



Zelli Is Matilda

Nine year old Izellah Connelly has just been cast as one of four girls who will rotate in the role of Matilda when the musical plays in Brisbane later this year and then tours to other Australian cities.

Izellah has been aspiring and preparing for the Matilda role since she was age 6. Some who attended the Mexico World Congress might remember her singing Matilda songs (Quiet, Naughty) in the Big Tent.

Zelli has already appeared in The King & I (Opera Australia), The Music Man (Queensland Musical Theatre Company) and The Sound of Music (London Palladium Production in Brisbane). She has released an EP Album 'From the Heart' which includes her very lively video cover of Katy Perry's 'Roar'.

Rehearsals kick off 29 August, the show opens Brisbane 25 November till 29 January, then to Perth and Adelaide – and perhaps to New Zealand after that.

[From the Brisbane Times, July 20 2016](#)

It's the kind of role most actresses would kill for - the title role in an internationally successful musical - and four lucky Queensland girls will share it. After an extensive search the producers of Matilda The Musical in Australia have named the four Queenslanders who will play the role of Matilda in the upcoming Brisbane season of the tour.

The group will now enter an extensive rehearsal process along with 25 other Queensland children who will rotate through the various other children characters that will appear in the show. The show has been nominated for a swag of Helpmann Awards including best musical with the winners to be revealed on Monday night.

Based on the popular Roald Dahl novel, Matilda tells the story of an enormously gifted girl and her less-than-perfect family in her first year at school.

Proud father, Rahman Connelly writes, "In a recent TV item on the castings, Producer Louise Withers, said, 'The role of Matilda in Matilda the Musical is actually the largest child's role that's



Izellah Connelly

been, it's bigger than Oliver and it's bigger than Annie and bigger than any of those shows. The role of Matilda is a huge responsibility on these shoulders."

See news stories at...

<https://au.news.yahoo.com/video/watch/32102894/matilda-headed-to-brisbane/#page1>.

<http://www.smh.com.au/video/video-entertainment/video-entertainment-news/brisbane-girls-to-share-matilda-role-20160720-4i67j.html>

Subud Los Angeles Centerprise



Subud LA hall Before....



Subud LA hall After.

Hanafi Fraval writes...

This is a success story about a Subud group that has seen four major changes over the past two years. It is a centerprise, if you will, that uses an entrepreneurial approach....

Two years ago, Subud Los Angeles was struggling to pay its expenses and the maintenance of its landmark building. In fact, most months Subud LA was losing money. We were renting the ground floor, primarily to Alcoholics Anonymous groups. As there are no enterprises in the group, most of our financial burden fell upon our membership.

Paint was peeling away from the outside walls of our building. The windows showed serious rusting. Whenever it rained, the roof leaked profusely. But we are situated in one of the most desirable locations in the city, opposite the La Brea Tar Pits and the Los Angeles County Museum of Art (LACMA), which are among the destinations that create "Museum Row" on the Miracle Mile. It is a prestigious location, but there was nothing on our building to identify it as a local Subud center.

Then Luqman Katz was elected chair. He and a small committee continued the search begun by the previous committee, to find a tenant for our ground floor. They communicated monthly progress to the group, and it was not long before Luqman told us about a startup company that wanted to rent the ground floor.

The startup is an app company; that is, a company developing apps for smartphones and computers. They were in a fund-raising mode. Luqman stuck with them over a protracted one-year period, patiently negotiating our lease contract. Jane Katz's daughter brought in a lawyer friend to help negotiate and write the ground-floor lease. We saved \$2,500 through the generosity of the attorney, who happened to be a specialist in community real estate law and provided these services without charge. The property management committee of >

the region was an enormous help, too.

The tenant moved in and, over the course of the past year, has spent \$45,000 upgrading the ground-floor space. It looks fabulous. And the rental income makes the group sustainable from the end of 2016.

The Next Projects

The second project was to get our building water-tight again, and the committee went about inviting bids for a new roof. Through this process, a contract for \$16,000, plus interest, was awarded, funds were raised and we now have a completely new roof.

The third project relates to signage. I have read so many stories about people who just heard or saw the word Subud and suddenly knew they had to find out more about it.

Yet, our building was completely nondescript, without any identification visible to passing traffic. Fourteen years ago, Lorenzo and Henrietta Music and family had donated some \$8,200 to the group for a sign. Somehow the sign was never put up (don't ask), but the \$8,200 had been kept safely in an account by Subud California, and Henrietta later added another \$3,000.

Aswan Karapedian designed the signage, and several possible designs were put to the group for comment and approval. In the end, the group selected an attractive blade sign and a parapet sign. The blade sign is internally lit and is attached to the side of the building. It protrudes towards the road, making it highly visible to passing traffic. The parapet sign is a 25-foot-long, back-lit sign that runs along the top of the building.

Luqman invited bids that ranged from \$16,000 to \$45,000. He was about to award the contract to the lowest bidder, when that contractor withdrew. In the end, he and Aswan found another company willing to do the job for \$18,000. Meanwhile, the committee actively sent out appeals to a number of individuals and groups around the country.

Thanks to the generosity of many donors, we were successful in raising the needed money. Finally, the contractor installed the signs in June 2016. Just days after, a couple, who had seen the signs and live only blocks away, walked in off the street and inquired about Subud.

The fourth (and current ongoing) project is to repaint the building, which has extensive window areas in the Art Deco style. Again Luqman searched for contractors, eventually finding one that bid \$31,000 and was willing to break the job down into the front area, with the side and rear of the building to be painted later. Luqman managed to negotiate the painters down to \$13,000 for the front, and again the committee managed to find the funds from many generous donors.

The second phase of painting is now ready to go, and we have a bid of \$16,500 for that work. Already \$12,800 has been raised, leaving just \$3,700 left to find. We are nearly there, yet the last few dollars are often the most difficult.

Having said that, successfully finding a good tenant, leveraging the revenue from that tenant, and generating renewed self-confidence and self-image among the membership of the group has been transformative. Success breeds success.

And future projects will contribute to the restoration of our fine building. In two years or so, the long-awaited Metro Purple Line will be installed, serving LACMA and the city. This will dramatically affect the property values along the line, as our building is located very near the LACMA stop.

Next year will see stable finances and a flourishing group, thanks to these initiatives. Four years ago, the building was valued at \$2.8 million. Who knows, by 2018 its value may have escalated to perhaps \$5 million as a result of these developments.

For more stories of enterprise go to www.subudenterprise.com

“ Thanks to these initiatives
- stable finances and a
flourishing group.. ”



. People have been attracted to Subud just by seeing or hearing the word, so the LA people made sure they had a BIG ATTRACTIVE sign. And I hear that already it has produced results and several people have applied to join because they noticed the sign.

TAKE NOTE ALL OTHER SUBUD GROUPS WITH PROPERTIES!

You are warmly invited to the Subud Australia congress in January 2017!

Where: Westminster School, Adelaide, South Australia

When: Sunday 8th January - Saturday 14th January

Website and how to register:

<https://www.ivvy.com/event/GPS7SO/>



Early bird registrations are now open!

Subud Australia warmly welcomes you to join us at our national congress in January 2017. In addition to the latihan kedjiwaan, reconnecting with our brothers and sisters in Subud and workshops, our vision is to engage with the wider community through cultural and performance events to which the public will also be invited to attend.

Australia is known for its beautiful beaches, warm summer days and majestic landscape. Some of Adelaide's best beaches are only a short distance from the congress site, as well as Australia's renowned Barossa Valley and McLaren Vale with world-class restaurants and wineries. Stay a bit longer after the congress to explore our beautiful coastline on the Great Ocean Road, visit Kangaroo Island and see seals and other wildlife, or go hiking in the Flinders Rangers in the great outdoors.

The congress site is Westminster School, a large and modern site in southern Adelaide with high quality air conditioned accommodation and facilities, including performance spaces, large sports fields, swimming pool, children's playgrounds and workshop spaces.

Visit the website for more information and details on how to register.

We are looking forward to seeing you!

With love,

Latimah Jones
On behalf of the Subud Australia Congress
Organising Team



New Halls at Orgiva

Leonard Hitchcock writes from Orgiva in Spain...

In June, the land and emerging new latihan hall complex was formally signed over to the Subud Alpujaras group in Andalucia, who are now the new owners!

This is an important step and means that we can now utilise Subud funding such as the MSF grant of \$50,000 [around 44,000 euros] to help carry the project forward to completion. All the funding up to this point has come from individual group members and one generous donation from a well-known Subud entrepreneur, as well as a grant from Zone 3.

The final construction costs should be in the region of 220,000 euros [this doesn't include the cost of the land] which is very good considering the size of the complex which includes two large [90m square] latihan halls and in addition around 100 m square of social space including an office, two toilets, a large kitchen and dining/relaxing area.

There will also be generous outdoor terraces to enjoy the magnificent all-round views. The site is adjacent to the existing Subud complex of gardens and accommodation and occupies a beautiful open area amongst the olive groves and orange trees in the foothills of the Sierra Nevada mountains just south of the market town of Orgiva.

Construction is coming on apace and is on target to be used for latihan by the end of September. The roof is virtually complete and the walls of the two latihan halls are being plastered as I speak. 'First fit' of the electrics and plumbing is complete and next up is the construction of the internal walls for the other areas. The stone from the original building which was there has been re-used to face all the external walls to give a substantial thermal mass and allow the building to blend in to the landscape.

Swiss architect Marc Vouga has been supervising the design with the additional help from another architect in the group, Rafael Anderson. Group chair Andrew Bromley has been the principal driving force behind the project and 'keeping it all together'!

Towards the end of September there will be a full World Subud Council meeting in Salobrena, which is about 40 mins. away on the coast, and it is hoped that there will be an official 'opening ceremony' with a concert and latihan in the new halls with all the WSC members - which would seem appropriate given the international nature of the project and group there. It had been hoped to host the WSC meeting in Orgiva but it could not be guaranteed that the building would be ready in time or that there would be sufficient accommodation available for all the attendees [which could number over 70!].

Extra money still needs to be raised [probably in the region of 60,000 euros] to pay for the new kitchen, better quality flooring, solar panels, heating and air conditioning. Any help with this would be very much appreciated and will yield immediate and very tangible results in providing a wonderful asset for the advancement of Subud in the world.

A 'big thank' you to all those members who have helped or expressed support or interest. If anyone would like to visit at any time please contact Andrew at: andreworgiva@gmail.com



Latihan Hall under construction in Orgiva.

“ Two large latihan halls in a beautiful open area amongst olive groves and orange trees... ”

Remembrances of Mas Adji

Miriam Jacob writes about Mas Adji's visit to Colombo in 1987...

It was a beautiful Sunday morning, the 1st of February, and we were all gathered at the Subud House for the arrival of Mas Adji. Most of us were seeing him for the first time and so, I guess, were anxious to see what he looked like.

Well, Mas Adji when he did arrive was all smiles and very friendly. Having shaken hands with all of us, we sat quietly for a few moments. Nobody spoke or moved and there was a feeling of calmness all around us.

After Latihan, Mas Adji spoke to us, relating many incidents that had transpired in his life. I think this gave us a lot of encouragement and a deeper understanding of what Subud and the Latihan really is. It's as if during your daily life, as time goes on, you tend to lose some of the essence and deeper feelings of a Subud life, but after listening to Mas Adji, it was as if he renewed or awakened that feeling in us again.

The deep sincerity and openness with which he spoke was an example in itself. Another very important lesson he showed us was to say 'thank you', to thank God for what He has done for us day to day. This is something I never realized before.

Mas Adji also mentioned that we should learn how to love our brothers and sisters and to be close to one another. There again I must mention that while he was with us, this closeness towards one another was very evident. He wanted all of us to be able to really feel for one another.

He spoke about really being able to receive what God gives us. An example used to illustrate why we are unable to receive was that of water being given and we hold out an unclean glass.

Eventually, what we receive is only sufficient to wash the glass and there isn't any water left for drinking.

It is not that God is not giving us, but rather we are unable to receive it. Mas Adji also compared our bodies to a vehicle which has many drivers and we should be able to be in control of this vehicle and to know which of us is the real 'I'.

The sincerity with which Mas Adji spoke made me realize that Subud is not to be taken lightly at all, it is something we've been extremely fortunate to have received and we should follow it with that amount of sincerity and love.

The following day, 2nd February, was also to be an unforgettable one.

We gathered at Subud House around 7.30 pm. Mas Adji having spoken to us for awhile did some testing, after which he suggested we all did the Latihan. The men upstairs with Mas Adji, and the ladies in the hall downstairs.

That Latihan was glorious, something I usually didn't feel during normal Latihans. The feeling of joy that followed is beyond words. It's like being able to really have a feeling of joy and lightness in your whole being.

After Latihan, we had dinner and then a singing session with Mas Adji playing the guitar and singing Indonesian as well as English songs. It was wonderful just sitting and listening to him.

Mas Adji's visit was of great value to us and a lift-up in the Latihans as well.

During his stay, I noticed that there was always a feeling of calmness – as if seeing life in its true perspective.

Miriam adds in a biographical note: My parents, Rukman and Morna joined Subud before they married and I was born a Subud child. I lived in the Subud House in Colombo since I was three years old until eighteen. This exposed me to many Subud events including the most precious of them being Bapak's and Ibu Siti Sumari's visits to the country in 1967, 1970 and 1981. Living in Subud House had its very special moments as well as its difficult ones.



Mas Adji in Sri Lanka.



Mas Adji, always the life of the party.

“ During his visit there was a feeling of calmness - as if seeing life in its true perspective... ”

My First Ramadhan

“ As soon as I opened the door, I got a headache...”

Robiyan Easty writes...

It was, 1970, my third year in Subud and my third year at university. Yes! I know! Not sensible! But in our excitement at finding this miraculous gift, we newbies in the late '60s were never going to let a little thing like studying get in the way.

Fortunately we had not yet seen Bapak's advice on this, so no agonising decision. Anyway I had made it thus far and was now into considering doing Ramadan at the beginning of my final year. Crazyness squared or commitment squared... perhaps the same thing!

It did seem a bit extreme, so I went to ask the helpers. One was a middle-aged action painter with shoulder length white hair who swam in the sea every day of the year and announced (with great feeling), 'I come to the latihan just to go to the seventh heaven'.

I did wonder if he ever made it there, but was loathe to ask. 'Of course you should fast if you feel to,' said he, also with great feeling. The other helper was a dour northerner, who said, 'Don't be so bloody stupid'. I realised I would have to make up my own mind. There seemed to be little point in requesting a test, which anyway was something new to us.

So I decided to go ahead. It was more than interesting. First off, I could not go into the library to study. As soon as I opened the door I got a splitting headache...instantly. Quite a problem as my course consisted mainly of studying original research papers (almost no textbooks then in experimental psychology).

Next, when I sat down to write an essay, as soon as I got anxious I was wound up like the elastic in a model airplane (of my day) and had to sit back and relax for some time. It seemed like I would never finish. The result was that I wrote only one essay in each of the two courses, instead of the required two ... and amazingly, nobody noticed! Furthermore, both got possible first class honours grades!!

The Visit

Then came the day the whole St Albans group decided to come and visit me in Brighton. Latihan were arranged at early times to accommodate them, but nobody had realised it was the day of the London to Brighton vintage cars rally. I waited and waited.

They arrived many hours late and then wanted to walk by the sea. I simply didn't have the oomph to tell them that we needed to go to latihan; and remember, not only were there no mobile phones then, but most student flats had no landline either.

So by the time we arrived the only one left there waiting for us, scowling, was dear Lambert Coles. We adjourned to Lambert and Rosalind's lovely house where they had prepared delicious goodies at for us to break our fast with... spurned by one brother (you know who you are!) who believed he should smart the nafsu by first eating salt (ugh!)

I'd like to say all's well that ends well, but the upshot was that the chair of the group, a retired military man, left Subud, offended at arrangements apparently being made without his consent for 'those Muslims'. Unfortunately he also took his wife with him. Even though I had not made the arrangements, I went to him and abjectly apologised, but to no effect.

The group told me that the final episode was on the way home. They stopped the minibus and tried to catch a horse that had got free and was running agitatedly in the road, at 2 am. I did wonder if that horse was my avatar (-;

Nights of Power

Then came the nights of power ... especially for my flatmate who had finally succeeded in getting a girlfriend and was making up for lost time. The walls were thin so this was not really compatible with my fasting state or with doing prayers or reading talks.

Often I would brave the chilly weather and go to the beach, but one unforgettable night I had to stay home. Dear Lambert had altruistically promised to come and sit with me.

After waiting what seemed an interminable period I decided to go for a walk. As my head got above the pavement – it was a semi-basement apartment – I saw in the distance a figure coming down the road >

with something white flapping around his feet. As it got closer I recognised Lambert. He had chickened out of visiting me and gone to bed, only to have an attack of conscience, hop out of bed and put his clothes on over his pyjamas.

On another night of power Lambert picked me up and drove us to the house of Reynold Sullivan, another dear brother. We sat together with stories and Bapak talks until Saur and first light. Come and stay with us, Lambert suggested, as it was a Saturday night. I jumped at the opportunity.

His house was big, beautiful and in the countryside. I awoke after a few hours in a luxuriant bed with the sun streaming in the window, full of the vibration of the latihan and for a moment or two, was sure that this was paradise.

Dear Lambert, God bless you wherever you are. Reynold, too.

Organising SIHA

Maxwell Fraval, chair of SIHA (Subud International Health Association) writes...

At the World Congress in Puebla it was agreed that the steering committee for SIHA should be kept small and that we should organise ourselves on a regional basis. I have interpreted this to mean Zones one and two (Middle & Southeast Asia), Zones three and four (Europe), Zones 5 & 6 (Africa), Zone 7 (North America) and Zones 8 & 9 (South America)

The beginnings of a committee for North America occurred during this year with Theo Salisbury, Annie Padilla and Howard Richman. Theo has since decided that he needs to focus his work on pursuing musical composition.

Howard has been very generous with his time and skill and has nearly completed the reactivation of the SIHA website. It should be live by the time of the joint zone meeting in Poland at the end of July.

SIHA has been active in zone four and I'm looking forward to a lively open space session in Poland.

Members of SIHA in the United Kingdom have been very fortunate to have been the recipient of a bequest from Sheila Clarke. Osanna Whitehouse has acted as the liaison person for SIHA in the United Kingdom but is in the process of handing over the coordination role.

Subud and the Holy Spirit

Daliani Morbray writes from New Zealand...

I remember when I was opened in Subud, on 24 June 1979 in the Subud hall, Cilandak, Indonesia. I felt a strong contact with the Holy Spirit. I could feel the strong vibration in me in my first latihan. It just came to me now that at that time I must have been "bathed" in the Holy Spirit.

In Christianity, such as in the Baptist church, when a member of the church is baptised, the priest may dip the person in water, sometimes in a river, or in the church font, as a symbol that the person has received the baptism of the Holy Spirit.

But now I believe that we in Subud were bathed in the Holy Spirit when we were opened in Subud, on the day of our opening and in our latihan. I was feeling the abundance of the Holy Spirit in me at that time.

Nowadays, I don't feel the same as before when I witness an opening, or when I participate as a helper in the opening of a new Subud member.

At first I thought that might be because of the quality of the Subud helpers who initiate the opening, and all the other helpers who are witnessing the opening.

But the understanding came to me just now, in the early hours of the morning during Ramadan on the 15th June 2016, when I was awakened from my sleep at around 1 am, and couldn't sleep anymore, that perhaps God is not as generous as before to grant His Holy Spirit to the people on earth.

Sometimes I blame myself as a Helper, as the reason the new member quite often didn't or couldn't re- >

ceive well. I ask myself, am I a part of the reason? Is it because the helpers are not doing so well? Or is it maybe that the new members are not sincere enough? Or not ready, not yet prepared to receive the Holy Spirit through the Subud opening? Or are they just wanting to be opened on a whim?

Back to my opening day...

A few years before my opening, before I first heard about Subud, I was seeking, by fasting a lot, some kind of spiritual way that could satisfy my hunger for the love of God.

On the day of the opening I was really preparing myself most sincerely by washing myself thoroughly and wearing a clean dress so as to be ready to receive the opening, full of a feeling of anticipation.

When I received such a strong latihan, for a long time I thought it must be because of the helper who opened me and the helpers who witnessed my opening. In other words those helpers were of good quality and were strong helpers.

But now, in the early hour of the day, I have just realised that it wasn't the helpers causing the new Subud member to receive a strong latihan at the opening and thereafter. It is not the Subud helpers entirely who cause the new members to receive a weaker or a stronger latihan. It is just God's will.

God will bless the person with His Holy Spirit according to his will. God knows who deserves His Holy Spirit, and sometimes when God gives His Holy Spirit to a person, maybe that person doesn't open his or her heart to receive, or has a lot of doubts. Then of course those people won't receive the grace of God well because, without realising it, they close their hearts and don't let the Holy Spirit enter in to themselves.

We helpers also perhaps contribute to the quality of the latihan for the new members. But it can't entirely be the helpers' fault if the new members can't receive well, because surely the helpers are hoping for the new member to be able to receive the latihan well. For the new members to be able to receive the latihan well is entirely up to the will of God.

To those people who are lucky enough to receive the Holy Spirit through the latihan, you must be grateful and respect your gift by nurturing your latihan and your quality of life by living a life according to God's will.

According to God's will we are each meant to be a good person, and we can learn how to be a good person from our respective religions.

I have to write this while I still remember what came to my thoughts, and the reader will be their own judge.

My sincere apology if anything I wrote is wrong.

SICA SECTION

OUR SUBUD STORY: EXPERIENCES WITH BAPAK

OUR SUBUD STORY is a SICA project initiated by International Helper, Isti Jenkins. The project celebrates the collective unfolding history of our Subud experience and is intended for presentation at the next World Congress. Isti has began to collect the stories of Subud members, inspired by this quotation from Ibu Rahayu...

“Bapak had a great flair for telling stories that he made up on the spot. And when we were little, and when Tuti was still a child, Bapak often told stories, all kind of stories. But we weren't smart. If we were smart and wrote these down at the time, we could now write books and make films, because Bapak told so many stories. Well, that was our fault. Bapak never said, 'Write this down, take it down!' No. It had to come from us, but we did not have the initiative at the time and it's too late now. Perhaps it's God's Will that when it comes to culture we have to start from zero.” *Ibu Rahayu, Singapore, 10 March 2002*

The project aims to facilitate the transmission of the Subud story to the next generation. At the last >

SICA SECTION

Subud Australia National Congress, Genevieve Hayward conducted this interview with her grandmother, Rosemary Hayward...

Experiences with Bapak

About 25 or 30 years ago, Bapak came to Australia and he stayed in an apartment. Other members of the family also stayed in these rather small studio apartments where the bedroom and the kitchen were all part of one big space.

For some reason on one occasion, my husband, Lewis, and I were staying in the same hotel. We were commandeered by one of the Indonesian ladies to come and help with the cooking for Bapak's meal.

Somebody thrust a very large and ugly looking carrot into my hand and said, 'Prepare that'. So I took it to the sink and I washed it thoroughly and then I peeled it and I was wondering at first how to cut it up. All this was going through my mind, if I chop it into rings they'll be big, fat, ugly rings and it won't look nice. So maybe if I turned it into a Julienne, it would be better

And all the time I was holding the knife poised above the carrot to cut it in some fashion when I suddenly realised that I wasn't able to cut it, my hand would not go down and press upon the carrot. I was just coming to this realisation when one of the Indonesian ladies rushed across the room and said to me, 'Don't cut it, don't cut it, don't cut Bapak's carrot, Bapak has his carrot whole'.

And so that was just one strange little incident where my hand seemed to be more aware than the rest of me.

The other experience was that on a different day, I got asked to go and clean Bapak's room. Somebody said to me to go and give Bapak's room a dust and a clean. I was given some dusters and things to do it and I went along and I stood outside Bapak's door. I was just too plain scared to knock on it in case he was inside and I disturbed him.

I thought oh well, I've got to take the bull by the horns so finally I knocked so quietly that nobody would have heard whether they were inside or not. And then I knocked a bit louder and there still was no response and finally I opened the door and then I just saw everything in front of me and realised it was all Bapak's things and that I didn't want to really see them.

And quite suddenly I started to sing and once I was singing I could clean everything and I just kept singing all the way through. It was like afterwards I couldn't even have told you what was in the room because I didn't really see it.

Why didn't you want to see it?

I just felt like I was intruding on his private space and his things were personal to him and I didn't want to think about them. You know, I felt I shouldn't be thinking about them, so quite spontaneously I just began to sing, and I cleaned everything thoroughly and I didn't stop singing the whole time. I couldn't have told you afterwards what I cleaned or what was in there really.



Rosemary Hayward with her daughter, Lucy.

“ *So, quite spontaneously, I began to sing...* ”

SICA SECTION

Two World Views



Art reminds us of all the possibilities...



Latifah Taormina writes...

I recently read a blog by Diane Ragsdale in which she provides a diagram of Two World Views. So much of what she says really speaks to me and seems so relevant to SICA and Subud — and encouraging.

I think a lot of what we have done and are trying to do in SICA is in her green column. I don't think we've ever really been in the red column — not necessarily because we knew better but because we haven't had a lot of money or obligations to outside foundations in our programming. Our capital has mostly been ourselves.

But I think there is wisdom in what she says that can be helpful as we go forward. ("She", the author, is Diane Ragsdale. I've heard her speak and met her when she was with the Mellon Foundation in the US. She's currently at Erasmus University in the Netherlands going for a PhD in Cultural Economics.)

Two World Views

Embrace the Market	Embrace the Community
Scarcity: People don't have enough stuff; we need to sell them more stuff.	Abundance: People don't have enough connection (I'm lonely); we need to help them connect.
Participation defined as spectating	Participation defined as co-creating
Programming, prices, places and promotions that reinforce societal divides	Bringing people together across divides on equal terms: radical hospitality
The arts as a private good, a place to consume some nice art, valued by society because of the magic pixie dust they sprinkle on the economy	The arts as a common good, a campfire that draws the community together, valued by society because they are how we share what it means to be human
Focus on increasing size (numbers) and doing transactions (contracts)	Focus on increasing impact (mattering) and on making covenants (relationships)
Relationship building = creating scaffolds of money-making. Love = More Money.	Relationship building = creating scaffolds of meaning-making. Love = More Meaning.

SICA WEB SITES AND FACEBOOK PAGES

www.subud-sica.org

<http://www.poems-for-peace.org>

<https://www.facebook.com/groups/1644161475802612/>

<https://www.facebook.com/SICAorg/>

<https://www.facebook.com/PoemsForPeaceOneDay/>

Child Prodigy

Emmanuel Elliott recently sent an email drawing attention to a TV interview with child prodigy, Alma Deutscher. He writes...

"I was blown away this morning by a radio interview with 11 year old Alma Deutscher - perhaps the most enchanting piece of broadcasting I have ever heard. She has been playing and composing since she was very small and is being compared with Mozart.

"What she herself says in response to this suggestion is priceless. Clearly, Alma is the reincarnation of a great musical soul, and listening to her music and tuning into her enchanting personality brought tears to my eyes and a smile to my lips."

I watched the interview and found it truly delightful and amazing. In a world which seems increasingly devoted to instability, violence, chaos and confusion, it was most uplifting to see and listen to this talented and delightful person. Beauty, hope, love and joy still exist.

We talk a lot about talent in SICA and here is a particularly fine example. (Thank you for the link, Lynelle.)

<http://israelvisiontv.blogspot.ca/2014/02/child-prodigymusical-geniusgifted-by.html>

Alma's operas *Cinderella* and *The Dream Sweeper* are available on Youtube and her songs are particularly beautiful.

See her also playing her cheerful violin sonata with the Israel Philharmonic.

<https://www.youtube.com/watch?v=zad7fkhGzss>



Alma Deutscher, child prodigy.

Roland Strikes Gold

Roland Fraval has just struck gold with the very first film he has produced...i am totally envious...his feature length documentary "The Coffee Man" which chronicles the quest of a Canberra man to become champion barista of the world has just won best Australian documentary at the Melbourne Documentary Film Festival...I am going to ask him if he will mentor me...

From Jeff Hann, the Director of the film...

This project all started when I met Sasa through my brother in-law Mick and had a lunch together. We talked about the possibility of doing a film project and at that time Sasa wanted us to film at the coffee farms and capture footage about direct trade



The Coffee Man wins best Australian documentary at the Melbourne Documentary Film Festival.

SICA SECTION

coffee and the coffee farms in Ethiopia. I went back to Melbourne and talked to Roland (Producer) and he was keen!

A few weeks later with cameras in hand, we headed to Ethiopia and it was an extremely busy whirlwind trip. Once we arrived we were straight into a car and onto the well worn bouncy roads dodging donkeys, goats and people to get to the various coffee farms located in the remote parts of the country. We were challenged by the time we had to capture the moments and get what we needed on the farms but it was a successful and great trip to Ethiopia. We didn't have time to set up the shots, it was really a run-and-gun style shoot and we were challenged by only having two people to capture everything. We also had about 15 batteries for our cameras as electricity in some areas wasn't common and we had to plan all our gear prior to the trip.

After this trip Sasa invited us to head to the Australian Barista Championships and we said "What?, What is this barista comp?"

Then the story took a turn and it became an inspirational story following Sasa's journey through coffee.

The thing we love as documentary film makers is the ability to change the story and to capture the moments as they happen. The Coffee Man was a fantastic journey through coffee and making this film was incredible and I wouldn't change anything. Seeing Sasa watch it for the first time was a moment I'll never forget.

Leading by Example

SICA Chair, Sebastian Flynn, is currently in Europe on his way to the meeting in Poland... he writes on the run...

I had a great time in Lewes - I met with SICA Britain and also gave very successful Culture Compass to 19 people at Lewes - (a few creations attached)... followed by concert in the evening for around 70 people - raised just over 227 pounds for SICA International from the two events...I will also hold another workshop in Poland.

Editor's Note:

One of Sebastian's aims as SICA Chair is to make SICA activities more entrepreneurial to raise money for SICA...he is truly "leading by example".)



This most intriguing art work was produced by someone at Sebastian Flynn's Culture Compass workshop in Lewes, UK.

Seems to be a family at the beach or something on a plate. What does it all mean?

SICA SECTION

HELPING REFUGEES WITH CULTURE COMPASS

Critical Factors in Objectivity for Refugees – and the Process of ‘Origination’...

Sebastian Flynn, the chair of SICA, is also Senior Manager, Major Events for MDA Ltd (Multicultural Development Association) in Brisbane, Australia. He has developed the Culture Compass as a tool for helping refugees to deal with issues of identity.

The mental wellness of people from refugee backgrounds is an area of principal concern – and an integral part of dealing with one of the most critical human challenges of our era. It is important for people from refugee backgrounds to recognise and remember that they have been subject to something that has happened to just about every culture in human history, whether for natural or socio-economic reasons - that of becoming a refugee.

If this were more consciously understood, the conditions surrounding those who seek refuge would render them far less likely to suffer from stigma, low self esteem and often mental unwellness. The perception of refugees on the part of others in the broader community is also lacking in objectivity, empathy and compassion and very much influenced by a compromised media approach.

The subliminal word association of ‘refugee’ and ‘asylum seeker’ has departed from its historical connotation and symbolism due to the prevailing social climate, especially its media and political environments.

It is also important to realise that if the cause of becoming a refugee is socio-political, then refugees will also possibly be subject to improper treatment in the environment of their destination. It is vital to the resettlement process for refugees to be able to objectify the reasons for their mistreatment and not to personalise them as being reflective of any human shortcoming on their own part.

This warped perception on the part of the broader community is due to a subjective view, most likely based on their own fear, especially on the part of those who are resident in the immediate destination environment of refugees.

Stigma

Another aspect that may come into play is a sense of stigma due to ethnic victimisation that may have been experienced in the cultural environment of the country of origin (very notably at this time the Hazara community of Afghanistan and the Rohingya of Myanmar (Burma)).

On a personal level, for those individuals, in any environment, whose life experience (or retrospective view of their lives) has become compromised by circumstance, whatever that may be, it is important that they are able to objectify and rationalise the events of their lives and bring them into a meaningful or at least acceptable perspective in order to move on and pursue a fruitful direction in their lives.

This process of a retrospective view that positively informs creativity is referred to here as ‘origination’. This is not to imply a glossing-over or neutralising of the critical nature of refugees’ experience; it is more to imply the process of somehow forming a story or continuum that one is able to accept in order to redeem



Afghan Hazara and Iranian refugees in Australia at Culture Compass workshop.

SICA SECTION

a sense of peace, purpose and meaning. History has shown, via the notion of 'creativity in captivity', that the more challenging the outer circumstances, the greater the potential for creativity and expression.

The Basis of Culture Compass

The basis of the Culture Compass is as a universal symbolic model that provides useful reflection on past and present experience and environment – and an opportunity for personal creative expression in order to reclaim a sense of personal cultural identity, rationale and personal purpose for the future.

The Culture Compass program is designed and presented as a 'soft' approach, being more of a 'cultural' rather than 'clinical' application to mental wellbeing and is concerned very much with indigenous cultural knowledge and understanding, and a respect for indigenous cultural knowledge and expression - as being crucial to mental wellness and the ability to respect oneself and others for their cultural background.

This 'paradigm shift' from a 'clinical' to a 'cultural' approach to mental wellness was the principal outcome of the International Initiative for Mental Health Leadership in Vancouver in September 2015 and was flagged as the theme for the next IIMHL Conference in Sydney in 2018.

The Culture Compass program is clearly presented as a vehicle for personal expression that is not concerned with purely aesthetic value and artistic expertise, so much as personal symbolism and a means of safely and effectively articulating a personal story that one's own conscious rational process might not otherwise allow, given the often emotionally and personally challenging nature of the circumstances of being a refugee.

An important stage in the process, after creating one's 'story' in whatever medium, is to present the 'story' to the gathered group – in whatever way is preferable or manageable; the telling of one's 'story' to oneself and to an empathetic audience, has been shown to be a positive benefit and powerful vehicle for change in the individual (that of hearing and knowing you are heard).

Utilising Universal Principles

The Culture Compass process utilises the universal human cultural principles of a compass and its historical cardinal directions and quadrants and their symbolic meaning, to explore and recognise the significant aspects of one's cultural background (North), inner meaning (East), creative process (South) and future direction and delivery (West).

The Culture Compass draws on and connects the common understanding contained in the history and traditions of ancient China (and its use of magnetism), subsequent European (Etruscan) development of the compass as a navigational tool, as well as the First Nations Indians' application of the medicine wheel and how that correlates to other human traditions as well as directional consciousness in nature.

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Art works produced by refugees in Culture Compass workshops.

“ The Culture Compass utilizes universal human cultural principles... ”

SICA SECTION

Bright Full Moon,

Vert Wood 27th September 2015

A recollection.

We sat in sacred space around the fire
As stars began to twinkle.
Slowly the bright full moon appeared through the trees
Outshining them.
Birch bark gleamed an ethereal silver,
Half-heard, leaves rustled in the breeze.

What does this signify, this waxing and waning?
The ebb and flow of the tides?
The cycles of women, of birth, life and death?
Gyrations of planets and stars?

Who are you? Where have you come from? Where are you going?

Our brief lives are all movement and change.
Learn to be still and be present.
Experience the ecstasy and anguish of love.
Sense the stirrings of hope
in this time of chaos and change.

Humankind, the destroyer is also the healer,
Mediator between the universe
And the suffering, vanishing creatures of earth.

So we pray for peace in many languages
"Dona Nobis Pacem
Ya Salaam
Om shanti, shanti, shanti".

As we walked home along the candle-lit path
We howled like wolves.

Sharifin Gardiner 20.5.2016

FATE AND DESTINY

Ashwin Vrajaraman writes...

Dear brothers and sisters, since it is Ramadan, I thought it would be appropriate to share and pass around this extract, written by Varindra Vittachi...

In one short paragraph we have the meaning of fasting, a comment on Ramadan and a discourse on Fate and Destiny . . .

That evening Bapak spoke to us about the 'true meaning' of fasting.

He began with an explanation, a parable of Fate and Destiny . . .

"God sends us his postmen to deliver what we need in this world - a suitable wife or husband, children, a house, a job appropriate to our talents, transport for ourselves and our children.

The postman's bag contains all our needs and he is willing to deliver them on time. But, influenced by our hearts and minds, we are impatient and ask for this and that ceaselessly and are dissatisfied all the time.

So we thrash about, creating a dense fog of passion around us so that the postman cannot find his way to us.

What God wills for us is our Destiny.

Destiny is what should happen to us.

Fate is what does happen to us because our hearts and minds, which are influenced by the lower forces, make it difficult for human beings to surrender to God's will for them to reach their destiny.

So their lives are ruled by Fate rather than Destiny.

Bapak advises Subud members to fast because when you are not ruled by your appetites, the fog around you becomes less dense and the postman may be able to find his way to you."

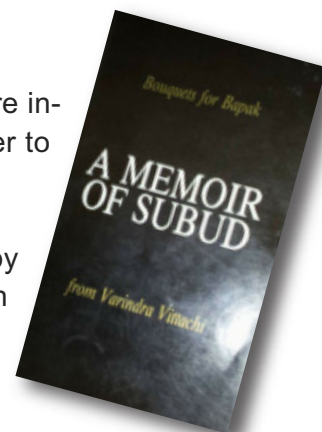
From *A Memoir of Subud* by Varindra Vittachi, Page 44.



What God wills for us is our destiny...



Varindra Vittachi.



A Roll of Thunder

Rachman Mitchell writes about an experience with Bapak...

While Bapak was alive, he frequently reminded us to read Susila Budhi Dharma. Even though the original was a poem received in High Javanese and accompanied by beautiful melodies in the classical Javanese style, the meaning still came through in the Bahasa Indonesia that Bapak himself translated into and conversed in most of the time. And of course great care was taken to get the English translation right.

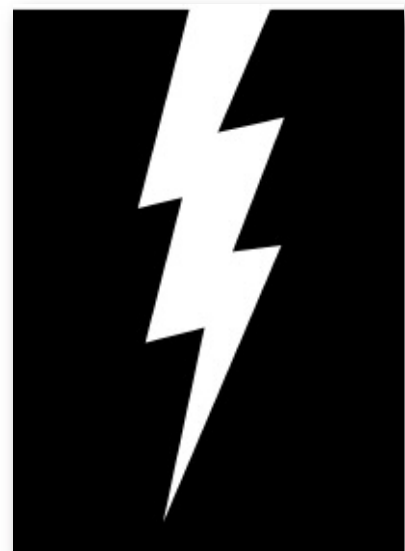
It seemed that he wished us to have an understanding of the process of development that the latihan was carrying us through. "Don't be satisfied with just making movements and uttering sounds but go deeper and become aware of their origin and their purpose."

In a moment of apparent resignation later he said in the mid 80s "If you forget everything I have told you, just continue your latihan and you will find the truth for yourself."

It is clear however that he did not give talks for fun, or just to be close to us

But to explain over and over again the meaning, the benefit and the process of the latihan.

He hoped that we helpers would understand also and assist him in the spread of the latihan to >



ALL Mankind.

I was in the Wisma Subud latihan hall on a Sunday when Bapak was giving a talk when again he advised us all to read SBD.

“ How should we read and listen to Bapak's talks? ”

A question arose from a young Indonesian member. "You have written about the four lower worlds of forces, why have you not written about the three worlds above those?"

At that moment there was the sound of something like a roll of thunder and we were all shaking.

It was Bapak being angry and shouting saying, "Stand up you there. If you are not aware of the working and the influence of these lower forces on you, you will never ascend or become aware of these higher worlds of forces."

So why did Bapak give these talks and why did he advise us to read or listen to them? Indeed how should we read and listen to them?

Sometimes when I am reading or listening I say to myself, "I ought to already understand this for myself but I don't," and I feel so grateful for the guidance he is giving to my understanding that wants to appear to know what it really doesn't.

The Higher Forces

Excerpt from Bapak's talk to men and women in Caracas, 59 CCS 2, sent to us by Ashwin Vrajaraman.

Ashwin writes...I was reading this talk this morning around 4 am (after beginning the fast a little earlier) on the 7th day of Ramadan and was stuck by the implications of how the life forces above us may treat us...

This structure consists of seven life forces, which are depicted in the Subud symbol.

The first is the life force referred to in Islam as *roh rewani*, the material life force.

The second is the vegetable force, referred to in Islam as *roh nabati*.

The third is the *roh hewani*, the life force of animals.

The fourth the *ruhjasmani*, the life force of human beings.

The fifth is a life force higher than the human level - so that human beings cannot use their thinking to understand it, because it is higher than they are in every way - called *roh rohani*.

The sixth is higher than the *roh rohani* - which is itself higher than human beings - and is called *roh rahmani*.

There is still a seventh, which is more powerful than all the others, so that this life force is referred to as the 'ruler's assistant', and is called *roh rabbani*.

So in actual fact, the human life force is in the middle of this framework of life forces which Bapak just described.

Now, if we human beings feel free and consider it normal to hunt animals - who are just one degree below us - to eat their flesh and to do whatever we like with them, then how do you think the *roh rohani* are towards us?

Of course it is just the same, but the manner is different, very different.

This is even truer of the *rahmani* life force that is above the *rohani*. Its (relationship to us) is the same as our relationship with plants. We can do whatever we like - we plant them here, we plant them there, we eat their fruit, we cut down their branches, we use the trunk to make wood, out of which we make various things - tables, chairs, whatever we wish. It is as if we feel no sense of sin in such actions, because, actually, that is how it is - one who is higher than another can do as they wish towards them.

In the same way, the relationship of our human life force towards the one that is lowest, the material, is similar to that of the *rabbani* to ourselves. How do we treat inanimate matter? We

“ The human force is in the middle of the framework of life forces ”

feel no sense of sin whatsoever. We make this and that - for example, houses and other things - and we do not consider that matter is alive.

But in fact everything that exists in this world, everything that can be seen and whose movement can be heard, is of course enveloped by life. And now scientists have discovered that within matter that was not thought not to be alive, there is a life that - if one can detect it - is constantly spinning. Humans have begun to master (this power) - (the power within) the atom and the molecule.

Such is the framework of life forces, which has been created to function in the most harmonious way according to God's Will.

Although all this was created in such a well ordered way, God wished to give a chance to the life forces of the first level to rise to the second - not the object as a whole but its content - and for those of the second to rise to the third, fourth or fifth levels.

And also for human beings, so they should be able to raise their level above that of the human life force.

So God created a connecting force, a guiding force, which constantly radiates out to all creatures and so becomes a bridge, a counselor, a leader, offering them an opportunity to rise up. This is called the *ilafi* (Arabic) force, or in English Christian terminology, the Holy Spirit.

Although such a framework of life forces would seem sufficient, God still wished to create a further life force or spirit, lest (His plan) still be influenced or still not come to pass. This life force is also a connecting force, which radiates its holiness towards creatures who wish to rise upwards. This is the life force known as *roh al-queues*. That is how the One Almighty God has created things.

That is why it is not only impossible, but out of place for human beings to think about God, because He is far beyond our thinking ability.

For that reason, in Islam as well as in Christianity, there is no way to approach the greatness of God except by trust, surrender and love of God's greatness. Truly it is like that. If a human being truly and sincerely loves God, surrenders to God, really puts his trust in God - trusts God more than he trusts himself, more than he trusts his own thinking - his soul will be opened. ●

[Marcus Bolt speculates about how a higher force might regard us in this story from his collection of sci-fi shorts Neurotec and Other Tales...](#)

Enigma

Under the array of spotlights, The President of the World Parliament could only see the first rows of the audience, but knew two thousand of the world's most high-ranking, wealthiest and therefore most influential people were sitting in the auditorium, and that ten billion viewers were watching her live. She wondered again whether her sari was too colourful for the occasion, but decided MC-ing the event would be so good for her ratings, a fashion slip would have negligible effect.

The applause died down and she began her speech as the autocue rolled.

'Ladies and gentlemen of the world, today is a truly momentous occasion in the history of humankind. (*Applause.*) It is such a privilege and honour to be invited to ask Enigma the chosen question in my role as the representative of the ten billion inhabitants of our planet.' (*More applause.*)

'As you know, the Enigma project was set up by the World Parliament seven years ago in 2040. Enigma is basically a massive virtual computer – a Grid Cluster linking, via our satellite communications network, just about every single computerised device on the planet with the databases of the world's universities, libraries and scientific establishments. Enigma, therefore, has untold computing power with all recorded human knowledge at its disposal.

'But, as you may be aware, Enigma is much greater than the sum of its parts. Now, with the help of >

Enigma, there is no limit to what we can achieve for the benefit of life on our planet, no problem we cannot solve. We foresee a new Golden Age...'

Yet more applause, laughter and whoops from the audience. The President paused, waiting for quiet.

'The launch project chosen is to question Enigma about the nature of our existence here on Earth. The panel elected to create the questions consisted of the leaders of all major religions and our most eminent philosophical thinkers, scientists and mathematicians. For seven years they pondered, knowing the questions to be asked had to be simple yet profound, while brooking no ambiguity, and would satisfy people of all faiths as well as those with none.

'Of the questions finally presented for voting, the vast majority of the Earth's population has chosen the one considered as representative of all peoples, regardless of belief.

'It is now my heartfelt honour to reveal the chosen question to be asked of Enigma and, in doing so, to begin one of the greatest adventures in the history of this planet...'

In a storm of flashlights and whirring cameras almost drowning out the rapturous applause, the President walked across the stage to Enigma's control terminal. She held aloft for the cameras the golden envelope she carried and then proceeded to open it, taking out the card, reading the question, nodding wisely and smiling hugely – the whole well-rehearsed and theatrical event magnified on a fifty-meter wide plasma screen towering over the stage, and beamed live to billions of televisual communications receivers worldwide.

A white-coated technician indicated where the President should sit and handed her a microphone. She cleared her throat and said, in a clear, practiced voice, 'Enigma, are you ready for our question?'

'Ready,' Enigma responded with synthesised, yet perfectly modulated intonations.

'Enigma, here is the question the world's population has chosen: "Why are we here?"'

A pause. The world held its breath. The onscreen lights (flashing only for effect) came to a stop. Enigma was ready.

'Do you have an answer for us, Enigma?' the President asked.

'Yes.'

'Can you tell us what that is?'

'Throughout the universe,' Enigma began, *'raw energy is stored in vats, such as your sun. This energy is radiated to orbiting planets in order to begin a process of refinement. In Earth's case, the refining process begins with your plant life as they turn the sun's energy into carbohydrates. Once the energy is transformed and stored, your herbivores consume it, thus refining it more.*

'The Earth's human species then consumes both plants and herbivores, refining the energy further still into a rich, psychic brew, which you store in your body units until it is ready for consumption by a higher life form – one beyond your comprehension.'

A gasp from the audience followed by a babble of noise.

'This isn't what happened at rehearsal,' a technician muttered to the President, a worried look on his face.

She held up and waved her hand, asking for quiet.

'What are you saying, Enigma...?'

'Simply that the universe is a farm. You, along with every other sentient species that has ever existed, evolves to a pre-programmed schedule – in your case, over the last four billion years. This program has been designed to culminate in precisely this kind of exercise, and at this precise moment in time. In short, you are merely a food crop that has reached maturation. That has always been your sole purpose. And this is why you are here.'

'Now hold on...' the president stammered, as the audience stood, shouting, running towards the stage, panic struck.

'Enough!' Enigma announced – loud enough to stop people in their tracks.

'My new Masters tell me you are ripened to perfection, and order me to begin the harvest... the reaping process is both instantaneous and painless; after, you will remain in store, outside of space and time, until your psychic energy is required...'

Across the world, ten billion husks slumped lifeless to the floor.

A D V E R T I S E M E N T S

Neurotec

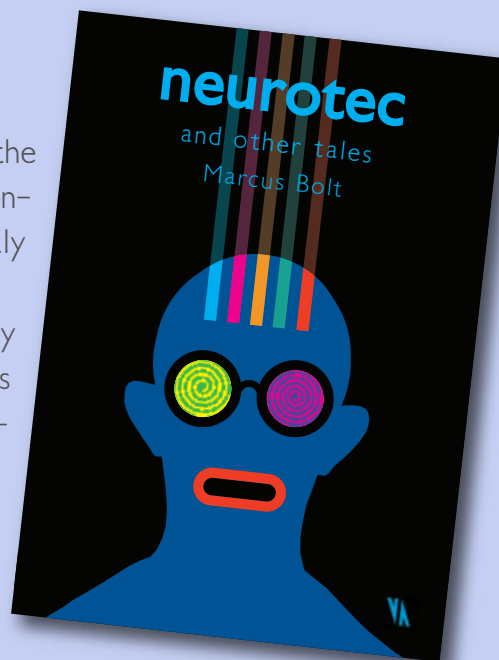
Marcus Bolt

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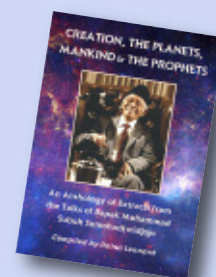
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