Tuesdays and Sundays, or Thursdays and Saturdays or whenever it is, but it is every part of your life. Every movement of your life should be guided by God Almighty. We should be very, very grateful to God that He gives us this much guidance. What you have experienced just now is only God's guidance for your legs and arms. It is not yet the guidance of God for your mind. When you receive that, you will be able to think about and understand things that you have never thought about before and which you cannot know. And this is the grace of God Almighty that we have received.

Now Bapak would like one of the men to come to the front, in this case H, whose health is generally bad. But, Bapak says, his heart is healthy, it's not his heart that is unhealthy. Bapak says it's OK to wear your petchi. You don't have to run because you'll get out of breath.

You have to do your latihan all the time, both in your room and also in the official place of latihan, where the group does latihan.

Everything we do that is not spontaneous, or whenever we do something artificial, it always produces an illness. For example, if you want to laugh now but you say, "Oh no, I won't laugh now, I'll laugh tonight," or you feel angry now and you say, "I'll only express it at 12 o'clock," then that results in illness. So it is better if you are angry to be angry: express your anger. If you are not angry, that's all right.

Now Bapak would like another man, but this time a young man who has been doing latihan a long time, and preferably a helper, to come forward. Yes, anyone, Bapak doesn't mind who. Yes, two is OK. Do you understand Indonesian, if Bapak just talks? (Testing)

Because your latihan is not yet wide enough, you are only able to approach it (Bapak interrupts). There is a French dance that is actually a bit like self-defense. Bapak cannot really follow it because Bapak is already old. (Bapak is dancing at this point. Laughter. Applause) So if someone is coming from behind and wants to attack you, at that point you can kick him with your back leg. This is actually a French dance but in fact it is a form of self-defense. At any moment, if someone attacks you, you can make the appropriate movement. If, for example, B. comes close to someone who is doing this French dance, he can be knocked over very easily (laughter). That's why B. should learn this dance.

There's also an English dance whose nature is self-defense. It's a great pity Bapak is already an old man, otherwise he would show you. (Bapak moves around.) That's an English dance. (And again.) If, for example, someone is trying to kick you in the way Bapak showed in the French dance, you can ward it off. You step on his other leg, lift up his leg, and he falls over. Once he has fallen over, what can he do then? Then B. will win. Again. (Testing)

Brothers and sisters, what Bapak has been doing with you is an experiment, an experiment where you were able to feel that you are truly guided by the power of God. But this experiment, this experience that you have just had, is still only the guidance of the power of God in the lowest sense, that is, in your legs and arms. In other words, on the level of movement. It is not yet the guidance of the power of God on the level of the heart and the understanding.

Later on, as your latihan becomes deeper and deeper, you will be able to receive such movements, but with understanding. For example, the brother who went back to his seat was right; he was receiving the movements of his legs as he was being moved to go back to his seat, but without understanding. So his legs could easily deviate and try to sit him in someone else's seat. But if he had been able to receive those movements with understanding, his legs would have carried him straight back to his own chair where he had been sitting before.

So it is clear, brothers and sisters, that the latihan is not just something that is limited to guiding us in movement, in our outer actions. Later, when we are able to receive this guidance in our heart and our understanding, we won't need to have the movements in order to understand. This is the next stage: gradually the latihan becomes deeper, and deeper and deeper. Finally it will manifest in your thinking, also in your heart.

Initially you will go through different stages of your heart. You should understand that the heart itself has many levels. At its first level the heart acts without caution or consideration for the effects of what it does. This is the normal heart, the coarse heart. But as your latihan is able to penetrate this heart, you come to a heart that is the heart of caution or attentiveness, when you act with caution or attentiveness. Once you are able to pierce through that heart, you achieve the heart of wisdom, where your actions begin to be characterized by wisdom. And when you penetrate that level, there is yet another heart: one that is truly aware of right and wrong.

You have to go through all this in the latihan kejiwaan. This is why Bapak always advises us to do enterprises. Because for us enterprises are a training ground where we learn the relationship between the heart and the jiwa, between the servant and the master. Gradually our heart can truly become the servant of the master, which is the jiwa. Gradually we can learn to live in such a way, guided by our jiwa, that we can take care of our life both in this world and in the next.

Suppose our jiwa is high, but our heart is not yet clean, is still dirty. We will then live in a way that is completely unbalanced, that is, we will always feel ourselves to be superior to everyone else, because our heart is still dirty. So apart from having a high jiwa, we also need to clean our heart. Our heart needs to be cleaned and purified in order that it can truly become a good and suitable servant for the jiwa.

We can compare this purification of the heart to washing or cleaning. Who is doing this? It is God Almighty. It is also like the sharpening of a knife. If you just use a knife without ever sharpening it, it will soon become blunt. And the one who does this sharpening is God Almighty. So the heart can become a tool that is really useful for your life, both now and in the hereafter.

And actually, this latihan kejiwaan is not only something for the development of your jiwa but also for your heart and mind. Bapak does this testing with you so that you can become more familiar with the relationship between the jiwa as the master and the heart as the servant.

Now, looking at our brothers and sisters here in Java, one of their qualities or propensities is to be too easily influenced by stories or fairy-tales. For instance, there is a story in Java that the temple of Borobodur was built by a holy man in a very short time. Another story tells that the temple of Rorajungang was built in only one night by a holy man. These of course are symbols because such things can not really happen. If it were possible for someone to build a temple like that in one night, then there would still be people in the world who could do it; but it is obvious that there are not. So it is clear that these are only symbols.

Similarly there is a story of Jokatingur who, it is said, came down the river to Damak riding on a bamboo boat. On the way he was held up by some crocodiles, but because he was able to overcome the crocodiles, they helped him by pushing his boat to Damak. In another story Jokaturu managed to find himself a wife who was an angel from heaven. So it is clear that all these stories actually have a meaning that you can only find through the kejiwaan.

Now Bapak wants to test you on such matters. Bapak calls especially S, B. and the other members of the Secretariat to see whether you are yet capable of finding out the secret meaning in things where the meaning is not clear. (Testing.)

The real meaning of Bandbondwasa is that Bandung is "much" bondo is "strength" and wasa is "authority". So the meaning of this name is that this temple was built with extraordinary, giant strength. It was not built by one man, but by thousands, because it is patently impossible for one man to build such a temple. And this is therefore the sign that all these stories are only symbols. Our brothers and sisters in Java are too easily influenced by these symbols, or by a belief in the unseen or the occult. What we are taught in the latihan is to live in a normal way, to live as normal human beings.

For example, if someone, has magic amulets - which are very common in Java - or some magic secret for making them look beautiful, to give them strength or invincibility, or make them bullet-proof or something like that - when they are opened in the latihan they lose all these things; these things no longer have any power. This shows that the latihan kejiwaan is truly proof against magic and the influence of the occult world, let us say. We are taught in the latihan to be normal, to use our normal faculties as human beings. Having explained this, Bapak would like to test again. (Testing)

How can God understand that you are worshipping Him if you yourself do not understand the content of your worship? God will never give man understanding that he is not capable of receiving. (Bapak sings)

This is also why when people read holy books they are not allowed to do it silently, but are asked to do it out loud. (Bapak continues to sing)

It is a pity that Bapak is old, so his instrument for receiving this is cracked. But you are still young, so Bapak wants to hear you. Follow what Bapak is singing, don't just listen. That will get rid of your fanaticism. It's not only man who worships God but every creature that God has created. The crowing of a cock is its worship of God, if man could only understand it. The meowing of a cat is its worship of God if man could only understand it. (Bapak continues to sing)

Nothing can make known the secrets of life other than God Almighty. Therefore, have confidence and faith in yourself and in Almighty God so that you may be shown things that you do not know.

Jokotarp means "bridegroom"; that's the meaning of his name. And he also symbolizes a man who likes to use a blow-pipe. (Testing) It seems that B's blow-pipe is a bit scary. (Laughter.) Then he enters the jungle, in the story, and there he finds a lot of angels bathing. Angels symbolize women. It seems that there is not enough water in heaven; it's not only here in Jakarta that we are short of water but up there in heaven too. (Laughter) So, because the water supply in heaven wasn't adequate, the angels came down to earth to bathe here. (Testing)

There is a saying here that when a woman has a daughter, and then a son and then a daughter again, this is a fountain between two lakes. When she has a son and then a daughter and then a son, then it is said there is a lake between two fountains. So what does the lake mean? (Testing)

It's obvious what the lake symbolizes. From this Bapak says that obviously all these stories are entirely symbolic. It should be possible for us through the latihan kejiwaan to reach an understanding of all these symbols so that we don't become people who just believe anything they hear, people who have faith in whatever people tell them. (Testing)

Brothers and sisters, the latihan kejiwaan is the beginning of life, for with the start of the latihan kejiwaan, with the receiving of the latihan kejiwaan, we begin to move. What develops after that - what we receive after that - is the development of our own life.

This is very much in accordance with what is written in the Koran, as Bapak has already explained. For the Holy Koran starts with the letters Alif, Lam, Mim. These three letters symbolize the beginning of our life, which is given by the power of God. What comes after that are the suras (chapters) of the Koran. They are the life of the human being concerned, in this case prophet Muhammad. They relate to the life of someone in Arabia, but if you happen to live in Indonesia, then the suras will relate to your life in Indonesia. In other words, what comes after the beginning is the story of your life.

If we take S. as an example, the suras that will be written down will be the story of S's life: how he was before he married, how he used to be a teacher, how he was when he was married, and then he had children, and then he had grandchildren. In other words, that is a story and that is what is symbolized by the suras of the Koran. What we have to understand is that this story - all these suras of our life - are from God Almighty. We have to understand it. People don't understand this yet: they think their life is not from God. But actually all of this life story, everything in it, is from God Almighty, because it started from God Almighty.

But of course the gift of God Almighty is adapted to what we are. So if we are intelligent, then God will guide us in our intelligence. If we are not intelligent, then God's guidance will be adjusted to our state. This is how mankind has been guided by God Almighty. Everything mankind has produced - his intelligence and his ability to do things - is from God Almighty. For example, man's ability to produce powerful weapons, his ability to produce machines that take him very rapidly from one place to another distant place: all that is from God Almighty. All that is God's guidance for man and God's gift to man.

The fact is that Almighty God guides everything that He has created; the whole world is guided by Almighty God. You have to understand that it is not only mankind, but everything that God has created, that is started and finished by God. Because God comes at the beginning of everything. God is the essence, and what God has created is also from God. And then the working of what He has created, the asma (action), that is also from God. And then finally the result is also from God. This is the process that man's life takes and which everything in the universe takes; all of that is guided by God. This is what we have received in the latihan kejiwaan - that in the latihan kejiwaan everything we go through in life has the content of God's guidance.

Now, why is it that we have received this, when other people who have not received the latihan kejiwaan are not yet able to receive this guidance of God. The reason is that there is an obstacle in their way, which is their own hearts and minds. This heart and mind are tools that have been given for this world. But for them the heart and mind have become obstacles to feeling the movement of life that we receive in the latihan, which is the start of life that comes from God Almighty.

The heart and mind are tools that we can only use in this world. Before we came into this world we lived without our heart and mind and when we leave this world we will live without our heart and mind. So it is only in between these two that we use our heart and mind. Before and after is the realm, the right, the responsibility of the jiwa. But while we are in this life we should become aware also of this life of the jiwa.

So, now you ask, is it possible for man in this world to become aware of this life of the jiwa that exists beyond the heart and mind and without the heart and mind? You can only know the answer by looking through history, by looking through the experience of human beings before. And then you find examples, like prophet Muhammad (peace be upon him) who, while still in this world, was able to experience his ascension, in which he traveled beyond this world to the realm of the jiwa. He made the trip with his jiwa, but even so, he was completely conscious. His awareness during the trip outside this world was the same as when you go to Puncak or Surabaya, but he was even more clear and more complete during this experience than when he was living in this world. This was not something that he could do with his heart and mind, but only with his jiwa.

So this is the reality of it, but many people still misunderstand, they don't understand the real significance of the ascension of prophet Muhammad. They still maintain that he made this journey with his physical body. If you believe that, you are like people who believe that a man can build the temple of Bandungwasa in one night, with a thousand stone carvings and so on. If you actually believe this, you are throwing yourself back in the past, into an age of superstition.

God is someone who guides us, God is a power within us who can guide us both in this world and the next. So we have to understand that God is present both in the hereafter and here, because if God was only present in the hereafter, we could never have been born in this world, nor could we die. We would not exist, because God would not have created us if God were not in this world, nor could we return to the next world because we would never have been created. So God exists everywhere, God exists in this world and also in the hereafter.

And this is why in the latihan kejiwaan we are trained to pierce through the barrier to the world of the jiwa. Bapak would like to test this with you, and Bapak would like to start with H, so that you can also experience what is the reality that exists in the latihan. Try to receive. (Testing)

This is a sign that when he dies H. will still be waiting because his thinking has not yet come to life. Can you feel the difference? This is the thing, it's not that we look for it, but we pray to God for it.

Bapak is not trying to compare himself to prophet Muhammad, but you already trust Bapak, and Bapak uses his own son to provide the example. (Testing)

He is in a state of complete consciousness. So it feels like one is more intelligent and has a wider understanding than when living now here in this world. So having now witnessed this, receive again. (Testing)

Bapak hopes you will be careful, cautious and wise. If you really know it, if you really understand it, it is clear that actually all the failure and all the decline of a human being is brought on by his own actions. So if you are devoid of calculation or foresight then eventually you will fall through your own mistakes. So for this reason we should never live without foresight and calculation.

Bapak has talked long enough; we have been together long enough to know it's time for a rest. So Bapak will finish his talk at this point, and would like to thank you for coming here, for your attention. Bapak hopes that you will always continue to be diligent in your latihan and to what Bapak can say to you. Thank you.

Wisma Subud, Jakarta 18 March 1979

Subud poetry anthology

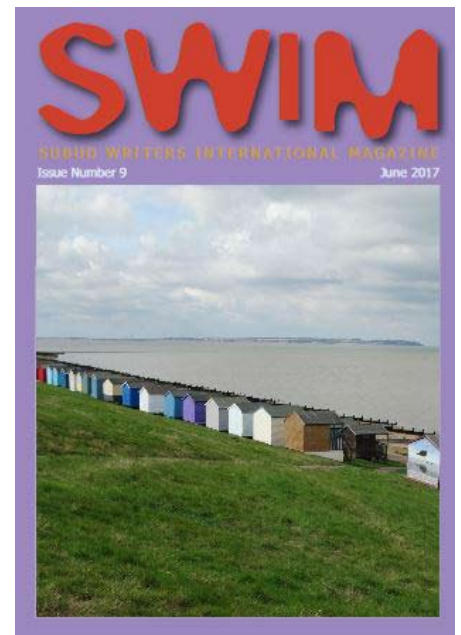
Sponsored by SICA International, Stefanie Brown and Emmanuel Williams intend to collect poems from our brothers and sisters from all over the world for an anthology to be printed in time for next year's World Congress. We invite you to submit 2 of your best poems for the anthology, it being our intention to include one from each author.

- ☐ Please follow these guidelines:
- ☐ Poems should not be longer than 40 lines each
- ☐ Put your name after each poem
- ☐ Include a brief bio, and details of any publications you'd like us to mention.
- ☐ Deadline: October 31st, 2017

Send poems to both of us:

emmanuelriddlemaker@gmail.com

stefaniebrown@live.com



About Special Latihans

Letter from Ibu Rahayu

Dear,

I received your email safely, and I understand its contents. Concerning your question about special latihan; the purpose of a special latihan is to reawaken someone's jiwa - the human soul.

Sometimes through the pressures of life, of work or family or sickness, it can seem that we have lost ourselves and we no longer feel the contact that we first felt when we were opened, when we knew that we had been touched by a contact from the power of Almighty God. So, when we do special latihan with someone, who is sick or dying or unable to feel the latihan, the purpose is so that their human soul or jiwa will arise and help them.



In truth, in Subud, one member cannot help another, we can only help ourselves through surrendering to God and receiving God's grace. However, if our jiwa has gone to sleep then it is hard for us to surrender and we feel we are oppressed by the low forces. The only way one Subud member can help another is by doing the latihan so that person we help will once again feel that contact with the power of Almighty God and thus be able to surrender to God and receive help from God.

The purpose of a special latihan is not to channel energies or to get help from God. We cannot use the latihan for that; we cannot tell God what to do. In fact, we do not need to tell God to help us, since God is all knowing and ever present. As a human being, all we can do is surrender to God's will; we realise that God knows what is best for us and we simply need to surrender, receive and follow.

Of course, it is not wrong to pray for God's help when we need help, but if we ask for God's help by asking from our heart, from a wish that comes from the low forces, God will not answer. But when we ask for God's help from the jiwa, from our human soul, our prayer, if it is God's will, will be answered instantly. In fact, prayer from the jiwa arises spontaneously, by God's will, so that the prayer and God's will are one.

When it comes to doing special latihan for people who are not in Subud, such as family members of Subud people who are not in Subud but who are having difficulties or have died, there is little point in doing so since those people have not been opened - their soul has not been opened and does not worship God through the latihan. So, in those cases, we should simply pray for them in the normal way according to one's religion and leave it to the will of God, who is infinitely powerful and who knows everything, to help them.

As for doing latihan such as the world latihan or WSA and so on, we need to consider why we are doing that latihan. Take the world latihan, when we do the world latihan, we have no aim other than to worship God together with our fellow Subud members round the world. As such, many members comment that latihan is stronger, just as it is when we do latihan together with many people at a gathering or an international congress.

As for other types of special latihan, for a Subud committee or team doing some task in Subud, we should remember that we cannot channel energies or influence God's will. It comes back to the need.

If someone works for Subud, then, without doing a special latihan, God will certainly know about that person's sacrifices on behalf of Subud, and if that person works sincerely and without self-interest, God will certainly know that too.

But if a person or a team working for Subud cannot feel their latihan or feel they are under great pressure or feel it is a tremendous burden, of course, they can ask for a special latihan with the helpers or international helpers. But they should be aware that when we work for Subud, while the work is never easy, if we find the work is extremely heavy and a burden, we are probably working from a desire, from our low forces and we still have self-interest.

But if, even in difficult times, we can feel a lightness in the work and feel the presence of our jiwa, then it is likely that we are working assisted by our jiwa and that we are working in the right way and Almighty God will give us the help we need, even without asking for it or doing a special latihan.

Finally, one should never feel pressured or coerced into doing latihan. Even if someone requests a special latihan, members or helpers should only do that if they are completely willing and feel no pressure to do so, otherwise, if they do the special latihan but are not really willing to do it or submitted, there will be no point in doing a latihan.

This is my explanation and I hope it will be of use to you and other members.

Sincerely,

Ibu,

Siti Rahayu Wiryohudoyo

March 17, 2014



The Year of Grace

By Robert Goonetilleke

A few Ceylonese (Sri Lankans) were opened in Coombe Springs, UK, in 1957. Among them was Tarzie (Varindra) Vittachi, who was to play a major role in the spread and development of Subud in the world.

The year of grace began on 28 December 1957, and the mission of bringing the gift of the latihan was entrusted by Bapak to Icksan Ahmed, who arrived in Sri Lanka on 28 December with another Indonesian Helper, Mas Rackman Pane. That very evening about fifteen people were opened, the majority of whom were members of the Gurdjieff group, who were mainly responsible for financing the trip. It is said that the Gurdjieff group, which had been struggling for membership, swelled in numbers just before the arrival of Subud.

The first openings and latihan were held at the spacious house of Ronald and Rosetta Jayatillaka, a government servant, on Brownrigg Road, Colombo. Leslie (Ronald) Jayatillaka, a government servant, was by remarkable coincidence given this spacious bungalow also just before the arrival of Subud. On New Years Day 1958, Bulbul Arnold arrived in Colombo and five women were opened that day.

In those days there was no waiting period and not many explanations. It was, "Be opened, receive and experience first and explanations later." Amazingly this approach did work, as most of those who were opened at the very beginning remained in Subud throughout their lives, and today less than ten are alive.

So began the year of grace. Icksan Ahmed was to visit Sri Lanka two more times as the group grew into hundreds and it is estimated that well over a thousand people were opened by the end of 1958. It was a magical time .. a time for miracles and Subud members did have extraordinary experiences, but I believe Mr Nafsu was also having fun and a great time.



Photo: Paul Roberge, Canada, Robert Goonetilleke, Sri Lanka, and Mattheus Kaslan, Suriname, international helpers, 2005 - 2010

From notes of the late Lamaan Goonetilleke

"Icksan and Bulbul did the latihan, opening new candidates and exercising with the steadily growing number of those who had received the latihan. Yet this did not mean the day was done for them when all the latihan and openings were over, and Leslie and Nalini (Rosetta) could lock up their doors for the night.

For there were many who were not satisfied by what they had experienced. Their experience had only whetted their appetite and added to their hunger. There were others who were surprised and troubled by the fact that they, who had diligently been following many spiritual paths for years, had felt nothing at their opening, whilst others standing next to them, virtually picked off the streets, gave vent to loud responses or went into dervish-like gyrations. So they waited every night, and Icksan unfailingly obliged them by coming down the stairs to the sitting room when all the spiritual exercises were over.

He sat in his usual place, smiling and tranquil, his face radiant with inner sincerity. Seated in an ample armchair with a close circle of ladies, including Mariani Bulbul facing him, and the men squatting on the floor, spilling out into the wide verandas and even into the garden, he held court. His knowledge of English was minimal. Most of it was a strange kind of shorthand, and yet (this was and is the essence of the mystery) he held his audience completely captivated..."

When Icksan and Mariani left of 20 January, 221 men and 101 women had been opened and a few men and women were appointed as Helper. It was at this time period that I received the Subud contact, under strange circumstances, a Doubting Tomas for certain. Being the youngest member, just out of my teens, in a group of older people, posed unusual problems. Yet it is the proof of the enduring power of the latihan, I am still here and an old man now.

Something strange in what happened during the year of grace struck me recently. There was an invisible but real influence of four different groups that contributed to the growing numbers of Subud members in Sri Lanka: the members of the Gurdjieff groups who joined Subud en masse - the media members (the Vittachi connection) - the Muslim community - and the Abeywardena family.

Two Muslim brothers were prominent in Sri Lanka. Faleel Cafoor was a businessman and a politician (later to be knighted) and Ismail was a lecturer and coroner. Many a Muslim came to Subud because of these two men.

Another prominent citizen was the Hon. Dudley Senanayake (then leader of the opposition and much loved son of Sri Lanka). Bapak said of him, "Which other man has been given three chances?" as Dudley Senanayake had been elected thrice as prime Minister after he resigned twice! The Inspector General of Police, Mr Osmund de Silva, was the other prominent person now doing the latihan. The circumstances of how he came to Subud that was circulated at that time is worth mentioning. Two police officers who were instructed to check out Subud had joined Subud as regular members and their report to the IGP had influenced him to join Subud!

The fourth source of members was the Abeywardena family, who I believe are unique in the Subud world, as not only did the entire family (parents and five children) join Subud, but also the spouses and eventually their children. It did not stop there; soon cousins and second cousins and other relatives were to join Subud and some of them are scattered all over the world. Australia, Africa, Canada, New Zealand, UK and the USA became home to these migrant families.

Sri Lanka had won its independence from the British without a bullet being fired. Sri Lanka was a tranquil and peaceful place to live. Yet dark clouds were gathering, the nature of which none had any inkling or foresight. It was ethnic conflict that was sparked by a small incident that was to change our lives forever. We had dawn to dusk curfew and life in general was very chaotic and disruptive. Even so latihan did not come to a halt, we had early latihan at 5pm for those who were willing to risk the 7pm deadline. Many risked it and came for latihan, among them was Raman from the Tamil community.

The Tamils were the minority and were being persecuted. Often Tamils were pulled out of buses and

beaten up and one day while Raman was on his way to the latihan the bus was stopped by thugs, and many a Tamil was beaten up. Raman was travelling by bus that day. The bus was stopped and all Tamil males were dragged out of the bus and beaten up. Raman stayed in the bus and was aware of the latihan all the time. He turned up at the Subud house shaken but untouched.

Amidst this chaos in late May or early June, we had a visitor whom many had heard of but few had seen. By this time the group had moved to a spacious bungalow that belonged to a diplomat who was living abroad. It was John Bennett who had contributed so much to the growth of Subud. This was a major event. He gave a few talks and told many stories that kept us spellbound. Being a mathematician among other accomplishments he had computed that if each Subud member in the world at that time would bring just four people to Subud, then in sixteen years the whole of humanity would be in Subud. It did not sound unreal or a distant dream at that time and many of us believed and had this vision of the whole of humankind worshipping Almighty God in our lifetime. Little did we know that there are many light years separating reality and fantasy!

News from John Bennett of the possible visit by Bapak to Sri Lanka had most of us in another world. In my case it was to change the course of my life, as I was preparing to leave that summer for the UK to further my education. The next three months were spent in great anticipation and speculation for Bapak's visit. We did not have the Internet or good communications in the Subud world, so we imagined and dreamt - and it was a good time to dream.

It is hard believe today the situation that existed in Sri Lanka just before Bapak's first visit to this island. Here were a group of people from all walks of life, with diverse interests, ages ranging from twenty-one to eighty years old. There was a fair representation of the four major religions in the country - Buddhist, Hindus, Christians and Muslims - a Jewish couple, a Zoroastrian couple, and a few atheists who kept coming in spite of their beliefs! What bound them together? If ever there was proof of the grace we had received through the latihan, this was it. The outside world by now had definite ideas about what was going on at the Subud house. To the more enlightened it was a house of political intrigue; others believed it was a house of ill fame; and to a person who walked by the house it was definitely a nut house from the all the strange noises that came forth!

Ickshan Ahmad had delicately avoided the guru role. He was our spiritual adviser and buddy rolled into one. A man who would smoke a cigar and even have an occasional beer was not our picture of a spiritually high person, yet we paid attention to what he had to say. He was always accessible and with a smile most of the time. That he had special affection for us was unquestionable and even with his limited English vocabulary he communicated in a way that was uniquely his own. It would be difficult not to have a special place in your heart for someone like him. He had laid a firm foundation before Bapak's arrival, but the numbers had dwindled to less than a hundred.

October 16th 1958, Bapak set foot on Sri Lankan soil for the first time. The arrival time was around midday and those who could get time off work came to Katunayake airport with high expectation. This airport was used for the larger airplanes, as it had a longer runway. As we pressed against the fence to get a glimpse of Bapak, the sense of expectation was tremendous. The plane landed and came to a halt, the mobile steps were pushed into place, and the door finally opened. Shortly, Bapak stepped forward and came down the steps, followed by his two daughters and grand-daughter Indra - Icksan in the rear with a load of hand luggage. As we watched Bapak and party walk (almost amble) towards the terminal building, the first thing that struck us was how young Bapak looked that day. Bapak was fifty-eight, but looked forty-eight and not a day older. Before us there was a bespectacled Indonesian gentleman, impeccably dressed in western clothes. Bapak came out of the arrival lounge and shook hands with all those who had come to see him.

Bapak and party stayed at the Subud house, which was spacious. The family occupied the upstairs and it had a large living room, which the ladies used for latihan. Icksan occupied a room downstairs. The members had worked with great care to prepare the house for Bapak and party. We noticed a change in Icksan; he was subdued and even looked serious and this was the man who had told us not to get serious with Subud, as God may not take us seriously!

Bapak gave a brief talk and thanked all the members for the special care they had taken in preparing the house to make him comfortable. This talk was never recorded (only a few who were present that day are alive today) as no-one was prepared, and even later many of the impromptu talks that Bapak gave never got recorded. As I was into electronics, it fell on me to do it.

I did my best with poor recording equipment as I was a student at that time, and I believe only two talks were eventually salvaged. Yet I remember one thing Bapak said that evening, as it had special interest to me. He said that many people from Ceylon (as it was called then) would go to other countries with the spread of Subud. I was elated. Many members and families moved to other countries within two years, but I had to wait many more years for my turn. However, I was awarded a scholarship and spent some time in Canada in the mid-sixties.

That evening after dinner we had latihan with Bapak, the men on the ground floor and the women upstairs, and all those who were there that evening had their reward. Those who were present that day recalled later the change in their latihan. For those who doubted, there were no more questions or uncertainty, and the word got around and people came in numbers. Soon we had two half-hour sessions for men and it even got to three some days.

I recall one incident when three young men from my high school walked in. I was overjoyed. Here were some men of my age who still had some fun left in them. Quickly I took them to Icksan who was in his room. My expectation was that they would be opened that very evening. I introduced them to Icksan, making sure he understood that they were from my school. Icksan stood there and momentarily closed his eyes and very quietly, but in no uncertain terms, said, "Go away, Subud very difficult, maybe later". I believe I was more shocked than them, as they left without a word.

The sky had fallen down and as I walked away in disappointment, Icksan caught up with me and put his arm around and said, "It's all right, it's all right," but it was not all right for a long while till I let it go. A few months later I ran into two of them at a cricket match and they hailed me and said, "How come you are having all the fun while we are left out?" With a few questions light was shed. They had heard from a reliable source that men and women in Subud got together and had a sex orgy! Even so, one of them became an applicant and got opened but soon dropped out.

We had regular latihan and talks and Bapak visited some of the members' homes. Once Bapak requested to be taken to a Chinese restaurant. We were taken aback as in those days Chinese restaurants served everything daubed with pork fat. But who could question Bapak's wisdom. He ordered plain rice and baked crab!

There was a small group in a small town called Nawalapitiya. This was in the heart of the tea growing area over three thousand feet in elevation and about a hundred miles away. The roads were not very wide once you go to the mountains, however Bapak decided to go and visit this group and also wanted to visit a tea estate. While looking for a comfortable car for Bapak, Mohammed Sidiek offered to get his bro-in-laws brand new Cadillac. He arrived with a uniformed chauffeur and only a few members had turned up in the morning for the trip. Around 8.00am Bapak came down and walked up to the parked car and got in with Ickshan. As we were getting ready to get into two other cars, Icksan got out of the car and indicated that someone in Subud should drive.

There were no volunteers at the start and then suddenly Mohammed Sidiek volunteered to drive. I was next to Varindra and I remember him squeezing my arm - he was sweating blood! Sidiek, as everyone knew, had very poor eyesight, night blindness and was about five feet two. When he sat in the car he could just about see through the windscreen. Bapak said, "Sidiek, you drive" and off we went. We made the trip safely and it was almost dark when we got back. Later, much later, I asked Sidiek how he had managed to drive, and his answer was simple. "I just drove, it was as if the car was driving by itself." Years later Sidiek and I drove around a lot, but I always drove. It had to be a special day when I would let my trust and faith be tested by letting Sidiek drive me around. On another occasion, while Bapak was having a picnic by the lake, he talked of his ancestors and said that one of them called Jayatilego had been an army commander in Sri Lanka in the distant past.

No-one today could accurately say how many were opened - hundreds of men and women were opened by the time Bapak left in early December. By now the group had a fair representation from all levels of society except from the very poor. By the middle of November there was more order and things were predictable to a certain degree. There was latihan three times a week, talks once in a while. Wednesday latihan was for all the members (Fridays for helpers only) and on Sunday we had a double session, one at noon for those members coming from far away places. There were a few members coming from the town of Matara two hundred miles away in the south, a five hour journey with luck! So began the custom of having latihan at noon and even the members around Colombo started coming for this latihan. It became very popular and often we had lunch together and hung around the Subud house.

This tradition of the noon latihan has lasted to this day, even though at one period there were hardly any members from outside of the capital city and its suburbs. In Sri Lanka, forty-seven years later, the noon latihan is still the most popular if we go by attendance.

Bapak occasionally took a field trip or visited a member's home for lunch or dinner. Otherwise he mstayed at the Subud house. By the middle of November there was another subtle change. Many of the dedicated, or rather the diehards, started to hang around the Subud house in the daytime and then even late into the night. I do not know why we did this, as most of us were working. It was just that we wanted to be near Bapak and it was a kind of inner compulsion no-one really understood.

One sunny morning Bapak walked down the stairs and out into the garden with Icksan following, and found a bunch of us out there just idling. He asked, addressing no-one in particular (Icksan translating), why we were not at work. Raj, a young lawyer, was quick to reply "Bapak we are all sick." Bapak looked around and commented that he did not see anyone ill. Raj's answer of, "Bapak, it is our inner that is ill," had all of us laughing and Bapak was very amused.

On non-latihan days, late into the night, those who hung around were rewarded sometimes. Bapak would ask those men who were present to come up to the sitting room upstairs while he sat quietly smoking 555 cigarettes and sipping Coca-cola. We sat on the floor. Occasionally he talked and on the few occasions I was present, I must confess that I promptly fell asleep when he started to talk. This happened to many of us, I found out later.

Icksan forbade those who were not asleep to wake up those who fell asleep, saying, "It's your inner that can receive and your inner will receive the content of Bapak's talk even if you are asleep." Those present sometimes asked all kinds of questions from Bapak. In true innocence and ignorance I took my chance to fire the first question I was to ask Bapak. "Bapak, how long will it take to be free of the material forces?" Such a serious question from the youngest member needed a serious answer. Bapak took his time and said, "Four years, maybe eight or even sixteen," and then he paused and looking around with a beaming smile said, "Why, it could be thirty-two!"

Bapak was very kind. He would not dash my hopes or upset the delicate balance. The truth we must find out in our own time and only Almighty God would know the truth.

On another occasion, there was this Subud brother who worked in the customs. He had a solid gold cigarette lighter which he carried in his shirt pocket. The only time he would take it out of his person was when he did latihan, when it was on the floor with other personal objects like wristwatch and money, etc. One day Bapak, while giving one of his impromptu talks, took out a cigarette and was searching for his lighter when this Subud brother, who was in the front row, stepped forward with his lighter in hand. Bapak took the lighter off his hand, lit the cigarette and slipped the lighter into his own pocket, with a "Terima kasi" and a slight bow! I am sure this brother, with a burden removed, had much lighter latihans.

As time went on, Icksan seemed more preoccupied and we attributed this to Bapak's presence. His devotion and dedication to Bapak's welfare and needs was unbelievable. He used to stay in his room or hang around with those who were there downstairs and occasionally Bapak would ask for him and he would almost run up the stairs. On many an occasion Icksan used to talk about his wife Ibu Ismana and the little infant daughter Isti, whom he hardly saw as he was always travelling from country to country carrying the Subud message and opening new members. Having heard this, Varindra and a few other

members offered to buy an airplane ticket, so wife and baby could travel to Colombo.

Icksan was overjoyed and ran up to Bapak with a few other members following him. Icksan broke the news to Bapak and (as Lesley Jayatillaka told me later), Bapak asked Icksan to decide or test for himself and Icksan had thanked Varindra and informed him that it was not necessary. The significance of this event we were not aware of at that time, but very shortly we would know the truth. Around this time we also found out that it was Icksan's birthday and a hurried birthday party was organised for him. During this party Bapak talked about Icksan and told us how he had been a guerrilla fighter during the Dutch and Japanese occupation and though he had been in Subud for only a few years, through his dedication and sincerity his path to God had been as straight as an arrow. Few men had received such praise from Bapak then or during the years that followed and it took a while before we understood how truly he had earned it.

In those days the biggest social event in the City of Colombo was the Governor's Cup and the ball that followed. A gambler by nature, Herbert invited Bapak to the races and he accepted the invitation. At one of the early races Bapak pointed to a rank outsider and this horse won. Herbert was excited and asked Icksan to ask Bapak to select a horse from the Cup entrants. Bapak's selection was among the last and Herbert lost a lot of money. Slowly but surely we were learning about the true purpose of the latihan.

On another occasion Bapak visited Dr Robert and Vigitha Abeyawardena's home for dinner. After dinner he was seated in the garden (as told by Leslie Jayatillaka and Aubrey Walpola) and he closed his eyes and received and said that Sri Lanka was underwater so many million years ago and would be under water again in the same time period! The same night, he pointed to a star in the blue sky and said that in that star there lived a being who had been praying to Almighty God for thousand years and he pointed to those Subud members seated around and said, "You are so fortunate, you have already received the latihan."

There is this gem of a story that Varindra touched on in his writing but was told to me by Ravindra Weerakoon who is still alive. A Subud member who was a Buddhist asked Bapak this question. "Bapak you talk of the prophets and messengers of God. What about the Buddha, did he receive?"

Bapak's reply: "When you say Buddha, there were many Buddhas, in fact twenty-four of them. If you mean Gautama, yes the stories you have heard are true. He was a prince who renounced his kingdom and went in search of the truth and towards the end of his search he was seated under a Bo tree in meditation. He made a commitment to himself that he would not leave this place until he found the truth.

As years went by, Gautama realized that time was running out and he would die of failing health and weakness if he continued. He had two choices, one to go back home and claim his rightful place or die under the Bo tree. He made the decision that he would rather die and find out what he did not know than go back to the life he already knew. This moment when he let go everything he received and this he said is what is called the moment of enlightenment in Buddhism."

Bapak further went on to say, that unlike the messengers of God, The Buddha did not have a witness, then he said (not mentioned in any Buddhist literature) there was a witness, it was the Bo tree! That, he said, is why wherever Buddhism spread the Bo tree followed.

One other extraordinary thing Bapak did during his stay that year was that he had a helpers' meeting, and among other things he received a message from each of the messengers of God and passed a message from each of them. None of those who were present and alive today can remember the content of those messages.

We had lost track of time, but time waits for no-one. It was time for Bapak to leave and hundreds of members arrived the evening before to bid Bapak and party farewell. He gave a farewell talk and shook hands with everyone present, and already members were planning to visit Bapak in Cilandak. Bapak and party left for Singapore and within a few days, through the Subud grapevine, we heard that Icksan had passed away in Singapore after getting a heart attack. I cannot speak for others, but the initial shock wave must have been the same for most of us. By now I was a welcome visitor at the home of Lesley

(Ronald) and Nalini (Rosetta) Jayatilaka at Brownrigg Road where the first latihans were held. When I arrived, there were few other members already at his home and, as Ronald put it, it seemed very unreal that a man at the prime of his life should be taken away. Icksan Ahammad was only thirty three years old. Ronald, Varindra and Faleel Caffoor went for the funeral in Jakarta.

On their return Ronald told me about this conversation with Bapak which he repeated many times over the years. After the funeral was over, Ronald had waited for the right opportunity and asked Bapak why Icksan had to die as such an age. Bapak had explained that it was Almighty God's will, that even Bapak the man was disturbed by the passing of Icksan, but the real Bapak was untouched by the event. Then Bapak had reminded Ronald of the day Icksan had come to Bapak to get permission so that his wife and daughter could come to Colombo. This, he said, was Icksan's final test. He further went on to say that Icksan already knew that it was the last days of his life, and if we had paid attention to Icksan, we too should have known.

It was then that many of us recalled how Icksan never gave a commitment to return again to Sri Lanka, and many other things he had done and said which should have given us an indication. Finally Bapak had said, as if to console us, that Icksan loved the people of Ceylon and those who can see will see Icksan standing near the door in his customary place while we were doing the latihan at the Subud house. Like Ronald, Rosetta and many others on hearing this understood a fundamental truth; that the path of Subud was never going to be easy and we too must one day be put to the test. We were truly fortunate to have this understanding so early in our Subud life.

We celebrated the first anniversary of Subud Sri Lanka on the 28th of December. I returned home quite late that evening and my maternal grandmother, who lived with us, normally went to bed very late. While having a cup of tea with me, she suddenly popped this question for the first time, "Son, what do you do in Subud and who is this man Bapak?" The question did not surprise me. My mother's family were Christians and very religious people. What surprised me was that she had waited so long. Without taking much thought, I replied in my mother tongue, "Grandma, the man we call Bapak is someone like Jesus and with him the same grace has come to this world once again. What we practice is receiving this grace."

She was content with my answer. It was an immature and emotional reply, yet forty-some years later I have no better answer, for it was the simple truth.

Yet, who was Bapak? The real answer no-one will really know short of a direct revelation. But about the grace we can say a little more. Like many who have received the latihan, I have no doubts or questions any more that this that this grace (the latihan) comes directly from God, and the proof we have is that Bapak is not with us any more but the latihan has remained undiminished.

So ended the Year of Grace. It was a blessed time, and we were so blessed to be here at the same time that Bapak lived on this earth. We were even more blessed to receive this immeasurable gift we call the latihan.

I would like to acknowledge my gratitude to Ronald and Rosetta Jayatilaka, Varindra Vittachi, Mohammed Sidiek and Suran de Silva, who witnessed and shared with me what I have written; most of all to Lamaan Goonetilleke who kept notes up to the day Bapak arrived in Sri Lanka. (Only Suran is alive in London today.) I also ask forgiveness from all Subud brothers and sisters and members of Icksan Ahammad's family, who in reading what I have written may feel that it is out of place.



Subud Is Not Your Property

Taken from Varindra Vittachi's book A Reporter in Subud.

Courtesy of Sarojini Vittachi (Photo of Bapak and Varindra)

A life-long friend – let me call him Anil – had come to Subud. His life had seemed impeccable. He was a model student and a spectacularly proficient athlete. He never had a harsh word for anyone and people used to refer to him – in the stuffy public school phrase – as a “Real Gentleman”.

Anil was married when he came to Subud and his wife joined at the same time. A few months later he came to me with a story that surprised me because it was contrary to his nature as it had appeared to us. He had fallen in love with another girl, and was determined to divorce his wife and marry again. He wanted advice about how he could do this without hurting his wife for whom he had a deep regard.

Fortunately, Bapak was with us at the time. I suggested that he should tell Bapak about his predicament but he recoiled in horror. I was able, however, to persuade him to tell his story to Icksan. Anil sat on Icksan's bed and Icksan and I sat on the chairs as the story was told. When Anil was nearing the end of his story, we heard Bapak walking down the corridor towards Icksan's room.

Anil stopped mid-word and breezed rapidly out of the room.

Bapak entered smoking a cheroot and sat on the chair I offered him. I sat on the floor. There was a long silence during which Icksan and I looked deliberately away from each other. Bapak raised an enquiring eyebrow at us. We tried to avoid his gaze. Bapak then asked what the problem was. I murmured that we were just passing the time of day. Icksan looked as bland as he could. Then Bapak, pointing with his cigar at the depression left on the bed clothes by Anil, said:

“Tell him that it is necessary to understand this situation. People before they are opened, get married from passion and wanting. People may therefore get the wrong partners. Later the man comes to Subud. His inner begins to grow. Then he feels: ‘Hm, A is not my real wife. B should be my wife.’ So he divorces A and marries B. His inner continues to grow. He may feel later that B is not his real wife, and so he divorces B and marries C who, he now feels, is nearer his ideal. Later he feels that C too is not his real wife and may even feel that, after all, he might have remained with A. He may have married A from passion and they may be the wrong partners. But when both come to Subud they may be able, if it is God's Will, to change in such a way that they become the right partners for each other.”

In a state of semi-stupefaction, I told Bapak about Anil's problem. Bapak said, “Tell him to speak to this girl about Subud.”

A few days later she was opened in the same room in which Anil's wife was doing the latihan. Some weeks later Anil found that he was no longer interested in divorce and decided to break off his new relationship. He said to her, “You may think badly of me but I wish you will not stop going to latihan.”

The girl's reply astonished Anil:

“Why should you advise me to continue with the latihan? Subud is not your property. It is mine also. Of course, I will continue with my latihan.”



A photo of Siti Muti Lee taken in 1977

For those who may not know, Muti is the daughter of Ibu Rochanawati, beloved daughter of Siti Sumari (Siti Sumari was Bapak's wife after the passing of his wife, Ibu Rumindah). Muti's surviving siblings are Tuti (Sharif Horthy's wife), Indra, and Tiqna.

After the untimely death of her mother, Muti's father, 'Pak Wiryohudoyo, married Ibu Rahayu. The love Muti felt for Ibu was such that she (along with her husband Raymond Lee, who is the main translator for Ibu when she gives talks), devoted her later years to helping Ibu with her voluminous correspondence.

Living very close to Ibu in Pamulang, the area outside Jakarta to which Bapak moved the year before he died, Muti was in constant attendance on Ibu. She felt very deeply every dip in Ibu's health and, like her siblings, felt enormous love for Ibu (as does the Subud community at large)

Siti Muti passed away on June 30

- From Sylvia des Tombe

Subud brothers and sisters in Canada send their love and condolences to Ibu Rahayu, Raymond and children and family on the passing of dear Muti.

Thank you, Muti, for all your work for Subud over many, many years. May God reward you, and may your memory forever be a blessing.

Flowers were sent to our brother Raymond Lee.

This is why you need the latihan. This is why your latihan starts with movements in your arms and in your legs and then spreads to the other parts of your body. Ultimately your latihan spreads to your inner feeling, to your inner peace, so that the whole of your inner feeling is filled with budhi, is filled with the power of God that manifests within all of you. This is the power that is our guide, that will lead you, that will show you the way to live in this world and how to live your life in the next world, after you die.

- Bapak



Artwork by Gail de Cordova,
Maia Spall and Mufidah
Kassalias, www.subud-sica.org



Western Region Information Package

from Dave Hitchcock, Chairman

Hi Everyone in the Western Region.

This information package, for the most part, concerns Subud gatherings - past, present and future!



1. Crescent Beach 2017

I still have a number of clothing items that I think were left behind by Subud folks who were at the Family Gathering in July. If I don't hear back in the next couple of weeks, I will donate them to our local thrift shop:

OLD NAVY hoodie XL/TG (14-16) - with pockets in the front. Black front and back, with mottled arms, shoulders and hood. Made in Indonesia.

- F GRAY zippered jacket with hood. L/G (10/12), with pockets in the front. Mainly blue in colour with "camouflaged sections in shades of grey and blue. Grey lining and blue hood.
- KNUCKLEHEADS black & white striped hoodie. Skull & cross bones on interior lining. Small size - probably for a toddler. Red smiley face on outside.

2. Bethlehem Retreat 2017

Thank you to everyone who registered so promptly for this gathering in September. Still 4 weeks away and we're full, with one person on the waiting list!!

Here is a list of those who are registered:

International Helpers - Myriam Ramsey, Suzanne Renna, Hoan Toan Phan, Sjarifuddin Harris & Mahmud Nestman.

National Helpers - Halima Carr, Joan Fromme, Maksum Gonzales & Hanafi von Hahn.

Western Regional Helpers - Adelia MacWilliam, Estella Kuchta, Latifah Brett, Rohana Laing, Latif Crowder & Lucas Foss

Subud Vancouver - Rohana von Hahn, Rayner Sutherland, Lambert Bazinet, Ayira Heart, Susilawati Bryant, Mahmud Ganief, Sharmeema Ganief, Luqman Pensene, Eliana Macdonald, Karen Tennock, Sandra Olsen & Lilliea Ferreira.

Subud Fraser Valley - Leona Oren, Mahalia Eliah & Vivienne Sutherland

Subud Victoria - Dave Hitchcock, Helena Hitchcock, Ludmilla Lyle, Patricia O'Byrne, Elfrida Schragen, Hamilton Schragen, Samuel Slanina, Lillian Slanina, Rita Slanina, David Stratas & Arifin Graham.

Regional (isolated) Members - Sara Buell, Zoe Landale, Honora Cooper, Aisjah Cassidy, Camille Roberts, Ranita Mander, Farha Mander, Maemunah Coleman Doran, Rasjad Coleman & Anne Other.

Plus - Grace Hodgson from Montreal.

Please let me know if you (think you) have registered, but you are not listed above.

Attached is the proposed/suggested/draft schedule for the retreat.

If you are interested in participating in the culture/entertainment on Saturday evening, please contact Susilawati Bryant at workandworship@yahoo.ca

If you would like to be added to the waiting list, please send me a completed registration and your money, I will let you know if and when you can be registered for the Retreat.

3. Crescent Beach & Bethlehem in 2018?

Your Western Regional Council is considering whether or not to organize gatherings in 2018 - a World Congress Year. The initial consensus seems to be to proceed (with certain qualifications), as there will be some who won't be in Freiberg and may like to come to a local Subud event.

I would love to hear your views, so please email me and let me know what you think.

4. 2018 World Congress resolution

Subud Canada has received the first resolution from the World Subud Association Executive, that will be presented at the World Congress at Freiberg. (see two attachments). Group and Regional Chairs have been asked to provide Subud Canada with their feedback on this resolution. Therefore, if you are an (isolated) regional member in the Western Region and have any comments, please send them to me. I will collect these and forward them to Renata (Subud Canada Chair)

That's it for now!
All the best,
Dave Hitchcock, Western Regional Chair

Excerpt from Talk to Men and Women **Second Subud World Congress, Briarcliff, NY USA, July 22, 1963**

Talk # 4 From "Bapak's Talks Volume 10", The Complete Recorded Talks Of Bapak Muhammad Subuh Sumohadiwidjojo Copyright © 2007 the World Subud Association. All rights reserved. Published By Subud Publications International 2003 Code Number : 63 BCL 9 Authorized Translation For Subud Members Only

Brothers and sisters, it is not necessary for Bapak to explain again the aim and purpose of the latihan, the training of the soul, because you already know this and you also know how to do the latihan. He needs only to give you an explanation concerning the process of the latihan, in order that you may be able to understand it to some extent.

Calling the latihan a training of the soul denotes that it is the soul that is being trained. And who is it that trains your soul? The soul constitutes the origin of your life, whereas your thinking, heart, feelings and all the parts of this physical body came later. Therefore it is not possible for you to train your own soul. You can only receive, and it is the power of God that trains your being.

For this reason, if you wish to think about anything that has to do with the realm of the soul it will of course be very remote and out of reach, because your thinking and understanding are located in your brain and your heart. Although your heart and mind can be called your most important instruments, they cannot think about the soul; for the soul, as Bapak has already said, is that which starts your life here on earth. This is also the reason why it is inappropriate if, in the latihan, you are always thinking about what progress you are making and how you are developing. Your minds and hearts are always subordinate, always behind and always merely servants in relation to the soul.

Your soul is the content of your life; and how this soul exists and has its being accords with the space available for it. Bapak says this because the soul can be compared to water or to air. So, if the space is narrow, obviously not much water can enter it. If the space is large, the volume of water or air that can enter is large also. The width or narrowness of the space is in your inner feeling. An inner feeling that is narrow, or one that causes narrowness, is one that is constantly influenced by the thinking and the heart, always thinking about something bad, always dwelling on worldly matters; in other words, dwelling on the concerns of life in this world.

It is clear, therefore, that what makes this space small and narrow is a person's heart, thinking and feeling paying attention only to their own self-interest. As a result, the space cannot expand. So what can lead to

a wide and large space or inner feeling is a person's feeling, thinking and heart being concerned not only with their own self-interest, but with all things; that is, with humankind, and also with what is beyond humanity, beyond this world. And, beyond that, it is when a person does not depend only on their thinking and their feelings, but is accompanied by authenticity, obedience and faith towards Almighty God. For Almighty God has power not only in this world but also throughout the universe, and even beyond it, in places and worlds you do not yet know and cannot see with the physical eye.

This is the basis for making a space that is wide and large. Normally, people just think of themselves, which means that they put themselves first. When eating, they eat first and others come later. And that is not too bad, because there are others – and many of them – who not only think of their own interests but also deprive other people of their rights; so, if they could achieve it, they alone would have any right to anything at all.

So it is that kind of thinking and feeling that causes a person's inner feeling to be narrow. And it is because of this narrowness of their inner feeling or inner space, as Bapak has just said, that the soul, which is their content, is small too. The place is not wide enough to be filled with a large soul, only a small one can fit into it. Now, a soul that is small and narrow is a material or satanic soul. If that is the content of a person then, even though it is material, that is their content and what started their life; so this soul will be in charge.

In charge in what way? It will motivate their thinking, their heart and their inner feeling, so a person who has such a narrow soul or content will also have a narrow and bad character. They will not be aware of others in their life and they will be very fond of doing things that create disharmony in this world. In other words, they will lack the qualities of a true human being.

Therefore when a person dies who has a material soul, narrow in its outlook on life, their feelings will remain as they were when alive. So, if in life this person worked in an office, for example, after death they will continue to feel as if they are in their office. They will also be unable to feel and receive what life is like for the human soul, which can truly see the sphere of a wider world that is unlimited.

Such is the condition and such the afterlife of someone who has a material soul, whose content or soul is narrow. Bapak does no more than describe this, as he cannot change a narrow soul into a large one. Unless they receive God's help, human beings will not be able to change their content, for if they wished to change it, how could they set about it when that which wishes to make the change is precisely what has to be changed? So it cannot happen; it is impossible to do it unless human beings get help from God by means of this contact with the greatness of God.

When the power of God manifests in the inner feeling, the content, the narrow soul, will stir spontaneously. That is why you have movements. An example of this is what you yourselves have received. You may not yet understand your movements, but Bapak will explain the reason why your latihan is still disorderly, why it is not yet meaningful, and why you are unable to understand it yet. But later on, once you are filled with a soul of better quality, you will be able to receive the meaning of the movements you make. And if someone else sees your movements and, for example, they say to themselves, 'What kind of movements are these?' you will be aware of them. So, you will be able to receive everything spontaneously. When you have reached that stage, the latihan you receive will be an orderly one. But do not feel discouraged or upset if you are still the way you are; because you need to go through this process so that, with this latihan, the narrow soul that is your content can be broken down and changed by the power of God.

Brothers and sisters, do not have the idea that you can receive more change and make more progress if you do the latihan very intensely and very often. Bapak is always saying that it does not work like that; that you cannot be certain of that happening. In fact, he would say it is almost impossible. Why is that, brothers and sisters? It is because your wish to receive quickly and to make quick progress is still provoked by the narrow content or soul within you. Clearly, such a wish on your part will actually reinforce the strength of this narrow soul of yours.

**Regional Gathering and Annual General Meeting
at Crescent Beach, BC July 14-16, 2017**



Susilawati Bryant, SICA Chair, at the AGM



Mike Pichichero, Chair, Subud Victoria



Eliana Macdonald, SC Webmaster



Elise Bruno and Samuel Slanina



A neutral observer



Lillian
&
Samuel
Slanina



Hanafi von Hahn, National Helper



Estella Kuchta and Ludmilla Lyle



Valentine Narvey, Chair, Eastern Region and Ramsey Oren



Sandra Olsen and Rohana Laing



Ervin Acheson



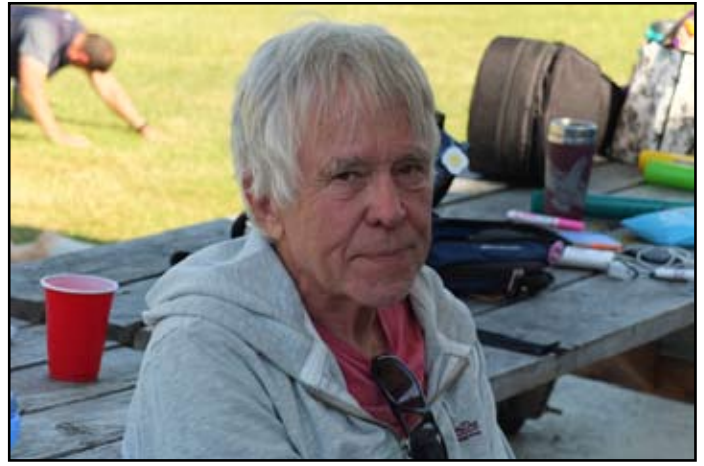
Ari Kartodirdjo and Rohana von Hahn



Dining al fresco



Kumari Beck, SD Canada Chair



Sjahari Hollands



Family time



Raynard von Hahn



"Me" time



Renata Dunn, SC Chair, Fernando Fatah, Zone 7 Rep, Lucas Hille, Joan Fromme, NH, and Mahmud Nestman, IH



Relaxing outside



Taking a break between sessions



Miftah Hollands and her niece



Lucian Langer and Lucas Hille



Helena Hitchcock and Sara Buell



Paul Edwards and Marston Gregory, MSF Chair



Lilliea Ferreira with Ann Padilla



Ramon Kubicek and Lucas Foss, Regional Helpers



Robina Beltran with an attentive audience



Enjoying the beautiful weather



A view of the cottages and green space



Renata Dunn, National Chair, and Paul Edwards



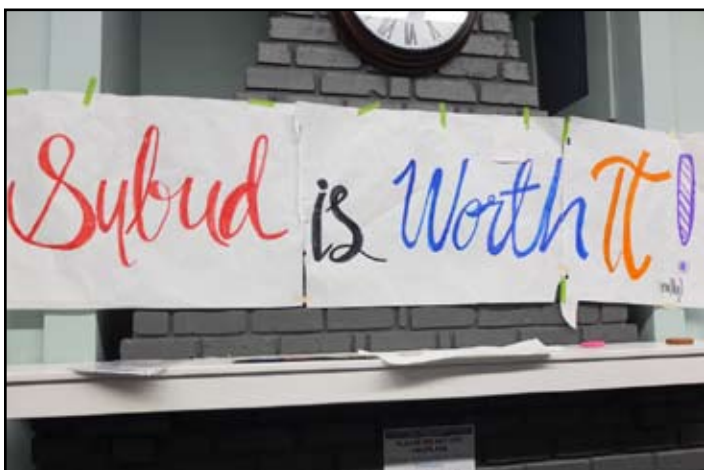
Lester Sutherland and Valentine Narvey, SCAN Co-Editors



Food for thought



View from the common room



A beautiful Subud Youth art project on site



View of the the surrounding landscape

Many thanks to Lambert Bazinet, Mike Pichichero and Edgar Waniuk for the photos.



Two blocks away from Camp Alexandra, here is a view of the ocean, known as Bounday Bay.



Designated a protected environment as a shorebird reserve. A popular area for joggers.

Why support SDIA?

Donors outside Subud give us money because we're good, not because we're cheap.

Article by Virginia Hamida Thomas

Photo 1: Borneo Football International Academy at Basara

Many Subud members still believe that the best, and maybe the only reason for supporting the work of Susila Dharma projects, SD National organisations and SDIA itself, is because we are a mainly volunteer organisation with low overheads: i.e. because we are cheap.

But there is arguably a much better reason for giving to SDIA and its members – because we are good at making important and measurable changes in the lives of our fellow human beings and at developing new ideas and new ways of working – and this arises out of the spiritual experience and exercise that we all share as Subud members.



A recent example: SDIA pulled together a team of very bright, professional and inspired Subud professionals working in the field of early childhood health, nutrition and development to propose a project funded by the Canadian government in a recent call for proposals.

Photo 2: Human Force Camp YUM Cipanas Indonesia 2011

Out of 800 projects proposed from around the world, the Wawa Illari project submitted by SDIA, SD Canada, ICDP Peru, Asociación Vivir (Ecuador) and A Child's Garden of Peace (US) was selected in a scientific, peer-

reviewed process for funding over two years.

Why? Not because we are the cheapest, and certainly not because we are volunteers. We were selected because our project was among the most innovative, sustainable, impactful and scalable of similar initiatives around the world.

And Bapak told us that it would be so. He told us that as we develop in the latihan, people outside of Subud, people in government and those with a lot of money, will trust us with their funds. This is increasingly the case around the Subud world, as SDIA and its members work to make our projects visible and known to governments and non-Subud philanthropists.

But for SD to remain strong and vital as a Subud development organisation and charity, we need you to support our core operations, the activities that underlie the changes at the top of the pyramid that are visible to all. This means not just particular projects, for which we might

find donors not connected with Subud, but the day-to-day workings of our Association which are key to having the needs and achievements of specific projects be known by the rest of the world.

Photo 3: Myra Margolin and Human Force volunteers

We need you to support us, not because we are cheap, but because the projects that we present and support are well thought through, well-executed, evidence-based, rigorous and bring direct results for people's lives. That takes a lot of work, resources and yes, sometimes paid professionals.



We should be proud to be able to pay Subud members to work solving real-world problems and show their talents to the world. We should be able to show talented Subud youth who have an interest in working for social, economic and environmental change and betterment, that there is a place for them within our Subud organisations as future professionals, not only as weekend volunteers.

Please join us in showing what the fruits of the latihan can achieve in this world, because we are good, not because we are cheap.

The Afterlife

An extract from Abdullah Pope's book, "Reminiscences of Bapak and of My Life"

One extraordinary night, and it was often very late at night that Bapak talked in the 'sixties, he told us what happened to us – to our consciousness or soul – after we had died....

"After your body dies," Bapak said, "your jiwa (or soul) may feel rather lost. For a start, you may not realize you have died. But then you begin to meet people you know, your parents and old friends, people you were close to who have already left this world. You wait, with them, doing pretty much all the things you used to do together."

And he went on quietly, "This is rather like being in an enormous waiting space where nothing much is happening but which is rather crowded and full of people, also waiting. And one by one some of these people begin to disappear. They have gone – or gone back to – their appointed places. As you wait, and wait, you won't hear anything much, it all feels rather vague, but you haven't got a mind or heart so you just hang around, waiting. Then you hear your name called in a loud clear Voice and you leave them.

But when other people disappear you did not hear their names called, and the others still in this huge waiting hall don't hear yours called when it is – although you hear it very clearly and loudly. This call is only for you. Then, and only then, do you go to the place in the Afterlife that you have earned in this life."

Bapak is Still With Us

- **Arthur Abdullah Pope**

From An Extraordinary Man, Stories of Members' Experiences of Bapak

Edited by Emmanuel Williams

Even after Bapak's physical body left us, my wife Salamah and I had a very real experience of his presence when testing a difficult question. His clear inner guidance to us at that time resulted in us eventually being able to emigrate to Australia.

However, back in 1959 when we saw Bapak again down in San Francisco, We also met up with Irene and Lutfi James again, and Salamah has reminded me of a story they told us about Bapak appearing in Vancouver. One of the lady helpers there had a vivid experience of Bapak when opening Joe Kyle's mother.

The opening had felt very heavy at first, and then suddenly 'took off.' The helper had opened her eyes, and there was Bapak (in San Francisco) sitting in a chair next to Joe Kyle's mother - in Vancouver.

Later on when told about this, Bapak laughed, saying that his inner could move around without his physical body. And he confirmed that openings are the responsibility only of the officially appointed helpers - and that ordinary members should not open people except in exceptional circumstances, such as for instance if someone was dying.

And in this particular case, Joe Kyle's mother had a high soul, he explained, and the woman opening her had not. If the woman helper had opened Joe Kyle's mother by herself, without being an official helper, the opener would probably have got sick or perhaps even have died. But as it was, there was a spiritual connection and Bapak could help her. And this, said Bapak, is the advantage of being an official helper. Bapak's inner, from wherever he is, comes to help the helpers if we get ourselves into deep water and cannot swim.

Report of Area 3 International Helper Visit to Lima, Peru

(A Summary for publication and WSC use) April 26-May 1, 2017

- **Myriam Ramsey, Suzanne Renna, Sarita Rodriguez**

- **Hoan Toan Phan, Mahmud Nestman**



IH Dewan: Nahum Harlap (Area 1, Australia), Matthew Moir (Area 1, New Zealand), Rosario Moir (Area 1, New Zealand), Lewis Haywood (Area1, Australia), Dahliani Drejza (Area 2, Norway), Olivia Brady (Area2, South Africa), Sjarifuddin Harris (Area 3, USA), Hoan Toan Phan (Area 3, USA), Sjarifah Roberts (Area 2, England), Istigomah Jenkins (Area 1, Australia), Rashida Cooper (Area 1, New Zealand), Suzanne Renna (Area 3, USA), Myriam Ramsey (Area 3, USA), Brigida Rodríguez Martínez (Area 3,Columbia), Mahmud Nestman (Area 3, Canada), Arifin Konrad (Area 2, Austria), Sahlan Crona (Area 2, Norway) Sanderson Topham (Area 2, England)

Background: Subud Peru was established in 1959. Bapak visited 4 times between 1963 and 1977. Initially there were 120 members. Currently there are 12 active members in Lima (7 women and 5 men). Two men and two women serve as helpers. The group owns a house bought in 1991 and renovated with the help of MSF. It has ample latihan space, a small kitchen and room to meet or share meals. There are plans to renovate the third floor in the future.

Myriam, Suzanne and Hoan Toan visited the group in Lima for a few days before the Zone 9 meeting. We were then joined by Sarita and Mahmud who were coming from visiting groups in Brazil.

Our impression is that the group in Lima, although much smaller than it once was, has strong latihans and members are actively involved in humanitarian work of various kinds. We worked with the helpers and group members who were looking toward the future and concerned about how to support new members in committing to staying with the latihan kejiwaan of Subud. The Lima group was hosting the Zone 9 meeting and we helped them to prepare inwardly for this gathering.

The Zone 9 meeting, chaired by Uraidah Arratia, Zone 9 Representative, was attended by 25 representatives and members from Argentina, Brazil, Chile, and Peru. Each country reported on the state of their groups and shared their concerns with one another. Wing reports were presented.

Uraidah shared information from WSC and MSF, and the IHS were asked to talk about how work is progressing on the revised edition of the book containing Bapak's advice and guidance. We were also asked about our visit to Indonesia and about our meetings with Ibu Rahayu.

There was lively discussion and testing sessions to address the concerns of helpers and individual



members. Our impression is that within every country in the zone people are aware that strengthening their commitment to surrender to Almighty God through the latihan is of utmost importance for continued growth inwardly and outwardly.

They respect and care for one another and want very much to let old grievances go so that they can devote their energies to giving something of value to the world in which we live. The latihan were strong. Evening entertainment where people shared experiences, stories and song brought us all together in laughter and joy.

PHOTO: In front of Subud house in Lima

Left to right : Suzanne Renna (IH), Ana Sofia Mazinni (National chair of Subud Peru), Hoan Toan Phan (IH), Honorata Herrera (KC of Subud Peru), Myriam Ramsey (IH)



PHOTO: Lunch at Ana Sofia Mazinni 's house.

Left to right: Lamberto Gajardo (member), Hoan Toan Phan (IH), Myriam Ramsey(IH), Honorata Herrera (KC of Peru), Ana Sofia Mazinni (nat'l chair of Peru), daughter of Ana Sofia, Jose Andes (Peru member, son of Honorata), Suzanne Renna (IH), Sarita Rodriguez(IH)



PHOTO: Delegates in front of Lima Subud house

Left to right L: Ivan Kutscher(KC of Chile), Helena Inglis (Chile helper, translator), Hoan Toan (IH), Mariana Paraguez(Chili helper), Lamberto Gajardo(Chile member), Ricardo Arratia(Chile Nat'l chair), Mahmud Nestman (IH), Laksar Arratia (Chile helper), Rosita Kutscher(Chile member , translator), Sarah Becker (Chile helper, former IH), Myriam Ramsey (IH), Ricardo Garcey (Brazil nat'l chair), Sarita Rodriguez (IH), Suzanne Renna (IH), Edwardo Mazinni (Peru helper, father of Ana Sofia)
Seated : Isidro Lam (Peru KC, translator).



PHOTO: At zone 9 meeting in Lima Subud house

Left to right: Sarita Rodriguez (IH) , Uraidah Arratia (zone 9 rep), Suzanne Renna (IH), Mahmud Nestman (IH), Rosita Kutscher (Chile member, translator), Hoan Toan Phan (IH) and Myriam Ramsey (IH)



Tales from Nepal—BCIT civil engineering students blog from abroad

July 8, 2017 by Casey von Hahn

BCIT Civil Engineering students Ryan Kroeker and Casey von Hahn spend most of their time in Burnaby, British Columbia, studying with the BCIT School of Construction and the Environment. This summer, however, they're in Kathmandu, Nepal. Ryan and Casey are working as Earthquake Engineering Interns, helping the area become more earthquake resilient. They are blogging about their experience. To find more of their stories, copy and paste this link into your browser: <https://commons.bcit.ca/news/author/cvonhahn1/>



PHOTO - Casey and Ryan (R) pose with fellow hostelers on the Nature Walk at Nagarkot.

This summer, we are fortunate to have the opportunity to learn and practice seismic engineering with a Kathmandu, Nepal, company called Earthquake Safety Solutions (ESS). We are Casey Von Hahn and Ryan Kroeker, 4th year civil engineering students at the British Columbia Institute of technology (BCIT) in Canada.

When we heard about the opportunity to come to Nepal to learn about seismic engineering and apply our technical knowledge from school, we couldn't resist but to apply for this once in a lifetime opportunity. The citizens, infrastructure, and landscape of the Kathmandu valley is so beautiful and we are honoured to be apart of the ESS team to help create a seismically safer society. After observing ESS now for a month, their application of new retrofit technology and cost effective measures to create a more secure community through improved infrastructure has truly been eye opening.

PHOTO - At ESS Day, presentations included plans for the future: performing multi-hazard/seismic assessments on 30 schools throughout Nepal and continual rehabilitation of structures, improving their earthquake resilience.



On June 5th, 2017, Earthquake Safety Solutions celebrated their third work anniversary. The Himalaya hotel ballroom was rented out for this occasion, and all of ESS's past clients were invited for an evening of celebration. It was a very positive night for all that came, and everyone there was in high spirits of celebration. Dev Kumar Maharjan, CEO of ESS, gave a fantastic presentation outlining everything that the company had managed to accomplish so far, what ESS has planned for the future, and a warm thank you for all attendees. Attendees ranged from engineers to anthropology professors to lawyers to machine oil distributors, as well as many other professions.

ESS is an engineering firm that was founded just over 3 years ago by a small group of engineers who used to work for the National Society for Earthquake Technology (NSET). The firm specializes in seismic structural analysis, design, and retrofitting. The company was created to fill in a need for consulting firms who could work on both public and private projects. Since their creation, ESS has completed approximately 100 seismic engineering related projects, with the majority being in the area of seismic vulnerability assessments.

ESS, now made up of approximately 20 employees, is in a good position for future growth. Nepal requires more seismic consulting expertise in order to create a safer society. ESS will have the opportunity to expand into areas such as transportation, bridges, hydroelectric, and many other areas of infrastructure. In the near future, ESS would also like to set up an earthquake lab to carry out tasks such as geotechnical research, accelerometer data analysis, seismic zone mapping for Nepal, and hazard and risk modeling.

Earthquake Safety Solutions' mission is "To become the most trusted and respected technical solution provider, continuously striving for excellence in disaster-resilient technology and customer service for the establishment of resilient and thus, happy communities." So far they are definitely on the right track, and we are very excited to see what is in store for them in the future!

***PHOTO - Rice plantation happening during our hike.
Monsoon season is celebrated for the harvest of rice.***



After being sick and having busy weekends filled with work events, we were able to make it on a short trip out of the Kathmandu valley to enjoy the hills of Nepal in Nagarkot. This place is a village located 32 km east of Nepal on top of Nagarkot mountain standing over 2000m above sea level. Although famous for its sunrise view of the Himalayas and panoramic view of the valley, due to monsoon season, we got to see something even more special: clouds, rain, and giant cicadas! Luckily enough the rain held back for 5 hours and were able to complete the Nagarkot Nature walk. This trail twists and turns around the mountain through the many different farming communities. On the trail, we saw the beginnings of the rice season plantations, hills heading towards the Chinese border, and goats littering the area.

After a long day of hiking, we were able to relax at a small hotel called Hotel at the End of the Universe. Here we ate mounds of dal bhat (lentil soup and rice) and Casey attempted to learn how to play the Jew's Harp, one of the oldest instruments in the world. In the photo you can see our new friends who tagged

along for the ride—one a Nepali actor and singer, famous for his villain roles and the other who recently completed their Master of Arts in Germany and is here on an internship learning public relations in Nepal. The other photo shows the beautiful valley we were able to see through this journey.

***PHOTO - View of the
hills in the valley
facing the Chinese
border.***



Subud Canada Events Calendar

Subud Eastern Canada Fall Regional, Merrywood Easter Seal Camp (near Perth, ON) Sept. 15 to 17
Subud Western Canada Bethlehem Retreat (near Nanaimo, BC), from September 22 to 24, 2017
15th Subud World Congress in Freiburg, Germany, July 27 - Aug 9, 2018
Subud Eastern Canada helpers do a latihan every Monday at 8pm EST with regional members.
Subud World News Event Calendar is at: <http://subudworldnews.com/index2.php>

PHOTO: Panoramic view of the town of Freiburg, where the next Subud world congress will be held.



Subud Links on the Internet

bythewaybooks.com - U.S. based online store with books about Subud and by Subud authors
newsletter@subudusa.org - for submitting articles to the national newsletter, Subud USA News
subudlibrary.net - providing access to Bapak and Ibu Rahayu talks and Subud resources
subudvoice.net - the link to Subud Voice, a free, online, independent monthly Subud magazine
subudworldnews.com - providing the latest international Subud news, contact information and more
subudprojects.net - lists projects, artistic endeavors, and businesses of Subud members
subudpnw.org/ - a site for the Pacific Northwest Subud Community with news and interviews
subudprayernetwork-subscribe@yahoogroups.com - is an on-line Subud Prayer Network
subudbooks.com/ - providing a shop window for Subud authors with books for sale (uses PayPal)
Want to see what Freiburg looks like right now?
Click on: <http://www.the-webcam-network.com/Germany/Freiburg/943024.html>



Hanafi von Hahn is looking for a spare copy of "God the Therapist," by Husain Sam-Tio Chung, to lend to a regional Subud member. If you have a copy that is available, please contact Hanafi by phone at (604) 263-7521 or by email at hvhahn@shaw.ca Thank you.

"SUBUD is a direct, personal experience of a higher power in our lives, as an everyday reality. At the core of this experience is something we call the latihan – which in practice means that when Subud members, who have asked for and received God's contact with their soul, gather to worship, they stand up, do their best to quieten their hearts and minds, and surrender to the power of Almighty God. What happens then is between each individual member and that higher power, and can take many forms, all of which are leading the person to their own relationship with that power. And as Subud is not a religion - it has no creed, no dogma - many members who do the latihan also fully follow their own religion." (Edward Mackenzie, UK)

SCAN is a quarterly publication of Subud Canada posted to the Subud Canada website (www.subud.ca) and is mailed free of charge to members on the current membership list maintained by the Subud Canada national committee who do not have Internet access. The opinions expressed in SCAN are those of the authors and do not reflect the views of Subud Canada or those of its constituted membership. Advertising is carried as a service to readers. Articles may be abridged by the editors to conserve space. Material contained in SCAN does not imply an endorsement of any product, system or service. How to contact us: Articles for SCAN or questions about SCAN, its purpose or its editorial policy may be addressed to the editors, Lester Sutherland, lesters1@shaw.ca or Valentine Narvey, vnarvey@gmail.com.

Schedule - Eastern Regional Gathering 2017 at Camp Merrywood

FRIDAY SEPTEMBER 15

2:00 pm – arrival, registration, unpack, socialize, explore the site
6:00-7:30 pm – regional potluck dinner, clean-up
8:00 pm – latihan & testing in dining hall and lodge
10:00 pm – socialize, music/singing in lodge around fireplace
11:00 pm – late night music in dining hall

SATURDAY SEPTEMBER 16

8:00-9:30 am – breakfast and clean-up
9:30-10:00 – welcoming circle in dining hall
10:00-12:00 pm – latihan & testing in dining hall and lodge
12:00-1:30 pm – lunch & clean-up
2:00-6:00 – workshops, personal testing, socializing, outdoor leisure/swimming
6:00-7:30 pm – dinner & clean-up
8:00 pm – latihan & testing in dining hall & lodge
10:00 pm – socialize, music/singing in lodge
11:00 pm – late night music in dining hall

SUNDAY SEPTEMBER 17

8:00-9:30 am – breakfast & clean-up
9:00 am – during breakfast - feedback about the weekend in dining hall
10:00-12:00 – latihan & testing in dining hall and lodge
12:00-1:30 – leftovers for lunch & clean-up
2:00 – departure

Merrywood Camp Site Plan





Information from the World

Congress Organizing Team (WCOT):

New coordinator: Oliver Haitzmann

Following the resignation of Romina Vianden-Prudent (thank you Romina for all the work in and for the Congress team!), Oliver Haitzmann, who is a member of the Alpujarra Subud Group in Orgiva/Spain, has been appointed as Coordinator of the WCOT.

Oliver, who has many years of experience working for Subud, including Zone 4 Rep 2001-2005, has the full backing of WSA and the WCOT team members. He was previously Coordinator of the Congress Program Planning Team and retains this role in addition to the new one.

Contact Oliver.

Book Your Accommodation for the World Congress in Freiburg Today

You can review options and book accommodation in the Tourism section of the City of Freiburg website: www.freiburg.de. **Mrs. Kerstin Schultheis** is the designated contact from the Freiburg convention bureau to support you in any question concerning finding the right accommodation as well as to support you with booking. Her email is: **kerstin.schultheis@fwtm.de**

Registration

On-line registration will be up and running in December 2017. There is no reason to wait: please go ahead to book your accommodation.

Liaison to the WSA Executive Team

Anwar Ziesel, Vice Chair WSA

Email: anwar.wsaexec@subud.org

The Facebook Page is on-line www.facebook.com/SubudWorldCongressFreiburg/

WCOT Newsletter #8 soon to be published!

If you would like to subscribe

English French German Spanish Russian

Newsletter archive

English French German Spanish Russian

Contact us!

Hilma Wolf-Doettingchem (Congress office)

Email to the World Congress Office



THE WORLD SUBUD ASSOCIATION

WSA Executive

“UNITY”

FREIBURG 2018: INVITATION TO 15th WORLD CONGRESS

July 28th 2017 - 365 days to World Congress

Dear brothers and sisters,

The 15th Subud World Congress starts on Saturday July 28th 2018 at the Freiburg Convention Centre, exactly 365 days from the date of this invitation. Congress continues until Wednesday August 8th. Arrival day is July 27th and departure day is August 9th.

The Congress Program Planning Team as well as the World Subud Council will meet in just over two weeks in Freiburg, and further information will be released in late August and in the coming months.

The Facebook page for the World Congress 2018 is on-line now and the website, which will include registration procedure and process will be launched in August.

We are expecting at least 2,300 Subud members from around the world, and possibly many more.

We sincerely hope you can join us in Freiburg 2018

(Signature)

Ismanah Schulze-Vorberg

(Signature)

Oliver Haitzmann

WSA Executive Chair Coordinator

-for the WSA team - World Congress Organizing Team

Attachments:

- WSA Executive press release
- & Information from Congress team (See page 43 in SCAN)

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THE WORLD SUBUD ASSOCIATION

WSA Executive

WSA Executive office

Press release – 365 days to World Congress in Freiburg

Your World Congress Starts Now

You may come for the latihan... to re-connect with friends...to develop your project... to represent your group, your Zone, your Country... to stand for office... to support your

Congress proposal... to support the development of Subud. And when you come, you bring your gifts with you – your experience, skills, understanding, talents, hopes, and ideas.

We are developing plans and processes that will draw on these gifts that you bring to define the future we strive for and the means to reach it. When you make the decision to come to Congress, your contribution has begun.

Unity of Subud - Unity of Work - Unity of Purpose

Unity of Subud

The theme for the Freiburg Congress will be "Unity". This symbolizes the integration and working together of all aspects of Subud – Members, Wings, Youth, Helpers, WSA, Zones and Countries to support the process of taking the latihan into the world. This will be done at Congress through "Unity of Work" and "Unity of Purpose".

Unity of Work

Previous congresses have often been spread over a wide area. Sometimes there has been a long walk to reach a Wing centre or the Children's area. There have been many 'break-out' rooms, sometimes as many as 40. The delegates have been locked away in one room, international helpers in another, and the members rarely see them.

At Freiburg, the major Congress action will be unified in one huge space, with the presence and involvement of members, delegates, all the wings, helpers, zones, countries and groups. Every element and aspect of Subud will be involved in our unity of work.

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THE WORLD SUBUD ASSOCIATION WSA Executive

Unity of Purpose

It was resolved at the Mexico Congress that: "Our International Subud Organisation and especially the helpers pay more attention to the outer development of Subud in line with Bapak's constant encouragement to make the latihan visible in the world through working together on project and enterprises". (Subud Italy on behalf of Zone 3)

This is the mandate that calls us to a unity of purpose. The Freiburg Congress will focus on the development of projects that express the latihan in the world.

Three promises –

The Congress team invites you to join us in the three promises we make:

To do the latihan – to put the latihan into action in the world – through a unity of Subud, of work and of purpose, integrating the individual talents and competences which are represented in the worldwide Subud family.

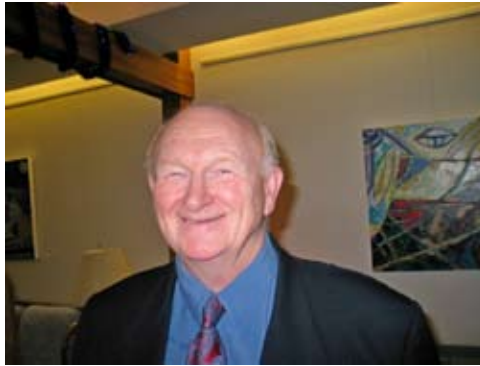
Feeling the Latihan in Daily Life

Muhammad Isman Kanafsky

My first 2 years of receiving the latihan, was filled with very heavy purification. After that my receiving became more orderly and was filled with being made to make ordinary human movements. I didn't understand why I was being made to walk, talk, sing, dance, move my arms, etc. Not only did I feel myself being made to do all of these things, but I also felt myself to be worshiping God at the same time. Then one day I was in a shopping mall and the thought came into my mind, "Why don't you walk the way that you walk in the latihan?" So I immediately quietened myself and remembered God and I was immediately made to walk in the same way that I did in the latihan. I also felt myself to be worshiping God in the same way, although I was walking with my eyes open and looking in the store windows and at the other people who were walking in the mall. At that moment, I understood that I could put all of the movements that I received in latihan into my daily life. So little by little, I started putting all of the movements, etc., that I was made to do in latihan, into my daily life. I found that I could experience that in all of my actions, by the grace of God!

Before that time, I would just stop from time to time during the day and in the evening and feel my latihan. I did that because I read that Bapak had said "That when he first received the latihan, he found it was very easy to feel it when he did his Muslim prayers. But it was much more difficult for him to feel it when he was at work. So Bapak had to make much more of an effort to feel his latihan when he was working." That made a big impression on me and I immediately started to make an effort to feel my latihan, as much as possible in my daily life. But at that time, I was only able to feel some dull vibrations inside of myself. But I still felt happy and satisfied that I could feel that. That was before I was able to receive human movements in the latihan.

Over the years in my Subud life, I have noticed that many of us still do not understand how to put the latihan into your daily life. So the result is that your latihan never changes. Bapak used the analogy of God giving someone a fountain pen, but the person never writes anything with it. So why would God give them anything else? May the One Almighty God give us the understanding and the willingness to put our receiving into our daily lives. Amin!



A Tribute to Evan

by Benedict Thibault, Eastern Regional Helper

My association with Evan Millson goes back many years - first as a member of Subud Toronto and, more recently, as Eastern Regional Helpers. Many of us will remember Evan as someone who did not give up easily and was always ready to respond when a need arose. He served Subud in several roles and approached each one with sincerity and diligence.

My personal connection with Evan grew during the years we served as Regional Helpers. Having served in this capacity for the previous four years with Valentine Narvey, Evan was a mentor to me, and was always ready to offer assistance when the need arose. As time progressed, our association and working relationship grew immensely and we soon felt that we were a team. Evan not only earned my respect but also my sincere friendship. I grew to love him deeply as a human being and as a very dear friend. Evan will be missed by many.)



Old Dog – New Tricks

Article by Silvana Waniuk

(Some of Silvana's paintings are included)

In the early Seventies in Subud Israel, when everyone, whatever age, was young in Subud, when the most experienced members had had only four years of latihan to their name, we liked to follow the example of Subud Wolfsburg, Germany – our “adoptive parent” group. They had initiated, what they called, “The long Nights”. Informal, late-night gatherings for the purpose of sharing Subud experiences.

We did the same in Israel, the two Subud groups alternating their meeting between Jerusalem and Tel-Aviv. All, men and women, sitting together until the wee hours of the night, telling about themselves and their particular Subud stories. It was a short-lived experiment. The novelty waned quickly and the event became tedious and awkward. And yet, even if not all was sincere or relevant, even if it often was only a platform for an ego trip, it had its merits, if only for that short period. It helped strengthen the bond between us, and cast a different, more broader light

on the whole Subud experience.

These days Regional gatherings and National and International Congresses are the obvious vehicles for bonding and sharing. But there is always place for strengthening the bonds on the group level, though with the added caution. Whatever we tell, amazing out of body experiences or merely small insights, they are still only personal snapshots of a strictly personal journey, nothing more, nothing less. As I am repeatedly being exhorted in the latihan (accompanied by a little melody): Each and everyone has their own path to follow..."

Always for me the essence of the latihan experience is about change; ultimately change for the better. We talk about a journey. Sometimes it is an arduous scrambling up a mountain trail or balancing on a high wire act. Other times it seems like an endless plodding in the desert with short stays in an oasis; but never standing still; there's not a dull moment in Subud.... And yet this is not like the changes one experiences in the course of one's "normal" life. The changes the latihan brings about are fathomless, subtle, unpredictable, sometimes unsettling. We cannot plan, control, or direct them. The only thing we can do is be patient, accepting and in a state of surrender....

I like telling my first dramatic change story. It happened in 1971, after a wonderful but very unsettling first year in Subud, when an ex-boyfriend who hadn't seen me for a while exclaimed: "I cannot get over how much you've changed!" searching for a fitting metaphor he spluttered, "like a sock turned inside out!" I didn't care being likened to a smelly sock yet was elated; he had noticed! The changes were not only in my head, they were real! Alas, this did not attract him to Subud. It seems real change is not everyone's cup of tea.

You'd think that after 47 years of latihan there would come a time for rest, or for whatever people mean when they say "now you can sit on your balcony and watch the world go by". However, notwithstanding all the physical and mental challenges of old age, when it comes to the inner life, the inner changes brought about through the latihan, there is no slowing down (not that I would have had it any other way!) So lately I've noticed a new awareness or rather an awareness with a new quality.

Throughout my life, unwittingly, I have caused resentment, made enemies because of the way I talk; somewhat rushed and impulsive, too honest, lacking diplomacy. Lately, however, I noticed a subtle change; I actually wait and think before opening my mouth, and I am able to consider the consequences of my words before they are uttered. For some of you this may seem obvious and simple. For me it is a novelty. I am learning to separate my need to yak from the other person's need to listen. In short, a revelation. Of course, I am still in training but it is a thrill: you can teach an old dog new tricks, it's never too late.



Art by Silvana Waniuk



**Regional Gathering and Annual General Meeting
at Crescent Beach, BC July 14-16, 2017**



Opening Circle in the big meeting room



Relaxing outside



Caught on camera...



Samuel Slanina and Lambert Bazinet



Middle photo: Aziz Valencia and family from
Montreal



Fun on the big lawn

**Regional Gathering and Annual General Meeting
at Crescent Beach, BC July 14-16, 2017**



Lunch in the dining room



Lester Sutherland and Vivien Peterse



Slide presentation



Entertainment Saturday evening



Centre photo:
A people-friendly facility



Minerva (Alejandra) and son Cameron



Cleaning up and getting ready to leave...