



Survey About World Congress

From World Subud Association

*Dear Brothers & Sisters,
Share your thoughts on the upcoming 16th
Subud World Congress in Kalimantan 2024.*

The WSA Executive Committee and the World Congress Organizing Team (WCOT) would like to invite individual Subud members from around the globe to participate in this short survey about world congress attendance. Please take the survey here:

<https://survey.napier.ac.uk/n/Kali2024.aspx>

The COVID-19 measures, enacted and imposed by governments worldwide, have caused material and significant uncertainty regarding the estimated number of Congress attendants. Due to these circumstances, the WSA Executive Committee and the WCOT would like to ask for your participation in a survey that can feed the planning team regarding the number of participants we may expect at the 16th Subud World Congress. We encourage all individual Subud members, whether they plan to attend or not, to help by participating in this survey.

Besides understanding the number of attendees, the WSA Executive Committee and the WCOT also want to take the opportunity to check in with the members and find out where you stand, your priorities, and what we can do to facilitate your participation at the congress. We hope this survey will provide adequate information to set up multiple world congress scenarios for the World Subud Council (WSC) to decide.

Please note that at this stage, we are just gathering general information that will enable us to make decisions about the congress that are relevant, current, and suit the majority. These are extraordinary times, and Kalimantan presents its challenges, so we cannot promise or guarantee anything. We will always strive to ensure that everyone's needs can be met to the best of our abilities and provide an environment that is comfortable, inspiring, and welcoming to the participants.

The WCOT is excited to prepare for this long-awaited congress! After such a long time apart, we feel that the congress may provide the opportunity for many of us to be together once more to share the Latihan, work together for Subud, reconnect among ourselves, and get to know the local community. Most important, it will bring true value to our Subud fraternity.



SUBMISSIONS AND DONATIONS

Submissions to Subud Voice on any aspect of Subud life are welcomed. Send to Harris Smart, subudvoice@gmail.com We rely on donations to keep Subud Voice going. You can donate by going to the PAYMENTS button which is located in the toolbar at the top of the page. www.subudvoice.net

ON THE RIVER WITH BORNEO ESCAPE...

Raquel Alcobia writes about taking a river trip in Kalimantan with the enterprise Borneo Escape...

Hello to you all again,

Since there are members interested in receiving more fresh news from Kalimantan after reading the last article published in May in Subud Voice, I am sending another article, this time about the leisure and tourism enterprise Borneo Escape.

Back in 2017 during a Ramadan buka, three siblings; Mahrus, Latif (both architects) and sister Adriani (an artist), decided to create an enterprise here, so they all could spend more time in Kalimantan. That endeavor would be a tour enterprise based on Hospitality, Adventure, Culture and Nature, where the inner feeling transmitted would be to "find yourself".

Indeed, Borneo Escape's tag line is "Back to your Self". Some people go to India for that (I spent 3 years there) Bapak knew better, which definitely does not mean it is going to be easy, au contraire, so the soul can grow...

The siblings started their activities in 2019 at the Ecovillage in Rungan Sari, but they had to leave in early 2020 when tourism stopped due to covid. After hibernating for a year, they looked for a new place to restart the enterprise and in early 2021 found that the Rumah Betang in Sei Gohong village, right next to the Rungan Sari Subud land, would be an ideal new home and headquarters.

The owners, the Troncelliti family, had similar ideas for using the Dayak-style longhouse for social enterprise activities, so it was a good fit. After months of negotiations and renovations, as well as re-planning for a different post-covid leisure market, the enterprise started running again by late 2021.

Activities...

Besides the café/restaurant, some rooms and forest camping tents will be eventually made available for renting out, while there are already activities operating such as...

River adventures on iSUPs (inflatable paddleboards), River-boat rides to (maybe) see orangutans and visits to a Dayak riverside village. Forest adventures with daytime and night-time forest walks. Cycling adventures visiting interesting Tangkiling areas. Sei Gohong village guided tours. There are also group activities such as the Forest Amazing Race and Village Amazing Race.

During the interview with Mahrus, he told me how important it has been to take care of and give new opportunities to the youngsters from the area, following Bapak's wishes for the Subud members who were coming to Kalimantan, to help out to improve the lives of the locals.

Rahmad

The story of Rahmad is a living proof. He has been trained by two of the Subud foundations (BFIA & YUM) in Kalimantan, which have given him the opportunity to have a better life, instead of ending up raking for gold on those dreadful river dredges, where a hard life and health issues (due to the use of mercury) would be waiting for him.

So, at the age of 15 he started playing football with the Borneo Football International Academy, not only learning a healthy sport, but also understanding life's values, discipline and camaraderie.

At the age of 20 showing his value, he ended up being sponsored by that same Football Academy to



Raquel Alcobia



Rahmad..

take Hospitality and Tourism program course at YUM, ending up at this moment, working his internship with Borneo Escape, starting to study English with a mobile app called Duolingo (where I tried to learn Indonesian too...), and discovering that he can interact with lots of different people from various social status, without feeling different or shy.

On the river...

I took my own river trip at end of Ramadan, on a small wooden boat (klotok) provided by Borneo Escape.

It was a nice cloudy day, when suddenly the heavy rain started pouring down. So, there we were, in the middle of the river, surrounded by water up and down, while the sun peaked amongst the clouds, reflecting a beautiful silver light on the choppy river surface.

After some time, and some wet clothes, (which were refreshing), nature became calmer again, as it always happens with tropical rains. A hot tea and snacks, provided by Mahrus (CEO of Borneo Escape) appeared as if by magic, and at that very moment some orangutans started showing up, curiously looking at us, the same way we were looking at them...

It is amazing the hard and BOSF foundation has been doing all these past 20 years to protect such special and intelligent creatures! The orangutans have now more land for roaming with the addition of a second island, so their numbers in our area are already around two hundred.

It was when we were circling that second island, that the landscaping changed to one of a jungle, and the feeling that scenery transmitted was amazing!

After that great trip, Mahrus took me to Borneo Escape's Kafe Kahiu, the café/restaurant in a beautiful wooden house near the river, (as you can see by the attached photo), which is slowly being renovated. A cosy place, where I had some tasty crunchy pizza slices and a natural juice, followed by the ...alluring kretrek, while he told me the story of Borneo Escape.



Bapak's advice about Kalimantan is still so relevant and many of us are trying to follow it...

"Perhaps this is the difference between the Subud and non-Subud involvement in Kalimantan, because although many people are talking about Kalimantan and want to go there and do things, for a lot of them, their motive is just profit. But, for us, because we are guided by the latihan, what we do in Kalimantan will be not only for ourselves, but also for the whole of society.

"It will be good for those who have nothing. It will be good for those who are destitute. It will be to help those who are really short of everything, to give them new hope, to give them new life. It will be for those who are without work, to give them a chance to work, and so on."

81 CDK 5, *Bapak's Talk 8 March 1981, in Cilandak Indonesia, provisional translation.*

To view a video about Borneo Escape click here...
<https://www.youtube.com/watch?v=ibqz5kDyiRg>

WE NEED YOUR DONATIONS TO KEEP GOING

Harris Smart, Editor of Subud Voice, writes...

In this issue we are making our six monthly appeal for funds to keep the magazine going for the rest of 2022.

In January we estimated our total budget for this year as AU\$12,000 (Equivalent to US\$7990, Pound Sterling 6597 Euro 7677)

So far this year only AU\$4340 dollars has come in and most of that has come in from three large donations whereas what we require is widespread support of donations from the many people who read the magazine.

All the income received in the last six months has been from only 12 donors, yet we average 400-500 readers of our magazine every month.

Just imagine that if each of our regular readers made a donation of AU\$60, we would easily meet our annual budget.

This year we have been eating into our reserves and if we do not in the enough income to keep going, there is a real possibility we may have to close the magazine.

If you are a regular read of Subud Voice we urge you now to donate to Subud Voice to keep us going from the rest of the years. It would be great if you could donate at least AU\$60 (US\$40, Pound Sterling 33, Euro 38). You can donate by PayPal by going to the PAYMENTS tab at the top of our home page www.subudvoice.net

PayPal is an absolutely safe, secure and trustworthy way to send money.

WHY SUPPORT SUBUD VOICE?

Subud Voice is a living, growing archive of Subud experience...

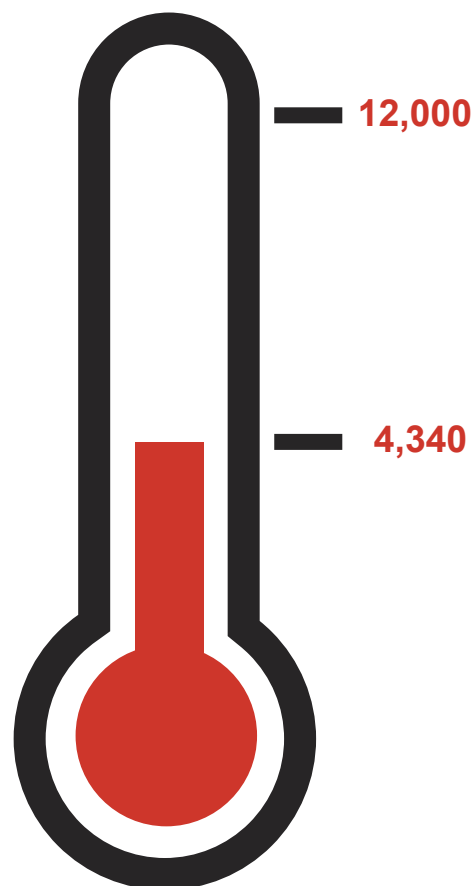
We have continued without interruption through the Corona virus epidemic which has so radically affected the whole world. We try to be a source of support and linkage for Subud members living through these difficult times.

Just think of the value you have got from Subud Voice this year. Including...

If you look at the issues over the past year (all stored on the Archive section of our web page www.subudvoice.net) you will find we have paid attention this year to virtually every aspect of Subud life including the organization, enterprises, welfare projects, SICA, Youth, as well as members' personal experiences,

All these articles go to make a library of Subud life, invaluable not only to us but also to future generations as a living, growing archive of the experience of Subud... We are the only independent, international regular monthly news and comment publication in Subud. We have always been absolutely reliable bringing out *Subud Voice* every month for the last 31 years.

Our enthusiasm for this task is unflagging. I think the past year has been one of our best. We produce on a shoestring, but we still need some money to operate in the material world...



TOTAL BUDGET FOR 2022 AU\$12,000

(Equivalent to US\$8170, Pound Sterling 6169, Euro 7243)

RECEIVED SO FAR THIS YEAR TO JUNE 30 AU\$4340

NEEDED TO MEET OUR BUDGET FOR THIS YEAR AU\$7660

IF JUST 127 OF THE 400 – 500 WHO READ US EACH MONTH COULD DONATE AUD\$60

WE COULD EASILY MEET OUR TARGET FOR THE YEAR.

UKRAINE UPDATE

From the *Susila Dharma* website <https://susiladharm.org/working-together-for-ukraine>
June 1st 2022 – update

In April, the need was assessed for generators in cities impacted by bombings with frequent or long-term power cuts: generators for families to cook, use washing machines, light their house in the evening etc.

Since none of us in the team knew much about generators, we asked for help around us and found the support of an expert in Nice, South of France, in the person of Gérard, a retired teacher in electro-physics.

Not only did we get advice, but Gérard surveyed suppliers in Nice and got a good deal with a 20% discount from BricoDépôt for 19 generators: 16 were financed by SDIA, SD France and SD Spain (total 5000 euros), and Gérard paid for 3 of them with a personal crowdfunding campaign.

And not only did Gérard help us purchase those 19 generators, but he also offered to drive them to Warsaw with his friend Claude, in Claude's van. Thank you, Gérard!

The images show...

1 and 2...The 19 small generators of 3,5 kv for families in Ukraine. Thanks to BricoDépôt for the generous discount!

Gérard and Claude leaving Nice on the 24th of April in Claude's van; in the van, 19 generators and medical supplies sent to Gérard by Olga Ramirez from SD Spain.

3... 1800 km and 24 hours later, on April 25th, Gérard (left) and Claude (right) arriving at the warehouse in Warsaw where Kirill (center) and colleague (behind) helped them unload the van.

4... On May 14th, authorization to enter Ukraine was successfully completed, and the generators crossed the border to be distributed to families who need them in the region of Chernihiv – severely damaged after one month of Russian occupation from early March until April.

"The generators were left to the discretion of the Ministry of Health in the Chernihiv region. They asked for them to be delivered to the Chernihiv Blood Center, maybe because the building was still more or less intact, to be later distributed where most needed.



Susila Dharma Australia Refugee Scholarship

Latimah Jones, Refugee Scholarship project coordinator, writes...

Thanks to the generous donations of Subud Australia members, in particular from a generous bequest from late Subud member Rohan Warnesuriya from Perth, we were able to provide 3 scholarships this year.

The Refugee Scholarship is a \$2500 bursary, paid in 2 installments in the academic year, to a person from a refugee or asylum seeker background who is undertaking tertiary studies in Australia. Including this year's scholarship recipients, we have supported 9 individuals through the scholarship program since it began in 2018.

I am personally happy and grateful that we are able to do this small but important work to benefit disadvantaged individuals in Australia, within Susila Dharma Australia and of course Subud Australia.

The process for awarding the scholarship included promoting the scholarship through agencies who support refugees and asylum seekers and through Facebook. The Scholarship Committee, consisting of Subud members Amelia Sturton, Joy Odou, Yolande Larratt and myself, then reviewed the applications independently and then met via Zoom to discuss the applicants and decide on who to award the scholarships to.

This year we awarded the scholarship to 3 individuals, who send their thanks below.

[Aram, studying to become a radiographer \(1st year\)](#)

My name is Aram, and I immigrated to Australia with my family in 2019. I am originally from Iraq. As a first-year student at the University of Sydney, I am studying Applied Science (Diagnostic Radiography). I am the first in my family to get higher education in Australia.

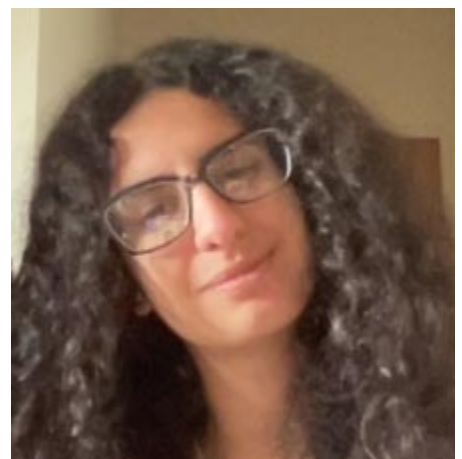
Since my arrival in Australia, I've been working hard and with enthusiasm to integrate into the Australian community on one hand, and to overcome the language barrier on the other. Today, I'd want to express my gratitude to everyone who has helped, encouraged, and provided me with so many opportunities to reach my goals. I will be eternally thankful to those people, and no number of words will ever repay them back.

This scholarship will benefit me in a variety of ways, beginning with my financial status and boosting my abilities to conquer my educational challenges. It will also help to enhance and accelerate my educational career by giving more resources and assistance. The Susila Dharma scholarship will relieve stress on me and my family, who have recently begun from scratch, and will allow me to finish my degree and become a successful radiographer. Your donation and support are an important part of my path to attain my ambitions and be proud and confident about my future.



[Lourans, studying to become a psychologist \(1st year\)](#)

I just want to thank you and thank the team of Susila Dharma International Association for this great opportunity and assistance that you are providing me. This scholarship will help me organise my goals by motivating and inspiring me to achieve more in my studies and everyday life. It is so amazing to find people that care about others and it feels great to receive this scholarship knowing that now I can get a new phone that will help me in my studies and daily life. I would like to thank you again for this great assistance because it will help me a lot.



Alisa - studying to become a police officer (1st year)

I am sincerely honoured to have been selected as the recipient of the Susila Dharma Australia Refugee Scholarship 2022 . Thank you for your generosity, which has allowed me to be an independent and successful student in university. Through this scholarship I was able to buy a laptop which helped me expand my academic skills and writing ability as a second language speaker. This scholarship was a life-saver because without it I will not be able to perform my best in university. After buying the laptop I started socialising with classmates more due to the confidence I gained in having a good laptop and proper technology which enhanced my mental health a lot.



Australia's First Subud House

Marcus Mackay writes...

The Experience of a New Member

I was moved to write this paper after discovering a number of photos I had taken of Subud Melbourne's old property just before it was sold in 1969. Latif Alston's recent death also brought the awareness that there are fewer and fewer who had direct experience of the first Subud House in Australia.

When I arrived at 99 Alma Road, St Kilda, an inner Melbourne suburb, I saw an old two story Victoria building set back from the road and partially hidden by a mature hedge. It had clearly seen better days, as had the front garden. It was well located close to tram and rail transport and overlooked an open park.

I had been led to visit after reading Hussein Rofe's book, *The Path to Subud* and discovering Subud Melbourne's address in the telephone book. I was lucky – the group had listed the address that year – in some years they had not. I had been searching for a spiritual way for some time and Rofe's book brought the Subud experience to my awareness and, after some doubts, I decided to check it out .

It was late in 1964 when I knocked on the heavy wooden door with peeling green paint. It was partially opened and a middle aged lady put her head through and abruptly said, "What do you want?".

I replied, "I was interested in Subud."

She then said, "Come back on Friday and see Leonard." She then shut the door. I later learned her name was Josephine and she ran a child minding enterprise on the ground floor.

I duly returned on Friday to see Leonard who took me inside. He gave little by way of explanation and answered my questions usually with a "yes" or "no". In retrospect, I probably did not give Leonard



99 Alma Road, St Kilda – The Melbourne group's first Subud House in the mid sixties, with members' cars, and an unidentified member.

I was lucky – the group had listed the address that year – in some years they had not. I had been searching for a spiritual way for some time and



The single men having a meal – from the top clockwise Graham Shannon, Leonard Kibble, Peter Jenkins, possibly Ismail Fido, Maynard Taylor and Matthew Thorpe.

much opportunity to explain Subud with all my questions. I realised very quickly I would need to be opened to find answers. This happened early in the following year.

I visited the property occasionally before I was opened. There always seemed to be a few young men in the kitchen drinking tea or coffee. I remember one member deeply engrossed in listening to the Goon Show on the radio. He did not respond to my greeting.

The original house was probably built between 1855 and 1875 for a merchant family in the rapidly growing and increasingly wealthy society of colonial Melbourne.

The area ... "was favoured because of its elevated position overlooking Alma Park" [*Port Phillip Heritage Review, Vol 1, Version 32, January 2020*] according to a recent Heritage review. 'Society parties' were still being hosted in the building in the 1920s and 1930s. By April 1962, 99 Alma Road had become series of six flats and a vacant ground floor when it went to auction.

All the main rooms were large, with a big lounge room on the ground floor where the women did latihan. It was probably around 40-50m2 in size with high ceilings. Upstairs were several bedrooms including one huge one overlooking the park. The men did latihan in a converted and renovated stable building at the rear of the block in a space somewhat larger than that for the women. It had a lower ceiling and I remember it as always seemed dark. It had blue carpet on the floor. Above this space was a room called the National Office, accessed by an external stairway,

I understand from Ridwan Vernon that the property was acquired for Subud Melbourne in about 1962 or 1963 through the generosity support of Adriana Watanabe a local member at the time. It was the first Subud House acquired in Australia and probably one of the earliest in the world outside of Indonesia.

Adrianna moved to the UK before I was opened and I have been unable to trace what happened to her afterwards.

The house was purchased in the name of Usaha Dharma Corporation (UDC), a company limited by guarantee and a not-for-profit entity established by the group. It could have up to 50 members, but seldom got above 35. I recall at every annual general meeting there were two meetings – one for the group and one for the UDC. The UDC meeting always asked for new members and disposed

of those who had moved away. I do not recall any large loans held against the property, so I assume Adriana was very generous.

On latihan nights I would often arrive somewhat early and would sit in one of the large old and somewhat dilapidated armchairs on the front verandah. Despite the rundown state of the furniture I always felt wonderfully peaceful and after a while I would purposely come early to enjoy the quiet particularly on warm summer evenings.

However, in some aspects of group life things were not always harmonious. I remember with gratitude

ST. KILDA EAST
99 Alma Road
AUCTION: Thurs. April 12th., at 3 p.m.
DEVELOPMENTAL SITE
LAND 95' x 207' APPROX.
At present — 6 Flats — 4 Bathrooms, 4 Toilets.
Returning £1,700 p.a. Also Vacant Possession ground floor which could be converted into 3 more flats. 3 Car Garage, Stable and loft. Fittings include 70 Gal. HWB, Blinds, Drapes, E.L.F.'s.
AGENTS IN CONJUNCTION
L. J. HOOKER LIMITED WILLIAMS & CO. PTY. LTD.
450 Toorak Road, 155 Toorak Road
Toorak. BJ 1214 South Yarra, 26-4411
A.H.: 51-6010 A.H.: LA 2667

Auction Advertisement for 99 Alma Road – March, 1962 in the Australian Jewish News.



The view to Alma Park opposite the house.



Cleaning up the garden prior to sale – (L-R) Maynard Taylor, Graham Shannon and Raynor Gleeson.

At one annual general meeting when Leonard Kibble was Chair, his Secretary started talking and could not stop. Apparently this member was going through a form of purification and crisis that took the form of speaking for long periods. After some time, Leonard stepped down from the platform and sat patiently in the front row until his Secretary eventually stopped.

I arrived at the house on another occasion to find another member had knocked four or five holes from one room to another in the style of a bio box as used at the rear of cinemas to project films for the audience in the adjacent main room. This member had not sought the permission or approval of the committee or group. The project did not proceed but the holes remained.

The most serious issue occurred between Josephine, who ran the child minding enterprise, and the Committee on the occasion of a visit by Bapak and his party in 1968. The group's expectation was that Bapak would stay in the Subud house. However, Bapak said he could not stay there while children were in the house. Josephine refused to leave. Perhaps she had no options other than shutting down.

Eventually Bapak the issue continued unresolved. The Committee wanted the child minding project to move and Josephine refused. No doubt various remedies were explored and considered but without success. So the Committee finally wrote to Bapak for guidance. His reply was to the effect that if the group cannot agree they should sell the house.

This was my first experience and lesson in the frequently difficult task of managing residents, projects or guests in Subud owned or managed properties where the latihan is practised.

With this advice, the house was prepared for sale and went to auction. There was a working bee to help clean up the garden and property. The reserve price was \$50,000. There was one bid at \$50,000 and Australia's first Subud house was sold in 1969 to our neighbours – the Judean League-AJAX. The new owners only managed to keep it for about two years before selling the property due to conflicts and funding issues in the association. It was then demolished and flats built on the site.

The group moved out after the sale and rented premises for several years, mainly a hall in East In 1973 Vernon Fraval, (Group Chair) and Robert Vos found and purchased the property at Clarinda for the group. Clarinda was a long way out from Melbourne and by the time the property was acquired the membership had changed and the atmosphere and experience of 99 Alma Road was not re-established. So the sale of the property signalled the end of an early era of Subud's history in Melbourne, and the start of a new one.

The property had's first National Congress in Easter 1966 and had importantly passed a resolution that focused on acquiring Subud houses for every group with the support of all groups at the time. By and large, this is what happened over the next decade or so. So there is a certain irony that the first Subud house was sold three years later over a disagreement in the group. Usaha Dharma Corporation was retained and became the legal structure for Susila Dharma in Australia.

Personally, I will always remember my experiences there – my first testing where I actually received something, getting my first Subud name and for a period living upstairs in the front bedroom. Some of the personalities in the group at the time also left a lasting impression.



(L-R) Pak Sulaiman and Guido (from Chile) cleaning up prior to the sale.



99 Alma Road, St Kilda – ready for sale in 1969.

PUTTING THE PIECES TOGETHER

Harris Smart writes...

In this article I interview Harry Armytage about the Listening Therapy he practices (a form of sound therapy). He specialises in treating and helping children who have learning difficulties although the therapy also works with adults.

Learning difficulties, and also issues such as low self-esteem, can often be traced to problems with listening caused by early trauma. I decided to experience Harry's therapy for myself to see if this practice might "teach an old dog new tricks"...

I belong to the Subud group in the northern rivers area of NSW, Australia. We may have to rename it the Northern Lakes area because this year we have had an extraordinary amount of rain bringing the worst ever flooding to this area. I have been flooded in three times and am writing to you in one such time.

However, we have a very strong and active group here including talented people doing all kinds of things from running retreat centres to activities in music and the arts.

About a year ago Harry and Irma Armytage came from Canberra to join our group. Harry markets himself as *The Learning Difficulty Expert* with a business Listen 4 Life, and Irma is an a fabric artist who creates beautiful quilts.

I have known Harry since he was a mere youth and have followed his career with interest. He began his professional life as an economist and held a number of high-level positions in that field before entering the completely new field of health when he was in his 50s.

One day recently we got together, and I was particularly interested to find out how this change had happened and what exactly it is that he does now.

The change...

He told me that his career change had been preceded by a serious illness. He had been living in Darwin with his family at the time and working for the Northern Territory government.

Then, one day he was gardening and was bitten by an insect or spider. The bite turned into a ghastly ulcerated wound and a life-threatening tropical illness. Despite consulting with a range of conventional and alternative practitioners, for 13 months he was completely incapacitated, exhausted and unable to work.

The illness resisted all attempts to cure it and finally in desperation he went to Canberra and placed himself under the care of his brother-in-law, the well-known osteopath Maxwell Fraval.

After an extended period of care by Maxwell which boosted his immune system, Harry regained his health and in the process found a completely new career. He says, "The illness and my recovery from it changed a lot of things in my life and made me rethink what is important and what sort of work I wanted to do which was to help people."

Maxwell had set up a Wellness Centre which brought together a number of different approaches to health. Unable to find work as an economist, Harry decided he would like to work with Maxwell in the Wellness Centre. It so happened that the Wellness Centre needed someone in the Listening Therapy field and Harry decided to follow this direction.

"This started me on a journey involving many years of study, both with Dynamic Listening Sys- >



Harry Armytage's clients include children with learning difficulties.

tems in Denver and Health Schools of Australia which gave me an understanding of the many issues underlying learning, behaviour and well-being”

The therapy...

The therapy that Harry offers is based on the pioneering work of Alfred Tomatis. A French ear, nose and throat specialist who in the 1940s was able to restore the lost frequencies of opera singers and munition workers.

He linked the ear and the voice and was able to restore listening, speech, singing and energy to people. He trained hundreds of therapists including psychiatrist Dr Ron Minson from Denver who in the 1990s created a digital platform for the therapy. Harry studied with Dr Minson.

Harry explained to me that the ears not only identify characteristics of sound such as pitch, emotion and volume, but also control the voice and its quality. Listening also influences many other functions such as movement, balance and even digestion.

“There is an important distinction between hearing and listening. Hearing is passive, while listening is active and conscious - auditory processing can undermine or support your sense of well-being, your ability to communicate and your capacity to learn. This is why learning difficulties are common in those who suffer early trauma emotional or physical such as separation from mother, a difficult birth, concussion or an ear infection.”

Harry begins his treatments with a Sound Perception Test which evaluates your ability to hear quiet sounds, identify where sounds come from, discriminate subtle pitch change and comprehend speech over background noise.

“Many learning difficulties are caused not by lack of intelligence knowledge or effort but by sensory or emotional roadblocks as a result of trauma. Dyslexia, for example often reflects auditory balance and visual performance issues. People with learning difficulties become anxious and frustrated which undermines their motivation and confidence.

“APD (Auditory Processing Disorder) describes the difficulty listening that some people have which makes it much more difficult for them to understand speech. Symptoms of inadequate sensory processing can include, anxiety and low self-esteem, behavioural problems such as weak social skills, weak literacy and numeracy and memory.

“My listening programs integrate auditory, visual balance and motor stimulation. They also complete the feedback loop between listening and communicating. Improved hearing delivers improved balance, coordination and maturity. My programs are customised to meet individual needs.”

The test...

I decided not just to hear about the program but to experience it. Don't they say, “the proof of the pudding is in the eating”?

The first thing of course was to undergo the specialised Listening test that Harry administers.

Harry had told me that the test not only shows up things like hearing loss but can also pinpoint a moment in life when there was trauma. In trauma we tend to seize up. we contract muscles around the area of pain, and sensory blocks are erected which may create enduring limitations in the capacity to learn and enjoy mental well-being.

Harry told me, “For example there was a woman in her 60's and her Listening pattern suggested that at the age of three there had been trauma in her life. When I questioned her about it she sat very still for a while and then shared that she had laid on a bridge in Prague sheltered by her mother's body while they were being strafed by German Stukkas during the Second World War.”

My test certainly showed that I've lost high-frequencies which was no surprise, but it also suggested a trauma in my life at the age of nine.

When Harry questioned me about what might have been happening to me at that point in my life, I recalled that around that age I had had a lot of nightmares and also had a serious eczema probably in response to some issues that were happening in my home. So, this gave me confidence in the accuracy of Harry's approach.

The treatment...

I then decided to try a program with Harry to see what effect it would have on me or what I could learn from it.

As far as conventional learning at school and university goes, I have always done reasonably well, but what about life issues in general? Were there things I could learn that would enable me to function better as a human being? I am almost 80 years old, but never too late to learn.

Also, this has been a very difficult year, not only for me, but for many other people. We have had the two years of Covid and then in my case life has been continually disrupted and threatened by major flooding. And then there has also been the background of world events such as the war in Ukraine which have affected us all in various ways. I have had serious illnesses, both heart attacks and cancer, and periods of hospitalisation, and I increasingly feel my mortality.



The many benefits of doing jigsaw puzzles.

Harry's approach is quite simple.

You simply sit with some headphones on and listen to classical music. At the same time Harry encourages a mind absorbing activity involving some kind of play, in my case it was jigsaw puzzles. So, for a period of weeks, I have been going to Harry's home a couple of times a week, generally for a period of about two hours. I listen to classical music through the headphones while I do jigsaw puzzles.

Harry told me, "I use jigsaws because they're childlike. I find them fun, but they're also very, very complex. Maria Montessori who established the Montessori School system used jigsaws for learning, because she discovered that the skills you need to master jigsaws are pretty much the same skills you need to master literacy and numeracy.

"To complete a jigsaw, you have to have a strategy. What are you going to do? Are you going to put all the edge pieces in place to make a frame or are you going to concentrate on a particular area of detail? And then you have to follow through and actually implement that strategy and not get distracted."

"Mozart is my favoured music for programs because his unique phrasing is innocent, light, rich and warm. His rhythms most closely correspond to the patterns of our brainwaves. Mozart energises neurologically and creates a foundation in which language is structured. He composed much of his music as a child, and it is suitable to resolve issues from childhood. His music awakens clients and is ideal for those with learning difficulties."



I have learned a lot from doing puzzles. They teach you to be attentive to detail...



A revelation...

Having sessions with Harry listening to his specially modified classical music and doing jigsaw puzzles has been a revelation to me. It is the kind of thing that previously in my life I would have disdained, finding it pointless and boring.

But now I am at a stage of life where I am really suited to doing this and I am getting a lot out of it. >

Patience

Jigsaw puzzles are a great learning device. What do they teach? They teach patience, for example.

Harry guided me through the process of doing jigsaw puzzles by giving me very simple ones to start with and working up to greater levels of difficulty.

So, I learned patience to a certain level by doing the simple jigsaws and as they increased in difficulty I learned to experience deeper and deeper levels of patience.

Persistence

I don't think there has ever been a moment of doing jigsaw puzzles when I did not want to give up. The thought comes into my head, *this can't be right. This puzzle is impossible. I am sure there must be a piece of this puzzle missing.*

So, you have to get over that sort of thing and just press on even when the going seems difficult or even impossible. Thus, the puzzle teaches you to be persistent.

Attention to detail

It also teaches you to be very attentive to detail. The other day I was doing a puzzle and it involved a couple of elephants and to complete the puzzle I had to find a piece that had just the tiniest tiniest tip of the tusks of one of the elephants.

Doing puzzles takes me into a different level of consciousness. It quietens the worries of the mind.

Insights into depression

I was in a very depressed state a couple of months ago - a combination of Covid, the floods the general state of the world, old age and "intimations of mortality". I suspect that Harry picked up on it and perhaps either consciously or unconsciously introduced me to doing puzzles and listening to classical music as a therapy.

It has given me new insights into depression, I think if you ask any person who is depressed, there will always be something that they want, but do not have, and because they do not have it, they feel depressed about it.

People get depressed, because they do not have money, or they do not have a girlfriend or boyfriend, or they do not have the success in life they would like to have. So actually, if they stopped wanting these things, they might not be depressed. It might be as simple as that.

Maybe one way of looking at depression is that it is excessive desire. This is not new wisdom of course. This is what the Buddha taught. "from desire comes suffering". It's better to have a moderate, balanced attitude to life, than to be constantly wildly in an excessive state of desire.

This is also of course what Bapak advised. Life is a mixture of joy and sorrow, try not to get either too depressed or too elated. A way of moderation is best.

When I do the puzzles I actually feel the gap between being disappointed because I do not have this or that, and the more relaxed state of mind induced by doing the puzzles.

So, I think doing the puzzles and listening to Mozart and other composers (Hildegard of Bingen is another favourite) is a deep thing.

The support of a friend

One thing I think I should add is that I am sure the improvement in my mood since I have been doing puzzles is partly because Harry sits with me. He does complicated puzzles, while I do my simple ones. Probably if he was not there I would never have started doing them. So, it's not just the puzzles, but also the action of a friend. His unspoken support has helped me to a more calm and relaxed state of mind.

The last piece of the puzzle

The sessions doing jigsaws and listening to classical music have encouraged a mood of calm acceptance in old age.

When you do the puzzle you see the whole picture, and you see the picture of your life, what >

were the main themes were and so on.

Sometimes I see a picture like in one of those 1930s movies where there is a girl at a switch-board and she is pulling out plugs and putting them back in different holes, but the difference is that my girl is pulling out plugs and not putting them back in, and one day she will pull out the final plug.

Just like how finally, you put the last little piece of the jigsaw in place. ●

THE BALANCE

Iljas baker reflects on reading Islaamic texts and Susila Budhi Dharma during Ramadan...

Ramadan, among other things, is a month when the practice of my religion subtly shifts. My enthusiasm for Islam increases, religious texts are more alive and meaningful and the performance of the five daily prayers acts, even more so than usual, as a bridge in bringing the Latihan into my everyday life.

One of the fond memories I have of Ramadan 2022 relates to how the reading of Susila Budhi Dharma, which I usually do only during Ramadan, impacted my reading and reflection on Surah-Ar-Rahman and reinforced my intention to memorise the first nine (mostly very short) verses in Arabic.

According to many Muslim and non-Muslim scholars, the original Arabic words of the Qur'an can have multiple meanings and that means translators have difficult choices to make.

I have half a dozen translations and in the case of some surahs that resonate with me for one reason or another I usually consult all of them before deciding on a preferred translation while acknowledging that "God knows better" than any of us the true meaning.

On top of the issue of semantic variation, Sufis contend that the Qur'an has an outer and an inner meaning and this is certainly something that is easy for me to accept although I don't practice Sufism.

Most Qur'anic commentaries do not refer to the inner meaning; for that you have to consult Sufi commentaries in particular and usually these are not available in English.

But even better is to read the works of thirteenth century poet Jalaludin Rumi, especially his Masnavi or Fihi ma fihi which are both available in excellent English translations.

Both of these books offer important insights into the inner meaning and significance of the Qur'an for those who are seeking spiritual transformation rather than just compliance with outward forms and beliefs. It was Rumi who wrote:

"The Qur'an is like a bride. Although you pull aside her veil, she will not show you her face. The reason you have no pleasure or discovery in all your study of it is that it rejects your attempt to pull off its veil. It tricks you and shows itself to you as ugly, as if to say, 'I am not that beauty.'

"It is capable of showing any face it wants. If on the other hand, you do not tug on the veil, but you acquiesce, give water to its sown field, do it service from afar and try to do what pleases it without pulling at its veil, it will show you its face." (Discourse 65)*

This is good advice for anyone wishing to understand the inner meaning of the Qur'an.

Surah-Ar-Rahman...

Surah-Ar-Rahman is the 55th surah or chapter of the Qur'an. The name al-Rahman means The Compassionate or The Infinitely Compassionate. According to The Study Qur'an,**

"it is said to be one of the Divine Names that can only apply to God, for it is one of the Names by which existence itself is made manifest, a universal blessing or mercy (rahmah) that cannot be attributed to anyone other than God ... From this perspective, al-Rahman relates more directly to the Divine Essence ..."

Thus, the creation is said to be a manifestation of God's compassion. Interestingly, in one of Bapak's talks he says, "[Don't doubt that God loves you. The fact that you are alive means God loves you.](#)"

The first nine verses of Surah-Ar-Rahman, according to the translation provided in The Study Qur'an, are as follows (numbers in square brackets refer to the verse number):

In the Name of God, the Compassionate, the Merciful. >

[1] The Compassionate [2] taught the Qur'an; [3] created man; [4] taught him speech. [5] The sun and the moon are upon a reckoning. [6] And the stars and trees prostrate. [7] Heaven He has raised and the balance He has set, [8] that you transgress not in the balance. [9] So set right the weight and fall not short in the balance.

The surah goes on to state that God created the earth and all it contains for "creatures" (not just for humans) and enumerates a number of the earth's contents and blessings. It then states that everything on earth passes away except "the Face of thy Lord".

This is followed by brief remarks about Hell for those who have sinned and the remaining half of the surah focuses on a lengthy description of Heaven ("the reward of goodness").

The final verse (verse 78) of the surah is "Blessed is the Name of thy Lord, Possessed of Majesty and Bounty."

An interesting feature of this surah is that the phrase "Which of your Lord's boons will you deny?" is repeated throughout the surah 31 times and is addressed to both humans and the jinn challenging them to accept that all the blessings of the earth and heaven are an expression of God's Mercy towards His creatures and are there for their enjoyment, not forgetting of course verse eight's command to "transgress not in the balance".

Balance...

When dealing with verses 7 to 9 of this surah with their reference to the balance, most commentators don't take balance as the major theme of the surah.

Although some of them refer to how the creation is perfectly balanced according to God's design it is usually treated as something that evidences God's Greatness or Majesty and should encourage us to be fair or just in our economic transactions, not cheating on weights and measures and other themes (God's blessing to His creatures, Heaven, Hell) are treated largely separately.

Some modern scholars have taken the idea of balance to imply ecological balance and emphasise Islam's role in promoting things such as green or sustainable development and nature conservation. But again the remainder of the themes in the rest of the verses are treated somewhat separately.

When reading the surah during Ramadan I felt that these kind of interpretations short-changed the idea of balance. A different reading can take the idea of balance as a major focus of the surah.

The balance can be seen as an expression of God's Infinite Mercy in creating His creatures on earth not into a state of chaos as some modern secular thinkers contend but in and into a state of order or balance, which we should strive to maintain.



The balance can be seen as an expression of God's infinite Mercy...



Those who maintain that state would be rewarded with Heaven and those who upset the balance would find themselves in Hell. The reference is to a much broader concept of balance applied to every area of life, including the inner life.

Those who maintain that state would be rewarded with Heaven and those who upset the balance would find themselves in Hell. The reference is to a much broader concept of balance applied to every area of life, including the inner life.

In Islam, the way to maintain the balance is not through asceticism or withdrawal from society but through the shariah in its widest sense, i.e. through the correct practice of Islam and not simply through some narrow application of Islamic law.

Reading Susila Budhi Dharma...

When I started reading Susila Budhi Dharma during Ramadan it struck me forcefully that it could be seen as an exposition of the inner meaning of Surah-Ar-Rahman.

Susila Budhi Dharma doesn't mention balance specifically but surely its central message is about the necessity of maintaining the balance of the various forces in man and how to implement this through the practice of the latihan being aware of how the various forces can upset the balance when we are forgetful and heedless and our true self loses its position in the hierarchy of souls or forces.

"... in carrying out any task a man ought not to be separated from his ancillary forces; on the contrary, the truth is they must be gathered together – though each has its own duties and >

obligations – to bring about harmonious cooperation in the work he then does” (p. 109).

Bapak also rejects asceticism as a way of bringing about this harmonious or balanced cooperation:

“... mankind has been created to inhabit the earth and that the earth exists to provide for human needs. So if someone deliberately isolates himself and ignores the activities of his physical faculties – paying no attention to sights, sounds, smells, feelings and so on – then in truth he is acting contrary to the Will of God, because he is wasting what God has given him” (p. 3).

I remember once telling a Subud brother a few years ago that I had just finished reading *Susila Budhi Dharma*, which I found uncomfortable reading. I said it was like a very tough exam and while you are being examined you immediately know that you are far from the standard required by the examiner.

Our brother’s response was to say that whenever he reads *Susila Budhi Dharma* he approaches it with considerable trepidation for the same reason.

“ *Reading Susiala Budhi Dharma is a very tough test of how one has developed...* ”

Definitely, if you’re honest with yourself, reading *Susila Budhi Dharma* is a very tough test of how one has developed on the path towards the true or perfect self. For me this is the true value of *Susila Budhi Dharma*, not the fact that it throws light on the Qur’an. Nevertheless, I am grateful for whatever light falls my way.

* *Thackston, WM (trans.) 1994. Signs of the Unseen: The Discourses of Rumi. Boston and London : Shambhala*

***Nasr, SH., Dagli, CK., Dakake, MM., Lombard, JEB & Rustam, M. 2015. The Study Quran: a New Translation and Commentary. New York, NY : HarperOne*

THE PASSING OF SOFYAN BRUGGER

Sofyan Brugger passed away on Sunday, 29th May, in Boise, Idaho, USA.

Halimah Brugger writes...

Sofyan passed away Saturday, just after midnight, Boise time. In the last few days of his life he seemed to become younger and younger — maybe about 40. He had the sweetest look on his face and was very aware and kind to everyone till the end. Our children, Kailani, Rizwati, and Sailan were all here. We ask for your prayers and blessings for our family.

Sofyan was opened by Bapak in June 1957 when he was 17. As a young man he went to Cilandak to work in Bapak’s Secretariat. He translated over 125 of Bapak’s published talks and several thousand letters in multiple languages for Bapak and Ibu Rahayu for over 30 years. He had been a National Helper in the UK and was also a National Helper in the US. He was encouraged by WSA to publish a book of some of his translations in time for the World Congress in Freiburg.

Bapak Subuh Yang Mulia, Selected Talks, translated by Sofyan Brugger, published by the WSA for World Congress, is available again. Oswald Norton in the USA writes...:

"For those of you interested in reading his translations, titled *Bapak Subuh Yang Mulia : Selected Talks*, you may order your copy from SPI at the SPI BOOK SHOP. In the USA you may also order the book by contacting kailaniward@yahoo.com For more information on how this book came >



Sofyan and family, Left to Right standing: Sailan, Kailani, Rizwati, and Halimah. Photo originally appeared in <https://sica-usa.org/news/bapak-subuh-yang-mulia-selected-talks/>

about, see this article at the SICA-USA website:

<https://sica-usa.org/news/bapak-subuh-yang-mulia-selected-talks/> Those interested in knowing more about Sofyan, his wife Halimah, and their life at Wisma Subud, please visit the WSA ARCHIVES website. This site is open to Subud members only."

The preface of the book is beautiful and important. At the back of the book Sofyan offers his approach to translating Bapak's words with an in-depth look at the word *ikhlas*.

"It's a jewel of a book. A true 'must read' for all. Sofyan chooses very valuable Talks from Bapak that we all need to be aware of and his book exudes deep respect and gratefulness to Bapak. We call it love for Bapak, God's servant." ~ *Mughtar Salzmann*

"Sofyan's translations in Bapak Subuh Yang Mulia are so beautiful. I feel like I am reading Bapak's recorded talks again for the first time." ~ *Daniela Moneta*

"My constant companion is this wonderful new book published last July by the WSA Executive. I find it a revelation to read Bapak's talks in the depth and quality of Sofyan Brugger's translation. His foreword describing his approach to the task sets a Gold Standard for all serious translators. I respect Sofyan as our treasured brother in the Hall of Fame of Subud around the world." ~ *Csaba Erdelyi*

"This really is a wonderful book of direct and vivid translations and it contains a very interesting essay by Sofyan Brugger on his approach to translation... I believe this essay has some important things to say to Subud members." ~ *Iljas Baker*

[For those interested in knowing more...](#)

For those interested in knowing more about Sofyan and his wife Halimah and their life at Wisma Subud, please visit the WSA Archives website. This site is open to Subud members. Send a request for access to: admin@wsaarchives.org and a personal account there will be set up for you.

The website contains thousands of historical Subud records in newsletters, films, photographs, and documents. See also, on the WSA Archives website, interviews from the *Memories of Bapak* project of Sofyan Brugger and also of his wife, Halimanh Brugger talking about their lives in Subud, their experiences in the latihan, and their relationship with Bapak and other Subud members. ●

PASSING OF EMMANUEL ELLIOTT

The editor writes... It is with great sadness that we report that our beloved brother Emmanuel Elliott passed away at 5.10 PM. on Tuesday May 31. Emmanuel hadn't been well lately and had moved to a nursing home where he spent the last days of his life, lovingly surrounded by family members. Please remember Emmanuel in your prayers. May Almighty God guide him to the right place in the afterlife...

Marcus Bolt's tribute given at Emmanuel's funeral on 17th June, 2022...

When Emmanuel's daughter, Louise, asked me to say something today about Emmanuel, I reminded her that I'd only known him as a Subud member, then as a colleague for five years, and finally, more recently as a good friend. But in writing this, I have realised just how much I loved him as an older brother, and what a character he truly was.

I first met him some 53 years ago. He was working as a cowman on a farm. He was very tall, athletic looking, slim and, in my memory, very blond in those days. He showed me around the farm, very proud of his milking herd, and was truly impressive when he brought out a massive, snorting bull, leading it by its nose ring. Terrifying! That really impressed me.

In those days he was called Walter, and we discovered we shared the same birth name, Brian. Later he became Marius and finally Emmanuel.

Subud people tend to change their names to a more aspirational one, in order, one hopes, to become a better person and eventually one's true self. I think that's one of Emmanuel's greatest and most endearing qualities; always trying to be that better, true self, despite, like all of us, not always achieving that end.



Our paths continued to cross in Subud social circles – and he was always selling something... booze, insurance, AMC saucepans, alternative medicines. Then he joined the Loudwater Litho print enterprise as Sales Director.

After a while, my small design company and Loudwater Litho merged at Emmanuel's suggestion – and just like that, I was in partnership with him and Andrew Bromley.

Emmanuel surely was some salesman... and, after a couple of years, we owned a large building in Watford, had 30 employees and a turnover of 3 million – not bad in 1985.

Watching Emmanuel at work was an education! I'll never forget driving with him as a passenger, his suddenly stopping and saying, "I've never noticed that company before..."; then rushing into the building, no doubt charming some poor receptionist into giving him the name of the Marketing Manager and personal info about him. Then, back to the office and straight on the phone... "Hi, Bill, it's Emmanuel here. How are the wife and kids?" Then, "I'm in your area next week, would Thursday or Friday be best for you?"

It didn't always work, of course, but Emmanuel taught me that selling was a numbers game. One hundred cold calls would invariably get him ten meetings, and usually one new client. And, although as a friend, he could be warm and generous, in business, if necessary, he could be as hard as nails. How I envied and admired those qualities!

I also admired that he took dictation in shorthand and typed at a phenomenal speed – thus accurate meeting reports were on our desks within hours. I also enjoyed Emmanuel's love of business acronyms. He taught me about 'KISS – Keep it Simple, Stupid' and 'ASSUME – which makes an ass out of you and me'. Not forgetting, 'There is no 'I' in TEAM'...

Bapak, the founder of Subud, once said that working together in an enterprise was like grains of rice rubbing together until they were smooth. Well, I can surely vouch for that. We all had many arguments, angry spats, resentments and interpersonal problems, but we also had celebrations and so much fun and laughter together. Slowly, we developed mutual respect as we began to understand one another's strengths and weaknesses. So, we each became 'smoother' – mainly through doing the Subud exercise together when 'troubled', allied with the self-improvement and business leader development courses we undertook.

After five years, the enterprise, called Broadsword, was finally disbanded as we each inwardly changed and went our different ways; Andrew off to live in Spain, me to become a failed painter and Emmanuel on his worldly travels to the USA and Europe, where he visited the miracle sites such as Medjugorje and Fatima.

But we had bonded and become lifetime friends, Emmanuel always keeping in touch, and visiting when briefly back in England.

Nowadays, I remember mostly the time before Covid and lockdown. I lived South of Bristol and Emmanuel had moved to Wisma Mulia, some 40 miles away. Every three or four weeks, we would meet up half way for a couple of hours at a motorway services on the M5.

Then it was all reminiscences, jokes, laughter, and catch-up families and Subud news. And then we old geezers would list our ailments, and one of us would say, "Well, that's our usual organ recital over..."

We emailed and spoke on the phone regularly throughout lockdown, Emmanuel often calling to ask advice about computer problems and to discuss his various writings and yet more new things he'd discovered, but we never met face to face again, and I hadn't realised his health had deteriorated so rapidly. It was such a shock to learn of his death when he seemed so alive.

So, as a farewell tribute to my dear old friend and brother, I'll say; I'm gonna miss you, mate! Go well and travel safely to the next life, and thanks for all the chats, the business wisdom and the laughs over all those 53 years.

A recording of Emmanuel's funeral service is available online until July 15th 2022. To watch go to: <https://watch.obitus.com> Username: gotu3435 Password: 706175

A WARM AND KINDLY COMPANION...

Harris Smart writes...

I first met Emmanuel it in the 1980s at one of the personal development workshops in the UK run by Ruslan Jelman. We became friends and though I don't think we ever met in person again >

we often communicated. We were friends through the various phases of our lives, such as the period when he lived in Budapest. And when he found safe haven at Wisma Mulia.

As is well known, he was always interested in healing and alternative health remedies such as Mannatech and many others that he recommended.

He was a great salesman. I remember that at the personal development workshop he talked about how he had set up a lemonade selling stand outside his house when he was six years old. He was one who had found his “true talent”.

But he had many talents. He leaves an important legacy in the website Reminders of Reality which he set up as a place for people to contribute their spiritual experiences. (See the article in this issue about the future of Reminders of Reality.)

He was a very good writer about his own spiritual experiences which he recorded in his book *The Dawning*. He was able to write about his experiences in a way which was not only vivid and clear, but could be useful to other people.

Most of all he was a warm, kindly, generous companion on one’s life journey.

Of all his writings about his spiritual life the one that appealed to me more than any other was the one entitled “The Punch”...

THE PUNCH *An extract from Emmanuel Elliott’s book The Dawning...*

“May this ‘I’ die, and may another live in me greater than I and better for me than I.”

St. Teresa of Avila

It was at this point in the regeneration process that I received that I had experienced the end of a life and death cycle. It was certainly true that I had gone through a death or separation in relation to my former self and ways of being, evidenced by character changes that one of my business partners was later to describe as ‘huge.’

In addition to the transformation of my attitude towards work, for example, I could no longer swear, touch alcohol, tell or listen to tasteless jokes, or look at women in an inappropriate way, all of which had in varying degrees hitherto been habitual to me.

Then, I had a dream that seemed at first entirely without reality, little more than a source of amusement. Eventually, however, I came to recognise the far-reaching significance of its inner meaning. I came to see that it was laying down the ground rules that would govern every second of my existence for the rest of my life.

It was a pivotal experience, one that could easily provide the theme for an entire book, a book without an ending since it goes to the very heart of staying close to the spiritual life while still in this world, this homeland of the lower forces.

In the dream, I had just finished cleaning out an enormous cowshed, and it looked spotless. My boss came to inspect my work. “So you’re satisfied with this, are you?” he asked me.

I looked around again but could see nothing to complain about, unless you counted a single tiny piece of straw lying at my feet. But even that was perfectly clean and shiny. It looked exactly like a small golden capital letter *I*.

“Come and have a cup of tea,” said my boss, in a very friendly manner.

Over tea, he said, “From now on, whenever it is appropriate for you to say either ‘please’ or ‘thank you’ to me, you must say it immediately.”

Sounds easy enough, I thought to myself.

A few minutes later such an occasion arose, and I was in the process of formulating the best way to say ‘thank you’ when, without warning, my boss drew back his fist and punched me in the >



Emmanuel with first wife Susanna and their eldest daughter Francesca.

jaw, knocking me over backward.

"I said *immediately*," he reminded me.

Before long, the crucial message represented by this dream began to get through to me: that it was vital to stay very close to the fountainhead of a new spiritual identity; that through awareness I must allow this higher level to govern every act and movement, every thought and intention, and every usage of the senses.

Constant Attention

I began to experience that only through constant attention from moment to moment would this inner contact and balance be maintained. If my awareness slipped, even for an instant, I would pay a heavy inner price, aptly symbolized by the punch in the dream. The slightest inattention in any part of my being – even, for example, a tiny careless movement of a little finger – would be enough to trigger one of these 'awareness slips,' as I came to call them.

I suffered enormously during this period, which lasted for some years. It was like walking a tightrope or skating on very thin ice during every waking hour. Constant inner attention was called for, a faculty which seems normal now. As Bapak wrote in *Susila Budhi Dharma*:

"... so if a man is inattentive, even for just a moment, then he will instantly become unable to tell one from another of the forces that impose on his inner feeling at such a time."

The process intensified as the demands of this inner awareness extended to my freedom to use the first-person pronoun, which was gradually withdrawn from me altogether. Strange and hard though this seemed, I simply had no choice but to accept and follow what was now clearly more than ever a continually unfolding process.

Bizarrely, during the first phase of this new trial, I found that if I said the word 'I' (or any other personal pronoun) before 8.45 a.m. or after 5.45 p.m. (i.e., outside normal business hours) I would at once become heavily oppressed by negative lower forces.

Such an utterance, in other words, constituted an "awareness slip" and brought with it a highly unpleasant condition that could last for several hours and sometimes for a whole day. After being allowed a few weeks to get used to this, the restriction was extended to include weekends. Once I had adjusted to that, it was further extended so that I was bound to this extraordinary discipline around the clock seven days a week.

Except when it arose of itself in latihan, I was unable to use any personal pronoun whatsoever – *I, me, my* or *mine* – for more than a year, a requirement that called for an extreme degree of self-awareness. I became adept at conducting conversations without using personal pronouns, speaking of myself either in the third person or in the first person plural when absolutely necessary.

Somewhat Comforted

During this time I was somewhat comforted to come across the following remark made by Bapak in Jakarta in August 1973:

"Bapak hopes that you will truly surrender to God Almighty and give up your I, so that your I can be stripped bare and you can receive what is actually there in your inner self."

And by another he made in Vancouver in July 1981:

"The word I is a very important thing to have and use. But if you misunderstand it or misuse it, or if you are not clear about it, then it can also be very dangerous, because we say all the time, "I do this" or "I do that" or "I am able to know this, and say that, and do that."

"But who is 'I'?"

"When we say I, it is not at all easy; it is very difficult to be clear who is I and who is influencing I at that moment."

He went on to explain that the purpose of the latihan is to teach us to experience the separation of our real *I* from all the subordinate forces that vie for ascendancy within us.

Emmanuel adds...

Reviewing this account some 18 years after it was written, it feels appropriate to couple it with a >



brief reference to subsequent developments in relation to the meaning and significance of the 'I'.

Beginning around the year 2000, the word 'I' would often arise of itself within the inner being, but possessed of a purity and newness quite unlike one's everyday usage of the personal pronoun. As time passed, this simple expression evolved into 'I am,' into 'I am God' and into 'I am the one who is coming,' etc.

All such variations emanate from the same clear source, a place that is increasingly accessible in any moment of quietness and surrender.

It would be easy for the thinking mind to be alarmed or confused at such inner pronouncements, to imagine perhaps that one is going crazy. It would even be possible for the ego to take it personally and begin to build up a fantasy world for itself.

I know that I am not alone in experiences of this kind, and perhaps others will find it helpful and reassuring, therefore, - as I did - to read the following extract from Bapak, taken from a talk given as far back as 1957 (57 HAG 7):

"...Those who know the real 'I' means the same as 'I know God.' Such a saying, however, is very difficult to analyse. It is very hard to comprehend it without misunderstanding, because it is not yet known, it has not been experienced yet, what the condition within the human spirit is, so that it may be believed and concluded to mean, 'To know me is to know God.'

"It could even give the idea that God may be just like me, or that God may be just like Pak Subuh, for instance. What is really meant is nothing of the sort, but rather, Whoever knows 'I,' or when I know 'I,' it means the same as 'I know God.'"

THANKING GOD

Anthony Bright-Paul also likes "The Punch" and wrote this moving account of the impact that Emmanuel Elliott's writing had on him. He writes...

Since our friend and brother in Subud has died suddenly, I have sought out the article I wrote on June 10th 2006, the day after first meeting Emmanuel Elliott. I hope it is some sort of memento to an excellent friend for many years.

Whatever one may think of "Revelation Subud" by Emmanuel Elliott, I challenge anyone to read this book seriously without being in some way changed by it. And I, I have not even finished the book yet, but already I am profoundly changed by it.

Now anyone who knows me well knows that I cannot stand cant of any kind; I cannot stand sanctimoniousness or holy-holy voices. I am wary, very wary of going over the top. I am especially wary of 'imagination' and 'interpretations'.

But one thing that has struck me in this book before I have even finished it, like a blow of the jaw, was one little incident. The incident was a dream in which Emmanuel was being trained inwardly to say 'Please' and 'Thank you', but not by a parent. In fact without even going into his own interpretation of the dream, it is clear that the real meaning was that we have to thank God.

But in his dream he had been instructed to say 'Thank you' *immediately*. While he was considering a way to say thank you, he received a blow to his jaw, as from an angel.

Well this struck me like a blow, so much that I could not finish the book there and then but rose early and sat on a seat in the garden in the wonderfully warm morning sun. (I can see that I am going to regret writing this.)

But as I sat on the chair I began to thank God...

It was easy to thank God for the garden, for the huge poppies are resplendent with a >



Anthony with Emmanuel.

background of purple translucent geraniums. It is easy to thank God for such beauty. It was easy to thank God for my house.

But as I sat there I began to thank God for everything. I thanked God for my wife, Eileen. Now that is something quite different to saying that I love my wife, because human love is very fickle. But thanking God for her was something totally different. Even when she berated me I thanked God for her.

Then I thanked God for my son, Richard and his partner, Susan. Now my relation with my son has always been a trifle awkward. But as I thanked God for my son I felt that everything must go all right. Because thanking was also acceptance. And I thanked God for my daughter Lisa, and her husband Jerry, and our two grandchildren, Lauren and Isabelle. And I thanked God for my daughter Alex and her partner John

I could not stop...

Once I started thanking God I could not stop, because it was not just people. There was a garden chair in front of me and I thanked God for that chair. I thanked God for a rake. And all the time I felt what we in Subud call the vibration of life. And it was very comfortable sitting there just on my own, thanking God. It was not even difficult. Actually it was most enjoyable. But even a cow can remember itself on its own.

But this action was so strong that even when my wife appeared for breakfast and we talked together about plans for an Italian holiday later in the year I still could not forget that I was thanking God for her.

Somehow thanking God *immediately* seemed to get a grip on me. I thanked God for my father, I thanked God for my mother. Why, I thanked God for my sister Molly and her husband Basil. And I thanked God for my sister, Cynthia and her husband, Derek. And all the time I had a sort of inner conviction that thanking God for them was actually there and then changing my relationship with them one and all.

And I thanked God for my wife's mother and father, both of whom are dead, like my own parents. And I thanked God for her brother and his two fine sons. And it went on and on, through her voluminous family.

Special friends...

Then I thanked God for my special friends, Abdurrachman Mitchell, and Raymond van Sommers and Husayn Rawlings and Peter Norman Kermode and Ridwan Aitken. And I thanked God for Emmanuel Elliott whom I met for the first time yesterday, and for Rachman and Stephanie Hopwood, whom I have never met, and I thanked God for David Likas, who lives in Canada and whom I have also never met. And I thanked God for Simon Penseny and his son Luke, and Ronald Leask and Wilbert Verheyen.

Well there was such a litany that it took quite some time. For I thanked God for my elder Brother in Subud, Pak Haryono and his wife, Ismana. And I thanked God that I was allowed to know Asikin as a young man and that I met him once again at Cilandak. I thanked God for Icksan Ahmed, who precipitated my opening. I thanked God that I knew and was friends with that special person, Sjafruddin.

Well, it is now ten o'clock at night and I feel I am going crazy with thanking God, because it has gone on all day, going shopping, going to the Supermarket, planting bedding dahlias, hauling huge rocks for my rock garden and eating dinner in the garden. Actually I went to Longworths Photographic to collect some photos, and I said out loud, "Thank God for Longworths!" The owner just smiled

I was thanking God for my food. I did not say Grace or anything like that. It is just such outward things that make me squirm. I was just grateful inside.

You might say that I have thanked God for most everybody that I know. But there is one great omission. I have not thanked God for Bapak. And why is that? Because my thanks is so small, so piffling, so trifling.

How does one even begin to thank God for Bapak?

“ How does one even begin to thank God for Bapak? ”

THE FUTURE OF REMINDERS OF REALITY

Sebastian Paemen writes...

Since our dear brother Emmanuel Elliott has passed away, some of you have asked me about the future of Reminders of Reality, the newsletter and website which shares the experiences of Subud members.

Reminders of Reality was an idea conceived by Emmanuel and myself about ten years ago. For several years I had been thinking about creating a forum for Subud members to share their spiritual experiences.

At the time Emmanuel had a small email circle of friends who were doing this. I suggested to aim at a wider audience and to create a website and a newsletter. I had just made these for my wife's business and had enjoyed this.

Emmanuel immediately became excited. So I set up the website and the newsletter and taught Emmanuel how to continue. Emmanuel came up with the beautiful name Reminders of Reality. I believe it has its roots in Sufism. Emmanuel was an excellent writer with a particular sensitivity to language. I found him very pleasant to work with and have fond memories of this time.

For the first three years we ran Reminders together which included discussing contributions which we didn't find suitable for publication, which occasionally occurred. We always dealt with this sensitively. After a while I lost interest though and withdrew.

As a typical ENTP I enjoy the creative process of setting up a project but after a while I usually get bored with following through. Emmanuel was fine with this. I still have access to both the Weebly website and the Mailchimp newsletter accounts as over the years I kept helping Emmanuel with technical issues. These are free accounts, the domain name of the website doesn't need to be paid for.

How to move on now...

The question is how to move on with Reminders now. I have considered to take over from where Emmanuel left as this would be quite easy for me to do, but I realised that my heart is not in it and it is likely to become a chore.

Therefore, I think it would be better to find someone to hand it over to. For those who are interested, you will need to know how to use the Weebly and Mailchimp platforms. Good communication skills are important as it involves a fair bit of email traffic, including replying to responses from readers. Emmanuel always really enjoyed doing this. Please contact me if you feel this is something you would like to do.

For the time being there is no need to worry about the Reminders of Reality stories disappearing as I will keep an eye on things.

I have been posting on Facebook about this where I use the name Sebastian van 't Hoff. My email address is sebastianpaemen@gmail.com The Reminders of Reality web site is www.remindersofreality.weebly.com Subud Archives also stores the Reminders stories. See the following article by archivist Daniela Moneta. ●



REMINDERS OF REALITY IN THE ARCHIVES

Daniela Moneta, archivist, writes...

The Reminders of Reality collection that is now on the Subud archives website where members can go to access it.

The collection includes the opening page (introduction by Emmanuel Elliott and his reasons for creating the website) and 99 pages of multiple stories and articles contributed by many Subud >

members. It is actually like a book. These issues of the magazine will be totally searchable for every name mentioned and also for events and other subjects.

Those who have signed up for the archives website can go to www.wsaarchives.org and login and see all that is there. People who have not yet subscribed can request access to the "Subud members only" website at: admin@wsaarchives.org

The series Reminders of Reality (all 99 pages) can be searched specifically within the series, or you can just use the main search box at the top of the opening page of the website and do a search of the entire database of thousands of documents including Reminders of Reality.

These collections on the WSA Archives website will be preserved for documents, books, films, photos, and tapes they might have that will help preserve our Subud history.

Just send an email to admin@wsaarchives.org to discuss what you would like to donate. Please remember that we already have all of Bapak's talks and Ibu Rahayu's talks but things about the history of your Subud group, your experiences in Subud, your personal writings, photographs from Subud events, your work in the wings, and books written by or about Subud people are all welcomed.

ZOOMUSE POEMS FOR PEACE

<https://youtu.be/liqTxifmeIA>

This is a video of Ann Graham Walker's SICA ZoomMuse Poems for Peace.



ABOUT ANN GRAHAM WALKER

Ann Graham Walker currently lives on Vancouver Island in British Columbia. "Currently" because she has previously lived on Canada's east coast for a long period of time. Before that she lived in Poughkeepsie, New York as an undergraduate at Vassar College and then in Davis, California, where she got an MA in European History at the University of California.

Ann also, more recently, has an MFA in creative writing from Goddard College's Port Townsend campus. She lived in Latin America until she was nine --- in Cuba, Mexico and Argentina (speaking Spanish before English) and then in Australia until she was 18.

Ann's poetry was first published in a Nova Scotia literary magazine - Voices Down East - in her 20s, and in the Gaspereau Review a few years later. But she only began taking poetry seriously when she moved to BC in 2002 and started studying with Canadian master poet Patrick Lane and with Betsy Warland.

Ann has been published in a number of literary magazines, including Prism and Arc, she's been included in anthologies - including Caitlin Press's tree anthology that just came out, "Worth More Standing", and has been a finalist in the Malahat Open Season, the Prism Poetry Prize and the Fiddlehead Review Poetry Prize. Her chapbook, *The Puzzle at the End of Love*, was published by Leaf Press in 2012. Ann is currently finishing the novel that was her Goddard MFA thesis - "You With No Country". But she continues to write poetry as a member of Paul Nelson's poetry writing community and the Tertulia poet's group.

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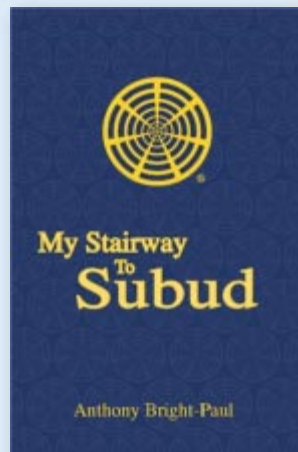
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Anthony Bright-Paul gives an acutely observed account of the Gurdjieff methods as performed and practised at Coombe Springs with John Bennett, and a first-hand account of both the euphoria and the upheaval caused by the arrival of Pak Subuh who brought with him the latihan kejiwaan, the spiritual training of Subud.

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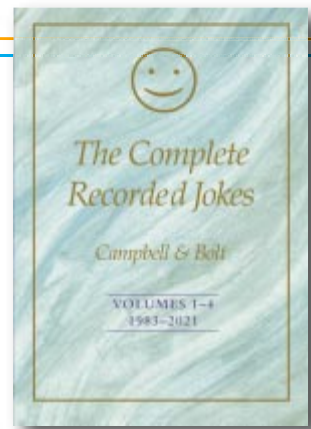
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A new book from Lawrence Brazier

AN OBLIQUE LOOK AT THE WORLD

In the introduction, Lawrence writes...

This is a book about travel, people, and religion. Although I find it impertinent to write seriously about God – He's heard it all before – spirituality is also addressed.

From Muhammad Subuh: "If you can laugh from the belly you are unable to simultaneously think. You are then in the spiritual (realm)."

Harris Smart writes...

Lawrence has an idiosyncratic view of the universe. He often adopts the persona of the jester and someone who looks at life with a sideways glance, sometimes quite in askance.

Nevertheless, I am convinced he is a very serious man at heart, and this shines through in these essays. There is humour and striking observations to entertain you, but deep down he wants to get to the heart of the big issues.

The book certainly includes the categories that Lawrence mentions, travel, people, and religion, but there's lots more besides. We meet many characters in this book who include strangers he has met on his travels, as well as famous people past and present.

Other chapters are based on thorough research. His wonderful essay "The Orientalists", which we recently republished in *Subud Voice*, is a fascinating survey of those Brits who embraced Oriental beliefs and lifestyles.

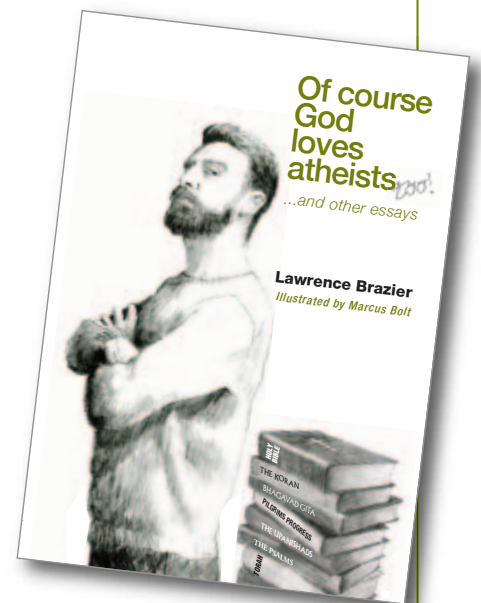
There are jokey pieces about sarongs and getting blessed by sneezing, but above all one senses the deep wonder of his good fortune, which he has received in a difficult world.

Beautifully designed by Marcus Bolt, who has also illustrated the cover and LB's cartoons, **the book can be obtained from:**

www.lulu.com/search?adult_audience_rating=00&q=Of%20Course%20God%20Loves%20Atheists%20Lawrence%20Brazier

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