



## Kalimantan Gold – The Next Chapter



Dear Subud Brothers and Sisters

We wanted to provide you with a brief update on Kalimantan Gold (KLG), as we embark on our next chapter.

As you know, the Kalimantan mineral exploration project, which Bapak Subuh envisioned and founded, has had a long and winding history and has survived many difficult times. Over its 30 years, \$55 million has been spent, including \$36m from Freeport who withdrew from the project in January 2014, due to government policy related to the export of minerals.

This work has now produced a small maiden copper resource of 47million tons @ 0.6% copper and has the potential to be worth approx. US\$1.6 billion in the ground. However the company still requires large funding to fully quantify and prove the economics of this and to bring a mine into production.

Presently, times are very difficult for the mining industry, not just in Indonesia but internationally. Funding for projects like ours is very difficult to find and while we have pursued several joint venture and funding possibilities, the best option available to both survive and progress the project was to merge on a 50 / 50 basis with another company, Tigers Realm, an Australian based resource company, who are in a similar position and own a large copper gold project in Aceh that has already proven a large resource.



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We have known the Tigers Realm people and team for several years. They have a very strong technical team that can manage a project from early stage exploration all the way through to the development of a mine. They have done this before, which is exactly the type of experience KLG will require to move the project forward.

They are people who sympathize with our Subud goals of establishing a project that is not only profitable but also benefits the local communities in Kalimantan. While this merger and the recent associated C\$1,193,000 fundraising has obviously decreased the collective Subud interest in the project, it still gives Subud members the opportunity to both participate and contribute in the future.

Prior to the merger, we discussed this proposal with the representative of MSF, the largest Subud institutional shareholder, as well as with a number of other KLG shareholders, and they understood and agreed with our situation and decision to proceed with this proposal.

As a result of the recent merger and fundraising, the level of Subud ownership has dropped and Subud no longer has much of an influential position from a shareholding perspective. The Subud association needs to take this into account in charting initiatives to achieve Bapak's vision in Kalimantan.

While the focus of the non-Subud management of the company will now primarily be on the development of a commercial mine, the fact that the new management has the ability to raise large sums of money gives the Subud members within the company the potential to better assist the company to continue with its human and corporate social responsibility initiatives that KLG has pioneered in Central Kalimantan.

Over the past 30 years, KLG has led the way and has set precedents in the mining sector in Central Kalimantan through the work of the YTS Foundation. Having set these standards, the government now also requires other exploration mining companies to do the same. In this respect, the Subud influence has already had a wider impact by extending beyond the boundaries of the company.

As we move into the next phase, the Board of Directors has welcomed Tony Manini as a director of KLG and as Deputy Chairman and Chief Executive Officer in place of Faldi Ismail who will stay on as a director of the Company. Doris Meyer resigned as a director on January 12, 2015 to create the vacancy for Mr. Manini and will stay on as Corporate Secretary. Mansur Geiger will assume his new role as Vice President Indonesia and Stephen Hughes, currently a director of the Company, will assume his new role as Vice President Exploration. The directors of the Company are now Peter Pollard, Chairman, Tony Manini, Deputy Chairman and CEO, Faldi Ismail, Stephen Hughes and Raynard von Hahn.

For more detailed information please see the KLG website [www.kalimantan.com](http://www.kalimantan.com)

You may also like to watch a video entitled "Heart of Gold" that shows the history, plus some technical, social and environmental aspects of the project; see: <https://www.youtube.com/watch?v=xiRiwz2hrt8>

Thank you for your love and support over all these years. We ask for your prayers, that we may have the strength, ability and means to continue to contribute towards Bapak's vision with our new partners.

With warmest regards and best wishes

*Faldi, Mansur, Bardolf and Raynard* ●

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## IBU'S MESSAGE TO THE SUBUD AUSTRALIA CONGRESS

*Pamulang, 24 December 2014*

*To the delegates and guests at the Subud Australia National Congress whom I respect and love.*

With the atmosphere of the new year still fresh, I take this opportunity to wish all of you a Happy New Year. And I ask you to forgive me for any mistakes that I have made, intentional or otherwise, during the time we have worked together in the extended family of Subud. And I thank God who has united us in our worship and provided His protection for us as servants of Almighty God.

The Subud World Congress is only recently over. I thank God that it went well and was concluded safely. The young in particular enjoyed its atmosphere. But perhaps, for the elderly, given the altitude, it proved hard going; they had to walk far and there were many stairs. This can be a lesson for us so that, at the next congress, we accommodate everyone's needs better.

Brothers and sisters, as they develop spiritually, many members, who have been doing latihan for a long time, are now beginning to feel that the connection, the contact, between





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the power of God and God's creatures grows closer and closer. This is certainly a result of your latihan and comes from the growth of your soul. This is why the role of the helpers is so important. Helpers should not only be a good example, but must also give clear explanations that make sense.

To live in this world, especially when meeting our worldly needs, we need a healthy mind. But, when it comes to spiritual understanding, do not seek that with your mind. Simply have an attitude of acceptance, a willingness to let go, and faith in Almighty God.

This is something you can experience after being opened. But when it comes to a witnessing, not many will experience that while they are in this world. Nevertheless, being able to get to know our true selves and being able to feel the contact of God's power, is a grace from God that will later be the ray of light that takes us home in the hereafter, and that blesses and protects us as we lead our lives in this world, so that we receive help in line with God's will.

Amen. That is my short address; until we meet again on some other occasion.

With best wishes,

*Ibu, Siti Rahayu Wiryohudoyo* ●

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## Cheerio!

Dear brothers and sisters,

My time as WSA Secretary and Administrator has come to an end and I am delighted to be handing over to Salamah Dick Le Claire with the hope that she gets as much out of it as I have over the past 4 years.

For me it has been a wonderful opportunity to work for our Subud association, with the outgoing and incoming WSA Chairs and Executive Teams, National chairs and committees and Subud members around the world. I am grateful for the growth and development, on all levels, that an experience like this brings.

Salamah was opened in 1969 and is currently a member of the Durham group in N Carolina, USA. She and husband Simon have two grown up sons and three grand kids. She brings experience of working in Indonesia where she has lived for over 20 years where she was a member of the team who started the Bina Cita Utama School in Kalimantan and principal of Cita Buana School in Jakarta. She also taught at the International School in Jakarta.

Salamah was SICA Vice Chair (1997 – 2001) and has been a Regional Helper in USA. She is bi-lingual in French, has a working knowledge of Bahasa Indonesian and some familiarity with Spanish. I am looking forward to working with her during the handover period and wish her every success in this new role.

Cheerio, Adios and Au Revoir! Love,

*Silvana* ●



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## SUMMER ARTS CAMP 2015

In South Bohemia, Czech Republic, on a loop of the Vltava river, stands the Renaissance citadel of Český Krumlov, a UNESCO-protected jewel of old Czech houses, mills, churches and cobbled lanes. Welcome to a land of folklore and nature, home to Schweyk and dumplings and brown beer.

The Iron Curtain ran here; now visitors hike the deserted tank tracks through pine forests and hills and sweeping meadows.

In a valley 2 miles (3km) down a flat cycle lane stands a Mill dating back to 1619, with a water meadow and a clear stream, and a hamlet of a dozen houses, called Staré Dobrkovice.

SICA and Subud Bohemia invite you here to visit and play for a 10 day arts camp, and to explore this exquisite town and rolling country.

Suggested dates are between the middle of July and middle of August, exact ones to be confirmed.

Accommodation includes camping, hostels, Pensions and hotels, all at reasonable prices. Travel via Prague, Vienna or Linz, then road or rail to Český Krumlov.



*ČESKÝ KRUMLOV*

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Activities include music, dance, drama, mask, voice, and photography, and the possibility to share our work together in a performance

There is also river-rafting, hiking, cycling, swimming and excursions on small trains to the woods and lakes of Šumava National Park.

We will keep the costs as low as possible. What would you like to do?

Contact: Gregory Gudgeon [greggudgeon@hotmail.com](mailto:greggudgeon@hotmail.com)

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## Countdown to Human Force in India

Do you want to:

- contribute in a concrete way to a social project?
- learn about a new country first hand?
- experience a new culture in a real and exciting way?
- learn about global issues and the social issues affecting particular communities?
- discover new talents and skills and gain confidence in yourself?
- develop personally by exploring your inner life?
- make new friends from all over the world?
- have fun?

If the answer to these questions is yes, what are you waiting for? The next Human Force camp will take place at Anisha, India – yes, we’ve been invited back! – between 17th and 30th June this year. It will cost a mere \$550 including board and lodging, trips, and transport to and from the airport in Bangalore.

Here is just a small sample of the testimonials from volunteers at Human Force camps over the past six years.

This has made a huge impact on my life, and is definitely something I will always go back to, a wonderful memory.

The camp changed my vision and encouraged me to become a better human being

I felt that this camp helped me to get closer to myself. Perhaps even more so than the improvement in the local community, the camp empowers its volunteers for future work in any field.

I discovered personal skills I didn’t know I had and I gave myself the opportunity to try activities I would never have attempted to do in other situations

A huge thank you for keeping everything so beautiful...

Volunteers have benefited on so many different levels – and now it could be your turn!

Please contact us now and ask for an information pack and application form. [getinvolved@susiladharm.org](mailto:getinvolved@susiladharm.org)

The countdown has started!

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## SING NEW SONGS

*Sharifin Gardiner writes...*

Dear WSA and SDIA team.

Wishing you all very well in your news roles in a troubled, but hopeful world. Please forgive me for distracting your attention. I have asked my old pal, Sanderson to circulate this.

Together with four other Subud members, two teenagers and at least 5 observers – from the Oslo Subud group, I recently attended an amazing event called World Woman which deeply touched all who attended.

If you have time and are interested, see [fuuse.net](http://fuuse.net) – world-woman speakers and performers – a galaxy of world class campaigners and performers.

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I have just been reading two most inspiring books which you may already have heard of: three times nominated for the Nobel Peace Prize, Scilla Elworthy's new book *Pioneering the Possible. Awakened Leadership for a World that Works*. She gave a wonderful summary and also led a workshop at the Lewes Subud House few years back.

Bapak often talked about Kodrat and Irodat. Kodrat =the power of Almighty God to which we surrender in the latihan and daily life, and Irodat = mankind's own effort to correct our behaviour. In different language she writes eloquently about both, with "Grace" in place of latihan.

Bruce Lipton's *The Biology of Belief Unleashing the Power of Consciousness, Matter and Miracles* is an account of how, as a molecular biologist, he came to understand the scientific basis of alternative medicine, the power of thought and emotion.

Here is my latest take on the world situation. With love,

Sharifin Gardiner

## What's happening?

What's happening?  
Destructive change is quickening  
Maybe the tipping points are passed  
Like the Gadarene swine, mankind seems  
Close to tumbling off the cliffs.  
Do we, who think we understand and feel the pain  
of the terrified children, do we have any hope?

Well, perhaps.. could it be? Yes? YES,  
YES!  
But how....?

Shhh!.

Only connect.....  
Connect with the earth,  
Connect with all Gaia's creatures  
Connect with each other  
Connect with the Great Source.

Learn what love is, and embrace  
BE... amazed!

and sing new songs.

## NOT ONLY A STAR BUT ALSO CHARITABLE

Following her Golden Globe win, Patricia Arquette received the Screen Actors Guild Award (photo) for her performance in *Boyhood*, and is now nominated for an Oscar. In response to all the attention Patricia is currently getting, her brother Richmond wrote the following (extract from a longer message):

"I've been to Haiti three times to volunteer for her charity, GiveLove.org. That's less than one tenth of the amount of trips Patricia has taken there, and she's spent far more time in LA working for that





charity, with no pay. She has been incredibly dedicated and the organization has done incredible work, with the donations going directly to the work on the ground as conducted by an all-Haitian paid staff of dedicated, hard-working good people.

“We built and donated temporary housing out of revamped shipping containers which housed scores of orphans. Later, when more permanent housing was built for the kids the GiveLove buildings were converted into full time school buildings for them. GiveLove operates a network of compost toilets that have given people in Haiti environmentally friendly toilets to use and which have reduced the spread of disease.

(Patricia co-created GiveLove with Rosetta Getty.)



## + + + S T O P P R E S S + + +

We just received the news that Patricia Arquette has won the Oscar for Best Actress in a Supporting Role, for her work on *Boyhood*.

Congratulations, Patricia.

## A story of Democracy and Consultation

### Part 1- THE LAST FIVE YEARS

- a former Zone Representative's perspective

We have the policy that a complete new council takes over every 4/5 years. There is an almost complete break with the past except through formal papers, minutes, etc. These will never convey the essence of what took place over a whole term, so I have ‘put pen to paper’ to try and convey some of the flavour of the last term and what the most important aspects were for me.

At the first meeting of the new World Subud Council (WSC) in the summer of 2010, we had a packed 9 to 9 agenda arising from Congress resolutions and recommendations. Then we ZRs, the voting councillors (see explanation below) realised that we had not even met properly, let alone shared the different flavours and colours of our respective zones. So we said, ‘Stop! We are going away to meet together for a couple of hours’. Several fellow councillors thanked us later as they had been able to make important contacts in that time, which they, too, needed to do; the angels were able to arrange things which could not be arranged with a rigid timetable.

Even though we had to discuss the difficult matter of honorariums, we had gelled by the end of the two hours. Harvey put it very well, saying, ‘It already feels as though we could disagree vehemently without separating. And so it proved to be.

Bapak often talked about the need for what he called social democracy. He championed democracy in our brotherhood, based on receiving from within, something which is not easy when arranging budgets and such with people of different nationalities, different cultures and different mother tongues. (We have to keep trying and in Puebla it felt that some progress had been made.)

Several times I saw Bapak ask if we agreed with his proposal and on one occasion he said, ‘Louder! Bapak wants to know if you really agree’.

This is what the last WSC was about. Democracy. Making a reality of the Horizontal Organisation. That and tackling some difficult situations without fear or favour. Many times we disagreed, but were always able to compromise, recognising what Varindra said at the ‘77 UK Congress: We put our ideas on the table and leave them there and what comes out is often a little bit of this and a little bit of that.

It is a profound mistake to avoid issues because they are hot, to believe that keeping everything quiet and peaceful equals harmony. How can we grow if we avoid our own and other's nafs? It's only when we separate that the lower forces gleefully do their worst ...in the space between.

It was an enormous privilege to be part of this WSC. We were lucky in many ways. Myself,

“ *It already feels as though we could disagree vehemently without separating.* ”



*Robiyan Easty*

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Hadrian and Maxwell had worked and lived together in the 3+ years of building Loudwater Subud house; Harvey's profession was facilitating and team building; Paloma had some years as Varindra's right hand and had always been involved. And Dave, Mauricio and Rodrigo were just naturals. We had a committed and harmonious group of IHs and every single person on the WSC made a unique contribution.

“ *this is where real growth can take place.* ”

Some of us had considerable past experience internationally: Hadrian a 2-term IH, sometime trustee of MSF and also an entrepreneur with a successful business; Latifah a SICA pioneer, seemingly forever, who I had worked with on the very first listserver up to the Spokane congress; Kumari with deep SDIA experience; Bachtiar who became SICA chair in Spokane and myself, who was Tapes Officer on ISC from '79 to '83 and have 32 years living in a culture very different from that of my birth country.

We were doubly lucky because we had Skype and email, technological developments that enabled us to be as close and consultative as we wanted to be. For the ZRs that meant not only with each other but with our zonal councils. Within Z4, with 17 countries as members and 7 as associate members, Skype was not very practical, but for the ZRs the capacity of 10 on a call was enough for us all to meet.

Fortunately, the third piece of 'luck', this council was full of brothers and sisters committed to dealing with the issues together, fully hands on and, in the case of the ZRs, to full consultation with their countries. In the past it was the WSA chair and ISC, now the WSA executive, who made decisions between congresses, on policy and not just on implementation, but now, having the means available, we were committed to having the countries participating through us, the ZRs: WSC as congress in continuous session. Not all countries took this up, of course, but others did enthusiastically. I believe we all agreed that this is the meaning of 'flat organisation', neither top down nor bottom up.

I discovered early on that I was always wrong for someone. This is quite a lonely position. It toughens you up, but also makes sharing with the other ZRs important, if not essential; it is quite natural if a ZR loses enthusiasm and energy when that mutual support is unavailable, as I'm told was often the case in the past. I had help and support from my wonderful wife Harina, who joined my team 18 months in, and from my excellent treasurer Sofia Gielge. Support is always available from the IHs and I had help beyond measure when the economic crisis here in Greece put me into great difficulty. However, the IHs have their own very demanding programme and are not required to know all the details of organisational stuff. My predecessor Valentin used to talk about the problem of 'lonely chairs' and he is very right in his assessment of this as bad for both the person and the role.

A major theme is translation. To justify the title World Association, we need to tackle this with determination, as it is woefully patchy and inadequate to date. I had great help from Julija Snezko in Lithuania, who translated materials into Russian which is the most widespread language in Z4. Others in Z4 who speak neither English nor Russian nor German (translation within Germany) have a different experience of Subud from we English-speakers and multi-linguists. Likewise in other zones.

I am immensely grateful for the privilege of serving on this WSC. It was an opportunity to work to the best of my abilities for the international org and also for personal growth. I believe we made some real progress in establishing what is called 'the flat organization' by getting greater participation and interest from the membership as a whole. I fervently hope that some of it will stick. If members and member countries continue to demand full participation and the new ZRs encourage this, then there is every chance that reverting to the old ways will not happen.

Thanks beyond measure to all brothers and sisters on the last WSC. As I experienced with the building Loudwater Subud centre in the '70s, bonds were formed that neither time nor distance can break. Friends Forever, as Mauricio said.

So I encourage everyone who can to work together with other brothers and sisters, especially across borders, whether it is on committees or in any kind of enterprise. I truly believe that this is where real growth can take place.

In part 2, I will attempt to write about some of the important issues we tackled, if I can do so without opening too many cans of worms.

*Alhumdu Lillah!* Praise be to the One God, who is closer to us than our own selves. *Robiyan Easty* ●

*Part 2 of Robiyan's article will be published in next month's journal.*

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# THESE TROUBLED TIMES

*Sahlan Momo writes...* I am attaching a short introductory note to my term as National Helper here in The Netherlands that I have been asked to write for our National Newsletter to be published at the end this month.

As the piece has already been well received by our community, and very much in line with the conversation on the advancement of Subud currently unfolding in Subud Voice, I thought it might also be good to be considered as a contribution for the forthcoming issue.

In these troubled transitional changing times, just a few principles seems to still hold firm: the steady increasing of individual and collective consciousness; and the evolutionary paradigm with is “adapt or perish” corollary, involving individuals, organizations and processes.

The members’ individual growth, the latihan as a process, and Subud as an organization, of necessity also abides by these principles – that’s why, in my opinion, Bapak never told us about ‘rules’, but rather about guidelines, so as to adhere to the flexible co-creating guidance of the latihan constantly adapting itself to the ever evolving human condition.

In the middle of this ongoing manifestation, holding oneself to whatever fixed point – apart from the inner guidance – is as of spinning around a fixed pivot in the ground, but never taking off, if not, hopefully, at death.

As a matter of fact, the reality of a constant latihan is the ontological dimension we aim to. To dwell right in between the spiritual and the material realms, in between the exoteric (lahir) and the esoteric (batin) realities, in that mesoteric dimension uniting and partaking of both realities and allowing the flow of energies between the two by performing into the world, is, in my view, what is meant by ‘putting the latihan into practice’.

Further to the awakening of the soul through the so called ‘contact’ liaising the spiritual to the material realms, as in the initiations of old, or the ‘opening’ up of the gateway unfolding the two worlds, You and I are no longer dashed apart, You and I have become We.

To my understanding, the current state of the latihan in the world, and of the whole Subud organization, seems to be rather engulfed – see, for instance, the recent Lewes group unsolved problematic, or the ongoing debate between rules and flexibility supporters on the last Subud Voice issue.

My serving as National Helper amounts to balance the diverse tendencies to contribute to a fresh spin, (possibly without leaving too many negative karmic traces in the process). In other words, by serving as National helper I will (try to) abide at the closest to the cosmic Dharma law, while keeping on receiving guidance from my own ‘buddhity’, for the best of the community and for the common good – it sounds like a very serious commitment statement indeed...

“ *Bapak never told us about ‘rules’, but rather about guidelines* ”

From these remarks and within this general framework, and in conformity to my own commitment, I would like to offer here a few proposals to make the wheel spin anew in our community, and here they come:

i) We could, as much as possible, move from the current formal testing sessions aiming at sorting out unpredictable and unfaultable events, to that inner, silent, unformulated, and not even thought of, constant testing receiving in every action of our daily life, constantly aware of each of our deeds and, possibly, even of their consequences.

Slips and inaccuracies? Yes, probably many will occur – this world is certainly not the realm of perfection... – but let’s not be afraid, and learn from them instead, so to at last come across the chance to test our own receiving in facing daily life; in the last analysis, our first and foremost obligation is to know and adhere to the authenticity of our own receiving.

This is of course just my very personal take, so please do not expect me to be involved in many testing sessions, if not for those specific clear-ups, that sort of spiritual Master Lindo unclogging of some aspects of the subtle bodies.

For the rest, what we should do, or what we shouldn’t do, and how to do it and how to do it not, would better be accomplished in carrying on the action while receiving the latihan, beyond the dualistic perception of the binary structure of our thinking mind and the fallacy of the emotional centre, as it has often been said. Period.



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ii) All members should be involved into the high-level decision-making process by crowdsourcing online ideas, requests, proposal for topics or for specific actions to be discussed or performed at meeting, congresses, or in any other circumstances; a sort of direct democracy on how to improve the overall performance of the National Dewan (ND), for certainly the latihan's collective intelligence amounts to more than the sum of each single individual. Ideas and proposal could than be evaluated by the ND and, once selected, be integrated in the solution.

Here the evaluation and selection process rests in the hand of the ND who, when necessary, entrusts the final decision about hesitant issues to the quality of the NH helpers' receiving on the proposed matter. The parenthetical function of the Helper & Committee members in the National Dewan, and its abiding by the NH's receiving, puts the whole decisional responsibility on the NH, a trait, to my knowledge, not clearly reflected in the current by-laws of the Subud Association – most probably something to be take care of in due time.

In this respect, it is worth considering that, at global level, the decision-making process is shifting from a top-down to a bottom-up involvement. My very personal preference is actually the middle-outcome, embodying both aspects in the merging point of a receiving soul.

iii) So to improve the performance of the National Dewan and of the entire organizational structure, I'm proposing the introduction at all levels (group, region, national – and, even better, also at the zonal and international tiers) of a Evaluation tool carried out by the members about the performance of the National Dewan, and on of all aspects of the organizational structure. A tool similar to the Evaluation procedures implemented by universities, or the Appraisal methodology of corporations; a sort of monitoring system providing first-hand feedback from the individual members, so to equally empower their participation and contribute to the improvement the overall performance.

I'm confident that the simple implementation of some of these points could contribute to gently move the latihan forward, expand its worldly manifestation by being well grounded in the Subud tradition. This could eventually unbound us from rigidity and obstacle sedimented within and outside of our own deep self, and broaden our individual and collective receiving.

This is my vision and my task in the general framework of serving this term as National Helper in the National Dewan, and this is actually all of which I could be accounted for.

Of course I'm open to answer questions in relation to these proposals, either by means of these lines or privately. Take care, and let's try not to be too serious... ●

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## REMINDERS OF REALITY

*From the latest issue of Reminders of Reality...the compilations of Subud members' experiences edited by Emmanuel Elliott. Go to [www.remindersofreality.weebly.com](http://www.remindersofreality.weebly.com)*

### Christian Religion

One of the blessings I have received after many years of latihan is a clear understanding of my own religion. The problem with getting close to the Christian religion is that its universal truths are expressed in symbolic form. The majority of Christians and non-Christians do not realise this.

I am sure there are elements of historical truth in the Bible, but the very existence of Moses or Abraham or Jesus could not be proved without a time machine, and even then the testimony of the time traveller would be open to doubt by habitual sceptics. Trying to hype oneself up to believe in particular Biblical statements as historically true (which is what most Christians think they are supposed to do) is a weird mental exercise and nothing to do with real religion which comes from God, as Bapak has told us many times.

The teachings of religion are spiritual teachings. They are teachings about our inner nature, our inner processes, our inner possibilities. Statements about the Lord Jesus, for instance, are symbolic statements about the true human soul within us, our true self.

Every Sunday I state that I believe that Jesus was "born of the Virgin Mary". For me this acknowledges that the true human soul is awakened in a state of purity engendered by the power of God, the Holy Spirit. Our lives are a long struggle in which the scribes and Pharisees within us oppose the teaching and healing undertaken by the Messiah within us.

On our own journey to the holy city, we eventually reach the possibility of submitting so completely to the >



*Crucifixion can take place within us, a state in which all human hope, all human longing, is abandoned...*



Will of God that crucifixion can take place within us, a state in which all human hope, all human longing, is abandoned – “crucified, dead and buried” as it says in the creed – the dark night of the soul.

The outcome of this death is resurrection into a new state of being. The true self is no longer caught up in the machinations of the powers of this world but is “seated at the right hand of God”. All of this is an ongoing process within us.

As we come closer to God, the sorting out and separating process (separating the wheat from the chaff, as Jesus put it) is less and less impeded by our instinctive reluctance really to let go. It is expressed as the Second Coming, when Christ “will come again in glory to judge both the quick and the dead.” In other words, what is alive in us and in accordance with the Will of God is separated from what is dead within us and opposed to the Will of God.

A stumbling block for many people is Christ’s words, “No one comes to the Father except through me.” I understand this to mean that no-one can find their way to God by efforts of the self-will but only through allowing the perfect human soul to take over one’s life in abandonment to the divine will.

Christ, the perfect human soul, is “one with the Father.” This ‘God the Father’ is beyond words, beyond thought, beyond imagination, and any statement or formulation about ‘him’ is a construct of the human imagination, a ‘graven image’.

I could go on and on, but I will close by quoting the prayer at the beginning of the communion service. For me it expresses the true aim of the Christian religion, identical to my hope in Subud:

“Almighty God, unto whom all hearts be open, all desires known and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee and worthily magnify thy holy name, through Christ our Lord. Amen.”

Most Christians would probably not understand what I have written above. However, through the ages there have been Christians who have seen their religion in these terms, including my favourite Christian writers – Meister Eckhart, St John of the Cross, St Theresa of Avila, and the anonymous English author of ‘The Cloud of Unknowing’.

### [The Receiving Latihan](#)

The whole process, function and inner purpose of the quiet latihan or the receiving latihan, is unique. It may occur towards the end of the purification latihan or may be a separate spiritual event.

Sudarto mentioned that the most valuable and most potent latihan, in his opinion, the ‘true’ latihan, begins when the movement and vocalization has become completely quiet. The nafs are not active. Our inner feeling becomes filled with the Power of God. It is in this state of Grace that the Soul expands and enlivens in union with the Creator. This is known as the ‘Fruit of the Latihan.’ A door upstairs begins to open.

Sudarto said that this is when we move forward in our life, by progressing in our spiritual training. This is beyond the necessary throwing off of the purification latihan. Never was the physical purification latihan ever minimized. In fact, it was indicated that only when the purification had progressed in a certain fashion could the inner growth of the soul begin.

However, once when Sudarto spoke of the quiet latihan, he said with a twinkle, “Go into the closet (wardrobe) and do a latihan without movement. Go deep inside yourself.” Then he laughed heartily. I appreciated Sudarto’s encouragement in the Receiving Latihan. Because of his advice I never do ‘repeats.’ Each latihan is totally different, one from the other.

Adji would say, “Just sit and receive. It is better than television. Spend your evening that way. Spend moments in the day, spend your free time receiving. Don’t think. Just surrender. Do the inner receiving latihan.”

The quiet inner latihan of course is not meditation. There is no focusing of the mind, or concentration on breathing, the third eye, or the like.

Sudarto said, “Your soul grows in this state of receiving. Your inner feeling also expands outward, surrounding your inner self, your soul. Your inner awareness gets larger and larger. You can begin to feel the world as a globe. In latihan, you might experience that you are off balance, like you are standing on a large ball. You are actually standing on the world. This experience means you are reaching the outer limits of the

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material realm.”

The essence of the receiving latihan is that we can go deeper and deeper into the ‘receiving’ which is beyond our heart and mind. We can experience the expansion of our inner-feeling which in turn allows the soul to grow. All this is done with our Partner, our dear friend, the Creator.

From THE INNER MANSION by Stephen Latif Allen (pages 137-139)

To receive Reminders of Reality by email contact Emmanuel at [emmanuel@blueyonder.co.uk](mailto:emmanuel@blueyonder.co.uk) ●

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“ Go deep inside yourself...”

## WRITING FROM DARKNESS

*Rahima Warren, a Subud member in California is writing a trilogy of fantasy novels entitled. The Star-Seer's Prophecy. Some time back we published an article about the first book in the series, Dark Innocence. Now she has published the second volume, Fierce Blessings. She writes...*

When I first began receiving and writing this visionary story of wounding and healing, evil and redemption, suffering and forgiveness, I had no plan or purpose to write any such thing. But the story came through me in a dark, wild, creative rush, and I did not resist. It was a process of writing from darkness... from the unknown... from the fertile void.

Even after Dark Innocence (Book One of the trilogy) was published in 2012, I had no idea why this story had come through me. And so, in a deep meditation, I asked about its purpose. I received that the mission of this story is “to end the inner and outer culture of hatred, revenge, and punishment, and to evoke an inner and outer culture of compassion, forgiveness, and healing.”

To do this, the story takes the reader on a transformational journey on the hard path through the underworld of the soul and psyche, and into the dark heart of forgiveness. Forgiveness is not for the faint-of-heart. It requires the spiritual courage to confront our own trauma and shame, anger and vengefulness, and to reach for the light of greater kindness, compassion and forgiveness—both for ourselves and for those who have oppressed or harmed us.

The process of writing this trilogy has been, as Alison Nappi says, one of bearing “witness to the nature of the unspeakable and formless fears of our collective psyche.” Although I personally have not suffered the kind of abuse I write about, still it exists in me, as it clearly is part of the collective human psyche—whether horribly acted out in life (as in the childhood experiences of some of my psychotherapy clients), or portrayed in many forms of art, including film and television.

Through my own inner work, I learned to allow inner darkness and ugliness to be safely expressed through art and writing. Finding myself compelled to write and edit this dark yet redemptive story was (and is) an intense and challenging, yet soul-satisfying, task. I have wrestled to see beyond my judgments of good and evil; to see with the Goddess Zhovanya's eyes, as the hero, Kyr, does in Fierce Blessings.

The Star-Seer's Prophecy confronts the evil and cruelty that we humans suffer and inflict in our dark innocence, and holds forth a vision of the healing, compassion, and forgiveness so needed in our world. Awed by the mission of the trilogy, I feel a great responsibility to do my best by this story, and to send it into the world to fulfill its purpose.

I hope that this book may help a reader see “a light at the end of the dark tunnel,” in a way that “reveals inherent sacredness” even in the darkest of experiences.

A warning: If you seek a fun escape story, this book is not for you. However, if you seek a deep, rich story that explores the fierce gift that is life as a human being... takes you on a transformational journey... and portrays the kind of courage needed to endure and transcend the worst of experiences, read on.

The following quotations reflect my experience of writing the trilogy, *The Star-Seer's Prophecy*.

Often the most powerful and successful translucent art deals with the darkest and most difficult aspects of our humanity, but in a way that reveals inherent sacredness.” – *Arjuna Ardagh, The Translucent Revolution*

“Writing about trauma is more than simply documenting experience—it's about illuminating life on earth. It's about transforming tragedy into art, and hoping that somehow that piece of art may help someone else who's gone through something unbearable and doesn't see yet that there truly is a light at the end of the dark tunnel.” – *Tracy Strauss, “A Topic Too Risky,” Poets & Writers Magazine (Sept./Oct., 2013)*



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"Art is high alchemy. As writers, as artists, we take the most devastating of our human experiences and we turn them into something of healing and service to the world. We drag the ugliness out of the shadows while it's kicking and screaming and we bear witness to the nature of the unspeakable and formless fears of our collective psyche. We reveal it to the world for what it is. We transform it, like magicians, and invite the world to gaze upon itself,

to watch itself shape shift and contort before finally giving up and letting go, dissolving the barriers of shadow and light...." – *Alison Nappi, Author, Lies You Were Told About Grief*

“ If you seek a fun escape story, this book is not for you...”

Many Blessings for your journey on the hard path. May this book help to light the way.

### Reviews of the first volume *Dark Innocence*

“Dark Innocence is a beautifully written and richly woven tale of the archetypal themes of wounding and redemption. The author looks fearlessly into the darkest aspects of human experience and explores the true nature of healing. Her wisdom as a psychotherapist permeates the story, but this is no dry textbook...it is a gripping and inspiring page-turner! The story has stayed with me and continues to amaze. Highly recommended. (For adults only!)” – *Merideth Bowen Shamszad, Author, The Story of Little Feather*

“Rahima Warren has written a daring, taboo-breaking, visceral, intensely felt and moving novel. It's impossible not to get wrapped up in the characters and their passions, only to be surprised again and again... You won't be able to let go of this book, any more than it will let go of you. Highly recommended!” – *Jodie Forrest, Author, The Ascendant, and The Rhymer and the Ravens*

“A must-read for everyone. ...I could not stop reading this book. Not only was the story fantastic, but you could see each little step of self-healing, discovery, acceptance.... It's beautiful and sad and hopeful and inspiring.” – *Tiffany H., from her Five-Star Review on GoodReads and her blog, “A TiffyFit's Reading Corner”*

Contact Rahima at [rahima9@earthlink.net](mailto:rahima9@earthlink.net)

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## PASSING OF SOPHIE VON BISSING

Sophie von Bissing, widow of Ronimund von Bissing, passed away in the morning of November 18, at a home for the elderly in Torre del Mar, on Spain's Costa del Sol, where she had recently moved after spending years as part of the Orgiva Subud community. She was 97.

Sophie was the first woman to be opened in Subud in Britain in 1957. She and her husband Ronimund were part of a group of Gurdjieff followers who invited and paid for Bapak to come to the UK for the first time.

After they were opened in Subud, Roni and Sophie worked fully for Bapak, setting up a group in Vancouver, then moving to South Africa at Bapak's request and supporting the group in Cape Town. Next they moved to Switzerland where they made a home, and also set up a hotel on Formentera (Balearic Islands) which they ran during the summers. In about 1994 the Von Bissings moved for the last time, to Jaramuza near Orgiva in Spain, setting up the small Subud community that thrives there still.

It was in Spain that I met Sophie. She was incredibly vital and full of interesting stories which she recalled in great detail. In her youth she had lived an exciting life, brought up in southern France by British parents, she spoke fluent French, English, Italian, German and Spanish.

With her first husband she travelled in northern Africa before the war and then moved to London for the duration of the war. She was involved in espionage and had a passionate affair with a French spy. She later married an American and moved to the US. This marriage also ended unhappily and Sophie returned to Cyprus where her parents had moved. It was there that she met Roni von Bissing, the love of her life.



*Sophie von Bissing*

Despite the frustrations of old age and missing Roni after he died in 2003, Sophie was always a pleasure to visit and to listen to, and she had many visitors, although she would always complain that she saw no one. She has written a lively autobiography which I hope will one day be published. Sophie felt that she should do all she could to further Roni's work, and she edited and arranged the publication of all his writings. ●



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# FURTHER REFLECTIONS ON SUSILA BUDHI DHARMA

*Anthony Bright-Paul shares his reflections on Bapak's book...*

One needs to have a fair degree of imagination to appreciate Bapak's great book. The thing is it is allegorical – it is symbolical. If we think it a bit strange that so much seems to be agrarian, about simple folk with simple tools; if we imagine that it is about fish swimming in paddy fields compared to their more vigorous brethren in fast running rivers, then surely we have missed the point.

This is an allegory depicting in exact and humorous detail the life of man in this present day. If you want to call this explanation, this analysis of where we are, a 'teaching' that is up to you. As long as we are all absolutely clear that in the training of the jiwa, that is the latihan ke-jiwa-an, there is and there never can be any teaching whatsoever.

It isn't that this received book is just about the various Lower Forces – the most significant point about them all is that we are entirely unconscious of them. We are entirely unaware of their action. We are 'asleep' and imagine that we are 'doing' when in fact it is the various lower forces acting through us; even in the most intimate actions we perform.

The truth of the matter would be such a shock to the system that were we not already opened and practicing the training of the jiwa it would be completely unacceptable – and for the vast majority of mankind including the leaders in our Churches the idea that we are being manipulated by forces beyond our comprehension strikes at the very root of what men and women normally believe. But once we get our heads round this it makes clear many events that are happening in the world, and at the same time clarifies our aims as a Brotherhood.

No wonder that Bapak said so often that he trusted that he had caused no offence to our feelings, as he called us anak-anak sekalian, his children. For he was not out to shock but to present the facts in a manner in which it could be acceptable and palatable to us.

So we can easily transcribe the agrarian tools of hoes and scythes and change them into smartphones and laptops and all those technical instruments to which we are wedded, and without which we might feel that our world is falling apart. Just recently with Sky TV my wife and I have suffered a whole month with some of our favourite channels showing 'No Satellite Signal'. You see what I mean. Such a simple thing can have a huge effect upon the feelings, even the harmony within the house!

Of course, this is a mild example of the force of material objects. In the same way we are affected by the vegetable forces, which affects our moods, our enthusiasms, our very energy and so on.

## Animal Forces

When Bapak's book gets on to the Animal forces and the Lower Human Forces there he becomes not only interesting but humorous in the extreme. Perhaps we could not bear it any other way. I love the bit about the hens and the cockerels. For the feathers of the hens are like colourful clothes and garments to the cockerel, who will mate with whom he can, even with his own mother or grandmother! What is Bapak telling us here?

Surely in the kindest way possible he is describing the indiscriminating way of many a young fellow who will lay as many birds as possible, to use modern parlance.

Even more hilarious is the goat and the force of the goat. The goat is unhappy unless it can copulate every night. Surely we can think of people in the highest places, maybe the mightiest in the land, but who, from our point of view are sublimely unconscious of the fact that the animal forces impelled them.

Here is an exchange between J.F.Kennedy and Harold Macmillan, the President of the United States and the British Prime Minister.

I wonder how it is with you, Harold. If I don't have a woman for three days, I get a terrible headache,' President John F. Kennedy told the British Prime Minister, Harold Macmillan.

(The Remarkable Friendship of Prime Minister Macmillan and President Kennedy by Christopher Sandford, published by Prometheus Books)

It is easy enough to see the lower forces impelling other people – the papers are full of the arrogance of those who have been Cabinet Ministers who consider themselves superior say to a cabby or to a Bobby – that is a Policemen for you down under. It is easy for us in Subud to see that these so-called powerful people

“ *The book is allegorical and symbolic.* ”



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in fact are the very opposite – people who are subject to the lowest of forces and completely unaware of the fact.

But can we rejoice? Hardly. Not until we have reached the level as Bapak describes, where we can distinguish the forces that impel us, where we have reached the level where we can see our own faults – that is one thing – but it is yet another to be able to correct them. In order to do that we would have had to reach the level where we have our own true individuality – and that is surely the aim for all of us and the prime reason for why we need to keep on with the exercise of the jiwa.

### The Lower Human Force

I have hesitated about writing about the Lower Human Force for the very good reason that I am not qualified. In fact that is the reason why it is so important, nay imperative, for those who wish to make progress in Subud to read what Bapak has written and received. For it is unequivocal.

Beware those who want to bring Bapak up to date. His book is absolutely up-to-date and refers precisely and exactly to the present day. It can make for uncomfortable reading for all of us, no matter what our proclivity.

It simply depends whether in reality we wish to achieve what Bapak calls a jiwa jang Mulia, that is to say a noble soul or if we are content and happy to be ruled by those lower forces that presently inhabit us.

### 46. DHANDHANGGULA

This is how it is when a person's entire body has been filled and manipulated by the animal forces. Their beautiful and perfect body has become nothing more than a tool of the animal forces and of forces lower still.

The wonderful thing in Subud is that it is possible to make progress. Actually the idea of 'progress' is quite novel. In the Churches one is exhorted to behave well and it is assumed that an individual actually is an 'individual' and has power to behave as he wills. This is precisely what is not true.

For someone who has attained to their own 'individuality' that may be true, but for someone who is completely at the mercy of the Lower Forces their behaviour, their thoughts, their emotions and their opinions are determined entirely by the forces acting through them.

We, who are Brothers and Sisters in Subud, are in Subud precisely because hopefully we can be relieved of the pressure of those forces which make us act in ignoble ways – which is why we surrender in the latihan ke-jiwa-an.

We have to surrender because Bapak has told us time and time again that we cannot use our thoughts and emotions ( hati dan akal pikiran) in order to improve or make progress. We can only achieve a right relation with these same Lower Forces through the actions of a Higher Force that is beyond our thoughts and opinions.

While once we are opened that is irreversible – however the progress that each one of us makes is not like that at all. Certainly Bapak himself observed about one of the ladies living at Cilandak that she made steady progress upwards, but of another that she made progress more in a zigzag manner. Also, if one reads 'The Tests of Bapak' there is an occasion where Bapak says 'Going backwards.'

Likewise when Sjafruddin was alive, he once said to me about a well-known person in Subud that he had reached a certain level, but then stopped because he did not wish to progress further. So as Bapak said quite often 'No guarantees.'

I have a suspicion that there are quite a few people in the Subud Brotherhood who have not read Susila Budhi Dharma ever or for not quite some long time. So I must recommend to everyone to read it again since it forms the very basis of the philosophy behind Subud.

It needs a certain amount of courage to read this book, as it puts one on the spot. Do I wish to make progress? Will I allow myself to be changed? Or am I so satisfied with the lower forces that govern me that I wish to stick where I am?

Surely not! However feebly, we surely must aspire to a jiwa jang Mulia. So I will not wish you a Happy New Year as is the custom, but I wish for every Brother and Sister in Subud and for myself, that we all make progress to true individuality and towards having a Noble Soul.

*Susila Budhi Dharma can be purchased from SPI – [www.subudbooks.net](http://www.subudbooks.net)*

*It needs a certain amount of courage to read this book...*

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