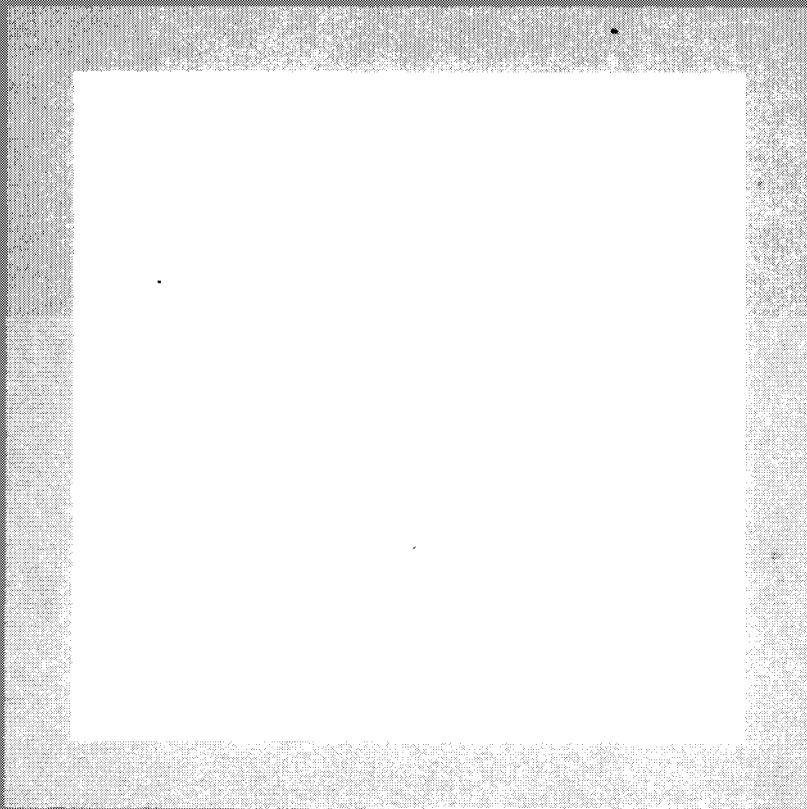


DOMINIC C.H. RIEU

AND OTHER SECRET THINGS



TALKS ABOUT SUBUD

DOMINIC C.H. RIEU

AND OTHER SECRET THINGS

TALKS ABOUT SUBUD

Subud is not a religion but a way of receiving. It is, however, like the great religions in that we believe that man has three duties: to worship God, to work for a living and to be active in welfare. Most Subud members follow their religion, as our founder, known as 'Bapak' ('Father'), advises. But all of us, whatever our religion or race, feel united and equal in our worship.

In our worship we surrender to Almighty God and open ourselves to the Holy Spirit. In time our receiving deepens, and, with God's Grace, we may find our life's work and our true selves. Our hope is that, while retaining our adult consciousness, we may gradually recapture that state of innocence we knew as little children newly come from Heaven, and at our death simply jettison our bodies and return home.

The author, Dominic C.H. Rieu—son of E.V. Rieu, founder and editor of the Penguin Classics—gained degrees in Classics and English at Oxford. In 1940 he was commissioned in the West Yorkshire Regiment, and won the Military Cross at the battle of Cheren. After the war he became a schoolmaster, and in 1955 was appointed Headmaster of Simon Langton Grammar School, Canterbury, a post which he held until his retirement in 1977.

Mr. Rieu is married with two grown-up children, and lives with his South African wife in Bristol.

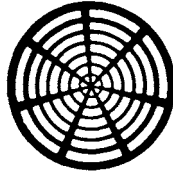
SUBUD PUBLICATIONS
INTERNATIONAL
ISBN 1 869822 04 8

REDCLIFFE

Bristol

£4.95

“And Other Secret Things” may be ordered
in hard copy from Subud Publication Ltd.
e-mail : <[spi@subud books.co.uk](mailto:spi@subudbooks.co.uk)>



AND OTHER SECRET THINGS

Talks about Subud
by Bapak Muhammad Subuk Sumohadiwidjojo
1980-1983

Compiled and edited by Dominic C.H. Rieu



REDCLIFFE

Bristol

*First published in 1985 by
Redcliffe Press Ltd.,
49 Park Street, Bristol 1.*

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ISBN 0 948765 50 7

*Typeset and printed in Great Britain by
Penwell Ltd., Parkwood, Callington, Cornwall.*

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Acknowledgements

I should like to express my thanks to Bapak Muhammad Subuh Sumohadiwidjojo for permission to use extracts from his talks; to Sharif Horthy for permission to use his translations of them; and to Subud Publications International and the International Subud Committee by whom they are published. Any enquiries about Subud should be addressed to SPI, 55 The Pantiles, Tunbridge Wells, Kent TN2 5TE.

INTRODUCTION

This book takes over from where *A Life Within A Life* left off. That book, published in 1983, contained passages from Bapak's talks dating from the year he first visited England, 1957, to 1979. This book covers the next four years, from 1980 to 1983.

Like *A Life* this book is primarily for Subud members, but there is no reason why non-members should not read it. Subud is in no way esoteric, though on the other hand it does not advertise itself. It is open to any seeker to find, of whatever religion or nationality.

Bapak himself is a Muslim, and follows the observances of Islam, but he recommends us to follow our own religion. He holds the Prophets of all the great religions in honour—Abraham, whose quality, he says, was perfect obedience to God; Muhammad, who taught mankind, among other things, that the act of love between man and wife could be worship of God; and Jesus, who, among other things, took the loaves and fishes to their heaven and “lived by love”.

There are many passages in this book that go beyond reason; I hope that there are none that go against reason.

A companion volume to this was published earlier this year—*Subud Synopses of Bapak's Talks 1980-83*, consisting of short 200-300 word summaries of all the talks Bapak gave in that period. It has a full index, for anyone wishing to find out what Bapak says about eg Adam and Eve, the after-life, children, depression, ghosts, Nirvanah and war.

The Translator and the Process of Translation

For the sake of readers not in Subud I must explain that an Englishman, Sharif Horthy, is seated at Bapak's side as he talks taking in and memorising everything. When Bapak stops talking, maybe after a minute or two, maybe after thirty, Sharif repeats the whole passage in English. The extracts in this book are taken straight from tape-recordings of Sharif's words, except where the talk has been published. In those cases Sharif will have checked the text.

It is not surprising that the English of the talks taken straight from the tapes, though full of vigour and life, lack the high polish of written English. Nevertheless it is remarkably faithful in detail and in spirit to the original Indonesian, as Sharif knows Indonesian extremely well and is close to Bapak. An Indonesian teacher of

English once admitted to me, with a blush, that he sometimes dozed off when Bapak is talking and wakes up to find out what he was saying from Sharif's translation.

The Sources

Below each extract is printed:-

- 1) The code number of the tape cassette, as given by Faisal Sillem in his *Travel Log*. The first numbers indicate the year, the letters constitute the international airway code of the place, and the last number indicates where the talk ranks among the talks given in that place in that year. Thus 81 YVR 6 designates the sixth talk given in Vancouver in 1981.
- 2) The hall or building and the place (sometimes just the place) and the date.
- 3) If the talk has been published, the book, journal or newsletter where it was published.

The following abbreviations of Subud publications are used:-

PK	Pewartu (Kejiwaan)	Two Talks	Sic
SWN	Subud World News	AOM	All Of Mankind
ZNWS	Zonal News	OITW	Out Into The World

All these, as also *A Life Within A Life*, are obtainable from SPI, 55 The Pantiles, Tunbridge Wells, Kent, TN2 5TE, England. Many of the tapes are obtainable from ISC Tape Unit, Hocker Hill House, Chepstow, Gwent, NP6 5ER, South Wales.

The Title

The title of this book was inspired by the following passage.

(Bapak has been talking about the framework of man—the Life Forces, the senses and the three “exchanges” situated in the solar plexus, the private organs and the brain). “Besides all this the being of each one of us, the being of human beings, is full of things that are actually secret and not generally known, either to yourself or others. But these secrets are all known to Almighty God, because He created us all. So if you want to learn these secrets there is only one way, and that is to stay close to the Power of God. And the Power that you have to stay close to is what you experienced when you were opened, in other words this movement, this vibration, that you unexpectedly experienced after your opening, which arose from beyond your own will and your own understanding.

83 PAR 2 Paris September 27 1983

GLOSSARY

The following Indonesian words have entered the (Subud) English language. Many other Indonesian words and some Arabic words will be found in the text, printed in italics, but have their English equivalent in brackets beside them.

Bapak	Father. Also the name by which the giver of these talks is known by members of Subud.
Subud	The word is a contraction of three Sanskrit words:- Susila Right human behaviour Budhi The Power of God within us Dharma Submission to the will of God Taken together they mean: Behaving rightly and living harmoniously in obedience to the will of God. An explanation of the significance of the Subud symbol, shown on the title page, will be found on pages 21 and 67.
Dewan	Council
Jiwa	Soul, spirit
Kejiwaan	Spiritual
Latihan	(alone or in conjunction with Kejiwaan) Exercise or training. The act of worship in Subud.
Nafsu	Passions. Can be either a singular or plural noun.
Pewarta	Journal
Prihatin	Voluntary abstinence for spiritual reasons
Roh Ilofi	Holy Spirit

Some names and some Subud terms

Amanco	The name of the company that undertook the construction of the first International Subud Centre, in England, near Windsor. Bapak subsequently gave the building the name Anugraha, which means, unexpected gift or grace from God.
Anugraha	
Cilandak	The village, now suburb of Jakarta, where Bapak lives.
Opening	The first receiving of the contact with the Power of God.
Testing	The method of placing questions before God. (See Chapter 15)

1
Bapak

BAPAK'S AUTOBIOGRAPHY

'When Bapak tells something extraordinary, you may say to Bapak: "Bapak, you're lying." . . . Bapak doesn't criticise you for that . . . Actually that's good, it's right: we should never believe anything we haven't experienced.' (Jakarta July 30 1980)

I felt it important to put these words at the beginning of this chapter so as to re-assure non-Subud readers that they are not being called upon to accept every experience that Bapak describes. Subud members are likely to accept them because they have either experienced something of the kind themselves—on a lower level—or have *experienced* Bapak. But Bapak is careful not to tell everything he has known: some things must remain secret. This is why he will not allow his autobiography, which he has already written, to be published until after his death, as he explains here, in answer to a question:

"Secrets that cannot be told"

One question was about Bapak's autobiography, "Would it not be a good thing if he started working on it now? Never mind when it is published, at least it will exist? Because even in the case of the Prophet Muhammad we are not able to know in detail the story of his life, because it was not he himself who wrote it down but other people." Bapak's reply to this is that actually this is as it should be, because the life story of someone like a prophet or someone who has received something in the kejiwaan can never be told in detail. This is because the detail of the life of someone who has received the Grace of God or who has proceeded through all the stages of the kejiwaan up to the level of Almighty God, and met with Almighty God, as it were, has gone through many, many things which are secrets, secrets of life, so that when these stories are told they cannot be told in detail, they are only ever told as far as necessary, because the detail would be dangerous. For example, Bapak said, have you ever seen anyone in crisis? A person in crisis, even though he tries by his will to restrain his actions, he cannot, because the one who acts at that moment is the jiwa.

So it is clear that the jiwa goes through many, many things

that are dangerous if they are experienced at the wrong time or in the wrong place. For example, during Bapak's experiences, Bapak has at one time found himself at a place very far from this world, at a place beyond all the suns and all the galaxies. So when Bapak says that, you immediately say, Is it true or not? So it is clear that this is something that it is not necessary to tell, because it only raises questions. And the most important thing is not to awaken the thinking mind, which asks questions, because that cannot lead one to the right way.

80 CDK 1 Cilandak February 3 1980

In spite of the words in that last paragraph Bapak does tell us quite a lot about his journey to "the place where God is," and quite often, and so I feel it to be in order to quote the following astonishing account of that journey, of his talk with Jesus and of Muhammad's ascension.

"Journeys beyond this world"

The movement of the mind is thinking. Normally we think about something when we need to think about it, when it is something in front of us we're thinking about. But later, little by little, we will experience thinking about something not because of this world, not because of will or nafsu: we will, in short, be able to think beyond the world. Our thinking will be able to conceive and direct itself to something not tied to this world. This can happen because the true instrument of thought is not the brain but is what Bapak calls the *aras aras* which is the place or instrument of thought which is free of this world and the nafsu. When we think with the *aras*—the brain purified by God—we can think things which are beyond this world.

Now Bapak doesn't tell you this to show off. Bapak speaks from experience. However, if Bapak tries to tell you what it means, what it's like to think beyond this world, you may say to Bapak: 'Bapak, you're lying.' Because you have not experienced what Bapak has experienced, all you can say is: 'Oh, that sounds like a lie.' And Bapak doesn't criticise you for that. Bapak doesn't say: 'That's wrong.' Actually, that's good, it's right; we should never believe anything we haven't experienced. It's right to be critical and disbelieve whatever we still have not experienced ourselves.

Prophet Muhammad experienced what Bapak is speaking about and Bapak had the same experience. Prophet Muhammad was able not only just to think about the next world, he was able also to travel from this world to God's

world. To travel through all the intervening worlds until he reached the Seventh Heaven and the Throne of God.

We cannot use the words 'face to face' to describe Prophet Muhammad's, or Bapak's, encounter there. The phrase 'face to face' implies the existence of two identities. In this case, one of them being God. The phrase is wrong; that would mean there were two Gods, or three or four or more.

When Bapak reached the penultimate, the peak, there was nothing there. When you reach the very top, there is no longer any direction.

At this point, Bapak asked: 'Where is God?'

And, at that moment, from within Bapak himself, came the answer: 'Allah, Allah, Allah'.

At that moment Bapak knew that was it.

And Bapak came back down again.

Bapak once told this story to the late Professor Hazairin and he asked Bapak what had happened at the peak, the pinnacle. And Bapak answered just as he did just now. From within Bapak came the answer: 'Allah, Allah, Allah'. And Bapak knew it was the answer. And Bapak came down again. Hazairin immediately understood the meaning of this.

This experience indicates the difference between God and man. God is able to unite with everything He creates, from the highest to the lowest. It is only man who, once he is high, does not like to have anything to do with what is lowly any more. God is not like that.

Now when Prophet Muhammad journeyed to the Seventh Heaven, he saw a tree planted which stretched in the lowest heaven through all the seven heavens to the topmost heaven. The trunk went from heaven to heaven and its leaves were as great as large islands of this world.

When Prophet Muhammad later spoke of this experience, people said he was lying. And, of course, for them and for us, it is still a lie: because we have never seen that tree. For Prophet Muhammad, however, it was no lie. It was a real experience.

Bapak says that this is right. If Bapak were to tell us a hundred times that sugar is sweet and if we had still never tasted sugar, we would never be able to believe Bapak. We are bound to feel that Bapak is telling a lie because we simply can't conceive of it. Indeed, we should only believe what we can vouch for from our own experience.

This is why as Muslims, if we are Muslims, we are asked to say: *Ashadu alla illaha illallah* (I bear witness that there is

nothing to be worshipped except God). It means that you must already *know* this. How can you know it and bear witness to it unless you have experienced it? You can only bear witness once you have experienced in reality. This is the meaning of the declaration of faith in Islam.

What God expects man to do is not, however, difficult. It is not something to be achieved through deprivation and asceticism and hardship. It is, on the contrary, easy and simple. This is what we have received in the latihan kejiwaan. All we have to do is follow, follow the guidance of Almighty God which exists for us in the latihan. For God is closer to us than anything we can do. If we look at something, God is closer to us than our seeing. If we speak, God is closer to us than our voice—which means that to follow God's guidance is very simple and easy for us.

This is why we really have to stick just to our own experience and why the latihan kejiwaan cannot be studied. For instance, suppose we see something and we see it as blue, but someone else says it's another colour. We cannot say that what the other person says is right. We have to say that what we see with our own eyes is right. We must say: 'To my eyes, this is blue. And if I were to say it is red, I would be denying my own evidence, my own nature. My eyes are not your eyes: what I see is not what you see. As far as I am concerned, it is blue.' This is the correct attitude, the attitude we must have.

The latihan kejiwaan is founded on the reality of God's guidance in our being, which we simply follow and which we cannot study with our own intelligence or strength.

What then can we study with our own intelligence and strength? It is only the satanic which we can study or pursue with our own ability. But if we do study the satanic or pursue it and achieve it, then we will merely achieve a life in the satanic realm—what is called life in the astral plane.

This astral world is a world which is in this world, this earth. What we achieve then by devoting ourselves to the satanic is a life confined to the world. Bapak doesn't know how long such a life will continue: maybe millions of years. But the location of that life is still this world.

This is in contrast with the experience of Christ Jesus.

Jesus Christ lives now, is alive now. Jesus Christ is aware now of everything that he went through in his life.

You ask how Bapak knows this. Because Bapak has experienced it himself. Bapak has met Jesus Christ.

It is true, then, what Christ said when he was here in this world: 'What is the use or purpose for me to be king in this world? I am not a king *here*, but I am a king over *there*. What is the use of being a king here? This world is as nothing compared with the next world.'

And it is true. Bapak says once you have experienced the other worlds beyond this one, then this world is nothing and there seems to be no reason to live here. Here, if you don't search for food, you don't eat. There, your very thought or wish is fulfilled instantly.

(Which is why Bapak says to you that Bapak is not interested in becoming somebody who is supposed to be important in this world. Does Bapak wish to be President or a government Minister? God-willing, it will not happen. Bapak only follows what Bapak feels is the good way of life. That is enough. And besides, to put it in a blunt sort of way, suppose later God asked Bapak: 'How come, after all you experienced, you still wanted to be a Minister?' No, Bapak is satisfied.)

Bapak has experienced, as Bapak has described, such things as knowing that Christ is alive now. But this is no imaginary life. It is the real life. Christ truly is alive now, Christ lives.

It is like when Bapak himself travelled away from the world. Bapak experienced it just the same as when, later, Bapak went by aeroplane to England. From the plane Bapak looked down and saw the earth and said: 'Oh, yes, it is exactly like what I have seen before.' The difference was that if, at that moment, Bapak fell down from the plane, he would have died; but before when he was travelling he couldn't die, because he was travelling with his jiwa.

Some people believe that Prophet Muhammad, when he went on his Journey or Ascension, travelled with his physical body. That is not the case. For instance, when Prophet Muhammad was returning to this world, he passed a caravan in the desert and he greeted them: '*Assalamu alaikum!*' And they answered him back with a greeting. But by the time they had replied, the Prophet had vanished—because he was travelling at such a speed. They couldn't understand how or where he had disappeared to. Prophet Muhammad was travelling with his jiwa, with the reality. It is incredible how fast the jiwa goes! The speed of the jiwa is faster than the speed of light or lightning.

Bapak says that everything Bapak has experienced Bapak has written down in Bapak's autobiography. But Bapak isn't

going to publish it yet, at least not until after Bapak dies. If Bapak were to publish it now, the world would be shaken by it—because there are so many things people would not understand and could not accept. That's why the biography right now is just with Haryono; but maybe later Bapak will pass it around to some of you, one by one. Bapak can't really blame other people if, should they read it, they say it's lies. If people haven't experienced something, how can they believe it? If someone doesn't understand, how can you force him?

80 JKT 5 Widjojo Centre Jakarta July 30 1980. Publ. ZNWS
80 1/3 SWN 80 11 p6

BAPAK THE MAN

I will not accumulate here other passages of Bapak's encounters with Archangels, angels, giants, djinns, devils and other creatures of God's Creation, in case I strain the credulity of readers who are wanting to believe but have their doubts. There is plenty of the miraculous elsewhere in this book, but spread out, interspersed with the ordinary and everyday and earthy.

What I have done in this section is to bring together a few accounts that will help convey to those who have not seen or heard Bapak a picture of him as a man. Many more will be found in other chapters, eg Health and Sickness, Enterprise, for Bapak frequently quotes experiences from his own life as examples of what he is meaning.

To start with, here are a couple of brief passages, in a lightly self-deprecating vein, describing his unsuccessful struggles with the English language and his early partiality for gambling.

“Bapak's English”

Bapak is already old. He would like just to travel about, and also he would like to speak English. But when sometimes I am with English people I speak it wrong. Yes, I understand it. Bennett used to say that I was wrong in saying that I could not speak English. Yes, in fact I do understand it, but it is the angels who answer; they *can* speak English.

80 CDK 6 Cilandak June 22 1980

“Bapak's gambling and English”

Normally when a person is learning what is good, it is dull; it takes him ten years, or at least five. But learning what is ugly

is very easy; Bapak has done this. For instance Bapak knows about gambling, what is called *chiki*, which is gambling with Chinese playing cards. Bapak used to be good at playing *chiki*. It didn't take him a week to learn how to play, three nights was enough. But to learn English that's another matter; ten words go in and ten words leave; fifteen words go in and twenty leave. So even what Bapak knew before he has lost. Indeed man is like that. Goodness comes from man, and badness comes from him too. It is good to be human, it is also good not to be human.

83 CDK 4 Cilandak March 18 1983 Publ SW 83 6 p14

Here is an account of a young man's lack of direction before marriage, and of how it is to be old.

“Bapak when single”

In marriage two human beings unite to become one. This is the reason that the wife in Javanese is usually referred to as *garawor*, which is an anagram of some words which mean half of a whole. So if the wife is half of the whole clearly the husband is the other half.

Now that marriage is the forming of a complete human being out of a man and a woman is a fact of experience, and something that Bapak has himself experienced. When he was single Bapak remembers in the years before he was married his thoughts drifted around to everything, and anything. There was nothing in his life that was definite, a definite aim or direction. That only arose after Bapak was married. So it is clear that the purpose of marriage is to make out of two human beings one whole, one human being with a definite aim and a definite personality.

83 CDK 1 Cilandak January 1 1983

“Bapak when old”

The moment has come to say good-night, because Bapak has promised himself that if he stays up at night now he will not stay up beyond 11 o'clock, and it's no longer 11 o'clock but 7 minutes past. So Bapak has already overshot the mark, so Bapak will stop now and conclude his remarks and hopes you will not be disappointed. The fact is that this way, if you can receive what Bapak has said just that much, with satisfaction, then you will be satisfied and Bapak will be satisfied and we can all sleep soundly. But if Bapak were to go on and speak till

midnight, then the result would be that he could not go to sleep when he got home, but would probably only get to sleep about three o'clock, because if Bapak doesn't go to sleep after 11, then he's awake till 3. And the reason is that Bapak is old . . . he is 82.

83 CDK 7 Cilandak July 3 1983

BAPAK'S TALKING

Here is an account of how Bapak reacts to an interruption while he is talking. In this case someone had probably tried to adjust the mike, unsuccessfully.

“Bapak is like a radio transmitter”

Bapak wants to say something now in brackets, in the middle of what he is saying to you: that is that Bapak doesn't like being disturbed in his talk. Bapak wants to explain that when Bapak is talking to you Bapak is only like a channel to receive something, or in another way Bapak can say he is like a radio who only receives what is being transmitted to him. So that Bapak is completely empty at the moment and is only waiting for what will come, and what is talking then is not the radio but the one who transmits. So Bapak is only aware of the sound which comes through him. So this also means that if Bapak is disturbed, then Bapak is as if completely wiped clean and is aware of nothing within himself. And Bapak can do nothing but simply wait until the One who transmits starts again.

For this reason Bapak is not blaming you for disturbing him because the person who was disturbing him was simply trying to make some really necessary adjustments. But Bapak just wants to explain it to you so that you can understand. And one day you will understand clearly what Bapak is explaining now. Maybe the tuning is down again. (applause).

81 MDE 2 Nutibara Hotel Medellin Colombia June 13 1981

Bapak's memory is now not as good as it was. 'Old men forget,' he says. This does not often come across in the written talks or in the English translation on the tapes, but in the Indonesian sections we can hear him occasionally saying 'apa namanya?' (What's its name?) and usually he recalls the word immediately. But sometimes Sharif, who has an uncanny knack of intuiting the missing word, has come to his aid. There's an example on page 21 which does come across in the English, when Bapak forgets one of the endless

abbreviations that multiply in Subud, and sometimes even baffle English-speakers.

But there's a different kind of forgetting, due not to a failing memory but to a lifetime's obedience, a lifetime of staying tuned-in to God, to pick up Bapak's own comparison of himself to a radio.

“When Bapak forgets what he wanted to say”

There are two roads by which man can achieve something that is supernatural, the road of *Kodrat*, that is God's will, and the road of *Erodat*, the road of self-creation, of self-building that is implicit in the process of self-denial. After Bapak said *Kodrat* and *Erodat* Bapak wanted to explain about these two terms, but at that moment Bapak suddenly forgot what he wanted to say. And Bapak said, this is the proof that Bapak worships God and surrenders to God, because if at this moment Bapak forgets, it means that Bapak is not allowed to say that. So this is why Bapak never presses himself, never forces himself; Bapak always surrenders to God's Will and to God's Power. So if at this moment Bapak forgets what he was about to say, it means that Bapak is not allowed to say it, and he just goes on to whatever comes to him.

82 CDK 1 Cilandak January 17 1982

BAPAK'S TASK AND THE FUTURE OF SUBUD

To round off this chapter here is an account of how Bapak tests himself publicly in front of the Wendhausen group, asking God to let him receive and show in his latihan what his task in life is; and a final account of the measures he has instituted to ensure that Subud after his death remains the property of all mankind.

“Bapak's task in life”

Bapak asks himself, What is Bapak's right work? . . . So from this Bapak can understand that Bapak's work is to wake up human beings, the whole of mankind, to be able to feel and to receive the Power of Almighty God which is within their being.

And how should Bapak's attitude be towards all of you? . . . As if you were his children. And what is the reason why Bapak still wears this, and this and this? . . . Because all this is not an obstacle for Bapak in worshipping God. So Bapak's shoes and tie are not an obstacle for Bapak's worship of God. This ring is also not an obstacle. It has no meaning in Bapak's worship of Almighty God. Nor does Bapak need to let his beard grow or to

let his moustache grow. Nor does Bapak have to walk with a stick so that people say he is a highly spiritual being.

81 WEN 3 Wendhausen April 25 1981

“Subud after Bapak’s death”

Brothers and sisters, Bapak wants to tell you clearly that Anugraha has been set up—in fact this was Bapak’s wish—not as an ordinary undertaking but as something that encompasses the whole of Subud. Furthermore, Bapak also wished that it should contain within it a Subud International Centre.

What is Bapak’s purpose in creating this, and what is the purpose of Anugraha asking for contributions, for help, from Subud all over the world?

This is in order that Anugraha, following Bapak’s wish, should enable Britain to become the pioneer in spreading this latihan kejiwaan of Subud. And why does Bapak put Britain first as the pioneer? Because Bapak’s first trip abroad was to Britain, and from there eventually to the whole world.

Bapak’s intention in locating the first international centre in Britain is that both the organisation and the kejiwaan will then be centred in Britain. And the reason why Bapak locates this in Britain, as Bapak just said and will now repeat, is because Britain was the first country Bapak came to from Indonesia.

The purpose of establishing an international centre in Britain embracing both the kejiwaan and the organisation is so that in this Britain should serve as a precursor or a model for other countries. Bapak wants to do this because Bapak is a human being who, no matter what, is subject to illness and also subject to death. So, who knows, one day Bapak will die. And if then there is not yet an established regulation for Subud in the world, it will inevitably become disordered. It is for this reason that before Bapak dies, Bapak will first arrange that neither the kejiwaan nor the organisation will fall under the authority of one person, one country or one nation. Bapak doesn’t need to relate other examples, but that is how it should be: this Subud should truly belong to mankind throughout the world.

So for four years (or whatever), it (the ‘centre’) will be in Britain, presided over or directed by the people there; and then after five or four years it will move to Australia and Australia will then possess a similar institution—a *dewan* of the kejiwaan and the organisation. Eventually after 4-5 years in Australia it

will move again, let us say, to Tokyo, to Japan. So Japan will also then, as it were, have authority in the spiritual as well as in the material field: that is, in the kejiwaan and the organisation. From Japan it can then move to America where the situation will be the same: from America move again to Europe, to France, say, or to Switzerland or Germany. They all take turns.

The point of this is to ensure that, with the passage of time, those Subud members who have made progress will feel less and less fanatically inclined towards a certain country. For it is clear that this latihan kejiwaan of Subud comes from God for mankind.

It is lucky that in the first place God gave this gift of mankind to Bapak, for although Bapak is an Indonesian, he has been able to receive that this is not for the Javanese, it is not for Bapak himself, not for his family and not for his nation . . . it is for mankind.

This is why Bapak says that that which exists in the latihan kejiwaan has never before occurred in the world. Not since the beginning, not since the time of Abraham has such a thing existed, for this is what is called hakekat. Hakekat is reality. For man has been given a mind and intelligence so that he can reflect upon, so that he weighs up anything for himself no matter what it is: lest he simply follow passively, lest he just imitate, lest he only parrot what is done in another place or by another person—so that what he does is only imitation and does not arise, does not grow, from within his own being. Whereas God is not the God of one nation but the God of mankind, of all nations in this world.

Now, if Subud is closed down in one place, it will flourish elsewhere; if it is stopped there it will flourish somewhere else; so it will not be extinguished, it will continue to live, continue to flourish and will always remain the property of mankind.

This is Bapak's wish, brothers and sisters.

This will demonstrate that Subud is truly alive and cannot be stopped. And if it is like that, then Bapak, as a human being, needs to organise things in the way Bapak has just explained.

82 JKT 2 Widjojo Centre Jakarta July 19 1982 Publ SW82 3
p25

2 *Some Definitions*

In this chapter I have collected Bapak's definitions of some of his key terms.

“Susila, Budhi, Dharma”

(Bapak is talking about *Susila*, right action)

In today's world here is a growing awareness among the rich, among the rich countries, that to be rich alone is dangerous, to have great wealth surrounded by poverty in the end becomes a threat to your own welfare, a threat to your own safety. Because sooner or later those around you who are poor will turn against you. So there is an increasing awareness among rich people and rich countries that they have to share their wealth, that they have to channel their wealth into charitable undertakings, to help those who are less fortunate, those who are poor, those who have not got a share in the wealth in the world. And we can participate in this work through and thanks to the guidance of Almighty God. That is because we are human beings, with an inner quality, what Bapak calls *Budhi*. *Budhi* is the divine spark, the divine influence, the divine Grace which surrounds our being inwardly and outwardly. And then *Dharma*, *Dharma* being our attitude of obedience, submission and acceptance of Almighty God.

83 LON 16 Anugraha Engelfield Green August 13 1983 Publ OITW p44

“Submission”

This word submission, *icklas*, is the attitude of the Prophet Abraham, that he was willing to sacrifice his son.

83 HAM 1 Schule Prasseckstrasse Hamburg Sept. 17 1983

“*Manusia*, and *Susila Budhi Dharma*”

Man, or as Bapak said, *Manusia*, human being, means Three in one, expressed by the words *Susila Budhi Dharma*. *Susila* is man's activity in this world, *Budhi* is God's Power, the Teacher that is within man's being, and *Dharma* is the way we can find that Teacher, that is through patience, acceptance and submission in the worship of Almighty God. So this is the Three in One that man has to actualise, that man has been given in order to live his life correctly in this world. The

meaning of *Dharma* is our attitude of patience, acceptance and submission, and the word *icklas*, submission, is what Bapak meant earlier, by the attitude of the Prophet Abraham.

83 HAM 1

“Surrender, patience, acceptance, and submission.”

Bapak would like to explain one or two terms or words that Bapak uses that some of you may not understand clearly.

The first word is surrender. When Bapak says surrender, what does Bapak mean? Obviously when Bapak says surrender it means surrender to God, and surrendering to God is not the same as surrendering to another human being, as in “I surrender this something to you” or “I surrender to something you want to do with me”. When we surrender to God what it means is that at that moment we do not think about anything special, we don’t think, we don’t consider anything, but simply empty ourselves and feel our own being, while deep inside within ourself we just say the word “God”, or “God Almighty” or “Allah” or whatever word it is that has the feeling of “We magnify the Power of God”, “We look up to the Power of God.” And that is what is meant by surrender. It’s not some effort but an emptying of our self in front of God.

Then there are the three words that Bapak frequently uses to clarify the attitude of surrender, the words *sabar*, *tawakal* and *icklas*. These words in the olden days used to be translated as patience, trust, and sincerity. But you’ve probably noticed that I usually translate them as patience, acceptance, and submission.

The meaning of *sabar* is that we do not experience any kind of longing for something we do not have, in other words, we do not look at someone else with envy because he has something we do not have, we do not compare our situation with somebody else’s but simply accept things as they are.

The attitude of *tawakal* is that when anything happens around us or to us or we experience something, we do not let it disturb us, we don’t care about it, we don’t pay attention to it, but we concentrate all our confidence to the Power of the Almighty God in the way that Bapak described when he described surrender. In other words we put our surrender to God above the things that happen to us or occur around us.

Finally *icklas*. *Icklas* means that when we are about to do latihan, for example, and we suddenly remember a brother who is in crisis, and we are very concerned, and think, maybe we

will get into crisis too if we do latihan, we put that kind of feeling aside. In other words, we don't hang on to some state or some situation in which we are, or we aren't worried that we will lose something, get into crisis, or think that something will happen to us if we surrender to God. In other words, once again it means we put our surrender to God above all these concerns or worries we may have, so that No 1 is the Power of God; our worship to God comes above our own needs and our own jiwa. That is the attitude of *icklas*.

83 HAM 2 Prasseckstrasse School Hamburg September 18 1983

Imam, faith

(Bapak had mentioned SES but forgotten what it stood for.) This indeed happens to you when you are old. It is part of the pattern of man's life as willed by God that you become forgetful as you grow old. Every so-often you forget something or can no longer recall something. The nature of getting old is like that.

But what is lucky for us and for Bapak though we become forgetful as we get old just like other people, yet there is something within us that does not forget, and that is our consciousness of life. That is very lucky for all of us. Bapak may become forgetful but there is a consciousness within him that does not forget anything.

And that is why Bapak often finds that even at his age it is just precisely when he forgets that he is reminded. And that actually is the meaning of *imam*. And that is the most important thing in our life because it is that which will be present at the moment when we are facing our death.

At the moment when we face our death we are usually in a state of forgetfulness. We forget everything, even our children, our families, our life in this world. But at that moment we still have the consciousness of life still there within us. And this is why, if this is really present within someone, then at the moment when he is about to die, and he has forgotten everything, at that moment he is able to say the name of Almighty God.

81 NYC 5 Hoboken July 4 1981

"Charity"

What is called charity is when, with your own sweat, you

make money and use it for the benefit of other human beings and for the needs of other people. And this is what Bapak calls carrying out the Will of Almighty God.

81 NYC 5 Hoboken July 4 1981 Publ AOM p49 Extracts SW81 1p66

Finally, Bapak answers an old riddle in defining the significance of:-

“The Subud symbol”

Which came first, the chicken or the egg? It is clear that both came at once, at one and the same time. Both are equally old. Both are created by God Himself. Indeed this is what is expressed by the Subud symbol: the symbol of a process without end.

80 JKT 3 Widjojo Centre Jakarta July 8 1980 Publ ZNWS 80 1/3 SWN80 11p9

3
Husbands and Wives

Bapak continues to talk a great deal about relations between the sexes, and of course continues to receive frequent letters about them.

“Shall we get a divorce?”

Here is a typical letter Bapak received. “Bapak, I have been married for twenty years, and when I first married my wife we really loved each other. After about ten years we suddenly felt separated, and were not close any more. Now, after twenty years, I wonder if it is better that we get a divorce?”

There is nothing wrong with divorce. It is even allowed by religion. But the fact is, if you examine the situation truly, you have to go back to the beginning, when you were first courting. At that time you said to each other: “Oh A, there is no one in the world except A and B, and as for me there is no one more beautiful in the world than you, A!” And A says, “There is no one more handsome in this world than you, B!” As a result of all this talk you get married. (laughter)

Then what happens? After ten years you do not like each other any more. You have to go back to what you said in the beginning. It is your own statement that you are going against. If you liked each other then, why don't you like each other now? You have to try. You have to put yourself back into the frame of mind you started from, in order not to deviate from your own statement in the beginning.

81 NYC 1 Stevens Institute New York June 18 1981 Publ
AOM p27

Then of course Bapak is often asked to weddings, and of course is expected to make a speech, and does. In the four years 1981 to 1983 three of such speeches were recorded, at the weddings of Anto and Leli, Raymond and Muti, and Leonard and Indra. Here is a passage from the second of these.

“The habit of quarrelling”

Bapak's advice to his grandchildren is that they should be careful in their lives together, that they should forgive each other and give way to each other, so that they do not make a custom or a habit of quarrelling all the time. Because that

situation, that quarrelling, becomes a lens which focuses or attracts a situation into their own being, a situation that is not right, which is fixed there and is fixed also in the being of their descendants, a situation which will not only cause disappointment to the parents, but will be a series of mistakes that goes on into the being of the children, and so on, causing disappointment not only to themselves but to their descendants.

82 CDK 13 Cilandak August 12 1982

Most frequently of all, matters of relations between the sexes come up in testing sessions. Here are two passages, one about kissing and the other about having baths and putting on make-up. Cosmetics may seem a trivial and superficial matter, but in Bapak's estimation it is more than skin deep.

“Kissing”

(Testing of women) . . . Is the Power of God close to your lips? . . . (Sounds of singing) . . . If yes, laugh . . . (laughter) . . . Therefore value your lips, and don't let them be kissed by anyone but your own husband.

82 AKL 4 Howick Intermediary School Auckland May 23 1982

“The right way to put on make-up”

Receive now, how do you make yourself look nice, make up your face and so on, free from the influence of the nafsu? . . . These movements you were making, were they really coming from within? Yes. So it is clear that making yourself look nice, making up your face, is also guided by Almighty God. Does the Power of God let you neglect yourself, not take care of yourself, not have a bath for a week? (Silence) Bapak wants an answer, Yes or No . . . No . . . So it is clear that the Power of God will not allow you to go without a bath for a week, at least you have to bath two or three times a week, maybe every day, nor will the Power of God allow you not to look after yourself, make yourself look nice, so that your husband gets bored with seeing you every day . . . It is exactly as is told you by the priest when he marries you, the Hadji who carries out the marriage ceremony in Islam, when he says you have to love each other, keep close to each other, not separating or turning away from each other.

81 LON 10 Fulcrum Centre Slough April 12 1981

Later on in this talk I might add, Bapak gives *men* advice, not to wear boring ties and suits, yet avoid cranky ones, on the grounds that we should appear normal and ordinary in the world.

The next passage comes from a testing session during a talk that Bapak gave in Japan, in which he suggested that wives should “worship” their husbands. This caused a certain amount of dismay to some members of the audience, particularly perhaps the Westerners. The problem however is partly, though not wholly, a linguistic one, a matter of translation.

Bapak used the same Indonesian word, *bakti*, both for man’s relation to God and for a wife’s relation to her husband. In his translation Sharif kept to the same word, “worship,” for both relationships. I wrote to Sharif saying that this cannot be a valid translation, for the reason that the word “worship” is no longer used in modern English of relations between human beings except frivolously, as in “He absolutely worships her (or the ground she treads on,)” or in legal parlance, “Your Worship”. Sharif replied writing that the marital worship problem had haunted him for years; he had not found the right word for translating *bakti*, but felt the meaning was closer to “serve” than “honour”. I suggested we might use *both* words, as there is no rule of translation that insists on a single word synonym for a single word. The translator’s “Law of equivalent effect” allows one to use two words if the original meaning is best conveyed in that way. Sharif was satisfied with this solution, but nevertheless added that Bapak felt that the West had not got the relations between man and wife right. Anyway, in this passage I have replaced the word “worship” by “serve and honour”.

“Wives who serve, wives who defy”

Now Bapak will begin. Please listen with hearts that are truly sincere and really willing to receive this and carry it out. There must be no forcing, which means that the *nafsu* must not take any part in this. Now Bapak will ask S to come forward. Stand there and relax. Do not feel shy, for this will be just you in the presence of your own kind. Later on, over in the next world, you will be standing in the presence of the angels. Relax.

(Testing) Yes, come back again. you can in fact receive, but you cannot yet receive fully, not perfectly. How old are you? Thirty-three. What is your husband’s name? M.

First, listen to this. This is the reason why the husband is portrayed as his wife’s teacher. A husband is someone whom it

is right to respect and look up to. Here in Asia, this has been the usual custom, and especially so here in Japan itself. That is why the women always look up to the men, for indeed that is the will of God and it is what God has decreed for human beings, and the men should be the happiness of the women. Then life becomes what the Dutch call '*ter wille van de mensch*' (according to God's will for mankind). That is why it is best for married women to respect and look up to their husbands. For a woman to serve and honour her husband means that she worships God, but the husband should not regard himself as being like God. He must not do that. Of course all that is symbolic.

I ask you, S, if you sometimes defy your husband? You should not do that. You should let this be a lesson to you. Your husband will always have a good income and things will always go well for him and he will always make good progress if his wife truly serves her husband. There are also situations in which many people's domestic life is not all that they could wish for. This happens to many people in America, as Bapak well knows, because in America—if you will forgive me for saying so—there are many women who are very defiant towards their husbands. That is why domestic life in America is always unstable. It is different from the way it is here. In Asia, and especially here in Japan, the national life-style is born of its culture. It is also born of the will of God, which is something that people do not suspect.

Here in Japan, if one looks at it, many of the women in Japan do respect their husbands, so much so that they do not even presume to eat with them. Thus they feel that it is better for the husband to eat first, before the wife. One evident result is that the life of the general public here in Japan is stable. This is a fact. It is not that Bapak is holding up the Japanese way of life as an example in order to confirm it. It really is like that. It is also like that in Java, in Indonesia. Because nowadays things are mixed up with the influences arising from the progress of the era, the women of Indonesia now rather like to surpass the men, and their life is also like that. This is a fact. Part of the usefulness of the latihan kejiwaan of Subud is that it reveals things that are strange and hidden and not easy for human beings to know, but which really are like that.

The danger of which the husband must beware is a feeling of power. Instead of feeling that he has power, he should accept and feel that it is as if he is receiving a contribution, a push,

and that he has a really strong helpmeet. You must not let your ideas become confused, which means just doing as you please, so that you go running after other women. That is the danger. For you have been able to feel for yourselves that if you are really a good husband, your eyes will not be looking all around, but only towards the One Almighty God, and you will regard your wife as your special helper, and then the wife will really regard her husband as her teacher, someone whom it is right and proper to serve, because that will be the right way to worship the One Almighty God, and then their lives will be happy. (S is touched, and she weeps).

Yes, the meaning of your weeping is that you are repenting of your unbecoming behaviour towards your husband.

Brothers and sisters, the latihan kejiwaan is full of lessons, full of teaching. That is why Bapak hopes that you will all be really willing to examine the nature of this latihan kejiwaan of Subud.

Now change places with one of the other women. Who shall it be? M come here. Receive; do not be shy. Surrender to God. Yes, yes, yes, yes. The moment has come when your life and your situation and your income are expanding. Bapak hopes that this will continue. You must not let that fail. Now receive, please.

(Testing). Yes, sometimes you argue with him, but the nafsu.

(Testing). Yes, that is all. Stand still again.

You have a strong faith in God. you believe in God but you lack faith in your husband. You must not do that. You must have faith in your husband and you must have faith in God, for God will give you happiness through your husband. Try now to indicate this. Do not be shy.

(Testing). Yes, sometimes you argue with him, but eventually it is good. You must accept your husband as your teacher. Yes, good.

The way for human beings to improve their lives lies in themselves. You must not keep on asking God to do it, but examine your own lives. For the relationship between husband and wife is like a looking glass; it is a mirror reflecting the life of the family, so that the guidance which God gives will not be separate from the relationship between man and wife. That is why it is said that the *ilmu* (spiritual wisdom) which truly leads to God lies in marriage and in the harmony between man and wife, as was experienced by the prophet Muhammad. Thus

it is good if man and wife are in harmony, and it is from that harmony that they will be able to receive evidence about their lives.

What Bapak has just been doing seems to be really necessary for you here. Bapak will do some more, so as to bring you to life. For although these worldly matters seem to be mere appendages to the spiritual life, yet they are very important and necessary, for a really good jiwa will cause a person's life in this world to be a good one. But, contrariwise, when someone has a good life in this world it is by no means certain to cause a good spiritual life.

80 TY2 Tokyo January 2 1980 Publ PK80 4p18

The final passage comes from a talk in which Bapak refers to a custom which he had heard had grown up among Subud members, of husbands and wives doing latihan together. He deals with that matter, and goes on to illustrate the dangerous power of sex with the remarkable story of the King of the Gods, his beautiful wife Uma and the royal buffalo. He ends by speaking of the perils to the baby of husbands and wives sleeping together from desire alone.

“The perilous power of sex”

Brothers and sisters, there is another thing that Bapak would like to deal with and clarify, because Bapak has heard that this is a question that sometimes arises. This relates to husbands and wives doing the latihan together, and of course, even more or equally so, men doing the latihan with women not their wives. Bapak says that this is something that as far as possible you should really avoid. Even if the woman happens to be your wife or the man your husband it is not appropriate to do the latihan with a member of the opposite sex. And the reason why is that in the kejiwaan there are many secrets that are laid bare or are opened up. In the latihan it is as if we are naked, because naked means we do not wear clothes, and clothes are a symbol of the nafsu, the nafsu whereby we force our behaviour to be according to certain norms. But in the latihan this is put aside, so it is as if we are completely naked between one another. And that situation is not appropriate between a man and a woman, even if it is a man and a wife.

(Bapak goes on to mention the custom of women in Islam wearing clothes that cover them from head to foot, a custom arising from the powerful force of sex). This is illustrated by a story from the Wayangs, the ancient legends in Indonesia

which came originally from India. It concerns the King of the Gods, Batara Guru, who had a wife called Uma. Uma was a very beautiful woman, so beautiful that though she was married to him he was always imagining her beauty, her beauty was always in front of his eyes. So one day they were riding on his holy buffalo, the holy animal on which he rode, riding with his wife, and he was so affected by her beauty that he said, "I must have sexual intercourse with you, I cannot restrain myself." She said, "But look, we are riding on a buffalo, it is not appropriate to do it here." And he said, "Yes, but I cannot restrain myself."

And they did it, but she was so embarrassed, so upset, because she had said to him, "After all, I am your wife, you can wait." She was so upset that she said, "You are acting like a monster."

At that moment, because of course they were gods, her words became reality, and at that instant he grew fangs, long fangs. He was so upset by this, of course, because he was embarrassed to have long fangs, he being the King of the Gods, that he said to her, "Well you too, since you joined with me in the same act, you too are a monster." So instantly she became a monster, although she had been extraordinarily beautiful before. This of course was also rather unpleasant (laughter).

Now this story illustrates the fact that this force that works between men and women is not something that you are normally able to control, and for this reason it is better to avoid doing latihan men and women together, even husbands and wives. Bapak has heard that some of you are in the habit of doing this and advises you not to. The exception is when Bapak is doing testing with you or something like that; that is a little different from the normal latihan which you do on your own. The difference when Bapak is there is that Bapak is there, and it's like there is a protection.

There is a further lesson to be drawn from this story of Batara Guru and his wife: you must try never to practise sexual intercourse because of pressure of the nafsu, impelled by the nafsu of passion, because the result of that can be very damaging. In the story Bapak just recounted to you, because they had had intercourse on the back of the buffalo and then both turned into monsters, as a result of that intercourse they had a child, and the child was far more horrible than the parents became. He became one of the most objectionable

monsters in the whole story of the Wayang, and only pursued and attacked people and was an extremely unpleasant character. This is a symbol for us, that the child that is born of the union of a man and a woman who is entirely the result of the nafs will not be a good person, will not have a good inner content. So it is important to avoid that way of coming together.

Furthermore a child that is born as a result of such intercourse, a coming together of man and woman motivated only by the nafs, not only will not have a good character but will bring bad luck to the parents. You know, some children bring good fortune to their parents, but these children have the opposite effect. From then on, whatever the parents do will generally not be successful. Bapak said we are talking about something very secret and very personal, but as far as possible try to avoid this kind of behaviour. And the way to avoid it is, if you feel very strongly pushed by the nafs and cannot restrain yourself, before you do it surrender to the Power of Almighty God, ask God's forgiveness and get back to a state of surrender such as Bapak described at the beginning of this talk.

Brothers and sisters, this is a short explanation, and Bapak could say it is not in the programme of what Bapak ordinarily talks about, but it is important for you because Bapak sees there are a lot of young people among you, and you still have your life in front of you, and can still avoid a lot of mistakes. What Bapak is telling you are facts, whether they are normally believed or not.

83 HAM 2 Schule Prasseckstrasse Hamburg September 18 1983

4
Parents and Children

ANTE-NATAL

We begin at the beginning. Conceiving a baby is simple and easy—like doing the latihan.

“It is easy to conceive a child”

People try all sorts of methods to keep the nafsu at a distance and to enable them to receive the touch of the *Zatullah*, the Power of God; whereas in the latihan kejiwaan of Subud it is simple, brothers and sisters; it really is simple. The knowledge or wisdom that comes from the One Almighty God, from *Allah Subhanahu wa ta'ala*, is simple; as simple as it is for a husband and wife to sleep together. Do not human beings represent all that is strongest and most beautiful and special amongst the creatures of this world, and yet they come into existence very easily. It is easy to conceive a child, and it brings a feeling of pleasure and benefit.

80 CDK 2 Cilandak February 16 1980 Publ PK81 6p1

Once a baby is conceived it is there for life. Bapak condemns abortion without reservations or qualifications, though part of the blame he assigns to doctors. These words were spoken at a meeting when Bapak was giving answers to a series of questions contained in a letter that he had received and that Sharif read out.

“Abortion”

No, it is not right. Nor is it right to have an illicit relationship. Thus if there are women who have abortions, it is the doctors who are at fault. Why do they do it? Because this is a question of money, and the money, in short, blinds their eyes, so that they can justify something wrong and regard something unlawful as being lawful. This is also forbidden in religion. Furthermore the results can be serious for the woman who has the abortion. If she is not properly looked after, the results can be bad.

80 CDK 2 Cilandak February 16 1980 Publ PK8 6p1

Next Bapak gives us the pleasing idea that an unborn baby can communicate with its mother, adding typically that in time we will

relearn what we could do as babies in the womb—project our feelings into the feelings of someone else.

“A baby can communicate from the womb”

The reason why an expectant mother sometimes has cravings—she wants to eat this or to eat that—is actually the wish of the baby. The baby’s feeling is still very sharp; it is still very strong. It is so strong that the baby can put its wish into the heart and mind of the mother in this life. This is the nature of the life that we live with the jiwa, that we are able to penetrate into the heart and mind of somebody else. This is actually something you should experience and will experience through the latihan kejiwaan. As you progress in the latihan kejiwaan, eventually you return to the state of a baby in its mother’s womb, so you will be able to project or to put your thinking into the thinking of somebody else.

81 CMB 5 BMICH Cinema Colombo Sri Lanka March 21 1981
Publ ZNWS 81 2p20

NATAL

There follows a long passage which constitutes the first part of a remarkable talk Bapak gave to members and young people at the International Congress at Anugraha in 1983. He gives an account of the birth of Adam (= “beginning”) which every birth re-enacts: a baby in the womb is as blissful as Adam was in heaven, a baby cries when it enters the world, as Adam did, and so on. Bapak also describes how God endowed Adam with the four Lower Life Forces and envelops him with the three Higher Life Forces, and ends by explaining how through the latihan we can be recalled to the awareness we once had in the womb. He adds that he can talk openly about the latihan in front of children because they have all once experienced it, within their mothers.

“The story of Adam and Eve”

Brothers and sisters, today happens to be Sunday, a day which is considered a holiday, where offices close and also schools. So it so happens that today, during the Seventh World Subud Congress, we have the opportunity to meet here, all of us together, and for Bapak to say a few words to you about the needs of mankind.

It is really very important for human beings, and that includes all of you, to understand the history of mankind in

this world and the background to our lives here as human beings.

Of this equipment that God has given to man, the most important part is that which is within his own being; that is, his physical body, his faculties and his heart and mind. The heart and mind will work and will operate in this world providing they are accompanied by and fueled by the lower life forces.

What Bapak calls the lower forces are the force, the inner force or the inner life of material things called the *roh raiwani*; the inner force or the life force of plants and vegetables and trees which are called the *roh nabadi*; the life force of animals which is called the *roh haiwani*; and the life force of human beings, that is, the force which give life to our physical body which is called the *roh jasmani*.

Our heart and mind can only operate if they are fuelled, accompanied by and motivated by these lower life forces. But man's being is also enveloped both inwardly and outwardly by the higher life forces which are called *roh rohani*, *roh rachmani* and *roh rabani*. And God created all this, God created the world and created all these beings and all these life forces to fill it in order to test His own power, how great His power was, whether He was truly almighty and how far He could create.

This is the reason why Bapak always advises all of you human beings living in this world, especially those of you who have received the latihan kejiwaan—which the younger ones of you, the young children present, do not need to think about yet—to also test yourselves in the same way that God tested Himself by creating the world. Bapak always reminds you that you also have to test yourselves.

In other words, you have to find out what is the purpose, what is the benefit and what is the use of your physical body, of your heart and mind, and of all your faculties. In short, that it is obligatory as a human being to work in this world and to live as a human being, fulfilling your responsibilities here, not like those who become hermits, who go away and hide on a mountain top or in a cave and do not bother about the needs of their life, eating only if somebody brings them food and only meditating or whatever they do.

Truly that is not the will of Almighty God. It is not God's will for man. God has created man to live in this world as a normal human being, to fulfil the needs of his life and his

responsibilities and to use the faculties that God has given him.

Also these hermits usually do not like to marry. They live all by themselves. That also is wrong, for human beings, men and women, must marry. They must find partners just as all living beings marry—animals, plants, even material things. For if they did not, this world would be empty. There would be no creation of new life. So marriage also is an obligation for human beings.

The background to what Bapak has just told you is illustrated by the story of Adam and Eve. We are told in the holy books that the first human being in this world was Adam and he had a companion who was a woman called Eve. Before Adam lived in this world, before he came into this world, he lived in another world where he was completely satisfied and happy. Why was he happy? Because everything he wanted he could have. If he wanted to eat he was already full just by wanting it. Whatever he wanted to achieve was immediately there. Whatever he wanted to see was immediately there. So he never had to make an effort. Everything was provided, whatever he wanted.

But at a certain moment God said to him: 'Adam, it is my will that you should be born and you should enter this world which I have created for you.' And Adam cried.

Adam was very miserable. Because he knew that in this world where he was going he would have to find everything he needed by making an effort. He would have to use his faculties—he would have to use his physical body, his heart and mind, in order to achieve the things he needed. This made him very depressed, because where he was everything was so easy and everything came naturally.

But God said to Adam: 'You have to, it is my will that you go into the world and you live there.'

So Adam said: 'All right, I will obey what you want, but I have one question. Am I going to live in the world forever?'

And God said to him: 'No, you will come back to me. And for that I am going to give you something. Some part of your being which will show you the way back. Although in this world you have to live with your heart and mind and with your physical body, I will put something inside you that will show you the way back to me, so that at the end of your life you will return again to me, to the world you have left.'

And not only that, but God said: 'I know that at this

moment you are crying, you are miserable and you are sad to leave this world which you have inhabited where you have everything you want and you can live without a body and without senses, and where everything you have is there for you. But the truth is that when you get used to living in the world where I am putting you now, you will also like that. You will be so happy there that when I ask you to come back you will say 'Wait a moment, give me a little more time'. And truly that is what happened.

And this illustrates our situation, too, as human beings.

When we are born in this world, we cry—we scream—because indeed it is unpleasant. As with Adam, when Adam was created in this world, he found it unpleasant. When he came into the world he cried even more than he cried before. Because it was as bad as he thought. Sometimes it was too hot, sometimes it was too cold, and everything was difficult. But that's why God said to him: 'You wait, when you find out how it works and how you live in this world, you will enjoy it very much.'

And this is the situation with us.

When we start living in this world, we find it unpleasant and difficult. But when we start to grow up, especially when we start to have a girl friend or a boy friend, we never want to die. We would like to live to a hundred. Even more when we get a position—we become well-known, we become famous, we become an engineer or a doctor or something like that—and we are respected by other people, we would like to live forever and never die. And when we finally get ill we say within our hearts to God: 'I don't mind being ill, God, but don't let me die.'

Yet we do die, and this is the decree of God. And God has given us a sign in our hands. If you look in your hand you see the lines in your hand look like the letter 'M'. In Indonesia the letter M is taken to signify *manusia musti mati*, which in English means 'Man must die'. For indeed there is no one who can escape death. No one, no matter how great, how powerful. Man today in this world considers that he is like God. Today in the world, man considers himself all-powerful. Whatever he wants he can do. And he feels: 'I am like God. There is no authority over me.' Yet in a short time he will die. Like the Pharaoh in the olden days in Egypt who considered himself God. But that God always died. Not only Pharaoh, but even Adam died in the end, after a long life in this world. Abraham,

Moses, Jesus Christ, Prophet Muhammad, all died. And this is, in fact, God's decree.

So, it is very important for human beings to understand the significance of their life in this world. And indeed Adam and Eve, who were the first human beings in this world, understood the purpose of their life in this world. But in order to remind human beings of the purpose of life, God has given man a sign, or an example, so that each generation is reminded of man's position in this world. And this sign is found every time a girl grows up and becomes a woman and her body is filled with the seed of a future human being so that a baby grows within her womb.

The state of that baby is analogous to Adam when he still lived in heaven. Because a baby in his or her mother's womb feels as if he were in heaven. His life is one of bliss and of completeness. He doesn't have to look for food—he is supplied by his mother. It is his mother who has to eat and drink for him. And he can eat and drink at his leisure whenever he wants as he grows. And it is the father who has to go and look for the wherewithall to get the food.

So the child does nothing but exist in a state of bliss. At that time, when a baby is still within his mother's womb, he can see, he can hear, he can smell and he can taste the power of God. In other words, his state is like Adam before he came into this world. He is aware of the world. He is aware of the power of God. He can see God and see his power and his understanding of God is there. So that, actually, a baby in his mother's womb is complete, like when Adam was in heaven. In other words, he is able to see, hear, smell, taste, but not with his physical organs—with his jiwa, with his spirit.

Then comes a moment when this baby is born; and as the baby is born, it immediately cries, screams. This screaming is not only because his skin is aware of the change from the atmosphere inside his mother's womb to the air that surrounds us on earth. That is not the only reason he cries. The main reason is that his ability to see, hear, smell, feel and taste the power of God is cut off at that moment and he becomes dark—he cannot see, he is blind.

He cannot taste, he cannot feel. And then, little by little, that seeing, that tasting, that smelling, that feeling is replaced by another sight, another taste, another feeling, another hearing. That is, the seeing of this world. He begins to be able

to see the shape of the clouds, he begins to hear the noise of people talking.

In other words, he begins to be aware of this world. And with that awareness, his memory of that other life fades until it disappears completely. So that as he develops and begins to be aware of the nature of life in this world, and how we have to live in this world, so his awareness of God's power fades. Even more does this happen when he starts to go to school and his mind begins to be exercised and he begins to understand the nature of this world. So that, little by little, as he becomes more and more intelligent, more and more clever at living in this world, working in this world and at fulfilling the needs of his life here, so he completely loses contact with the life of the jiwa, the life of his inner self which he experienced when he was still in the womb.

So it is not surprising when finally a person says: 'I do not believe in God. I do not believe that within me I have a jiwa, a spirit, which can know God, which can feel the next world; or that I have come from a world to which I will return after I die.' Because, indeed, he is no longer aware of it. He can no longer sense it.

Furthermore, he says all these things are not real. And the reason why he says that, is because indeed they cannot be seen with these physical eyes as we can see this tent and the things around us. They cannot be seen with our physical faculties.

But there was a time when you were all aware of all of them. There was a time when you did see them and you did feel them. And then comes a moment some time in a human being's life when that feeling returns—at the moment he receives God's revelation or God's grace in the way that we receive it when we are opened in the latihan kejiwaan.

And then suddenly that feeling, that knowledge, that understanding, that experience which we received in our mothers' wombs comes back again. And we suddenly feel something strange. Why is it that my body is moving like this whereas actually I have no intention; it does not come from my mind, it does not come from my wish; but how strange that there is a movement within my life, there is a life within my life that I was not aware of before.

Brothers and sisters, that is nothing new—that is something you all experienced before, when you were still a young child in your mother's womb. That is why there is no reason why Bapak should not mention the latihan kejiwaan, should not

talk about it in front of all of these young children, because they have experienced it before. All of them have experienced it before they were born.

The same applies to Subud. If you say that Subud is something new, that is wrong. Because Subud is not at all new. What we receive in the latihan kejiwaan has existed with every human being from the very first human being whom Bapak calls Adam and Eve. The difference is only that today for the first time, Bapak doesn't know why, it is available for so many people to receive it, for so many people to repeat that experience through the grace of Almighty God.

So when this baby grows up and is familiar with life in this world before he has received again this inner experience that we experience in the latihan kejiwaan, he learns how to live in this world. He learns all the things that make life comfortable and pleasant in this world. He learns how to make airplanes and rocket ships and all the things that this world contains. And he is able to earn money and become rich and finally, when it's time for him to die, he prays to Almighty God: 'Oh God, please don't let me die now. Please make my life as long as possible so that I can still enjoy my life in this world.'

That is, if you happen to be rich. But the person who happens to be poor will pray to God: 'Please God, please let me die as quickly as possible. If this is what life is like, what is the point? Let me die as quickly as possible.'

So it just depends on your point of view. Frankly, if God was a human being and if you as a human being had to do God's job and look after everybody and answer all their requests and all their prayers, you would get fed up and you would ask to resign, because it is so complicated because everybody wants something different.

Brothers and sisters, that is a little story to illustrate or explain to you the true position of man in this world.

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POST-NATAL

Next we come to the concluding paragraphs of that same talk—the central portion appears in chapter 7—which was delivered in the Congress tent at Anugraha, while babies cried and little children ran around and young people listened with silent interest and the grown-ups marvelled. Bapak is tracing the development of a

human being from babyhood to adulthood, pointing out how the Four Lower Forces impinge on it in chronological order. A central theme is that all the things that a child encounters as it grows up—material objects, food and drink, sex—are in a sense toys, but dangerous ones, and it is the duty of the parents to protect it from the dangers. Bapak ends with the announcement of his decision to reduce the age of opening in Subud from 18 to 17; below that age the latihan would be just another dangerous toy.

“The chronological impact of the Lower Forces”

The influence of the lower forces—that is, the material, the vegetable, the animal and the human—are actually brought to bear on your life in that order. That is why very young children love toys. It starts with the influence of the material.

When a child is very young, he loves to have toys to play with. And also he cannot cooperate with other children. If children of that age are together they must quarrel. It's part of their nature. All they are interested in is having a toy. They are just happy to grab it. So, whatever it is, they will grab it. If it's a knife, they will grab it and cut themselves.

So that's the function of the parents. It's the parent's fault if he gives them a knife at that age. It's the parent's responsibility only to give them things that cannot hurt them and that help them to develop.

So it starts at the beginning. The first influence on a child is material things. And that influence is reflected in what Bapak said, that children of that age rarely can play together. They most quarrel. But then gradually we come to the influence of the plant world or the vegetable world. That is when children suddenly become interested in eating and they eat an enormous amount; and they just want to eat and eat and eat, so people say they eat like buffaloes but their work is not as beneficial as buffalo because they are not yet able to translate all that food into useful work. But eating is good for them because at that moment their bodies need to grow and this wish to eat is necessary. But it also signifies the influence of the vegetable forces upon their being.

Then at a certain age children come to the point when the animal forces begin to influence them. And this is the moment when a boy begins to find looking at a girl gives him a feeling of pleasure and a girl finds it enjoyable to look at a boy. This is usually called the age of puberty.

But here, girls and boys of that age are not able to mix

together freely because they are still children. It is still like having a toy. So they have this feeling of pleasure but they do not yet know the purpose of it. So that, actually, if parents are not careful at that point, and they just let boys and girls mix together freely, there is the danger that they do not know the character of the children—because some children have a good character and are well brought up and others are not and have bad habits. So by just mixing together freely they'll experiment until finally they find out how it works. So that is why at that age girls and boys should not be allowed to mix freely.

The human forces which permit children to really learn seriously, to study, come after puberty. It is only at that point that Bapak allows children to enter Subud and do the latihan.

Up to now, eighteen years was always the limit, so that below eighteen years children were not allowed to be opened. Today Bapak is going to reduce it by one year—so that starting today young people who want to be opened, if they have reached the age of seventeen, then they may be. But that is low enough because before that, if they are younger than that, they will not feel it as something important for their lives, but they will only treat it as a pleasure like a toy. Something that is very enjoyable. To the extent that they will enjoy it so much that they will not want to study any more.

So that's why those of you who have children in Subud, if you are parents of children who ask to be opened before they are seventeen, you must explain to them that actually as children of Subud members, the latihan is there already inside them. It is already alive within them and opening is only a formality. So what is important is not to be opened but to really work hard and study.

So, if you are a parent with children of that age, the advice you must give them is: you must work hard and study so that you will become a human being with a real skill and real expertise for your life. And as for the latihan, when the time comes that you can be opened, it will be spontaneous because actually it is already there within you. So you are not missing anything, not losing anything by waiting a little longer. And even this Bapak has already reduced by one year to seventeen. So seventeen already is low enough, is quick enough.

So, therefore, Bapak advises you not to feel too deeply about this matter of being opened for children of Subud members, because in fact it is not such a big step. Take Indra for example. Indra, Bapak's granddaughter, was never opened as

far as Bapak can remember. You can ask her if you like how it was when she started to do latihan. She just started to do latihan because, in fact, the latihan was there within her as a result of the fact that she was a child of Subud members. Her father was in Subud and her mother was in Subud.

The same with Muti. Muti was never opened. She just started to do latihan. And the same, if you take it one generation back, with Ibu Rahayu who is Bapak's own daughter. She just started to do latihan one day and Bapak never opened her with the ceremony and all that. And Haryono is the same. Just ask them. They can tell you.

Indeed, that is the situation, that for those of you who are the children of Subud members, when you are opened it is not such a big event. It is just the point at which you start doing latihan. It will be completely automatic. Your ability to do the latihan will be completely automatic. Because in reality the worship of God by man is something very ordinary. It is not only ordinary, but it is part of man's life and it is as it should be. It's just that it usually isn't.

But it is simply a part of man's life. It's an everyday thing. That is why Bapak advises all of you to be active in enterprises, the purpose of enterprises being that you devote your heart and mind and all the effort, all the equipment that God has given you, all your physical body and all your senses towards the practical problems of your life in this world, towards earning the money you need to live on. That is the purpose of enterprises and that is the purpose of all that God has given us.

So it is no longer today like the olden days, when somebody got interested in the kejiwaan or got involved in worshipping God—then they immediately had nothing more to do with this world. They didn't work, they didn't do anything.

It is not God's will today that it should be like that. It is God's will that we should do both, that we should worship Almighty God with our jiwes in the latihan kejiwaan and also use our heart and mind and our nafsu and our whole physical set-up to earn our living and to work in this world so that the jiwa and the body develop together. And it is that parallel development which will enable us when we come to the moment of our death to leave behind the body—to simply jettison the coarse part of ourself, the heart and mind and the body, and return fully conscious to the world of heaven which we experienced when we were still in our mother's womb but

which we then lost sight of, lost touch with. Because that is why it is said in the proverbs that heaven is in the footsteps of your mother. The truth is it is not in the footsteps, but in her womb.

That is the end of Bapak's talk to you, this rather unusual talk which was attended by lots of babies who were crying as well as older people and then teenagers in between. That is why Bapak limited himself today to telling you the story of man's life in this world.

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At the same Congress Bapak had already spoken of the need for parents to keep a watch over their children, in response to a report of Machmud Fiedorowicz, Chairman of the International Youth Association. Machmud had drawn a picture of the "horrific" state of some young people attending some Subud camps, many of them caught up in drug-taking and alcohol abuse. Bapak seems to have been surprised at the news.

"Parents should pay attention to their children"

Bapak has been aware of the Youth Association for some months. Bapak feels that the Association is a structure without content and Bapak will now put the content into it.

Brothers and sisters, as was said by our brother Machmud, it is extremely important that adults and the older people in Subud should pay attention to the state of the young, especially their own children. Today the world is in a state—and because of this, generally, young people are in a state of confusion. They do not find advice which they can easily accept and follow, advice that is really practical and can spontaneously be seen to be right and fit to be put into effect. The result is that in today's world young people very often rebel against their parents and act without restraint, in any way they like.

Brothers and sisters, let us remember that we have received the latihan kejiwaan which is something that, as Bapak explained earlier, arises spontaneously and by itself. But the fact that the latihan arises spontaneously and by itself does not mean that it does not have an origin or a source. The source of the latihan is the power of Almighty God. So actually it is the power of Almighty God that acts and guides us in the latihan kejiwaan.

The world today has made enormous progress, but the progress is progress of the heart and mind. It is progress that is taking place because of the effort and the push of the heart and mind. Therefore the state of the world and the people in this world are very strongly influenced by the nafsu, by the nafsu that wishes to possess this and possess that. And this leads to the state of the young people today who, as Bapak has said, rebel and act in ways that know no boundaries and no guidelines.

Brothers and sisters, one cannot really blame the parents of these children, because indeed it is the state of the world we are in that causes this situation.

In Java there is a saying that today's world is a mad world, and that if you wish to get something today you have to be mad as well: that if you do not join in the madness, you will get nothing. But of course if you join in, you become mad yourself and will forget both dry land and ocean. And this is where parents and young people have to remember that there is an addition to this saying . . . that of all the benefits a mad person can obtain none is so great as the blessing, as the benefit or the good fortune, of someone who is not mad—that is, a person who follows that which is right, who remembers to live his life rightly and fears God and God's power.

In other words, the welfare and the good fortune of those who are mad and which you obtain by joining in the madness, will never be as great as the good fortune of those who remain sane and continue to follow that which is right—the advice and the teaching of our elders; that is, the prophets and the messengers of God.

Young people should remember that the advice given about what is right, the way of life which is right, has been with us for a very long time, given by the Prophets long ago. But because of the state of the world today, the greed, that has given power to the influence of the nafsu, this good advice and teaching does not get through to young people, cannot be heard any more, through the cacophony of the nafsu in the world.

Luckily in the midst of all this there has existed in the world for the last thirty years or so something that can penetrate the brightness of day and the darkness of night, something that can penetrate any shield or wall that a person might put up against it. And this is the latihan kejiwaan . . . The effect of this latihan is that those who have made themselves dirty,

those who have become unclean or done things that are wrong, can be cleaned again, and can be returned to a state as clean as they were when they started. More than that, those young people who are stupid, who cannot work, who cannot find their way in life, and cannot use their minds and make progress in life, through the latihan can become clever, and can find their talent, and can find their right way and what it is they have to do. Through the influence of this, young people who have taken drugs, who have become alcoholics, will spontaneously be able to give up their habits, and return to where they were before they started—something that the medical profession cannot always succeed in bringing about.

With the birth of this Association that has been described just now Bapak gives the greatest possible thanks and gratitude to Almighty God. For indeed it is the moment for the world that such an Association of young people should start. And Bapak prays that it may truly grow and be successful, because it is always said that the youth is the flower of a nation. If this flower loses its sweet scent, then a nation no longer keeps its worth.

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THE SINS OF ANCESTORS, PARENTS AND CHILDREN

Bapak has often spoken about the sins of the fathers being visited on the children, and here is another passage on this theme. He makes an additional point, that some parents can be “carriers” of a sin, that is, though themselves blameless of it they can yet pass it on to their children from their parents. Bapak is speaking to women after a latihan, and ends by holding out this stupendous hope that through the latihan their inherited sins could be purged away and not passed on to their children.

“These mistakes and errors will end with you”

Sisters, the mistakes and sins that have accumulated in your being are not all of them due to your actions; many of them have been handed down to you from your parents and grandparents and ancestors. So that within your being there is layer upon layer of sin and dirt and mistakes. And to clean these out, to correct these, through your own will, through your own heart and mind, through your own effort, is impossible. Why? Because that very heart and mind has been penetrated by this

dirt. And the fact that this is so is proved by the fact that people, parents, who outwardly seem to be very good people, of good behaviour and knowing the difference between right and wrong, frequently have children whose behaviour is very far from what their parents consider right, or from what their parents hope for them. Which shows that they have handed down to their children something in their being which they themselves were not aware of.

Sisters, if now you have received the Grace of God, it means that all these mistakes and errors which have been buried within your being will end with you, meaning that if it is God's will and if you receive God's Grace your children may be born clean, as a result of the working of the latihan kejiwaan.

83 LON 15 Anugraha August 12 1983 Publ OITW p40

The next extract is deeply disturbing. Bapak says, with his usual absoluteness, that when a child is born with some deformity it is the fault of the parents. A hard saying, that has caused grief. What can one say? It may be that the parents are carriers of some sin, and are blameless, as described in the previous extract. Or it may be that they *are* conscious of some wrong action, and know that the fault is theirs. In this case perhaps one can say that it is better for them to suffer remorse and purge their sin by lavishing love on their child in this world, then wait to discover their blame when they are on their knees in front of the angels, "God's hitmen", as Bapak has called them. There is, too the hope held out in the previous passage.

The text however holds a stern warning to parents—and grandparents—not to sully themselves by such things as spiteful criticism or watching vicious films.

"Why children are born deformed"

Brothers and sisters, Bapak would like to talk to you more about the latihan kejiwaan, but really there is no more time for it. So Bapak will come to the end of it and would like just to deal with one more thing that Bapak feels it necessary to explain to you, because it is a problem that has come up, and Bapak feels it is important to explain about it. The problem being why does it happen that children are born with birth defects with no apparent reason. In other words, the parents have not done anything wrong, and are not aware of any reason for it, yet their child is born deformed in some way; a cripple from birth or something like that. And so they come and ask why is this so? Bapak, what has caused this? And they may even say: I have never done anything wrong; I have never

harmed other people: I have never done anything bad in my life: So why?

Bapak wants to explain about this. When a child is born deformed in some way, there is certainly a reason for it and there is a cause, but it is very difficult for human beings to see these causes. Brothers and sisters, anything of this kind is always the result of man's own mistakes. That is, human beings are prone to do things in their life that are bad, to other people, such as hurting other people, killing other people, speaking badly of other people, concentrating on the faults and shortcomings of other people, and all these actions that men do operate according to a law that is called by the experts, Karma. That is they have an effect on their children. This is the effect of man's own actions, and man's own mistakes. That is why it happens that young people who have got married and the marriage is good, and they are both good people, can still have a child who is deformed, let us say, and they come to Bapak and say; Bapak, why has this happened?

Of course, Bapak can see the reason, but it is not always easy to inform someone of that reason. So, all that Bapak wants to do now is to give some advice, especially to the young people who have not yet married, or who are still thinking of having children. That you should avoid certain things. For example, especially young people, who like to think about people who are bad, or do horrible things. And they not only think about these things but they think about them very, very deeply. So that it becomes an obsession and all this comes into you. It forms a kind of lens which focuses certain kinds of forces or certain kinds of things within your being, so that when you go on and have a child that child comes out deformed, because of your own actions, because you have attracted to yourself things that are bad. And this is something very important which you have to understand: it is really true.

It is something young people are very fond of. For example, they watch films where people are doing horrendous things to each other, and then they think about this, and they feel that this is a kind of education; that through doing this they learn something, but actually exactly the opposite is true. Through doing this they attract to themselves all sorts of harmful things which then manifest in the children who are born. So, Bapak warns you against doing this. And Bapak has experienced this himself, it is not something about which Bapak is just theorising . . . it is really true.

Actually, it is very important that we should avoid the enjoyment that comes from contemplating the faults of other people, or the nasty things that people do to other people, and from the enjoyment of thinking about others and criticising them or seeing faults in others. Actually, you don't need to do that. It serves no purpose. What is important is yourself. Think about yourself. Try to improve yourself. It is not necessary to worry about others and worry about what is going on in other places; that is something different. So, brothers and sisters, this is Bapak's advice to you, and this advice does not need to be limited to young people only. It is just as valid for those who are older, those of you who are going to be grandparents. You also don't want to have grandchildren who are influenced by these things, so there is no reason why you should indulge yourselves in such things if you are old.

Another thing, the proof of this is that very often there is a correlation between a lot of deformed children or children with defects being born and the countries where they are born because these are places where in the past there has been a great deal of cruelty, where there have been wars, where people were killed in very cruel ways and so on. This comes through after several generations sometimes. So you have to be aware of this. And this is why it is very important, in our lives, to try to behave really well and correctly.

Brothers and sisters, Bapak said earlier that actually there are still many things missing from Bapak's talks, which Bapak ought to tell you, but the time is not enough today, so for now Bapak would like to end his talk here, and Bapak hopes that you will not be disappointed that Bapak cannot say more at this time. Bapak prays that you will truly absorb what Bapak has said, and truly put into practice what you receive in the latihan kejiwaan, and be faithful and steady in your practice of the latihan.

That is all, and thank you very much.

83 CDK 3 Cilandak March 17 1983 Publ SW83 6p5

The next extract starts with parents atoning for their sins and ends with children atoning for their parents' sins.

“Purification of the self and of ancestors”

So this latihan kejiwaan which you do twice a week, which looks like sport or playing around, is actually a process of

purification. It is a process of cleansing of the influence of the lower forces which have fixed and crystallised within you as the result not only of your own life, your own actions, your own experiences, but equally those of your ancestors who created you. That is why conversely, during your life, you are capable of cleansing those influences, capable of putting right what is in you, then equally you have put right the same mistakes and the same errors in the lives of your ancestors. So that the effect of what you experience in the latihan, the effect of the process of the latihan, the process of purification and repair, does not only affect you but also your parents, your grandparents and your ancestors.

And this is the reason why in the olden days, when people were still receptive to spiritual reality, it was considered a great good fortune to have a son. And people felt more fortunate if they had a son than if they had a daughter, because they were somehow aware that in the spiritual realm of things a son is more capable of bringing his parents to Heaven, in other words the influence of your son, if he lives his life rightly and if he truly becomes clean and pure and holy, a good man, he can help to pay for your sins and bring you to heaven. And this feeling, this awareness that existed among people in the olden days is really true. It really is like that. And yet it is not completely true, because a woman, a girl, a daughter can also achieve the same thing. She can also bring her parents to heaven, or at least help them to pay for their sins, through the man she marries. So if she marries someone who is truly pure, truly good in his life, through him she can also help her own parents. And that is why, if you go back in history to the olden days, parents paid a lot of attention to whom their daughters married. They tried to find the man of pure and good character, and good behaviour, out of self-interest, because they knew that would help them in their own life and in the hereafter.

83 LON 23 Royal Lancaster Hotel, London October 8 1983

Quite a few women came away from listening to this talk upset and worried by the words "If a woman marries someone who is pure, through him she can also help her own parents." The "if" here certainly implies "only if".

In the Synopsis of this talk that I wrote for the Subud Britain National Office News Sheet I summarised the paragraph as "A son

can bring his parents nearer to heaven, and a daughter too, if she marries a good man.”

Then, on the principle that Bapak himself follows, of checking everything, even instructions from God, I wrote the following letter to Sharif:—

Dear Sharif, Would you be good enough to ask Bapak if he will consider allowing me to add the one word ‘especially’ before the ‘if’ in that sentence, if the resulting sense is true. It would warm the hearts and light the hopes of hundreds of unmarried women and parents with daughters.

This was the reply:-

Dear Dominic,

Thanks for your note of 13 October. I discussed this matter with Bapak and I believe his answer gives you the right to introduce the word ‘especially’ in the way you would like. Here is what Bapak said:

“If a woman is truly clean and truly worships Almighty God then she is able to help her ancestors even though she doesn’t get married. But for a man it is more direct and this is the reason why parents in the old days always tried to find for their daughter a husband with a good character and good behaviour. And it is also the reason why women must not misbehave for if they do there is no hope they can help their ancestors in the way described above. As Bapak said just now, they have a possibility of helping their ancestors if they truly worship God and are without strain.

“Should it happen that a woman marries a man who does not have a good character, there is still hope if they have a son who is good, for then he can help to purify the mistakes of his ancestors. In any case, what is clear is that in general it is not possible for a person to correct his own sins, for the pressure of the material forces on man is generally too strong, its roots being within man’s mind. This is why the nafsu of whatever a man makes, for example the kind of house a man builds for himself, is a reflection of his character.”

That was Bapak’s explanation evoked by your question. With best wishes, Your brother, Sharif Horthy.

Health and Sickness

OUR ATTITUDE TO HEALTH

“The nafs gives rise to hypochondria”

It is the jiwa that can give us a feeling of confidence and faith, especially if we happen to be ill. It is the jiwa that can give us a feeling of true peace and confidence within us. Because the nafs is the thing that is connected with our heart and mind, and can only give us questions, we will always be full of doubt. We wonder, will this happen? Will that happen? Have I got this? Have I got that? This is the nature of the nafs.

80 CDK 14 Cilandak November 11 1980

Here is another passage, taken from a talk to the residents of Wisma Mulia, the home for the elderly at Frampton-on-Severn, near Bath, a talk likely to be remembered for ever by those present.

“Do some smiling every day”

This is what Bapak wants you to understand, that once you have done the latihan you will always do the latihan. Once you have received the latihan it will always be with you, so that at your age it is perfectly OK for you to do the latihan lying down, sitting down. You don't have to be like the young people, roaming around, jumping around. It is not necessary, because once you are guided by the latihan you are always guided by the latihan. You can do it sleeping, lying down, sitting down, eating, drinking and this is, in fact, what Bapak does all the time. Whatever Bapak says, it just comes out at this moment. Before Bapak came here he didn't plan what he was going to say to you. Bapak doesn't prepare anything. Bapak doesn't use anything to speak to you. What comes out is what is needed at this moment. Bapak only does it now, he doesn't do it beforehand or afterwards. So this is what Bapak is talking about . . . But what is important is not so much the talk, but to experience it for yourself. So in a moment Bapak will try to test this with you in order that you, to some extent, can experience it for yourself.

(Testing) Please relax now, all of you. What Bapak means by

'relax' is just don't think about anything, just be normal and simple and relax. Someone who is sad or depressed is actually being disturbed or tempted by his own heart and mind, so sometimes when you are depressed, sometimes someone who is in that state can go on being depressed and sad, but that is simply the pressure of the heart and mind. Such a state is something that by now you should be able to reorganise for yourself by praying to Almighty God. Relax . . .

This is a test that Bapak has done with you to enable you at least every day to do some smiling and do some laughing. So you must not allow yourself to go on being depressed and sad, because that state will first of all make you ill, it will make you get older faster and will make you sick. Really, Bapak's example of what he is saying is Bapak himself: even though he is more than 80 years old, he still looks healthy, he still looks strong.

FOS 1 Frampton-on-Severn April 14 1981 Publ SWN81 6p4

MEASURES FOR HEALTH

Bapak believes in common sense applied to the problem of keeping fit, getting to know one's body and *calculating*—a favourite word of his (God calculates or the planets would crash together). He gave up smoking in the late '60s, and is careful over his diet. In one talk he gave a list of fatty and sweet foods that he avoided. In 1980 he describes in a talk how after inspecting the house and grounds of a possible International Centre in England—actually Dell Park, Englefield Green—he caught a chill (*masuk angin*, literally "enter wind") and coughed in the night, adding that people of his age should not be abroad late in the evening.

Here in Bapak's words is a nice story.

"A doctor's prognosis may be mistaken"

Sometimes when someone comes to Bapak with a doctor's verdict of being able to live for such a period of time it can be quite amusing. Bapak remembers the story of Hosannah Baron. Some of you may remember her. She came to Cilandak many years ago and said she had been examined and the doctor told her she had exactly six months to live. When Bapak heard this he said, "Are you sure? What makes you think so?" "The doctor told me, like I said," Hosannah relied. "Well," Bapak answered, "don't forget that your doctor is also a human being, and if Bapak tells you the truth Bapak feels

your doctor may die before you do. The fact is you will not die after six months. You can stay here in Cilandak, with Bapak, and don't worry about it, just do the latihan." So she lived here and did her latihan.

About 10 days or so before her six months were up she came to Bapak and said, "Bapak, there's only 10 days to go." Bapak told her not to worry. "Never mind," he said.

Then perhaps 5 hours or so before her time was supposedly up, she said to Bapak something like, "Well, there's only 5 hours until the time I'm supposed to die." So Bapak said, "Alright, I'll keep you company." And Bapak said, "How do you feel?" And she said, "Oh, I feel fine." And Bapak said, "Do you have a good appetite?" And she said, "Yes." And Bapak said, "Do you sleep alright?" And she said, Yes, again. So Bapak said they should just wait and see.

When the time came it is interesting that she did in fact have an experience, and she began to have a lot of bleeding from her ear. A whole lot of blood poured out, followed by a nose-bleed. And obviously she was quite frightened.

Bapak asked her how she felt and she replied, "Well, actually I feel alright." So Bapak told her just to throw the blood away. "It's good for you that you lost that blood," Bapak said.

Hosannah went through a frightening experience, but in fact there was nothing wrong with her, and she's still alive today.

This is one example of the working of the Power of God, and the relationship between man and God.

81 JKT 2 Widjojo Centre Jakarta January 17 1981 ZNWS81
1p10

It is not always like that. Osborn Lord, Secretary of Subud UK, fell ill in early middle age, and the doctors at the hospital diagnosed a brain tumour, and said that an operation would be necessary, but was not urgent. Osborn's wife, Sylvia, told Bapak about this, and back came this telex:-

1 No operation required, would be dangerous.

2 Osborn must have great steadfastness of heart, and know that there is no help except from God. The latihan is a training for death, therefore we are not allowed to fear death.

3 Osborn's illness actually originates from the heart and the liver. What makes it worse is a feeling of anxiety or depression. Optimism and courage are needed.

4 A clever heart feels, I have authority, but feels depressed when you fall. This is the time for Osborn's heart to learn that it is God who has authority.

Acting on this Sylvia took Osborn home and tended him there for a few days, but the violent fits he was now suffering made it impossible for her to continue. She again consulted Bapak, who sent this telex:

Bapak says no objection to hospitalisation. Most important there should be no gap in Osborn's surrender. He should be always in latihan, so even operated the doctor will be a tool of God's Power.

Osborn had the operation, made a rapid recovery, then declined, then lingered on. Sylvia came to realise that he was near death, but was anxious about leaving her alone. By now he was unable to speak, but she became aware that he was silently asking her permission to die. She gave it, telling him she would be all right, and felt the happiness flowing into his body. Soon afterwards he died.

IN TIME OF ILLNESS

Illness comes, of course. Bapak has had illnesses, and describes them and his acceptance of them, in detail, quite often.

At his first revelation, *wahyu*, he felt so stricken that he felt it must be a heart attack, and went home and lay down expecting to die. The experience seemed to have permanently weakened his heart. One day in 1979 he became aware that his heart was beating preternaturally fast. He told Sharif, who called Dr Rachman Mitchell, and he verified that the heart-beat was 160 a minute. Bapak overheard Sharif say to Rachman sotto voce: "It's up to God", and knows enough English to pick up the grave connotation of the phrase. He seems to have been delighted, because the words, without their sombre significance, enshrine his central belief: "Everything is up to God; we surrender everything to Him."

Here is one account of the episode, described with lots of chuckles as if it were hilarious. If only one could remember and enact his way of dealing with pain when the need comes!

"Bapak's operation for a heart-pacer"

When Bapak was checked by Dr Rachman his pulse was 160 beats a minute, so Dr Rachman was extremely perturbed, and realised that it was something very serious, and wasn't sure what to do. So Bapak discussed with him and Sharif, who happened to be there helping Dr Rachman, who said, "Only God can help Bapak now, "but where is God?" Then we remembered there was a heart specialist called Dr Malewa, and when we called him he said to Bapak, "This is really remarkable. How come that Bapak can survive being in this

state for so many days. Ordinarily people would be dead by now." And he asked Bapak, "How do you feel?" and Bapak said, "I feel fine, I am still normal, I can think, I can even count my money if I have some."

So Malewa said, "Oh, that's really fantastic, really extraordinary, but to treat you we can't do it with the normal medicine; we have to take you to hospital." Bapak said, "OK let's go." So we said, "You don't mind going to hospital?" and Bapak said, "Of course not, let's go right away." Malewa was really amazed and said, "How is it possible that you are still conscious, or still alive, after so many days in this state?" So Bapak said, "Well, I don't know about that, but so far I feel OK."

The doctor said, "We have to do a sort of operation," and Bapak said, "All right" So they wheeled Bapak, squeak, squeak, squeak, into the operating theatre, and then they tried to turn on the x-ray machine they use for the operation, and it wouldn't work. So the doctor looked at his assistant and said, "How come this isn't working?" and he said it was working before. The doctor said, "Well, why didn't you check it properly?" and then said, "I'm very sorry, it seems that the machine isn't working and I'm not sure what to do." So Bapak said, "Well, check again, maybe it will work." At that moment there was a click and suddenly the machine started working. So the doctor said, "Oh Bapak, thank you so much for fixing the machine." So Bapak feels he actually turned on the machine for the operation.

So they went on with the operation, and the doctor said to Bapak, "Look, Bapak, if it hurts please tell us," and Dr Rachman also said, "Please say if it hurts." Bapak said, "Of course it hurts when they start cutting you open and inserting things it's bound to hurt." But for some reason the pain was floating, as it were, and so it didn't touch Bapak. And Bapak said, "Well, maybe I'm given a narcotic, an anaesthetic from up there." Bapak said of course Dr Rachman understood what Bapak meant, but the doctor didn't catch on. But Bapak felt quite normal throughout all this, and finally when they had done the operation Bapak's heartbeat went back from 160 to 72.

The doctor said to Bapak afterwards, "How is it possible that you are able to stand all this in a state of consciousness? There must be something more to it." So he asked Bapak, "Please tell me your story, your life story," so Bapak was

forced to tell him something about Subud. And the doctor finally said, "Well, if that's the case, it seems that this kejiwaan business has some use after all. Maybe one day I will also be able to join Subud." And it's true—now Dr Malewa wants to join Subud.

80 CDK 1 Cilandak April 3 1980

Finally in this section on coping with illness is an astonishing colloquy between Bapak and his body, and an account of his feeling old that would be sad if anyone else spoke the words. But with Bapak one does not feel sadness or pity, or not for long, because he himself does not feel sad or self-pitying.

"Illness comes as an old friend"

All these things come to Bapak in the night. And this is a funny thing that Bapak has been experiencing lately, that Bapak always wakes up in the middle of the night, about 12.30, and then goes to sleep again at 3 o'clock. And Bapak during that time is always experiencing what is going on in the world. And it's very funny because it is almost as if it is arranged like—Bapak wakes up half-an-hour after midnight and then falls asleep again. Then he always wakes up again at 5 o'clock and does his morning prayer, and then he sleeps again till 7.00. And that repeats itself every night. But actually it doesn't matter, Bapak doesn't mind about this because people say old people, people of Bapak's age, if they sleep four hours a night, that's enough, in 24 hours if they sleep 4 hours that is pretty good. Well it seems that Bapak is doing fine, and the proof is that Bapak feels OK, he feels healthy and strong every day.

Funnier still, Bapak's life—it seems that it's a kind of play-thing. Because even if a small thing happens Bapak's pulse goes up to 140, and then it takes time for it to come down again. Those around Bapak, especially the doctors, have the feeling that when Bapak experiences this racing pulse Bapak is near to death. But Bapak knows that this is not so, because for Bapak what is conventionally known as a heart attack is an old story. When Bapak first received the *wahyu*, the gift of grace from God, when he was 24 years old, at that time Bapak experienced the same thing, Bapak's heart was racing, was shaken like anything, racing so fast that Bapak couldn't stand it, and he was convinced that he was experiencing a heart attack. So nowadays when it happens and the doctors are all

around measuring his heart and so on, this is not like a dangerous experience. For Bapak it is just like an old friend, an old friend has come again, and Bapak says, Hi, it's good to see you again. It's not something frightening or extraordinary.

Really it's like that. It seems that these things are like a toy for Bapak to play with. It's not something frightening or difficult or worrying.

(I forgot: Bapak also said, frequently he experiences when he is going to sleep that his breathing stops, and Bapak says to himself, That's funny, my breathing has stopped. Does that mean I'm going to die? And where's my breathing gone? Then Bapak is always told, Oh, your breathing has gone for a walk and it's down at the *warung* (stall) having a chat with somebody, and later it will come back. And sure enough, Bapak wakes up in the morning and is still alive. And Bapak asks, How come that I am still alive, after having spent the night without breathing?)

But actually, brothers and sisters, this is the fact of what happens when we do the latihan kejiwaan. By the Grace of Almighty God we are able to play with our breathing, we are able to play with our life. Illness also becomes like a plaything; it comes and it goes. You would be surprised if Bapak told you that last night Bapak had to have a *Kerok* (rubbing the skin with a coin, a Javanese remedy) because he felt so terrible, he couldn't bear it, and yet in the morning he wakes up and now he can give you a talk, and he feels fine. So it's like a friend who comes and goes.

All this is possible through the latihan kejiwaan. What will probably interest you more is that you can also play with money. Bapak can play with money . . . So money is not a big problem, a big burden . . . This is why it is essential for you to do the latihan. If you do not do the latihan, do not expect to receive anything in your life or in your spiritual life.

81 CDK 7 Cilandak December 6 1981

“Bapak feels what it is to be old”

(Bapak has been asking helpers to share the responsibility he has of spreading Subud, or Subud will decline, and we will not be able to stand up before God and answer for the responsibility He has given us.)

Bapak really hopes you will follow Bapak's example, which is that Bapak gives more importance to meeting all of you than to his own life. This is something that you can work out for yourselves. Bapak is already a very old man, and for someone of that age to fly a long way, to experience a change of air, a change of season, a change of climate is a very great strain. Even three or four years ago Bapak had not yet experienced what it really means to be old, but on this trip he has experienced it. When you wake up in the morning you feel uncomfortable, you feel stiff, you feel tired, you feel heavy. Bapak knows that this is what is meant by old age, Bapak can confirm it now. When Bapak was young Bapak used to ask his mother, “Why is it that you are always feeling unwell, always complaining about this and that? And Bapak's mother answered, “Well, maybe when you are my age you will experience something similar.” Bapak says truly he is experiencing it and knows now what it is to be old, which three or four years ago he had not really experienced.

And that's why Bapak advises all of you who are sitting in front from Wisma Mulia, that you don't complain too much if you feel that way, but surrender it to God Almighty.

83 LON 23 London October 8 1983

LEARNING FROM ILLNESS

To conclude this chapter here are passages on the relation between illness and spirituality. Bapak holds that through illness we can grow spiritually, but that spirituality does not immunise us against sickness and suffering.

“Illness brings us to God”

We must become one brotherhood, one sisterhood . . . This is the reason why Bapak at the age of 80 still travels from Indonesia to Japan, to see you all, to talk to you, because for a man of 80 to undertake long journeys to distant places is something truly heavy and burdensome. And do not imagine that Bapak is free, is excused, from these difficulties. For example even on this trip while Bapak was in Sydney it

happened that at a certain moment Bapak could not breathe, and Bapak simply said to Almighty God, "Well, if God wills that I still finish this journey then I am willing to go on, but it is all in the hands of God." As Bapak said that, Bapak could not breathe. But Bapak was able to come through this because of his faith in God, because at that moment Bapak put everything in the hands of God. But do not misunderstand, and get the idea that Bapak is able to go through such experiences because of some enormous occult power or something like that. What brings Bapak through is his total faith and submission to the Power of God. So it is clear that the Power of God that we receive in the latihan has the effect of giving a human being peace and quietness in his life, in other words it frees him from fear and doubt.

So the purpose of the latihan is not only to bring us to a state of peace but also to reduce our fear of illness. This does not mean that we will not become ill, that we no longer experience illness, because illness is essential. It is through illness that man is reminded of his relationship with Almighty God. Because when we are ill we turn to God, and we say, "Oh, God, please grant that I may come through this, please grant that I may obtain relief from this pain or this sickness that I am going through." When we are well we are aware, we think, of nothing but our own importance, and our own self. So it is very clear that illness is very necessary for us. But what Bapak is saying is that in the latihan in Subud our illness will not be very bad or very terrible but it will just come and go as we need it. So that if we are sick today we will get well tomorrow, and if we are sick the day after tomorrow we will get well the day after that.

82 TYO 4 Den Harumi Hotel Tokyo June 6 1982

"Spirituality does not exempt us from illness"

Some people think that maybe once we have gone a long way, maybe once we have reached a high spiritual standing in the latihan kejiwaan, we should no longer become ill and we should no longer have any problems in the world. That is impossible because we are all human beings and we remain human beings. Therefore you should not be surprised if Bapak sometimes becomes sick, if one day Bapak dies.

83 LON 4 Anugraha August 4 1983

Happiness and Sadness

I have divided this chapter into three sections, one dealing with the happiness that comes from a good life, one with the unhappiness that comes from living wrongly, and one with the unhappiness that is just there, as part of the structure of the Universe.

THE HAPPINESS OF A GOOD LIFE

Bapak defines happiness as “possessing peace of mind in everything you do and always having enough of everything you need for your life.” (81 NYC 4). “Enjoy the fruits of the latihan” he often urges us (82 SIN 1 and many other talks). “God wishes us to be happy in the use of our senses and our faculties” (82 CDK 2). Asceticism, he says, the renunciation of pleasures, is not the way to God: our aim is to be “well-to-do with a good jiwa, and happy in this world and the next.” (83 LON 14) Happiness of this sort comes from right living—worshipping God, working hard and helping those in need, and it is something we should actively pursue.

One passage on this theme is perhaps sufficient. It is taken from a talk that is unobtainable on tape, and was unearthed from a typescript in the archives.

“Happiness comes from a pure inner feeling”

In the latihan, although we already know how to walk, we are made to walk by the Power of God, and in that way learn how to do the latihan when walking down the street. Similarly we are made to move our hands, so that we may learn how to do the latihan when we are using our hands for our work. And the meaning of this is that when you are in your office and you are about to write, “I am going to go to Bogota”, but it is not right for you to go to Bogota, spontaneously you will write, “I am not going to go to Bogota”.

So this is something that happens beyond your own understanding or beyond your own expectation, but is a true guidance for your life in this world.

So brothers and sisters, if you can understand this correctly you will see that the latihan kejiwaan actually is something that enables you to do something in your life that is in accordance with your own nature. And Bapak wants you to *really* understand this. Bapak doesn’t mean that you just ask

questions all the time, like, “What is my right talent?” Because that is only a very small thing, that is only a very small part. Bapak is talking about every *moment* of your life, not just one time to find out something. So that actually the latihan kejiwaan is not *only* to give you your talents or to teach you your talent. It is to bring you to a way of life which is truly happy, which is truly full of joy. It is to bring you your whole life, not just one aspect of your life.

So Bapak wants to explain to you a little bit about happiness, because to be clever you can study, but you cannot study happiness because the meaning of happiness is something that you possess when you have a pure inner feeling—the examples are the Messengers of God. Their life is what we call happiness because in everything that they do they are guided by the power of Almighty God, and not only that, but whereas we normally think of having to go out and look for money or earn money or make money, for the Messengers of God it’s not like that because what they need in their life is, as it were, following them, or it’s running after them, as Bapak has explained. So that someone who is truly loved by God cannot be poor or destitute or miserable in this world. That is a complete impossibility. If someone who is very poor and has nothing and has a very miserable life claims that he is beloved by God, then don’t believe it because that is a lie.

So it is clear that one who has been given by God the understanding of life, the understanding of his own life—in other words, like what we have received in the latihan kejiwaan, actually such a person has no feeling of worry or anxiety in facing anything in this world, and this is what Bapak calls happiness. So when you have received the latihan kejiwaan, OK even if you have not achieved 100% of what Bapak is talking about, at least you must be able to achieve 50% or 25% or at least 5% of what Bapak has explained. But at least it should be possible for you already to feel what it is, what is the value of the guidance of the power of God in your life, so that you do not any more have this feeling that *all* there is in the latihan is an opportunity to ask questions and be told what is your right talent, what is this, what is that, because that means you are bringing the latihan down to something very very low. It is like going to the fair to consult the fortune-teller in the way people normally do. “Oh sir, please tell me what is my future, what is in store for me”. And the people who do that are always moved by a feeling of greed, so that actually

that kind of attitude is something that comes from the nafsu and is always moved by something that is not good.

So it is clear, as Bapak has explained to you already, that once you are rich, once you are well off in your life, you will still be protected by the power of Almighty God so that you will be protected from the influence of your wealth or from the things around you and you will know how to act and how to use what you have in the right way according to the Will of Almighty God. In other words, quite different from what Bapak just described now. You will be able to use the nafsu, you will not be influence by it and you will be able to know where it is appropriate to use which nafsu and for what.

81 MDE 3 Nutibara Hotel Medellin June 15 1981

THE UNHAPPINESS OF WRONG LIVING

Those familiar with the talks will also be familiar with Bapak's belief, that poverty is man's fault; that the jungle-dwellers live the life of savages because they are lazy, lacking the drive to better themselves; and that an unsuccessful worldly life is a mirror of a person's spiritual state. Several passages on this general theme can be found in "A Life Within A life." I give just one passage here. Bapak once again refers to the wretchedness of the rich, with a famous heiress as his example, and voices the fearful belief that some kinds of misery can be perpetuated in the next world. He balances this with the comforting statement that the latihan can help us subjugate our heart and mind so as to come to live in a way that accords with the will of God.

"The depression of an unsubjected heart"

The enemy of human life, and therefore the enemy of each one of you, is the heart and mind. But although this is your No.1 enemy it is also the tool which you have been given whereby you have to live in this world. For this reason you have to be extremely careful always to use your heart and mind in the right and proper way.

When a human being follows his heart, if a human being allows his or her heart to dictate to him to the extent that he permits his heart to follow its own ideas or its own will, in other words in the direction of dishonesty, in whatever it wants to do, that becomes a sickness, our heart then becomes a sickness within us, and it becomes our enemy, an enemy which is very hard to overcome.

Now what Bapak is going to do with you today is to test with you, so that you can learn how to overcome your heart, how to subjugate your heart. Because your heart should actually follow its master. Once your heart can learn to obey, once you can subjugate your heart, you will always be at peace, you will no longer be afraid of anything. That does not mean that you will no longer be afraid of doing wrong, but you will no longer be afraid of anything outside of you, you will no longer be afraid of sickness, of death, because your heart is already pure. That is the meaning of a pure heart—a heart that is true, that is obedient to its master. And the master is your jiwa. The master within us is the jiwa, the heart and the mind are the servants. If the heart and mind are truly obedient to their master, then your life will be clear, your understanding will be clear. But if your heart becomes your enemy, if your heart is allowed to stray, then it will become something that blinds you. It will not only make your life miserable but it will close your eyes and make you unable to see the way ahead, unable to understand the way you have to follow, and unable to see God and His Power.

So this is why, brothers and sisters, it is very important to follow the latihan kejiwaan, because this is the tool whereby you are able to understand the role of your heart, enable it to become your servant, and obey you always.

As a proof of what Bapak has been saying, try to feel now how you are feeling and how you were feeling just now when you were doing latihan. Were you feeling light and at peace, peaceful within yourselves and satisfied, or were you feeling chaotic and oppressed and heavy? Which was it? So you can tell for yourselves whether what Bapak was saying is true or not. (Bapak questions certain women).

And this peace we are talking about is not a matter of how much money you've got, a lot or a little, because there are not a few people who have lots and lots of money but their heart is not quiet at all. As proof take the example of a famous heiress, who is perhaps the richest woman in the world, what she owns is worth millions and millions and yet her heart is sad, her heart suffers all the time, so that her heart is not in Heaven but in Hell. So it's clear that when you pray to God, it's all right to pray to be rich, but ask for money with a peaceful heart. If you have both, both wealth and a peaceful heart, that is perfection.

And Bapak has read in the newspapers that this heiress

said she would really like to die, because she just feels constantly depressed, and her heart feels unhappy and dissatisfied. No doubt she imagines that when she dies that condition is finished, and by death you lose that depression and that suffering heart. But the truth is just the opposite, that if someone like that dies there is no limit to the suffering of their heart, in other words it will never end, it will go on for ever, until the end of the world, the end of this earth on which we live. That is what is called a heart of Hell, it is the heart which is in Hell. But conversely, the heart which is in Heaven also never ends.

It is a state where you are always at peace, always satisfied, always happy.

And that is the name of Heaven. So when people talk of Heaven as if it is a place of great fun, very beautiful in every way, luxurious and comfortable, that's not true at all. Heaven is a state, a state such as Bapak has described, where everything is at peace, everything is satisfying, and life is complete.

That is why in religion it is forbidden for people to commit suicide, to commit suicide because they are broken-hearted or have come to the end of their tether or something like that. It's forbidden because if you do commit suicide at that point, it means that suffering will never end, you fix it for ever.

83 CDK 6 Cilandak July 1 1983

UNHAPPINESS THAT IS JUST THERE

Joy and woe are woven fine,
A clothing for the soul divine.
(William Blake)

The preceding sections have dealt with merited happiness, merited unhappiness. Now we come to something less obvious, less easily explicable.

Bapak points out that even the happiness of a good life can be assailed by troubles and hardships. "There is no happiness that is not preceded by prihatin." (81 LON 13). "Don't be afraid of suffering; suffering is the way." (81 CMB 2). And Bapak sometimes alludes to the twelve years of destitution and suffering he endured when as a young man God did not permit him to work for his living.

Suffering, therefore, is just part of the structure of the Universe, and comes to us irrespective of whether we live a good or a bad life. There is no happiness without unhappiness; Hell is near to Heaven.

It is as dangerous, Bapak says, to be completely happy as it is to be completely sad. It is our destiny to alternate between the two emotions anyway, so it is better if they can be felt simultaneously. Then eventually we may come to be in balance, feeling a kind of sadness in gladness, a kind of gladness in sadness.

The experience of every gradation of sadness from simple dispiritedness to anguish and a sense of dereliction by God, feelings coming from nowhere apparently unmerited and causeless, are so universal that I am quoting three passages about them which contain Bapak's analysis of them and his suggestions for handling them.

“Hell is next to heaven”

When you receive something, when you achieve something, do not be too quickly happy. Do not be too proud or pleased with yourself, because it is this feeling of cockiness, this feeling, “Now I've achieved something,” this is what knocks you down. That is what holds you back.

What we have to remember is that next to whatever we receive that is nice or pleasant or good, is hell. After every feeling of heaven, next to it there is hell, so we have always to remain cautious and careful, because everything is accompanied by its opposite.

There is no pleasure without pain. There is no heaven without hell. There is no progress without regression. So that no matter how wonderful what we have received is, we have to remember that its opposite is right there next to it. We have always to remain conscious and attentive to what we have received from Almighty God.

That is the secret of receiving the latihan kejiwaan.

81 CMB 5 Colombo March 21 1981 Publ ZNWS 81 2p20

“Don't be too happy, don't be too sad”

It was said by our elders, by people of old, that when we are happy we should not be too happy, and when we are sad we should not be too sad, and when we are suffering we should not let this suffering get to us.

But the fact is that when a man is sad, when we are sad, it is not possible to be happy. The heart is not able to put aside sadness just like that and be happy. The proof is that when you are sad you cannot laugh, no matter how hard you try, no matter how much effort you make. So then, how is it possible to put into practice this saying of people in the olden days?

How is it possible? It is through the Power of God: it is only God who produces something out of nothing, only God who can change something that we cannot change. So it is God who can make us laugh when there is no laughter there. Brothers and sisters, this has been tested by Bapak many times when we stand in front of Bapak and Bapak says, "Laugh". There is nothing funny, and yet we laugh. This is the nature of the Power of God.

And finally, this ability, this power of God that can make you laugh in the midst of sadness, will also be able to remind you in the midst of forgetting God: so that when you forget God, you will be reminded. And that is the meaning of faith: that in the midst of forgetfulness we are reminded from within. It is not an effort of will . . . We don't remember God from our thinking, we remember God from within, from the Power of God who guided us.

80 CDK 9 Cilandak August 8 1980 Publ SWN80 12p9,
ZNWS80 1 3

"A balance of sadness and happiness"

When the latihan gets deeper, beyond the realm of the physical heart to the inner heart, then when we are very happy we will experience parallel to that feeling a feeling of sadness. When we are very depressed we will experience parallel to it a feeling of joy.

When we have reached that point, our feelings will always be balanced. We will never experience joy without sadness, or sadness without joy. In other words, we will never over-balance, we will always be in balance. This is something of enormous value to our lives, because actually all danger comes from man's sadness or his happiness. Most mistakes are made by people when they are very, very happy . . . In short, brothers and sisters, in the latihan we are able to receive the Power of Almighty God for guidance in our everyday lives, in a way that doesn't make us into peculiar people, we don't become like people who look as if they have a screw loose. (Laughter).

81 LON 9 London April 10 1981 Publ AOM p7

That wisdom finds an echo in the words of Jane Austen, who is regarded by many who love her works as the arbiter of good sense and fine feeling. In her book "Persuasion" she describes how Anne Eliot returns home after hearing from Captain Wentworth that

after long years he still loves her:— “All the surprise and suspense, and every other painful part of the morning dissipated by this conversation, she re-entered the house so happy as to be obliged to find an alloy in some momentary apprehensions of its being impossible to last. An interval of meditation, serious and grateful, was the best corrective of everything dangerous in such high-wrought felicity; and she went to her room, and grew steadfast and fearless in the thankfulness of her enjoyment.”

For the sake of those of us who find it more difficult to keep a steady balance, and anyway are wanting a means of tipping the balance from sadness to happiness, I end with advice from Bapak taken from a testing session. The actual test is, alas, missing, but I expect it was something like: Feel the happiness of the angels in heaven, or What is the latihan of a purified person?

“How to cheer oneself up”

(Testing). H, answer this not with your heart but with your jiwa. (Test question not recorded) . . . Do you ever practise that when you are at home? “No, only here” . . . This is what you should do when you’re feeling depressed or have some misfortune, just do this . . . Because we should all have this ability to cheer ourselves up.

82 OSA 2 Osaka June 2 1982 Publ MYLCG p59

The Life Forces and the Nafsu (Passions)

Before quoting any passages from the talks I want to give a brief outline of Bapak's view of the life forces, the four lower ones and the three higher ones. This will allow the reader unfamiliar with the material to concentrate on the subtler and deeper points later on, when reading Bapak's own words. I confess that when I compiled my first collection of passages from Bapak's talks—"A Life Within A Life"—my grasp was far from complete. I was, in particular, hazy about the dangerous power of the vegetable force. My understanding of the three higher forces remains shadowy.

The four forces are the essences of the four worlds—material, vegetable, animal and human. The creatures of each world make use of the creatures of the world below, and in turn are used by the creatures of the world above. Thus plants live off the soil, animals eat plants, and so on. Man makes use of all the others, and they become part of him. The essence, the force, of these things that man uses are both vital to him and a danger to him. If a man's jiwa comes to be in control of him and he treats them rightly and uses them properly, they will obey him and give him their strength. If he misuses them then they will attempt to invade him and drag him down to be lost in their world.

1 The Material Force, *roh raiwani*. The essential quality of this force is indifference or hostility: a table has no relationship with or feeling for another table, oil conflicts with water, and so on. If the material force within a person is controlled and guided by the jiwa, he or she will excel as a carpenter, inventor, financier, gadgeteer, architect, driver or housewife. If this force is not controlled by the jiwa, then the person can be overcome by the qualities of matter—indifference or hostility—and become flinty-hearted, a dishonest businessman, an absconding treasurer, a collector who values his Rolls Royce above his daughter, a Midas.

2 The Vegetable Force, *roh nabadi*. The essential quality of this force is selfish greed: plants struggle to get sustenance for themselves irrespective of the needs of surrounding plants. The force becomes part of man through the food he eats. People who harness this force are good gardeners, botanists, farmers, greengrocers. But people who fall under its sway become alcoholics, chain-smokers, gourmands or drug-addicts, and ultimately join the vegetable world, becoming "just a vegetable", as they say, "just a cabbage".

3 The Animal Force, *roh hewani*. The essential qualities of this force are sensuality and competitiveness: the primal instincts of an animal are to mate and hunt. Through eating animal flesh man's body, obviously, acquires strength. And it is the animal force in man that gives him his sex urge and his drive to succeed in life and enables him to create and support a family. Clearly the animal force in a person helps him to be a good shepherd, dairy farmer, jockey, vet and pet lover. But if the force swamps him he will be pulled down to the world of the animals, and become doggy, bitchy, goatish, tigerish, wolfish, waspish, and generally behave in a way that is appropriate to animals but not to man.

4 The Human Force, *roh jasmani*. The qualities of the human force are lovingness, kindness and generosity. A person in whom the force is strong will have good personal relationships.

The complete, perfect man will have all the forces under the control of his jiwa, and presumably will live in harmony with his family and his fellows, be aware of nature and competent in his life's work.

In addition to these four forces Bapak speaks of three other, higher ones:-

5 The *roh rohani*, the force of the eternal world.

6 The *roh rahmani*, the force of the world of the Messengers.

7 The *roh rabani*, the force of the world of Beings with authority in the Universe, the gods.

Into these worlds only angels dare to tread, and I leave all comments to Bapak.

So, there are seven, as represented by the seven circles of the Subud symbol. Above them, but interpenetrating all seven worlds, are the *Roh Ilofi*, and the *Roh El Kudus*, aspects of the Holy Spirit, and God embracing all. This interpenetration and embracing is also represented in the Subud symbol.

The following passage is one of Bapak's general accounts of the Life Forces.

"The Life Forces"

Bapak would like to give you a picture of the framework of the construction of life in the universe that has been created by Almighty God. The framework of life in the universe is said to consist of seven levels of categories, which are symbolised in the symbol of Subud as the seven circles, one inside the other. The lowest of these seven categories is the *roh raiwani*, the life force or the content of this material world which we see around us. This life force is within all the material things that exist in this world which, although they appear dead and lifeless,

nevertheless contain a life force, because it is this life force that makes it possible for these things to relate to man's thinking and man's mind. It is through this connection between material things in the mind which exist through the material force that we are able to connect with the material world, and adjust the material world to the needs of our life here and create all the things we require.

This material force, or *roh raiwani*, which is the basis of the content of the material world, although it is very useful for man's life in this world is nevertheless an obstacle for man in worshipping Almighty God. And it is for this reason that, for example in Islam, every time we want to worship God we say the Arabic words . . . which mean, "Oh God, deliver us from the influence of the accursed Satan." But we must understand that this is limited to man's life outside this world, because in this world the material is the main tool whereby man is able to exist here. This is the lowest life force.

Higher than that there is the *roh nabadi*, the life force of the plant or vegetable world. This is also something that man needs for life in this world because it is through the existence of plant matter that we are able to form our physical bodies.

Higher than that is the animal world, which again—we use the flesh of animals to build up our strength and for the needs of our life in this world.

Higher than that is the *roh jasmani*, the life force of the human level, which is the content of our physical bodies. So it is clear that the *jasmani* life force is the content of our life in this world with our physical bodies. Its world is the world which we experience with our physical bodies here.

This is the limit of man's life with his *nafsu*, so that one can say that this is the realm which man rules over with his *nafsu* in this world, that is the material, the vegetable, the animal and the human. But this is not enough for man to go beyond this level, to return to the eternal world from which he came, the world beyond this world, called the *roh rohani*. So in other words, in order to leave, leave this world and enter into an eternal world above man's life in this world man needs the *roh rohani*, but man can only contact this *roh* when he is no longer influenced by his *nafsu*.

That is the reason why in this latihan we talk about this latihan being the latihan kejiwaan. So this latihan is not the latihan of the *jasmani*, the latihan of the physical body, and still less is it the latihan of the heart and mind. It is the latihan

of the jiwa. This is the experience you had when you were opened, that is, you experienced movement which moved your various parts but free from the influence of the heart and mind, the nafsu and the will. This experience eventually led you to a state of emptiness, of peace, where you were not influenced or under the action of the nafsu or the heart and mind. So there is no working of the heart and mind, but nevertheless you are in a state of full consciousness and understanding. And this is something that is usually referred to as wisdom.

So, brothers and sisters, beyond this *roh rohani* there is still a higher life force, called the *roh rahmani*. This also is beyond the influence of the heart and mind of man, and is the life force which can be experienced by human beings who have really achieved an emptiness in their life in this world. And this is the reason why this life force is known as the life force of the Messengers of God.

Even though this life force is so high, there is still a higher force which is known as the *roh rabani*, and the world of the *rabani* is the world that can be described as the beings of the category of Almighty God. Does this mean then that there are more than one God? No, it simply means that in this world there live Beings of the highest rohs, who truly have authority in the universe.

And notwithstanding the greatness and the glory of the *rabani* nevertheless there is something more than that in the universe, and that is the *Roh Ilofi* and the *Roh El Kudus*. These two forces are able to span from the highest, the *rabani*, down to the lowest, the *raiwani*. The *Roh Ilofi* works inwardly, while the *Roh El Kudus* works outwardly. This force is like a great light that existed before this universe was created. So these two forces are also known as the Messengers of Almighty God.

This whole structure that Bapak has described is bracketed and enveloped both inwardly and outwardly by the Power of Almighty God.

Brothers and sisters, this should give you a picture which you need to have within you in order to understand that Almighty God cannot be understood or grasped by man in any way. It is useful for you to have this picture so that if you want to know how far you have progressed in the latihan kejiwaan, you can.

82 TYO 2 Tokyo May 30 1982

THE LINK BETWEEN THE NAFSU AND THE LIFE FORCES

The nafsu, passions, are a man's endowment at birth, along with his body and life forces. In heaven a jiwa did not possess them, nor will it when it returns there. Adam, as Bapak says, is depicted naked, which symbolises being without nafsu.

In a talk in Lisbon on May 21 1981 (81 LIS 2) Bapak enumerates the nafsu, giving their Indonesian names and defining them, but it is not very clear. Here is a table, compiled from talks or letters of previous years, mainly "New York Talks" 3p21 and *Pewarta* x 6 p196, linking each of the four nafsu with the force that powers it, and setting out its manifestations:-

Nafsu	Lower Force	Manifestations
<i>amarah</i> anger	material <i>raiwani</i> satanic	callousness, cruelty, quarrelsomeness
<i>aluamah</i> greed	vegetable <i>nabadi</i>	greed, selfishness
<i>supiah</i> ambition	animal <i>hewani</i>	sensuality, urge to win, achieve, be top, cruelty
<i>mutmainah</i> generosity	human <i>jasmani</i>	loving kindness, generosity, but also pride

Some of the qualities listed under "Manifestations" stray from one list to another, eg cruelty appears as an attribute of *supiah* as well as *amarah*. This is not surprising: cruelty can be considered an attribute of the waves that pound the rocks as well as a tiger that pounces on an impala; passions can have multiple causes. Bapak anyway specifies particular nafsu nowadays far less frequently than he used to, and for the most part he refers generally to "the nafsu". And of course he never expected us to learn them off like our multiplication tables. (Would that have helped us to curb them?) He does however frequently specify the particular forces.

The following passage, explains how the passions of man, the nafsu, are fuelled by the four forces, and goes on to detail the working of the forces and describe how men have attempted to curb them.

"The grip of the forces"

What Bapak means by the nafsu is the passion—the will or the wish that we have in this world with which we live our

lives. In other words, the needs and the pressures which we have which impel us to want this, to want that, to do this, to do that.

These passions, this nafsu as Bapak calls it, is the result of the working within our being of these life forces that Bapak described earlier. The life force of material things; the life force of vegetable and plant life; the life force of animals and the life force of human beings. It is the working of these life forces within our being that creates the working of the passion. In other words, the passion, the nafsu that works within our being, is the result of the influence of things which are in this world, such as material things.

You might think: 'What influence can a material thing have on me, because it is dead?' How can this microphone influence me, because it is a dead thing? It doesn't have intelligence, it doesn't have intention. But the fact is that it can influence you because it is very close to your heart. Why is it close to your heart? Because you made it.

The reason why material things in this world influence us very, very powerfully is because there is an interplay between them and our heart. And the reason for that is that they are made by human beings. They are made by the mind of man.

You know yourself, if you make a fried banana or banana fritters and you give them to somebody and he says: 'What's this? It tastes like shoe leather', you will be very hurt, as if they were criticising you yourself. Because they are criticising something that you made.

Or if you made fried eggs and you give them to somebody to eat and he says: 'This is disgusting. It tastes like the egg of a buffalo', you will be very offended and you will feel deeply hurt by such a remark.

So it is clear that there is a strong bond between one who makes something and what he has made. It is this bond that causes the pressure and the power of material things over us. This bond between what is made and the one who makes it is the reason why in religion we are forbidden to slander people or to say bad things about people.

If we see another human being and we say to him: 'You are disgusting. I don't want you near me because you are so dirty and you aren't even properly dressed. I don't want anything to do with you,' that is actually forbidden because the human being is also made by God. So that is why we are taught in religion that if we slander another person, if we reject another

person, it is rejecting God, because that person was created by God, just as we were.

But today that advice that is contained in all the great religions is not followed very much. Even people of the same religion, people who are Muslims, kill each other and hate each other. Not only do they hate each other a little bit, but they hate each other one hundred per cent. That is the case today between the two countries Iraq and Iran who are at war with each other. And why do they do that? It is the influence of these material things, it is the power of these material things over them that makes them act like that—to act in a way that is certainly not human.

Why do material things influence us in this direction?

It is because hatred or indifference is the nature of the material. Bapak showed if you take these two material things and put them next to each other they can never be one. They can never feel a unity or a harmony because they are unaware of each other's existence. No matter how close you put them to each other, they are unaware of each other's existence.

When we are influenced by the material, then our nature becomes like that. We are unaware of the existence of any one other than ourselves. This is why the material is usually referred to in religion as satanic. The word satanic, or the word devil, actually refers to the material level, to material things. So if you want to know what is the devil, what is satanic, Bapak's suit is satanic. This smart tie that Bapak is wearing is satanic.

This is the reason why people in the past, people in the olden days who wanted to become holy, who wanted to come close to God and to worship God, tried to give up material things. They went off into the jungle, they went off up the mountainsides, they lived in caves and they tried not to wear clothes and not to have money and not to have anything to do with material things. But the trouble is that without material things human beings are powerless. They become empty, or without any strength. Certainly, because without material things they have nothing. They do not have claws like a cat with which to catch their prey, or fangs to chew it up. They have nothing.

It is only with material things that men have power. So for as long as man does not have material things and doesn't make material things, he will always be inferior to the animals. He will always be overcome by wild beasts and he will be subject

to the weather which he is not able to withstand. And that is why man has been given intelligence. Animals are not able to make things, they are not able to use the material world. It is only man who can use the material world. And with that as his weapon he is infinitely more powerful than any animal; he is able to make rocket ships to go into outer space. He is able to make airplanes that fly very fast. And he is able to make weapons that can destroy large areas of the earth. So clearly he becomes far more powerful than any animal with its sharp claws and fangs. So really in the use of the material it is as though God has set no limits.

God allows man to do whatever he wants. It is as if God has given man free reign to use his intelligence for whatever he needs or whatever he wants.

So brothers and sisters, man's life in this world is largely under the influence of these lower forces. That is why people who want to remember God, people who want to get back in contact with their jiwa and want to become holy people, try to put aside all this. They try to put aside material things. They try to leave society and live as hermits. They try to minimise their food and they even give up marriage because they regard marriage as a pain in the neck. They feel that having a wife is a terrible burden and you only quarrel all the time; and, in fact, some people say a wife is like an enemy under your own blanket.

But Bapak doesn't want young people to get the wrong idea if they hear that marriage is something bad or something harmful. On the contrary, the fact is that attitude is wrong. The attitude of wishing not to marry because it's too much trouble is actually wrong. It is God's will that man should marry. A man without a wife is like a man with only one leg. And, in fact, a man and a wife are incomplete without a child. So that, actually man, wife and child are a trinity. Together they form a whole which is symbolised by authority, feeling and result. And this is known as the trinity, as three in one.

83 LON 18 Anugraha August 14 1983 Publ SW World Congress issue p30 OITW p53

THE LOWER FORCES AND THEIR HEAVEN

We next come to the novel and satisfying concept that the lower forces do not want to drag man down but to be pulled up by man.

“The lower forces want to be taken to heaven”

The difficulties that seem to irritate you and obstruct you when you study something good in fact come from the passions, or nafsu, which are under the control of the lower forces, eg the satanic forces, or jinns (devils) and the vegetable and animal forces. These forces always create obstacles for man because they are very jealous and want to raise their condition and possess a nature like that of human beings. People do in fact recognise how easy it is to fall under the influence of the satanic forces, to be plagued by devils, so in Islam it is usual to recite the formula—*A'udhu billahi min ash-shaitanir-rajim*—before undertaking anything. This is a prayer to Almighty God to be protected and kept far from satanic temptations. In fact, however, the real object of these forces in always tempting mankind is not to bring about misfortunes to the persons concerned, but rather to enable them to raise their own status . . . It is God Who created the satanic forces, nobody else. So, if God created them how can they rival or be enemies of God? . . . In reality they are very anxious to be raised by human beings to their own stage, or to heaven, to a sphere which is much more noble than the satanic one. They are not in fact trying to lead man into error, they just want to be borne heavenwards by human beings. It is man's own fault if he allows himself to be influenced by them, because he is tempted by things he finds pleasant, good or excellent.

82 PER 2 Perth April 25 1982 Publ Two Talks

But what if man cannot take them to heaven? Then the vegetables and animals, in a dog-in-the-mangerish way, take their revenge. If man fails to take them to heaven then they will try to prevent man from getting there. If they suffer the pain of the chopping board and the kitchen fire and the jaws of their eater, then they threaten to report man to God. And what is man's defence? To have said Grace and explain that they acted by divine decree. First it is a vegetable that accosts man on the start of his journey to heaven and then a goat.

“I'll get even with you,” said the cucumber

Now we get to the next force, the next higher world, and that is the vegetable. Again, as we are dependent on the material force, so we are dependent on the vegetable force. Isn't it clear that your being depends on eating rice, eating vegetables of all kinds? You realise how delicious it is when you are eating (here

follow Indonesian delicacies) and you feel Oh, how wonderful, and afterwards you give a big belch and you say *Al Hamdo Lillah*, you forget how that vegetable is feeling, how that plant is feeling, how would you feel if you are being chewed and eaten and so on? And when you are cutting up the *cupat* or the *long ton* or whatever it is you chop very thin, how does it feel like to be chopped up? This is the point, so if you look at it from the point of view of the thing you are eating, it wants to get even with you. It says, "OK, you're eating me now, but I'll get even with you. Because later on, when you are trying to leave this world, I will report you to God Almighty, so that when you get up there God will know what you have done to me, and you will have to pay for it."

So this is the reason why it is customary in every religion before you eat, if you are Muslim you say *Bismillah-ir-Rahman-irRaheem rohim*, meaning before you eat that thing you already get God to come. God is a witness, so that later if that thing reports you to God, God already knows what happened. So you can say, "Yes, I ate you because of God's will. I ate you with God's will." So that at the moment of eating God is present as a witness of what you are doing. This Bapak has frequently tested with you. You know Bapak tests, "Are you sitting on the chair or is the chair sitting on you?" "Are you eating the food or is the food eating you?"

So it is clear you have to be careful, and that is why in every religion you are told to say for example, the Islamic prayer or, for Christians, you sit quietly and quieten yourselves before you eat. All of this is to bring God into what you are doing, to avoid committing a sin. It is a protection against committing a sin. And this is because God envelops everything. We cannot nudge God, but God can nudge us and it's this nudging that we have received in the latihan kejiwaan. It is God nudging us that we have experienced.

82 CDK 3 Cilandak June 22 1982

" 'Please pay me back your debt,' said the goat"

So, you have borrowed from the vegetable world, and are in debt to the vegetable world as well as the material. Now we get to the animal. The same thing exactly. You eat delicious *sate*, delicious beef-steak, you are very fussy about how your beef-steak is cooked and so on. So what is happening? You are borrowing from the animal world. So that meat cannot prevent you eating it, it cannot fight back, but it remembers. That goat

you are eating on the *sate* says, "OK, I'll get you later. I'll get you later, when you are going to heaven and have left this world. I won't forget what you owe me." So that later, when you have died and are on your way to heaven and are may be one-hundredth of the way to heaven, there will be the goat waiting for you. And you will say, "Oh, are you heaven? Have I arrived in heaven?" And the goat will say, "Oh, no, no, no, this is one hundredth of the way to heaven, and I have come to ask you for your debt." You say, "What debt?" "Well, don't you remember? You used to feast on me throughout your life, and now please pay it back." You say, "How can I pay it back?" "Well you owe me a thousand kilograms of mutton, which you borrowed in your life."

So you are buried under this debt of *sate*, which has accumulated on top of you, and you cannot get any further, you are lucky if you can get a hundredth of the way to heaven because of this enormous burden of debt you have accumulated in this world, all pulling you down and covering you up.

So man has a brilliant idea of how to get round this. When the *kiyayi* is cutting the neck of the animal you are going to eat, he first prays to Almighty God. What he is telling the animal is, "I am doing this at God's command, so it's not me, it's God who ordered me to do this."

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But here is an account of how one man *did* take food to heaven, and went there himself.

"The miracle of the loaves (and fishes)"

The vegetable level has the same subdivisions as the material; the same society within it as we have in this world. There are the lower levels, and there are the higher levels. That is why among the population of the vegetable world there are plants from which man can get medicine to cure him when he's sick. There are also plants which are poisonous and can kill a man if he eats them. If you were able to see the reality of plant life, plant forces in the unseen world, actually these plant beings are waiting for man to bring them to heaven.

If you were able to see them and talk to them, they would say to you, "You have taken the liberty of eating me. From now on you are responsible for my fate. For I am a sinner; and now it is your responsibility to take me to heaven." And that is only one meal. But how many meals have you had in your life?

You have incurred a great debt to all those plant forms that you have eaten and that have sustained your life till now.

Maybe this will begin to give you a clue as to the meaning of all sorts of parables and stories in the holy books.

For example it was said that Jesus Christ one day was in the mountains. And he was approached by thousands of people, all of whom were very hungry and had nothing to eat. And it seems that Jesus happened to have a loaf of bread; just one loaf of ordinary bread. And he broke that bread. And he gave a small piece to each of the people there. And everybody who was there, all the thousands of people were able to be satisfied.

We are in a position now to begin to understand what the meaning of this story is. It means that Jesus was able to bring food to heaven. Jesus was able to satisfy the vegetable forces. He was able to elevate them to their rightful position.

And so, Bapak tests with you about bread. What you should be doing when you eat. You have a responsibility to that food: to bring that food to its heaven. But as Bapak tested with you, in your case mostly it is not yet like that.

Through the latihan kejiwaan we are just beginning to experience the reality of stories written in the holy books, which up till now have been regarded like fairy tales, miraculous parables or something like that.

81 YVR 6 Vancouver July 20 1981 Publ AOM p65

MAN'S INDEBTEDNESS TO MAN

Lastly in this section Bapak speaks of the human force, the human world, where we are also indebted to each other all the time, where one person can equally help or hinder another, particularly in marriage.

“You are all constantly in debt”

Now we come to the human level. And there you have the same situation: you are all constantly in debt. What sort of debt? For example, someone helps you, someone lends you money—you are in debt to him. Someone helps you to get a job—you are in debt to him. The person who pays your salary every month, your employer—you're in debt to him. All these debts are in the human world, of one human being to another. And finally you come to the biggest debt of all, when you get married. In marriage you don't actually eat your wife, and a

wife doesn't actually eat her husband, but in fact it is analogous to eating and being eaten, this marriage.

It's like that. For example, if a woman is dirty and the husband is clean, when they get married they both share half that dirt. It can be the other way round, but usually it is more likely that the husband is dirty than the wife, because usually men like to roam around. And that is why in religion it is not allowed, for a man to go from here to there and there to here, and roam around and do this and do that, which is not right. That is what dirties him. And that is why in the olden days people used to be very careful about getting married. People used to calculate all sorts of things, to make sure there was no obstacle within the marriage of these human beings.

Beyond the human world there is no *nafsu*, and without the *nafsu* you cannot live. So you should not wish to enter the *rohani* world, because that is like wishing you were dead . . . that is why in the *kejiwaan* the only way is to leave everything to God. Because it is only the *latihan kejiwaan* that can separate the influence of the *nafsu*, that can allocate the *nafsu* to its right place and separate it from the development of our *jiwa*, so that our *jiwa* can progress in the midst of our everyday life.

82 CDK 3 Cilandak June 22 1982

THE NAFSU, THE FORCES AND THE JIWA IN BALANCE

Bapak uses a variety of metaphors to describe how the powers in man can be balanced and how his state then is. The *nafsu* are tamed, (81 VIE 1), the *nafsu* are trained, not killed (81 WOB 1), the *nafsu* are sharpened, not dulled (83 CDK 3), the tempters have become companions (83 LON 1), king and subject work together (82 CDK 4). And the way is not through the rigours of self-denial and asceticism, for that is like Satan casting out Satan, *nafsu* casting out *nafsu* (83 PAR 2), but by surrendering to God in the *latihan*. Here is a passage that sums it all up, with yet one more metaphor to describe the state of balance.

“The twinning of *jiwa* and *nafsu*”

The purpose of this testing is that from it you should be able to distinguish clearly, ‘O, this is the *latihan*,’ and ‘This is not the *latihan*.’ In other words to be able to distinguish clearly that movement, that life within yourself, which does not come from the *nafsu*, and that life within yourself which is the

normal everyday life of the nafsu. Because the nafsu is that within you which gives you the enthusiasm, the will, the energy to eat, to work, to do all the things you need to do in your every day life. That is the nafsu. The power of the movement you receive in the latihan which is not from the nafsu is the power, the movement that is given to you by Almighty God. And the purpose of that movement which is free from the nafsu, is to give you a direct guidance, a direct indication of what you have to do and how you have to do it, in accordance with God's will. So that when you are able to receive that which does not come from the nafsu, that is the guidance for you to be able to live your life in line with what is willed by Almighty God. Of course you will not receive it 100%. Maybe you will only receive it partially, because receiving it fully is only possible when you have completed the process of the latihan within you, in other words, your whole being is alive, but not alive in the sense of the nafsu, but alive in the sense of the jiwa.

And this is what is called in Javanese *Ron Roning Natungal*, meaning two become one: actually there are two, but these two are as one, like sugar with its sweetness. If you taste the sugar you will automatically feel the sweetness, and if you want to feel the sweetness you have to taste the sugar. So although it is two it becomes one, and though it is one it is actually two.

82 CDK 4 Cilandak July 3 1982

Finding One's True Self

THE SYNTHETIC AND THE REAL

The mina bird, which shares with the parrot the ability, when trained, to utter recognisable words and phrases, is, for Bapak, a symbol of synthetic man, man whose true self has been overlaid or swamped by his education and environment. The way for a person to throw off his synthetic self and find his true self is by doing the latihan. Bapak is also making the point that having discovered his true self a person will then be able to find his proper life's work, but that is a theme for a later chapter.

“The bird that knows and the mina bird”

God will remember us to the same extent that we remember God. If we are remembering God twelve hours a day, then God will also pay attention to us to the same extent, in balance with how much we remember Him throughout our days.

Gradually you will learn to know your own self, you will become familiar with your own being and with your own talent. Bapak takes the example of a bird. The bird will fly from its nest in the morning to look for food. And it will find food because it already knows where to look, and when it returns in the evening it will bring back enough for its family. Who has taught the bird? Where has the bird learned to do this? Nowhere. But still the bird knows. The bird has the ability to fend for itself, to find its own livelihood according to its own nature. Why? Because it is truly following its own nature as a bird.

Now consider what happens if you take that bird and teach it to say “Good morning” and “Good Evening” and in the meantime you feed it every day. all it has to do is to say “Good Morning” and “Good Evening” and it gets fed. If you do that long enough the bird will become stupid and will not be able to find its own livelihood. As for its ability to tell you what “Good Morning” means, of course the bird cannot tell you because it is a bird. So actually it has turned from a bird into something useless; into an imitation.

80 CDK 8 Cilandak August 8 1980 Publ SWN80 12p9 ZNWS
80 1/3

As a footnote to that, interesting though not important:—the

Indonesians have a passion for caged birds far surpassing the passion for bugerigars of certain sections of Western society. On every verandah there is a cage, or several, containing mina birds or other types of bird. It may be that the people feel that the bird, in return for their loss of freedom and the pleasure they give to their owners, gain something from their association with man; that an owner's love can somehow elevate a bird or help it to its heaven. In Cilandak there were people who claimed that some birds have "high souls". I'm not sure that I could agree, but I would certainly not want to argue with anyone who held that to be true. Of course none of this invalidates Bapak's point, that as a *bird* a talking mina bird is an imitation.

The case with Bapak's other symbol of synthetic man, Tarzan, is different: clearly he was not elevated by his association with the apes but kept by it in a world lower than was his heritage. After restoration to the world of man he became aware of a life wider than anything he could conceive of while in the wild. Similarly when our jiwa has awakened and we become aware of our true self we find ourselves in an unimaginably wider and different world.

"The synthetic and the real you"

Brothers and sisters, normally when people receive teaching or learn something or receive advice that teaching or advice is received by the intellect, by the mind, and not by the inner feeling. Now the mind that receives this teaching happens to be the home of the nafsu, so that in general that which people learn, understand, get from others, is received by the nafsu and not by the inner feeling. Now what happens in the latihan kejiwaan, such as you experienced now, is that the inner feeling is brought to life again. This inner feeling which was dead before, because it was killed by the nafsu, killed by the heart and mind, which was always suppressing it—now that inner feeling is beginning to come to life.

Up till the time when you were opened your life was synthetic, meaning not what was originally in you; it was what had been put in you by your experience, by your contact with other people. Bapak can compare it with what you saw in the movies when you were small, films about the story of Tarzan. Tarzan, as you remember, lived in the jungle, and was only able to speak to the apes, because he had grown up in the jungle with them. This is what Bapak means by imitation. What you had before, your life before, was simply imitation. So that suppose you lived in a country where they could only say

“I—E—OO”, then you would only say “I—E—OO” because that was all you ever heard, and your own inner nature was still asleep. What is happening now is that your true inner nature is beginning to wake up, so that you are no longer a stranger to your own race, your own origin, your own reality, your own being . . . Nobody is able to show you, to bring you in contact with, your own self, but that is what is happening in the latihan kjiwaan which you are experiencing.

This is something that Bapak has frequently tested with you. Bapak has tested with you the wide extent, the broad scope, when it is awake. Maybe Bapak on the last night will do this testing again, so that maybe you can experience for yourself the wide scope of the jiwa when it is awake. When your real self, your human jiwa is awake, you can be in contact with everything that is in this world, with people from any place, any country, and you can have a direct experience of this through the human jiwa.

83 HAM 2 Hamburg September 18 1983

SELF-DISCIPLINE

Bapak is a believer in being firm with oneself. He recommends that we say our prayers regularly, don't stay away from the latihan because it's raining, and observe the fasts that we undertake undeviatingly. I will not multiply examples, which can be found throughout all his talks. But here is a passage about self-discipline in general and punctuality in particular, which is recommended reading for those members who, though they would never dream of arriving late for a service in Church, arrive late for latihan.

“Punctuality”

At that point Bapak broke off and remarked that there were still a lot of people coming into the hall, although it was past the time when Bapak's talk was supposed to start, at quarter past nine. Bapak said that this is indeed natural and understandable because for us here (Indonesia) we still do not possess a strong feeling of self-discipline. That is why if a meeting is scheduled for nine o'clock people turn up at 9.15 or 9.30 and so on. Bapak remarked that that may be true of people in general here, but it is not true of Bapak. If Bapak makes an appointment to meet someone at ten o'clock, Bapak will be there at nine thirty. If he makes an appointment for 9.30, Bapak will be there at 9.00. Why? Because it is better to

be early than to be late, and it is very difficult for a human being to calculate things exactly, so that you arrive exactly on time. And that is the reason why Bapak always arrives early, so as not to be late. Actually this is a quality that it is very important for human beings to have. Because Bapak said, OK, you take it easy, you do things as they come, but that will carry over into everything in your life, so the good fortune that you are waiting for will also take it easy. If you are always late for everything your good fortune will also be late. Supposing you have been waiting for promotion for years, that promotion will also take it easy; it will turn up at its leisure, maybe after many years. If you are doing business and you are waiting for good profits, those profits will also take it easy . . . That is your nature, that is how you run your life, then everything else will reflect that.

Actually the conditions of your life are made by you yourself; that is the nature of a human being. For us, especially for us, Subud members, it is very important to nourish and develop a feeling of strength, a feeling of determination, a feeling of perseverance. Do not get used to living in the land of your imagination, where you are always waiting for something to happen. "When the time comes everything will be easy." Brothers and sisters, that time will never come, because that is not how the world is. We must create that time for ourselves, because we are the time. The time belongs to us, so if we want that time to arrive, we must make things easy. If things are unpleasant and difficult, it is up to us to convert that situation until things are pleasant and easy.

81 CDK 7 Cilandak December 6 1981

SELF-EXAMINATION

"The unexamined life is no life."—Socrates

How is the new life sustained? What does it entail? Endless self-examination, Bapak says. It is no continuous euphoric state, effortlessly induced and supported by the latihan. It calls for constant assessment and re-assessment of oneself, to find out how one's attitudes, relationships and conduct match up to one's highest awareness. And the proof of one's state is in the *af'al*, (result).

"You have to be attentive all the time"

The way to measure how dirty you are is contained in Bapak's talk to you the other day: *zat* (content), *sifat* (form),

asma (work) and *af'al* (result). The *af'al* is the measure of what these other bits are like. In other words, the way you know whether you are already seventy-five percent clean or eighty percent or may be only twenty-five percent clean is from constantly being attentive to what you are doing every day: In my work, what I do towards other people, is it already seventy-five percent clean and honest and good and genuine and successful or is it still less than fifty percent?

You have to be attentive all the time: To what extent am I acting rightly, to what extent is this thing that I am doing already right and how much percent is it still influenced by my own incapacity, by my own dirt within me? And you have to be constantly aware of this all the time: In my relationship with other people, to what extent am I already acting rightly, acting honestly? To what extent do I already have their respect and their trust? This is the *af'al*. This is the way you measure yourself. And if you do this all the time and at the same time give yourself a chance to develop your own latihan through regularly doing the latihan together, through regularly doing the latihan among yourselves, among helpers, and see whether you are making progress or not, by constantly checking whether your latihan is already something real, already convincing, already something meaningful for your life, if you really do this, if you really practise this, then you will benefit. But the benefit will come later. You have to work for it. The benefit comes after you work for it and really this is analogous to what exists in religion.

For example, if you are a Muslim and you want to say your prayers, you are always told first of all to do Wudhu, that is to wash yourself. The idea being that before you pray you must be clean, as it is laid down in religion. You have to do it every time you say your prayers. Every time you have to wash . . . you wash, you wash, you wash, you wash maybe for fifteen years. Even after fifteen years it is not sure that you are clean. But the idea is that little by little you should become cleaner. It is the same thing in Subud. The idea is to go on and on and on trying so that little by little you should be able to become cleaner.

83 CDK 5 Cilandak March 20 1983 Publ SW83 6p25

The second passage of the section concerns the necessity of examining ourselves to find out our failings and of admitting them, Bapak has been telling the members in Colombo that the hostility

between the older and the younger members is the fault of both groups—but especially the older group.

“The person who can say, ‘Oh yes, I am wrong’ ”

So, brothers and sisters, if you look at another person and you say to yourself, “Why is it that he can reach this point and not me?” that is wrong. You are not allowed to be jealous. If someone else makes spiritual progress and you do not, you are not allowed to be jealous of him. If you ask yourself, “Why is it that he can do it and not me?” the reason is that you have not made progress. You are not at the point where you can correct yourself. What is the first step in correcting yourself?

The first step is to admit your own mistake.

Now, in general, you are still at the point that you only know you are right. You are never aware that you are wrong. But actually that is the first step. The person who is able to say, “Oh yes, I am wrong; that is my mistake, that person is already touching the level of the *rohani*.”

The person who can say, “Oh yes, I am wrong,” is the really top person. That is the reason why you have not yet made progress.

81 CMB 1 Colombo Sri Lanka March 15 1981 Publ ZNWS81
1p12

THE HALLMARK OF A HUMAN BEING

The last four extracts in this chapter describe what it is to be fully human; what is the nature of the purified person, fully emerged from his unregenerate state into his true self; how he is in himself and how he behaves to those around him.

“The eyes of a purified person”

And now we have this thing that is so easy to follow: the latihan kejiwaan. Here, we have only to receive, we have only to surrender and submit ourselves to the Power of Almighty God. And then Almighty God carries out this purification and cleansing, through the latihan kejiwaan.

Because this latihan kejiwaan is the work of Almighty God to purify our being. The latihan cannot be speeded up. The latihan cannot be improved by study or effort. The only thing you can do to help your latihan is to surrender completely to the Power of Almighty God, and then, outside the latihan, in your daily life, to behave as well as you possibly can. Try in your outer life, in your behaviour, to approximate as closely as

you can, to what is called ideal behaviour. In other words, always to help other people, to give to other people, to do good to other people.

And what is the meaning of purification? Purification is when what is corrected becomes automatic, what is corrected becomes real and part of you. For example, there is something you are not allowed to look at, something that is bad for you. And you wonder, How can I avoid looking at that?

When the latihan kejiwaan has really cleared your eyes, your eyes will not see it. It is not that you have decided, Oh, I'm not going to do that, because it's wrong. Your eyes themselves will not see. Suppose there is someone doing something wrong which it is not right for you to see, then you will not see it. Your eyes will automatically be guided away from what is wrong.

81 CMB 2 Colombo March 16 1981 Publ ZNWS81 1p18

“A human being”

The purpose of the latihan is that people can come back to becoming real human beings. And the meaning of being a human being is that you are loved by those around you, you are respected by those around you, you are looked up to by those around you. That is the sign of the human being. And the reason why is that he or she also loves those around them, also respects those around them, and also helps and supports those around them. And what makes this difficult, why we can't do this, why we are not loved by those around us, why we are always quarrelling with people around us, it is the influence of the nafsu. The nature of the nafsu is that when we see someone receiving more than we do, or see someone coming higher than we are, we say, “Huh!” because we are upset, we are hurt. And when we see someone lower than ourselves, then we look down on them. And this is the nature of the nafsu, we like to praise things and we like to look down on things; either we say something is wonderful or we criticise it. So we have to put aside praise and criticism, in other words, the hall-mark of a human being is one who can see reality as it is, including the reality within himself, that is we can see our own mistakes. The sign of a human being is that we can correct our own mistakes, our shortcomings, and this is what Bapak means: everything has to be based on reality. We have to know the reality of everything, including our own nature. It is only we

who can know our own mistakes, our own shortcomings. Nobody else can know them.

81 SLB 1 Haus Sonnleiten Salzerbad Austria May 8 1981

“Holiness”

Some people have the idea that something that is “holy” is something outside of you. So, for instance, you go to what is called a “holy” place. People are usually enthusiastic about going to places they consider holy, like churches or shrines or old tombs or things like that.

And they say, “Oh, yes there is an angel who lives there.”

Bapak tells you that this is completely wrong. On the contrary, it is those places where the devils are always sitting about.

The Power of God—or in other words the angels—is something that is with us when we are working in our ordinary lives, wherever we happen to be—like here, now. This (Bapak gestures) is what is holy, not those places people imagine.

81 LON 14 “White Ladies” Wentworth August 8 1981 Publ SW81 p28

“Your nature becomes like a well”

If you pray to God in Subud, you should pray to God for a heart as wide as the ocean . . .

One who possesses this nature possesses a happiness that knows no bounds. Because your nature becomes like a well, a well-spring from which water can be drawn without ceasing. It never dries up. You become like a fountain to those around you, a fountain whose benefit is never reduced by what you give.

And it is this which has been experienced by all the Messengers of God, by all those to whom God has given His Grace, including Bapak himself. And though Bapak doesn’t expect you to become exactly like that, at least you can get part of the way there. You may not be that way 100% but at least you can achieve some of it.

81 CDK 3 Cilandak January 19 1981

What of War?

Bapak speaks quite frequently about war anxiety, and as that anxiety lurks in the recesses of the minds of most of us, the topic deserves a chapter.

The first extract is from a talk given in Hamburg, a city not far from the border with Russia. As a model for defusing fear it is a classic. First Bapak points out that man cannot foretell the future—"you can't be sure." He next points out the benefits of having faith in God—you are "at peace within your heart"—including the financial benefit—"your profits won't be disturbed." He then analyses the situation between Russia and America showing that the reality is that each knows that neither would profit from a "victory". He then gets his hearers to feel this truth, by testing what would be the state of each country in turn if it won. Finally, with one of his brilliant though simple similes—the crowing cocks—he gets his hearers laughing, and even elicits the famous "voice from the back of the hall".

"America and Russia are two fighting cocks—just crowing"
(A member at a meeting in Hamburg said that if there was another war Hamburg would be the first town to be destroyed, so what should they do? Run away to Australia? Start another enterprise in Hamburg?)

There is no method or technique for what you ask, except one thing, to have great faith in Almighty God, because what men figure out for themselves is not necessarily what will happen. For example you calculate that if there is a war between America and Russia then the first city to be bombed will be Hamburg. But you can't be sure. You can't even be sure that the war will be between America and Russia. It could even be between Russia and Russia. So what human beings plan hardly ever happens. So all you can do is to really have faith in Almighty God and deal with whatever happens. So you react to the situation in which you are. And if the time comes when you have to move to Australia, then move to Australia. But then it will be God's will. It will be clear to you that now is the time that you have to move to Australia, and that move will be safe, because it will be God's will, not because you have thought something out for yourself.

So all you can do is to have faith in Almighty God, and the result of that is that you will be much clearer and much quieter

in your thinking, much more at peace within your heart. And your good fortune won't be disturbed by all your worries, your profits won't be disturbed.

Who foresaw, for example, a year ago that Iran and Iraq would go to war, since they are the same nation basically, the same religion? Who would have foreseen that, and yet it has happened. So normally people do not foresee what is going to happen.

If you really think deeply about what goes on in the world, it's really frightening. But the thing to remember is that all that is in the hand of Almighty God. So the way it happens only God knows, and only God can decide. Certainly the Communists have the theory that you cannot have peace without first having war, in other words things can only come right if you make a big mess first of all. And actually that is correct, but the One who decides how it will work, how it will happen, is God, not man. Because the nature of the world, the content of the world is people fighting for themselves, people trying to compete for what is good and valuable and precious. But if you want to be free of that competition, not to get caught in it, there's only one way, and that is to stay quiet. In other words, in this constant fighting, this constant competition, the one who can remain steadfast, the one who can hold on, and can possess a quietness in himself, that is the human being who is praiseworthy in the world. That has always been the case. The people who are looked up to are the people who can remain firm and retain an inner peace.

Today the world is in a state of chaos, it is a time of chaos, but the way to avoid the chaos is to remain quiet. And if you remain quiet, you will be the ones able to escape from the egg when it breaks. The way to escape from the egg when it breaks is to wait for the time when it is ripe, not to break it too soon.

At the moment neither Russia nor America can clearly analyse and see what to do and where to go. Both of them know that if nuclear war breaks out neither of them can win. Supposing Russia wins and America will be destroyed and Russia gain? Nothing, because America will be destroyed and most of Russia will be destroyed, so at the least they will have to rebuild America as well as Russia, and how will they go on living? Similarly if America wins and Russia is destroyed, what benefit will it bring to America? Nothing. And normally when people fight they fight for some benefit, they have some objective which they want to obtain. So actually both sides

know that war is not in their interest, but both sides want to frighten the other one. Russia wants to create as much panic and confusion and consternation in America as possible, so they always think about how best to do that, in order to get America excited and put a foot wrong. But in reality they will not do anything, because they are too scared. But they want to pretend, they want to look like a monster, so as to frighten America as much as possible. But in reality they know perfectly well that there is nothing they can do, there's no use in attacking America.

This is looking at it from the outer point of view, but if one can see from the inner point of view it's even more so; a war today would simply ruin the people fighting. You can test on this. You can keep your coats on. Supposing there was a third world war and Russia won, how would be the state of Russia after that . . . (Horrible noises from those testing) Very chaotic . . . Now receive again: Supposing there was a war and America won—this is testing from within . . . (Equally horrible noises) So you can tell there is no benefit, no result worth pursuing in such a war. And in fact both sides know that. So what is going on at the moment is just like two cocks—this one crows and that one crows and then this one crows (laughter) and the people get worried, the little countries in between, who take it seriously and think it's really going to happen. And instead of a war what is going to happen is that everyone gets a nervous breakdown (laughter). This is the result of the situation now. And everyone gets depression. The danger is not the war but depression. and that's why it's better not to think about it. (Laughter, and voice from the back, "Bapak is an optimist".) Yes, Bapak has no worries at all.

83 HAM 3 Bockmannstrasse Hamburg September 20 1983

In the last extract Bapak expresses the hope that the latihan may one day reach the rulers of the world, and reminds us that there is One Who knows the way out of our dilemma.

“The UN and the true way to peace”

The import of the UN is not of efforts of nations trying to help each other, not of a feeling of cooperation between nations; rather it is of nations quarelling. It has become a place where each nation tries to maintain its point of view and tries to get the better of everyone else . . .

We have come to a point in this world where man's own

weapons have come back and overwhelmed him. You see a situation where people are amassing weapons, weapons which have no other purpose than to harm mankind. Then you see people trying to get these weapons destroyed or limited, reduced and controlled. Of course, it's impossible. If you tell Russia, "Reduce your weapons," Russia won't do it because Russia's worried that if Russia does that, America will attack. The same goes for America. And even if you tell them both, "Destroy your weapons simultaneously," neither of them would believe that the other had done it. The idea that by talking about it you can reduce the arms race is like a childish dream. Even the simplest logic shows you disarmament can't happen that way.

That is why we must do our latihan diligently, and pray that somehow or other the latihan kejiwaan will find its way into the mess that is the world situation, penetrate into it and bring about a kind of spontaneous awareness among the people involved: an awareness that what they are doing is a sin. From this awareness can come an action such as we hope for—the true destruction of all these weapons. . . . The problem is to bring an understanding to the people who are responsible for the conduct of world affairs. Bapak hopes that Subud can become an example for the world.

80 JKT 4 Widjojo Centre July 26 1980 Publ ZNWS80 1/3
SWN80 11p6

Facing Death

Bapak has not talked a great deal about dying in these four years, though there is the story of how the goat who had been killed and eaten waylays a man on his way to death (See p 76).

However here are two passages on the theme. In the first, after making a serious point, Bapak illustrates it with a story obviously intended to make his hearers laugh, and it did. The other is just serious.

“The man in the morgue”

A man whose life has been completely ruled by the nafsu and has not received the Grace of Almighty God and the awareness of the jiwa in his life, when he is about to die, he forgets everything.

He is not able to express or to remember any of the things he used to think about. He is not able to express any of the things he used to strive for or any of the things that used to be his ideals.

He is aware of nothing but darkness.

This is completely different from a person who in his life has experienced the consciousness of his jiwa, who has within him what is called faith: That is, the consciousness of the inner feeling awakened by the Power of Almighty God.

Such a person in facing his last breath or his last moment of life is more conscious than he is when he is fully alive. With his last breath he is able to say, “Allah-u-Akbar”—at the moment when he is about to die.

This is the difference that we have received in the latihan kejiwaan of Subud. This is the benefit of the latihan kejiwaan and is why it is extremely important that you really follow and practice your latihan.

Brothers and sisters, you should truly have great faith and trust in the Power of Almighty God. Because the knowledge or the experience you receive is from your own heart. Thus in the kejiwaan there is not a lot that we can obtain by talking, because everything is experience, everything is practice.

Bapak hopes that you will really put into practice this latihan in your life. Because there are many experiences that come from the latihan that give us proof or an indication of how important it is to be diligent in our practice of the latihan.

Bapak receives many letters from abroad telling of all sorts of experiences and Bapak will just tell you one or two of them to give you some idea of what Bapak is talking about.

A long time back Bapak received a letter from a member who had some illness. Bapak doesn't remember, maybe he had cancer or something. Anyway, he died and he was pronounced dead by the doctors and taken to the morgue. Perhaps there wasn't time that day to clean him up and do what doctors usually do to people who have died, because he was just left there on the slab.

Now during the night he came round and he realised that he was still alive. So, he called the morgue attendant who happened to be sitting outside. (Let's say his name was Bill).

He said, "Bill, come here,"

Well, this fellow was very surprised to hear someone calling him, so he went in. He saw that there was nobody there except all these dead people. And, as he was looking, suddenly one of the corpses called to him again.

When this corpse said to him, "Hey, Bill, you had better get the doctor," Bill was really scared. Instead of going up to this body and finding out what was going on, he turned the other way and ran as fast as he could. But then when he got outside he thought to himself, "Well, if I don't fetch the doctor that's wrong."

So he went and got the doctor and the doctor came and had a look and asked this man what he was doing there.

The man said, "Well, I assume I died because I've been brought here. I was not aware of being brought here but I'm alive again so you had better get me my clothes and let me go home."

The doctor replied, "But how is this possible? I don't understand."

So the man replied, "Look, I'll explain to you what happened. Actually while I was gone (dead) I had an experience that I was treated by a doctor. It was not a doctor like you, but an angelic doctor. In other words, an angel came to me and said, 'You're not supposed to die because your illness is not fatal and I can cure your illness.' So, doctor, this angel actually cured me and healed me and brought me back to life. So that's why I'm here now."

Well, the doctor still looked puzzled, so the patient said, "Don't you believe me?"

And the doctor said, "Well, I'm only a doctor, so I can't

understand what you're telling me. But I'll have to assume that it's true."

The patient said, "Well, since I'm all right again, you had better get me my clothes and let me go home."

The doctor did indeed clean the patient up and got him his clothes and he was able to go home. This is an experience of a Subud member which, in fact, was put in the *Pewarta* some time back. You may have read it.

81 LAX 3 Los Angeles July 25 1981 Publ AOM p75

"Dying word"

What exists in Islam and what exists in Buddhism—actually there is no difference, they are both the same. But the problem with Buddhism is that there is so much stuff, there is so much teaching, there is so much talk, that actually in the end you cannot understand what it means, whereas the reality is extremely simple. If you condense it down it comes to Alif, Lam, Min, which is the power of Almighty God. It comes at the beginning of the Koran, and no *ulama* (priest) dares to translate that, because actually it is the symbol of the Power of God. And if you simplify it still more it is symbolised by the word "Allah", and if you simplify it still more, it is what Bapak illustrated, it is "Hoo". If you come to the moment of your death, there is no use trying to recite a whole lot of stuff you have learnt, because at that moment there is no time and you have no strength, so, what remains is this one thing, and it had better be very simple, if it's going to be there at that moment. Because if someone is dying and you say "Now recite the Holy Books"—he can't even open his mouth. So it has to be something very simple.

80 JKT 8 Jakarta October 6 1980

The Necessity for Religion

SHUN THE WAYS AND THE ISMS

Bapak is always urging us to shun the ways and the isms and to follow a religion. But why?

What are these ways? First there are the ways which are a genuine attempt to know and come close to God, ways with a serious theological content. Why are such ways inadequate? Because, says Bapak, they attempt the impossible. Here is a passage, couched in Sharif's fast-moving racy style, which explains this.

“Clear, well-expressed teachings, but they cannot be true”

The latihan kejiwaan is something that cannot be thought about, cannot be analysed and cannot be understood with the mind. It is something that exists and comes from beyond the mind and that is the reason why Bapak continues still to travel, still to come and talk to you all over and over again, to remind you that the latihan is something from beyond the mind, and cannot be subjected to the analysis of the mind or to the prompting and direction of the mind.

For example, in Islam there are teachings about the meaning of life, about the meaning of Heaven and Hell and God, called the Sufi tradition. There are many kinds of Sufi, among them for example the Nakso Bandi, which Bapak was acquainted with when he was young. They teach you in a form of a theory. Everything is analysed. They tell you, This is the being of man, within man's being there are this kind of spirit, this kind of *roh* is here, this kind of life force is here, this is here, this is the Power of God, and you can go from here to here in this way and that way, and if you do this and that, so and so will happen. And when you listen to it, when you hear these teachings, you get the feeling it must be true, it is so clear and well-expressed. And yet the fact is that it is not true, and it cannot be true. Because it would imply that man with his heart and mind can analyse and understand the Power of Almighty God. And that is clearly not possible. If man can do that, it is not the Power of God but a figment of man's imagination.

All of his teaching like that of the Nakso Bandi, these matters that are explained in such detail—man cannot know

these things, man cannot explain them. If they can be explained, then it is only God who can explain them to man. But the point is, when God explains them He does not do it in that way, in the way explained by the Sufi teachers . . . Do not mistake these teachings for the reality; the reality is what is contained in the latihan.

83 HAM 1 Schule Prasseckstrasse Hamburg September 17
1983

There is a second group of ways, the ascetic practices of those who renounce marriage and human association, and live in caves or forests or on mountain slopes, eating only what is given to them out of charity. Such practices are often genuine attempts to conquer the nafs, and sometimes, Bapak says, can bring God's grace. But there is a danger that in the attempt to crush, rather than train, the passions that are our inalienable companions for our life on earth, a person may end up like the living dead, and ultimately find himself wandering after death for ever on an astral plain, or staying on in a penumbral world as a ghost or devil. Several passages in my first compilation of passages from Bapak's talks, "A Life Within A Life," refer to such ways, and I need quote no more here.

That applies also to a third group of ways, usually lumped together by Bapak as "spiritism, magnetism and occultism"—with "hypnotism" occasionally thrown in. These self-disciplines, trances and meditations are really, Bapak says, attempts to acquire occult powers. But if you can lie on a bed of nails, stay under-water for 12 hours, get a cocoanut tree to bend down while you pick a cocoanut, make yourself invulnerable or irresistibly attractive—all examples quoted by Bapak—you are still no nearer God. In fact there is a danger that you may become a slave to the material forces you have invoked, and be dragged down into their world.

WHAT IS RELIGION?

So, the various ways and isms are ruled out, and man needs a religion. But what is a religion? Bapak here gives a definition.

"A form of worship, a Prophet and a Holy Book"

All religions have a certain pattern: they have a way or regulations, and they generally also have a leader who they refer to as their Prophet, and they generally also have a Book in which they believe or in which they have faith, and this is

considered a Holy Book or their religion. So what gives a religion its basis is this leader, this way of worship, this Book. Whereas in Subud we have none of this. There is no particular leader or Prophet in Subud, for the position of Bapak is not a leader or a Guide, but a pioneer; he is the channel.

81 VIE 1 Kongresshaus Vienna May 5 1981

WHY MAN NEEDS A RELIGION

Bapak gives various reasons why we need religion. Firstly, we all need a model.

“We human beings need a pattern”

Brothers and sisters, those of you who are Christians follow the example of Jesus Christ, while those of you who are Muslims follow the example of Prophet Muhammad. So do not abandon or do not get loose from the example which you follow, and do not, out of wilfulness, study spiritualism and spiritism and magnetism and occultism and all these other things, but stick to the example that has been given to you by the Prophet of your religion: we human beings need a pattern or a comparison always to follow.

81 LIS 2 Hotel Altis Lisbon May 21 1981

Secondly, we need the routine and discipline of religious observance, prayer, fasting and communal worship, to help develop the virtues and qualities man needs in this world. Bapak has always extolled what in the 70s were disparagingly called the “Trad” virtues—a sense of responsibility, conscientiousness, punctuality and an ability to lead an organised life. It must be admitted that in the early days of Subud some members seemed to think that the latihan was enough, and tended to be casual in their living. And as to the standard of appearance and dress—Am I straying from the subject a little? Never mind, I don’t often do it—that was not very high, till Bapak began commenting during men’s testing sessions on “boring” clothes, and in women’s testing asking them to show in their latihan the movements of a woman beautifying herself and putting on make-up from the jiwa.

“Religious observance fosters the virtues”

Truly a human being, from the moment he is born till his old age, is constantly making mistakes. And what is needed, and what is enshrined in the practice of fasting in the month of Ramadhan in Islam, is that we ask God’s forgiveness, we pray for God’s forgiveness for our mistakes. And it is this process of asking for forgiveness that you have also experienced in the

latihan kejiwaan. For this reason in Subud we are not forbidden from following the teachings of our religions. For example, for those of you who are Muslims joining Subud and doing the latihan, you are not forbidden from following the teachings of Islam and carrying out the practices of Islam, for example praying and doing the Fast in the month of the Fast. Why should it be wrong, why should you stop just because you have received the latihan kejiwaan?

83 HAM 1 Hamburg September 17 1983

The third reason why man needs religion is contained in this extract, which follows the last extract; by following a religion we develop a sense of community with our fellows.

“Religious observance brings harmony”

Actually the meaning of carrying out the teaching of religion is to achieve harmony with your surroundings. So if you are a Muslim among a lot of Muslims, what is wrong with carrying out your Muslim duties or responsibilities, so that you have a feeling of closeness to those around you? The same is true with those of you who are Christians. What is wrong with following the teachings of your Church, what is wrong with going to church and carrying out the responsibilities laid down in religion? For that does not interfere in any way with what you receive in the latihan.

83 HAM 1 Hamburg September 17 1983

The last reason for religion is that it keeps us humble and normal. “People with a really high understanding of the kejiwaan generally also practise their religion.” Bapak certainly does: he says the five daily Muslim prayers,—the first of which, the dawn prayer, he regards as the most important—he observes the Fast of Ramadhan, and he gives alms at the end of Ramadhan.

“Don’t turn away from what is normal”

You must not be tempted by the latihan kejiwaan to neglect your everyday life, that is, not to live in the way people ordinarily live. Don’t turn away from what is normal for human beings, including your religion. If you are a Muslim, don’t get the idea that because you have received the latihan, don’t get the feeling that the only thing that is important is the *hakekat*, I can forget about the *shariat*, I don’t need to say my prayers, I don’t need to do anything. Because that is wrong. Similarly if you are a Christian, don’t get the feeling

that Christianity is not complete, it only becomes complete when I do the latihan. That's not right. Why?

If you are really high, if you have a really high understanding of the kejiwaan—people who have that generally also practise their religion in the ordinary way. And that is as it should be. Because actually the idea that once you have reached a really high level you don't need to bother about what everyone else does, that is a temptation of the mind. The mind is very clever at tempting us, to do something wrong, to do something different from everyone else. But if you have real understanding, then you will not criticise people who do not have the same understanding that you have. On the contrary, you will be able to adjust yourself to them. And that is the proof that your understanding is superior to theirs. A teacher who really understands will not criticise his pupils because they do not have his knowledge. On the contrary. So that is why it is important that your life is complete, that besides your understanding that you gain in the latihan you still practise your everyday life as is normal for human beings, whether you are a Muslim, or a Christian, or whatever your religion happens to be.

82 CDK 14 Cilandak October 3 1982

WHICH RELIGION?

Man, therefore, needs a religion. But which? Here Bapak is uncontentious. Our guide, the Holy Spirit, is in all of them.

“Choose the religion that is easiest for you”

The different religions all come from the same source, so if they fight, that is clearly wrong. Subud can unite them all in the latihan where there is no difference of religion, nationality, colour. It is the same for all. The latihan is the same for everyone. You can do it standing up, sitting down, lying, walking; any way you like, it's always the same.

In the same way you choose the religion that is easiest for you. For whether you travel to London via Brighton or via Dell Park, it is the same destination, just a different route.

Bapak's song on this Easter Monday is: “This is the only way, the Way of the Roh Ilofi, the Way of the Power of God where God alone is Teacher”.

Unrecorded, taken from notes. Subud House London April 20 1981 Publ SW81 p25

The advice here, Choose the easiest religion for you, is in line with what he has often said, God does not want to make receiving hard for man. Of course the advice is almost tantamount to saying, Choose the religion of your country. But of course those Christians, for example, who feel themselves deeply Muslim, will choose Islam.

WHAT DOES SUBUD ADD?

If these great religions exist, all given by God, what happened to them, and why is Subud necessary?

“Religions, intended for all men, become restricted”

Subud is something that has arisen by the will of Almighty God, something that has arisen spontaneously. And it is something that can unite people of different religions.

Religion, which has come down from mankind in the olden days, is truly from God, intended for man. But because religion, as it was received by the Messengers of God, is not free from the action of the nafs, in other words it is not free from man's nature, it remains human in its scope, meaning that it is exclusive. The nature of religion cannot therefore transcend the attributes of man, it is still human.

For example, what was received by Prophet Abraham from Almighty God was intended by God for mankind, but it was taught and received by Prophet Abraham, taught to his followers, and remains the religion of the followers of Abraham; it became a group, restricted. In the same way what was received by Prophet Moses was received by his followers, but again it was restricted to those who happened to think like Prophet Moses, and was not shared by anyone who did not agree with him. It was still restricted, humanistic, groupistic. And that is why when Jesus Christ received from Almighty God, those who had received earlier from Prophet Moses could not accept what he received, and those who had received from Prophet Abraham could not accept what Jesus Christ received. And further when many years later Prophet Muhammad received a gift from God, again intended for mankind, it was again not accepted by the followers of Jesus Christ, it remained a group, it became Islamic, it remained restricted to followers of the religion of Islam, and could not be accepted by people who had other ways or beliefs.

What was received next, by somebody, Bapak does not say by Muhammad Subuh, which has been spread to all of you, is

something that is no longer restricted, something that is no longer limited to the human nature, to the nafs, that likes to make groups. It is universal, because all of you are able to practice the latihan, still with your own religion, with your own being. Whether you are Hindu, whether you are Buddhist, you are able to join Subud, you are able to receive the latihan, and you are able to receive what you yourself need to receive. It is not limited to a form or a teaching. So, through this, Subud is able to unite everything, to unite everybody, to unite all religions, all nationalities. So it is clear that Subud is different from what has come before.

And it is hardly surprising then that what arises out of Subud is different from everything else that arises normally in this world. So we should not be surprised if the things that we do, the things we receive and follow through the latihan to do in this world, are not like what other people do, and what other people achieve.

83 LON 7 Anugraha August 9 1983 Publ OITW p19

“The *hakekat* is added to the *shariat*”

The latihan kejiwaan is the technique or the practise of what has been taught in the religions. So through the Latihan you will experience the reality (*hakekat*) of what is talked about in your respective religions.

81 LIS 2 Lisbon May 21 1981

“Follow the observance and wait for something”

In the great religions like Islam and Christianity there is no mention about methods of looking for God, methods of worshipping God, methods of reducing the influence of the nafs, and so on. All that exists in religion is just an instruction to carry out the Will of God in the way it has been received by the Messenger of God, whoever it may have been. Just to do that. Just to wait for something that you receive from Almighty God, something that comes from beyond your expectations and from beyond your intention. In the great religions there is nothing that could be called a method or a way of looking for God, or something like that. Just carry out what is laid down in the religion, and just surrender.

81 WAS 1 Washington DC July 1 1981 Publ AOM p45

The Latihan

OUTER PREPARATION FOR LATIHAN

Here, in three short extracts, is what Bapak has to say about the way we should stand at the beginning of latihan. He is addressing groups of men or women before latihan or testing.

“Stand at attention”

Relax . . . This is why in religion also, before we say our prayers, we first have to stand at attention—you know—like when the Seargent-Major calls you to attention. We are not allowed to move our head or do all sorts of funny movements.
81 LIS 1 Altis Hotel Lisbon May 15 1981

“Stand straight”

Stand straight as if facing a king, for God is king.
82 AKL 1 Intermediary School Howick New Zealand May 19 1982

On another occasion (TYO 1 Tokyo December 30 1979) Bapak said before a testing: — “Face any way - God is all around you -you’re not worshiping Bapak: he is here as a friend.” It is however psychologically impossible for anyone to stand in front of Bapak and *not* face him. What happens once the testing or the latihan has begun is a different matter. In our ordinary latihan, when Bapak is not present, we instinctively stand round in a circle, facing inwards.

Bapak’s instructions about the position for latihan are naturally enough different when he is addressing old people. This is what he told the residents of Wisma Mulia, a home for elderly Subud members.

“Sleeping, lying down, sitting”

Once you have received the latihan, it will always be with you, so at your age it is perfectly OK to do the latihan lying down, sitting down. You don’t have to be like the young people roaming around, jumping around. It is not necessary, because once you are guided by the latihan you are always guided by the latihan. You can do it sleeping, lying down, sitting, eating, or drinking, and this is in fact what Bapak does all the time. For example, when Bapak is talking to you now, that is just his latihan.

INNER PREPARATION FOR LATIHAN

In my first book of selections from Bapak's talks, "A Life Within A Life," I quoted many examples of Bapak's advice on "surrender", on how we should be at the beginning of the latihan. Here I will quote just two. Bapak has of course started off the latihan many thousands of times, always naturally enough with slightly different or widely different instructions. The following extract includes the four sentences that he most frequently uses.

"Just feel your own being"

Relax . . . Don't think about anything; just feel your own being; have faith in the greatness of Almighty God.

82 MEB 1 Melbourne April 30 1982

Very simple sounding, very difficult to do. In the next passage Bapak is talking about the same matter. His words are more difficult to understand but probably no more difficult or easy to act upon.

"Surrender, but what kind of surrender?"

The latihan is an experience. It is what happens when the nafsu happen to be quiet.

This is why when someone comes to one of the helpers and says, "If that is so, then why after doing the latihan for so many years don't I feel it? What is it? What is this something?" — and then the helper answers, "Well, first of all it's not yet time for you to receive it and feel it, and second, you have to surrender more . . ." and the member replies, "But I *do* surrender, I really do surrender . . ." Well then, when all this happens Bapak says, "Yes, but what kind of surrender?" It is very easy to say, "I surrender very much." But the key point is that *surrender without a direction has no effect.*

If we don't know what direction we should surrender to, or what we are supposed to surrender to, then the emptiness of our surrender can be filled immediately with nafsu. Surrendering is very open, anything can fill it.

This is why we don't receive at the moment of surrender. What we have to feel is the direction.

And in fact this is something people often ask: "Once I've surrendered to God, what then?" Helpers sometimes reply, "After that it's up to the Power of God." But that is not true.

Because when you have surrendered to God what happens next is up to *you*. At the moment you surrender the question is, what is there *in* your surrender? It is here that you have to be very attentive. Attentive to what you are receiving. Can you receive it or not? Can you receive the content of your surrender or not? The answer depends on you.

So, brothers and sisters, this is why when a person who is surrendering thinks he is surrendering really hard and then nothing happens, that is because his surrender is from the *nafsu*. It is still surrender with the will. It is not yet true surrender. Not yet a surrender aimed towards the life within.

80 CDK 14 Cilandak November 9 1980

HOW SHOULD WE FEEL IN THE LATIHAN?

“Completely at peace”

The way you are able to know whether you are doing the latihan correctly or not is that, when you do your latihan, if it is right, then you have no feeling of heat within you. Secondly, you have no feeling of confusion. You do not feel pulled this way or that by your heart and mind. You have, instead, a feeling of being neither happy or sad, but just completely at peace. Thirdly, you have a feeling as though you do not remember anything.

This feeling of “non-remembering” is *not* that you have forgotten everything, but it is that you have been made to forget by the Power of Almighty God. You can prove this to yourself. When you do the latihan in this way, you will experience that you will be able to receive things which are completely new and unexpected, coming from beyond your normal experience. And this is indeed the experience of many brothers and sisters in Subud who have been doing the latihan for some time.

SAO 1 Sao Paulo May 28 1981

HOW FAST SHOULD THE LATIHAN PROGRESS?

A point that Bapak makes repeatedly is that the latihan is a slow and gradual process, and cannot be speeded up by our will or boosted by any technique of meditation. And anyway, what fraction of the obedience of the Prophets do we show that would justify our receiving marvellous revelations? Moreover we are vessels of

different capacities, and, changing the metaphor but keeping to metaphors used by Bapak, some of us are horse-carts and some are fast cars.

Here is Bapak clarifying the matter, with another metaphor.

“A young tree must not bear fruit”

Why, if what we have in Subud is called the gift of God, are we not like the Prophet Muhammad? Why are we not like the prophets or the walis (Muslim saints)? God is All-Knowing, brothers and sisters, and God in his Omniscience will not cause a tree to bear fruit before it is mature. Why is that? God is All-Knowing, and if the tree bears fruit before it is fully grown, it will not be able to grow, and it may even die. This is evident, and it is also like that for you. Your capacity to receive something really glorious has not yet appeared and does not yet exist. If something like that were given to you there would be trouble. You would not become good or strong, but on the contrary you would become confused. You have witnessed this, brothers and sisters; you have often seen and heard how people are when they are in crisis. Their will and desire to become like this, this, is very strong, whereas these people themselves are not strong. Their inner-selves are not yet strong, so they become *nabi sembrono* (feckless, half-baked prophets) not true prophets. Many people say, “Pak Subuh, I have seen, I have dreamed, I have felt that Pak Subuh is like the prophet Jesus.” “What prophet Jesus?” “Jesus Christ.” That is not so. If Pak Subuh were Jesus Christ, that would be difficult for me. My wife would not be happy for me if I were not Pak Subuh, and then how would it be? Even if Pak Subuh is not very handsome, his wife likes him as he is.

CDK 3 Cilandak June 21 1980 Publ ZNWS 80 2p3 PK 81 6p11

WHAT HAPPENS IN THE LATIHAN?

First of all, we move.

“You must move”

In the latihan you are not allowed just to sit or lie down or to stand still, because that means you are like a stone, you are still dead, you are like a piece of wood.

82 AKL 1 Auckland May 19 1982

In the great passage that follows Bapak speaks of the movements that happen when we are in latihan. He explains that they occur

when our nafsu, our hearts and mind, are still; they produce a feeling of delight or satisfaction; though they outwardly resemble the movements of people in trance states they differ in their origin, their inner nature and their after effects; and that we must be attentive to our movements in our everyday life that arise from the nafsu and those which come from the Power of God.

If a serious inquirer about Subud wished to understand what happens in the latihan there is no clearer exposition that one could hand him than this.

“The movements from our inner life”

Although Bapak has often given explanations about the latihan kejiwaan of Subud, nevertheless Bapak feels it is good for Bapak to keep doing this over and over again, so that we can have a clearer understanding and so that we can be more aware of the nature and the benefit of the latihan kejiwaan, in order to be more and more used to receiving it and feeling it.

Brothers and sisters, the latihan is something that appears to be normal physical exercise; it appears to be like training for sport. Bapak knows that there are people who feel that this is what it really is, but the fact is that the latihan kejiwaan is a movement or an action that comes from within, or from the inner nature of man.

The reason why Bapak says “within” or “the inner” is because the normal behaviour of a human being, the normal movement or actions of a human being, come from the will or from the nafsu. In other words, our will or our nafsu says, “I want to walk; I want to go from here to there; I want to go from there to here.” The will or nafsu is the initiator of the action and then the movement comes from that prompting.

In the case of the latihan kejiwaan, the movement arises only once the inner feeling has been separated from the nafsu or from the will or wish. Then the movement arises. The movement actually comes from something deeper than the will or the wish of the nafsu and comes when the nafsu is no longer influencing the inner feeling. From this, we can draw a conclusion that within our being, within our life, there is another life which is free from the influence of the nafsu.

This life can be compared to the state of a newborn baby. The newborn baby also makes movements and makes sounds, but the baby is still unable to understand or to be aware of the purpose of these movements and these sounds. They are what Bapak calls, “instinctive”, in other words, they come from his

human nature. They are something which comes from the life which is free from the influence of this world, i.e. free from the influence of the nafs and the will. It is this state which is experienced by a newborn baby that is repeated, or that we go through once again after we are opened and receive the latihan kejiwaan.

Brothers and sisters, you are aware yourselves from your own experience that whenever we do the latihan, the movements we make in the latihan have the nature that they feel very light. When we do the latihan, it is accompanied generally by a feeling of lightness, a delicious feeling, a feeling of delight or satisfaction. This is completely different from what we feel or what people feel who experience movements arising from the practice of occultism or various kinds of practices which outwardly appear to result in movements similar to the movements observed in Subud.

There are many things like this. Bapak, of course, is particularly aware of the practices which exist on Bali. People there, through meditation and concentration, come to a state in which they experience involuntary movements. If you observe it from the outside you might say, "Oh yes, that is like what is experienced in the latihan of Subud." Bapak knows it isn't only in Bali, but everywhere there are people who practice this sort of thing.

It is also done very often through the use of mantras. Mantras are expressions used to bring on a state of trance. These mantras usually are directed either toward a deity - a dewa or something - or to some person who is considered highly spiritual or something like that. These mantras produce in people a kind of trance. In Bali, these mantras cause people to move in a way that is involuntary; they in fact at that time are in a trance. They are not conscious of themselves in the normal way. They are not aware of what they are doing.

The point Bapak is trying to make is that observed externally, these movements look no different from what people receive in the latihan kejiwaan of Subud, but they are in fact totally different to the person who is receiving them. Therefore, it is very important for you to understand that you have to be able to distinguish between different kinds of movements. It is not enough just to go by the appearance of the movements and say, "Oh yes, if it is like that, it must be the same thing." What you have to be aware of is the content of that movement. In order to be aware of it, you have to first

of all be very much aware of what the latihan kejiwaan feels like. That is why, when you do your latihan kejiwaan, Bapak is always emphasizing to you that you have to be attentive to what you are receiving.

It is not enough to move for the sake of moving. It is very essential that you always be attentive to what is moving you and what the movement feels like, so that eventually, little by little, through this experience, you learn to distinguish between the movement which arises in the latihan and the other types of movement which you also experience in your life. This is something that Bapak is going to practice with you tonight. This is so that we don't just talk all the time, because we also must do something practical. It is important for us, especially nowadays, to learn not to trust talk, not to be too quickly taken in by what people say, but to learn to test everything by our experience.

Brothers and sisters, we tend to say to ourselves that when we do the latihan, we don't do anything, but simply surrender it to Almighty God. We put aside all our wishes; we submit and just receive whatever comes. We talk as if we put aside the nafsu, but the fact is that the nafsu is not put aside; we don't rid ourselves of the nafsu within our being. What happens is that the nafsu is still there. The heart and mind are still there and close to us, but because of the Power of Almighty God which is within our being, this nafsu becomes powerless to influence at that moment. Then we are able to receive and to experience something which is actually free from the nafsu and which feels light and alive. This is the way that we do the latihan kejiwaan when we normally do it.

The proof that we are different from these other groups who also use movements is that when we have finished the latihan, we are completely normal. We can use our brain; we are not in some peculiar state. We can do our work. All our faculties are still there. This is very different from people who try to receive something by the way of meditation or concentration or emptying themselves of sensory perceptions, because what these methods actually do is kill the influence of the heart and mind. Little by little, the power of the heart and mind is progressively strangled or lost, so that gradually the effect is that the people who follow these practices lose their interest in this world, and lose their enthusiasm or their energy to work and to be normal people like we are.

81 LON 9 Hilton Hotel London April 10 1981 Publ AOM p7

WHAT IS THE LATIHAN DOING TO US?

This extract is one of the many passages in which Bapak explains that the latihan is a process of purification, gradually cleansing us from our own and our inherited sins, and the extract that follows it tells how, once we are cleansed, our love can be channelled to our fellowmen.

“The latihan is a repair shop”

The latihan kejiwaan clears the dirtied water of your inner feeling and your heart and mind; it is only the Power of Almighty God that can clear that. And what is it that makes it dirty? What is it that makes it muddy? It is all the mistakes that have accumulated in you. And these mistakes, whose mistakes are they? If Bapak can be quite frank, 90% of the mistakes that have made your inner nature muddy are not from you but from those who made you. So maybe only 10% are yours; the rest are from your parents. Because when your parents got married and decided to have a child, then what was in their nature—something bad or bad character or they did bad things or something like that—then the reality of their nature was reflected in your being when you were created by them as a child. And similarly, going back and back the same thing took place. So that when a child is made his nature reflects the nature of his parents, so that if his parents are criminals or if they have bad habits, then, Bapak says, 90% of the child must also have that nature or that tendency within his being.

That is why it is important for you to do the latihan kejiwaan, because through the latihan all that accumulation of things inside you which are not right, which are out of place, can gradually be corrected, so that when you then make a child it will no longer simply reproduce what you have inherited from your parents and they from theirs, but there will be an improvement.

So then the latihan kejiwaan is really like a laboratory or repair shop, where your being is fixed: the things that are in the wrong place or are dirty are taken out and cleaned and new spare parts put in, and gradually everything is brought back to its right place. This is therefore the nature of the latihan kejiwaan. The laboratory technician is the Power of God.

81 LON 6 Fulcrum Centre Slough April 5 1981

“A feeling of love”

What grows within us as a result of the latihan is a feeling of love. A feeling of wanting to help those around us. And this is very much in line with what was received by the Prophets and the Messengers of God in the olden days. They received Heaven within them from Almighty God. Yet they did not keep it to themselves. It is not that they received something for themselves and then there was nothing left over for their families or the people around them. On the contrary. The great wisdom and knowledge they received, they were able to pass on to others in the form of a teaching. And this wisdom was truly able to transform the lives of those around them. It was able to give others a real life, and new life and something of genuine benefit.

So it is clear that in the latihan kejiwaan it is not enough for us just to develop ourselves. In Subud there has to be something which goes beyond the limits of our own selves. Something which brings something to the world outside. There must be some benefit from Subud for mankind all over the world.

80 CDK 3 Cilandak January 19 1981.

WHEN YOUR LATIHAN GETS STUCK

Sooner or later most Subud members have periods when their latihan seems to be stuck in a groove, they just go on repeating the same old movements, nothing new seems to be happening. Here is Bapak's advice on the matter.

“The repetitious latihan”

Supposing in your latihan some of you just walk around, and maybe you just follow that and you go on walking around, maybe for a long time, maybe for months and months. Or supposing you're always shouting the same thing week after week maybe for months. Normally you just accept that and just follow and go on doing this same thing.

But Bapak said in fact that if you do the same latihan over and over again, you should ask yourself, or ask God, by way of your own self, Is there anything more that I'm supposed to be receiving? Is there anything in addition to this latihan I have received so far that is right for me to receive? And also, What is the purpose of this latihan that I keep receiving? What is the content of it?

Of course in asking this, Bapak said, ask it honestly, with sincerity and submission to God, not putting your will in front, because then it is useless, but ask it sincerely and openly, What is the purpose of this latihan? And is there anything more I could be receiving? This is quite important, Bapak said, so that you deepen your understanding of what you are receiving in the latihan.

Bapak can give you another example. Look at for example the latihan of laughter. When Bapak tests you, Bapak can make you laugh in latihan. So you should ask yourself, Why is it that I am able to laugh in my latihan when I'm tested by Bapak but not when I'm doing latihan by myself. You are allowed to ask this, you are allowed to ask God, and maybe thereby you add something to your latihan. In other words once you've done the latihan you normally receive, you can ask to receive other things, and in this way your latihan gets broader, and wider. So Bapak says it's OK to do that. It is acceptable.

82 SYD 2 Sydney May 11 1982

HOW CAN THE LATIHAN HELP US IN OUR WORLDLY LIFE?

In the late 60's and early 70's Bapak on his world tours often used to tell groups that he visited that he could not yet see in them what he called "the fruits of the latihan," and this was disappointing to him. Some of us were uncertain what the phrase meant. Did it mean that he could not see any signs of greater spirituality, or sense any development in our inner feelings, or detect any improvement in our outer behaviour and relationships? No, it meant none of these things, except incidentally. What Bapak was saying was that through the latihan we should have been able to find our true talent, our right work in life, and so achieve worldly success, but this did not seem to be happening. *Of course*, as he continued saying, the latihan was *primarily* for the next world, but as a "bonus" it was capable of helping us in this. It was the full realisation of Bapak's meaning that sparked off what might be almost called a craze for talent-testing with the helpers, or preferably, if the opportunity arose, with Bapak. (See Chapter on Testing).

Why were we so slow to understand? Primarily, I think because we were not expecting it. There could be very few people who join Subud in the hope of worldly advancement; most join in the hope of acquiring spiritual understanding and drawing closer to God. So it

was that when Bapak began telling us that Subud could additionally help us to cope with the problems of earning a living, and talking of discovering our true talent through our latihan movements, and teaching us how this could be achieved, we were just not ready to take it in.

Here is just one of the many passages where Bapak tells us to search for our talent in our latihan movements.

“Dig deep to find your nature”

There is nothing difficult for a human being in this world, providing he is willing to examine the use of the components of his being, the parts of his being, in the way Bapak always examines you when he tests with you. You know what Bapak means. Bapak says, “Do you have legs? Where are your legs? What is the use of your legs?” And then your legs start to walk and they walk here and they walk there, and then—Run on the spot etc.

And then Bapak says “Where are your hands? What is their use?” And your hands start to write and to touch this and touch that, and take this and take that.

This shows that within these parts of your body there already exists their use and purpose. You can use what is in them not only to find your own way in life but also to help other people.

Suppose you are a helper, and a member comes to you and asks, “What is my right work, what is my true talent, what should I do now?” Well, then, you are able to do this testing. You receive what his true talent is and your legs and hands are able to show what type of work he should be doing.

And that is only the hands and feet.

Later, when this ability to receive goes deeper to your understanding, then when someone asks you what their right work is, you no longer need to move your hands and your feet to recognise the answer, because the answer will be *there* with the question. When he asks, you will understand it. It will come directly into your understanding.

This truly is the use, the purpose, of the latihan kejiwaan we are doing.

It grows deeper and deeper as it goes along. At this moment, suppose a member comes to you as a helper and asks, “Please can you tell me what my right work is?” Because you still have to receive it by moving around, first stand up and then test,

and your body will move like this and you will say. "Oh, yes, you're a dancer."

But it won't always be like that. If it's always like that there is no progress.

Later the time will come when the person will come to you and say, "What's my right work?" and you will go like this (pause for a moment) and then realize directly, "Dancer".

It's clear that the process goes deeper and deeper, and there is a benefit of the latihan kejiwaan and you won't always have to do things in the way you do now.

You'll be able to do this not only for members, of course, but for yourself.

Brothers and sisters, this is why really you should not all your life depend on fortune-tellers, should not all your life have to go to the lady with the tarot cards, or look in the tea leaves or the coffee grounds in your cup to say, "Oh, yes, what you're going to do is this, this and this."

In other words, as far as possible in your life try not to depend on other people. But dig out your own nature, dig within yourself to find your own nature and its use.

You should get to know, understand, respect and appreciate the quality of your own self as a human being.

81 LON 17 Fulcrum Centre, Slough August 11 1981 Publ SW81 p8

THE CONTINUOUS LATIHAN

Here are two passages in which Bapak describes how the latihan can be within us, and in all our actions, every hour of our lives.

"A constant vibration present in your being"

Bapak wants you to understand that the latihan kejiwaan is something that is continuously going on within you. Some of you are aware of it and some of you are not.

Bapak's advice to you to do enterprises is so that you can really get to know your inner being as you are doing your everyday work. This is necessary. It is necessary for you that, when you are working, you are aware at the same time of the latihan kejiwaan. Aware, that is, of the vibration of the Power of God within you.

If that vibration and awareness are there within you, then there is no limit to the extent of the use you can make of your nafsu and your intelligence because the use you make of them will be guided by God's Power.

It is in this way that the world can truly become a place that is fit for man's worship of God; a place that is well-organized and orderly; a place where human life is really taken care of and is complete. This is a state that can only be achieved by the nafs. It is absolutely essential for the nafs and the heart and mind to arrange the matters of the world.

This idea that man while working should worship Almighty God has existed since long ago. You are familiar with it in Christianity and in other religions. For example, you see people walking around with a string of beads which they are counting one by one with their fingers like this. Each time they move a bead they say a prayer. They go on like this all day, morning to night, and only stop when they are about to sleep. They do this because they believe, know and feel that if they stop, immediately the influence of the nafs can get in. This is how they try to keep the influence of the nafs away. And this is something you yourselves have received.

In your case this is without using beads. In your case, it is actually going on inside you all the time. Some of you are aware of this, others not yet. It is this that Bapak has described as a vibration. And if you understand this you will not get worried if perhaps one evening you miss your latihan and you think, "Oh dear, I haven't done my latihan."

For the latihan is always there within you. It is there as a feeling of vibration. And you can experience it anywhere. When you happen to be quiet, you may find yourself moving like this sometimes (Bapak illustrates) even when you're not aware of it. Or sometimes you may find yourself moving like this. This is the reality of prayer. The reality is expressed—but not expressed in words. If you want to express this movement (Bapak demonstrates one of them again) you would say "Hu hu hu." And this other movement from side to side is expressed as "Allah Allah Allah."

This is something that you experience in your life at various times. But with many of you, you find it stops when you are working. And it is in order that it should not stop when you are working that Bapak wants you to do enterprises. Then in the midst of doing you will be accompanied by this feeling of worship within you. Then truly whatever you are doing, you cannot be influenced by the material forces, the forces of the satanic.

You can be aware of this all the time if you are really

attentive to whatever you are doing . . . The sign of security is this feeling, this movement within you. As long as you feel it you will be all right; you will not encounter any danger.

81 SAO Sao Paulo May 28 1981 Publ AOM p19

“A kind of watch”

In the latihan of Subud you feel within yourself a kind of self-winding watch.

81 LON 12 Bloomsbury Centre London April 20 1981 Publ SW81 p20

THE SPIRITUAL BROTHERHOOD OF MAN

Here, finally, in two glorious paragraphs, Bapak disposes of all Crusades, Jehads, Inquisitions, religious persecutions, burnings at the stake, all those actions by people equally ready to die as to kill for a faith, disposes of them not by polemical arguments but by the simple statement that all faiths, “these things that we call ‘faiths’ ” are merely the beliefs of the heart and mind, irrelevant to the common brotherhood of man under the Fatherhood of God.

“These things we call ‘faiths’ ”

It is said that all men come from one human being, the Prophet Adam. We cannot prove this because we have not witnessed it ourselves. But if we look within us, from the point of view of the kejiwaan, Bapak finds that it is indeed likely to be true. What we see within ourselves, in the kejiwaan, is that we are all truly one. When we worship together doing the latihan kejiwaan, we feel truly close to one another. We do latihan with people of all different nationalities, religions, faiths. These things we call “faiths” are merely the beliefs of the heart and mind.

When we do the latihan, all these things, all these differences are swept away. We are only aware of being in the circle of our own family. If someone next to us is feeling sad, we ourselves are able to feel that sadness. This is a proof that God wills man to love one another, to be aware of his fellow human beings, be conscious of the needs and states of others. It is also clear that what is in us that can join together with, or grow close to, other people is our jiwa. And what prevents us from being one, from helping each other, is our nafsu.

80 CDK Cilandak August 6 1980 Publ SWN 80 12 p ZNWS 80

Prayer

In dealing with prayer Bapak not only gives reasons why we should pray and explains the kinds of things we should pray for but himself stands and demonstrates *how* to pray.

THE DIRECTION OF PRAYER

In the first place he makes it clear that we are addressing a Being. But what sort of Being, and how should we think of Him?

“Visualize God’s creation not God”

The letters with which our forefathers have designated Almighty God, that is, the word Allah, actually means “One who is All-embracing.” So that Almighty God fills the whole universe, and therefore you should not think of God as something or someone, you should not try to imagine something that God is like when you think of Him. If you have to think of God, think of all that He has created. And you must understand that everything that God has created worships Him, so that Allah, or God, is God for everything, not just for you. He is God to the plants, to the animals, to the material things, all sort of beings which do not understand in the way we do, yet God is God for them. If you can grasp this and understand this, then your feeling will become wide, and will not be limited by an attention or a wish for something small or something limited, but will be all-embracing because it is directed only to the Power of one Almighty God.

80 CDK 5 Cilandak June 22 1980

PRAYER AS A RELIGIOUS OBSERVANCE

In their first intoxication with the latihan some Subud members feel that they no longer need to practise their religion. That is wrong, Bapak says. In the following two passages he stresses the importance of the five daily prayers for Muslims.

“Training the heart and mind”

In Islam people are taught to say their prayers five times a day. They say them in the morning, they get up at 4.30 in the morning, they say their prayers again at noon, again in the

afternoon, again in the evening and again at night. And what is the use of that? Sometimes afterwards they even read the Koran. Every day the same, the same, repeating all the time. So you can ask yourself, what is the use of it? What do they get out of it? Always repeating the same thing? Brothers, this actually is something very very important. Because the content of this always repeating the prayers, the *solat*, is training the heart and mind, training the heart and mind to act rightly and not to act wrongly, training the heart and mind to be afraid of something. Because if the heart and mind are not trained to be afraid of something, not trained to fear something, they will act in a way that is enormous in its wrongness. So actually the content of religion where we are constantly taught to act rightly, to do what is right, to refrain from wrong actions, not ever to do something which is not in accord with humanity, not harmonious or loving towards our fellow beings, that is very, very essential for the life of man. Because without such continuous reminders men's actions will become very, very bad. Even though men are constantly reminded of this, still people forget, because the heart and mind tend more to forget than not to forget. The heart and mind tend always to forget whatever it has learnt or whatever it has known. So there is always a need for man to repeat . . . to practise again and again the teaching of religion in order to train our heart and mind always to act rightly in this way. Now the same is true of the latihan kejiwaan, because the content of the latihan kejiwaan is the same as the prayers we do in Islam. It is a training for us to act rightly and follow the guidance of the Power of Almighty God.

80 CDK 5 Cilandak July 22 1980

THE PREPARATION AND THE PRAYER

In the following three passages Bapak gives advice on how we can start praying. In face of explanations like these the compiler had best keep silence.

“The prayer comes by itself”

In Islam, when we say the prayers, you always start off by the *nyat*, intention. You say, ‘I am now going to say the prayer of . . .’ the morning prayer or the afternoon prayer, or whatever it is. And then, once you have said that, then the prayer comes by itself. In other words your hands and your

voice are moved from within to make the prayer, and this is what is meant by the *hakekat* or the reality.

81 LIS 1 Hotel Altis Lisbon May 15 1981

“Wait . . . wait . . .”

Bapak will show you some more. Now Bapak finds himself thinking that tonight is Saturday night, the evening before Sunday. People usually relax and enjoy themselves on Saturday night. As soon as Bapak says the *nyat*, all his thoughts about Saturday night disappear immediately. Bapak's mind is empty, ready to receive the *solat*. After saying the *nyat* Bapak waits . . . so one says the *nyat* and then waits . . . and then one sees if the first words of the *solat* will come or not. If they do not come, then one is allowed to begin the prayer in anticipation of receiving them, as if you are accustoming your receiving to come to the fore and to come forward into your actions and give them a content. This is like a parallel movement between creature and Creator, in which the One teaches the other.

This is how the receiving becomes one with the *solat*, and everything becomes clear. Bapak has shown you this on occasions when he has recited the Al Fatihah while receiving the movements of the *solat*, and has shown you how Bapak expresses in his movements the meaning of each word or phrase, and illustrates its content. The first words point to the Power of God which envelopes everything, the whole of the universe. So then all the contents become clear, sentence by sentence and word by word. That is what is meant by *tafsir* (interpret the meaning and content) of the Koran. In Islam we do not say we interpret the Koran but that we *tafsir* the Holy Scriptures, and the meaning of *tafsir* is to read what is contained therein in such a way that each time we read it we wait consciously to understand its content. If Bapak *tafsirs* the prayer contained in the Al Fatihah, Bapak says it means, “Follow your path in life happily, but if you go wrong acknowledge your fault.”

80 CDK 13 Cilindak June 21 1980 Publ PK81 6 p11 ZNWS 80
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“Come to attention . . . everything is gone”

Bapak will now demonstrate. Because Bapak is Muslim of course Bapak prays in the Muslim way, but Bapak does his

prayers just as people normally do. And when Bapak says the Nyat, the intention to pray, or the evening prayer, beforehand Bapak is like this . . . but when Bapak expresses his intention to pray, at that moment Bapak comes to attention. In the same way when you are about to do latihan you shouldn't be thinking about lots of things, you have first to be at attention.

So when Bapak has finished the intention to pray Bapak's hands are lifted up by themselves, and then he says, "Allahu Akbar." Before you say "Allahu Akbar" you are thinking about everything, your mind is full of things, but once you have said, "Allahu Akbar", at that moment everything is gone. And then, as proof, once everything is gone you start saying the prayer (beginning of Muslim prayer, unheard)—which means the whole universe. This is the power of Almighty God. All of that is one with your own being, with man's own being. And this is the link or the bridge between you and God and between God and you.

81 WOB 1 Stadthalle Wolfsburg April 23 1981

PRAYING FOR OURSELVES

In the two passages that follow Bapak is speaking of the kinds of things we should and should not pray for. The first of the passages follows on from an account of how some people put money above God and think all the time of buying nice houses and a BMW or a Mercedes.

"Don't first formulate your desires"

It is not necessary for us, once we have received the latihan kejiwaan, to base our life on our imagination. It is not necessary for us always to let our imagination, let our fantasy, precede our actions, because from that we never make progress, from that we never get anywhere. Brothers and sisters, in order to live your life you don't need to formulate first your desires, you don't need to formulate first a picture of what you want to achieve, because that picture does not come from God but from your own thinking. That is what you have to understand. And when you precede your actions by an image, by an idea of what you're going to get, then that idea has not come from God's Power, it's something that has simply arisen from your own nafsu. And if you always live your life pursuing these images, you will never end up where

you want to be, and you will always be where you don't want to be — where you are now. So that if your latihan is still what it used to be ten years ago, or twenty years ago, then the mistake is only your own, not anybody else's.

The fact is that whatever your prayer, whatever you ask God, God will always grant you, no matter what it is, *providing* you are in a state of peace, acceptance, submission and patience. And why does Bapak say that? Because in that state the thing you ask does not come from your own imagination. For as long as what you ask is still a construct of your own nafsu, it is impossible for God to give it to you. But once what you ask comes truly from your white blood and not from your red, whatever it is God will grant it. So if God never gives you what you ask, the fault again is your own.

83 CDK 2 Cilandak January 9 1983

In the next three passages Bapak describes how he has prayed on two occasions, and how the prayer was granted because he was asking to know God's will.

“A heart as wide as the ocean”

A Subud member who has received the Grace of Almighty God may not have a heart full of worries. You have to have a heart that, in the Javanese phrase, is as broad as the ocean. If you pray to God in Subud, you should pray for that thing. Pray to God to give you a heart as wide as the ocean . . . Bapak too was full of fear when he first received God's guidance and instructions. Bapak's heart trembled in fear at the very beginning.

But Almighty God asked Bapak—it was a kind of question and answer within Bapak at that time—God asked Bapak: “Which is most important to you—Is it the burden of the latihan kejiwaan which I give you, or is it your daily life and the wherewithal to feed yourself and your family?”

And Bapak replied to Almighty God, “Not only my everyday livelihood am I willing to sacrifice, but my whole life. I am willing to die in order to fulfill God's Will and God's instruction.”

And truly what was predicted by Almighty God came to pass for Bapak.

81 CDK 3 Cilandak January 19 1981

“Let it be for all mankind”

Originally when Bapak received the latihan it was as if God

formed a prayer within Bapak that Bapak prayed to Almighty God: "Oh God, if this, what your servant has received, is really useful for humanity, then let it not be only for your servant alone but let it be possible for all mankind to receive it as well." And Bapak received the answer: "Yes indeed, this is not only for you but for the whole of mankind, and later on it *will* spread of the whole of humanity."

81 WOB 6 Wolfsburg May 3 1981

"Please God, show me your Power"

When Bapak was about to leave for Germany, the day he was supposed to leave, Bapak experienced a heart attack, meaning that, as had happened previously on one or two occasions, Bapak's heart started to beat very very fast, at about 140 beats a minute, and his blood pressure when measured by Muti was very low, it went down to about 85 over 60 or whatever it is. One of our own doctors, a Subud doctor, was present, who examined Bapak and said, "This is very very dangerous and actually Bapak ought to go into hospital." But Bapak said, "Let's wait a bit. Who knows, may be in a few hours it will change." So Bapak prayed to Almighty God, and said, "Please God, show me your Power, your reality. Is this illness going to be greater than the Power of God, or is the Power of God going to overcome this illness?"

Two hours later the doctor came back again, and checked, and Bapak's pulse was 78, and Bapak's blood pressure was 120 over 80 or whatever is normal. So Bapak didn't go into hospital, and Bapak left, not as scheduled—his departure had been postponed by one day—but Bapak went ahead and went to Germany. In Germany Bapak had no further problem . . . Bapak stayed there and completed his work . . . This is what Bapak means by surrendering it to God.

83 LON 23 Royal Lancaster Hotel London October 8 1983

PRAYING FOR OTHERS

The last passages did of course concern others as well as Bapak; in the next Bapak is talking specifically about prayer for another person or group or a venture. The central point here is the same as in the passage about what not to pray for: what matters is the state we are in, the "ground of our beseeching." If, when praying for ourselves, the ground is not God but the *nafsu*, God will not grant

our prayer; and if, when praying for others, we use our mind and will to wish something for them, that is using magic. Bapak does not say whether God grants such prayers or not; it's just wrong.

“Spreading the *zikir*”

It is like this: if you are quiet, at peace, then sometimes you go like this (Bapak sways slightly from side to side). This is called *zikir*, which is moved by the Power of God. The name of this is *imam*, faith. Then there is no feeling of sadness, no feeling of worry, no feeling of this or that, there is only a feeling of *Life*. But when you are like this (Bapak stops dead and is completely still), *then* you are *empty*. But then the *thinking* is working. This is not good. So when we are quiet we mustn't be like this (Bapak demonstrates again), but this (Bapak sways again). If it is spoken out loud, it goes “Allah, Allah, Allah.” Jesus was also like this when he was quiet, Muhammad also; the other prophets were also like this when they were quiet.

This state can be spread out, and it can be collected. When it is spread out, at the time when we are thinking, it is called *tofakur*. For instance, supposing you remember your children, your wife, remember this or that person. If it is your wife you are remembering in that state, then it will have the effect that she will not make again the mistakes she has made in the past. This is called *tofakur*, the *zikir* that goes forth. The thing that you are thinking about will improve.

To put it crudely, supposing you need money and in this state of *zikir* you are thinking of ways of making money, then the one who is supposed to give you a loan will come looking for you.

(The rest of what Bapak said was not recorded, and is reproduced here from notes prepared by Sharif and Luqman Keele from memory).

And supposing in this state you are thinking about your enemy, or someone who hates you. This *tofakur* will change him and make him your friend. Of course, the extent to which you can do this is still quite limited and is not something you can do by making an effort. If you *try* to do it, then that's the *nafsu* and is called magic. For example the story of the Sheikhs who are interested in investing in Anugraha, you must realise that this is the result of Bapak's *tofakur*, of Bapak's always thinking of the needs of Anugraha. But do not misunderstand, do not imagine that Bapak has some miraculous powers to

attract money or something. This can only happen because of God's Power. You can't yet do this like Bapak, you can only do it to some extent.

82 XTY 1 Tokyo June 2 1982 Publ SW 82 3 p15

We end this chapter with a passage that contains one of the phrases of Bapak's that reverberate in one's mind down the years, and help, one hopes, to bring about the state that they describe.

“The latihan as prayer”

In whatever you are doing, in the midst of your work, in the midst of your everyday life, you are always in touch with this continuous and everlasting prayer.

82 SYD 2 Sydney May 11 1982

The Helpers

In my first book of selections from Bapak's talks only a section of a chapter was given to the Helpers. They deserved more than that, and in this selection have a chapter to themselves.

In Bapak's view they are all-important for Subud: the responsibility for Subud is in their hands; Subud will progress or regress according to how they perform their duties. He uses the stern word "sin" in connection with them: "It is a sin for helpers to neglect non-movers." (81 LON 17)

In the first section I will be giving examples in which Bapak explains the duties of the helpers and their importance to Subud, and in the second passages where Bapak explains how those duties should be carried out. Inevitably the two themes are at times intertwined.

THE DUTIES OF THE HELPERS

In this first passage Bapak enumerates the duties of the helpers—to have special latihan with the committee members, to explain the uses of the latihan to members, and above all to look after the members, see that their latihan is going well.

"Helpers are Bapak's assistants"

Brothers and sisters, the helpers are simply the helpers of Bapak or the assistants of Bapak, and this means that although they cannot act 100% like Bapak nevertheless they are acting in Bapak's place. This means that it is very important for the helpers to do their latihan and *use* their latihan in their everyday life, so that they do not get left behind. What Bapak means by being left behind is that, after being appointed, they should not appear just ordinary. In other words still not able, or finding it difficult, to answer the questions that the members put forward. For this reason also the helpers are requested, as Bapak has long ago advised you, always to hold special latihan specifically for the helpers and committee. The reason why the committee have to be present at this latihan is that although they are responsible for the organisational side and not the kejiwaan, nevertheless they have a responsibility in Subud, and through this joint latihan it will be possible for

the helpers and committee to work closely and harmoniously together.

Apart from the helpers being Bapak's helpers, they are also the pioneers in Subud, which means that the progress or the regress or the diminution or the retrogression of Subud is in their hands. So, for example, if in a certain place Subud is not making progress, but is falling apart or is disappearing, then that is actually the fault of the helpers, although the committee are also to blame because it means that at the very least they have not been active enough, and maybe have not provided the helpers with the money they need for their work. And it is also clear that in such a case the helpers have not paid enough attention to the members, so that the members have gradually lost faith in the helpers and have finally stopped coming to the latihan. This is not something that Bapak is inventing; Bapak knows very well how things really are from the hundreds and hundreds of letters that Bapak receives constantly in Jakarta which all put questions to Bapak which they do not feel the helpers are capable of solving, because these members do not have sufficient faith in the helpers to trust them with their problems. Bapak does not blame you for this, but the fact is that it *is* the helpers' fault.

Another point that the helpers are responsible for is to ensure that the members really receive in the latihan. This again is something that Bapak has experienced directly from the fact that there are people who have been in the latihan maybe 5, 7 or 8 years who *still* cannot receive, and finally come to Cilandak specifically to do latihan with Bapak so that they can feel what this latihan really is. Bapak asks these members to stand up in front of Bapak, and immediately they are able to receive. So this again is a responsibility of the helpers where they have failed to make sure that these members quickly receive the content of the latihan kejiwaan. And if they do not make sure, if they do not look after the members and do latihan with them and make sure they can receive, certainly the disappointment of those members will also reflect on Subud as a whole. Because they will certainly talk outside to their friends and say that actually in Subud they are not able to receive what they had hoped for. So this will lead to general disappointment with Subud in the outside world.

81 WEN 5 Wendhausen April 28 1981

Next comes the famous passage from a Los Angeles talk in which

Bapak, presumably having observed that the established helpers worldwide had not been ardent enough in carrying out their duties, announced that he wants the number of helpers increased by 50%. In due course Bapak's instructions were put into effect.

“50% more helpers are needed”

Bapak wants you to propose more helpers. If, for example, Los Angeles has 50 helpers, Bapak would like to see at least half as many again. Because Bapak feels that only then will the work of the helpers really get done. Bapak has heard many stories: that the helpers are not that active; that they are not that interested in looking after the members; that they're not willing to put in the hours, the time it needs to talk to people, to give them support, the help they need.

So Bapak would like you as of now to propose more helpers. Bapak says 50% more than the number existing now.

The reason Bapak is saying this is that, if Bapak tests about your latihan, as yesterday when you were doing latihan, Bapak feels that actually 80% of you are now already capable of taking up the responsibilities of being helpers: to open people, to transmit the contact to new people.

Now Bapak doesn't say that those 80% are able to bring *understanding* to the members. That is something else. That is something that takes a long time. It is something that has to develop. For it may be that even the helpers do not really understand yet. You have to understand first before you can bring understanding to someone else. But at least 80% of the people Bapak sees are able now to be helpers: that is, to transmit the contact.

But you have to remember that, when you have transmitted the contact, you must not leave the members alone. You have to feel responsible for them. You have to have a feeling of love and patience toward them until they are able to receive for themselves, until they are able to support themselves.

You absolutely should not leave someone in the lurch, leave them alone maybe for two years without their being able really to experience or feel the latihan, what the latihan is.

You should have within you a feeling of concern, a feeling of compassion, a feeling of love and patience, in dealing with the new members whom you open. Then they will quickly come to understand and feel what the latihan kejiwaan really is . . .

Bapak cannot spread Subud alone. If you really help Bapak, if you really acted the way Bapak acts, then you should be able

to multiply what Bapak has done by five or six, maybe 10 times . . .

So this is what Bapak hopes for all of you, in particular the helpers. Don't only think of your own interest, don't always pay attention to your own self-interest. Remember: God is for mankind and mankind is for God and you are for all of mankind and all of mankind is for you. God and mankind are one and you are one with the whole of mankind, the whole human race.

81 LAX 5 Los Angeles July 28 1981 Publ AOM p81

HOW HELPERS SHOULD CARRY OUT THEIR DUTIES

First, a passage on the mechanics of testing, with particular reference to the number of helpers who should be involved—ideally three. This advice had particular relevance at a time when far larger numbers of helpers were sometimes present at testing. This arose in the following way.

As explained in the chapter on testing, which naturally overlaps at this point with the present chapter, a zeal, almost a craze, for talent-testing swept through the groups of most countries of the world in 1981 onwards, once they had learnt of its possibilities. This happened when the International Helpers had trained with National Helpers in the technique and procedures—by demonstrating with any of them who volunteered to submit a problem. Then the National Helpers went back to the Regional Helpers and passed on what they had learnt, again by demonstrations: then some of both kinds of helpers went to meetings of the Regions or the groups and carried out further explanations.

Of course at these instructional testing sessions large numbers of helpers were often present, up to 10, 20 or 30 or more. This was in the nature of things and was perfectly all right, because only the helpers in charge would be asking the questions and listening to and giving their receivings. But when the group helpers went back to their groups and applied what they had learnt, they continued to feel that they should all be present. Each helper standing there felt that he had to voice what he received, even if it was identical to receivings already voiced. Inevitably the spiritual competitiveness that Bapak has noticed in some groups showed itself. Some helpers, the guru type, wished to show how good their receiving was; some helpers felt that they hadn't had their fair say. Meanwhile the poor member in the middle, whose problem was being tested, fell into increasing confusion. The helpers were in fact forgetting that what

mattered was that *he*, not they, should receive an answer to his question, *he* should feel something in his latihan from his *inner guru*.

In the following passage Bapak describes the testing of a candidate helper, not talent-testing, but it is the members involved that is the relevant point.

“Three helpers”

Bapak will now go on to explain about how to test someone you need to appoint. First, ask the person to be tested to stand facing two or three helpers. Then you should all relax and ask for guidance, for an indication about what you wish to know, for example, “Is this brother ready to be a helper?” Three helpers and two candidates might stand together and do the latihan together, after surrendering the question to whether the two brothers doing the latihan are ready to act as helpers, and then you will obtain the right answer. If, however, of the three helpers present, one receives, “Yes,” and two receive “No”, or “He isn’t ready yet”, or are in doubt, the testing can be repeated on another occasion. If two receive “Yes” and one receives “No”, then the brother may be appointed as a helper. You should get used to doing it this way. It isn’t the way Bapak does it, but for Bapak it’s different.

82 MEB 4 Melbourne Australia May 7 1982

Implementing this advice immediately improved the situation. Each of the three helpers became an important member of the team, and felt it; each could more easily become oblivious of himself and open himself to be a channel for the Power; each felt the satisfaction, sometimes the elation, of belonging to a cohesive group whose joint efficacy in helping the member was far greater than that of one multiplied by three.

The next passage is concerned with the attitude of helpers. They should bear in mind that there is no spiritual hierarchy among helpers; that some members may well be able to receive better than they can; that they are equal with the members before God; and what makes a helper a good helper is the ability to receive.

“Helpers should feel equal with members”

There is a feeling among you maybe that the International Helpers can answer every question that comes from the National Helpers, and that the National Helpers can answer all the questions that come from the Local Helpers and so on. But the reality is that the kejiwaan is not like that. The only

leader, the only guide, the only authority in the kejiwaan is the Power of Almighty God. So if a member writes a letter to the National Helpers and if a member writes a letter to the International Helpers, it may well be that the International Helpers are unable to answer and the National Helpers are able to give him an answer. So there is no hierarchy of authority in the kejiwaan. The fact is—and Bapak has frequently explained this—the making of International Helpers, National Helpers, Regional Helpers and so on is purely a matter of convenience. It is purely a division of work, a division of responsibility, and is not supposed to indicate a hierarchy in the ability of helpers to solve problems. Because the ability of someone to solve a problem or answer a question hinges on his or her ability at that moment to receive the guidance of Almighty God.

Brothers and sisters, going further, according to Bapak's experience, most questions that are asked by the members, in fact really everything, can be solved by the local helpers alone. It is amazing how many really simple questions come to Bapak still, to Jakarta, what Bapak calls simple questions, things that can be easily answered by any helper or any helper's group. Things like, for example, should I move house from this place or that place? Or, Which is the right town or the right country for me to live in? So don't get into the feeling that the International Helpers are somehow Universal Helpers, and that all questions must go to them, because first of all, that is not the case, and secondly the International Helpers would be far too overburdened with problems and questions. So don't get the idea that the International Helpers will answer the questions of the members in Alaska, or the members in South Africa or wherever it may be. Because most problems can and should be answered by the local helpers.

In general the duty of the local helpers is to watch over the membership; and as far as possible to try to prevent the members mixing the practices of the latihan with the practices of other ways and other methods; and secondly, as far as possible to assist members who fall into crisis or to try to prevent members falling into crisis because of this or because of approaching the latihan in the wrong way or mixing it with other things; and also to assist members who do not yet have confidence or faith in what they are receiving; and also it is the responsibility of the helpers to watch over the development of the members' latihan and try and preserve the membership

that exists. In other words, it is a fact that many members are opened and very many drop out. It's the responsibility of the local helpers to find out why, whether they are really serious about the latihan and the kejiwaan, or whether they only came in to Subud to make comparisons with other ways, and things like that. So Bapak expects the helpers to work more seriously, and not just as it takes them, that is, if they happen to be in the mood for going to the group latihan they go, if they're not in the mood they don't bother.

83 LON 20 World Congress Anugraha August 15 1983 Publ OITW p61

That extract is an example of Bapak's guidance on how helpers can help members, and many similar passages could be found. But in spite of all that advice, when a National Helper put to Bapak the question, How can we strengthen ourselves to help members better? Bapak answered, You can't . . . unless . . . Here is the wording of the question, and Bapak's answer.

“The only way to help”

Any understanding about strength or lack of it or the ability or disability to do something, or the ability to solve a problem or to face some difficulty—man is incapable of forming an understanding of this or be able to solve it by himself. It is only possible to receive understanding and knowledge and ability to solve a problem from the Power of Almighty God. In other words, if you are facing a problem, a situation you want to solve, the only way in which you can receive the power and the ability and the knowledge and the understanding to solve is by surrendering totally to the Power of Almighty God, in the way that Bapak has shown you, in the way Bapak has demonstrated. Because it is not possible for a human being to form this understanding for and by himself because we are all still under the influence of the nafsu. All our effort, all our wish to do something, our wish to overcome something, still originates from and is under the influence of the nafsu.

83 LON 22 Tara Hotel London October 2 1983

That is the only way to receive answers of help to members. It is clear however that Bapak is talking only of problems concerning the kejiwaan. In another talk, given to the International Helpers, he explains that there are two categories of questions and correspondingly two categories of answers. Here is the passage. The

helpers had asked how they could make best use of their time when they foregathered. Sometimes, they said, they were too conscious of the agenda, and went rapidly through the items, and perhaps it might be better to wait and be quiet.

“Kejiwaan problems and thinking problems”

It depends on the problem how long you take on it. For example, Bapak can sometimes answer fifty letters in an hour, at others only one, or five in a morning. The content of the letter determines it. The thinking questions take longer, because they have to be answered from the thinking. You have to learn to detect the kind of question it is. You have to learn to answer thinking questions from the thinking and the kejiwaan questions from the jiwa. The jiwa questions are quick, the answer is already there. A thinking question cannot be answered from the jiwa, because the questioner would not be satisfied. The reverse is true, a thinking answer about the kejiwaan would not satisfy.

81 XLO 1 (condensed) London April 11 1981

In the same talk Bapak goes on to consider two of the main problems people ask him about or write to him about, marriage problems and career problems, and to outline the kind of answers he would give.

“Typical problems, typical answers”

Another example: a husband or wife is suddenly fed up with the other after 20 years of marriage, and asks, “Shall we divorce?” This is not a question to be answered from the kejiwaan. One asks them, “What does your religion lay down?” After 20 years they must quite like what they’ve got, even though it isn’t the best. There’s no kejiwaan answer, and a person deep in the kejiwaan would not ask it. So you’ve got to turn to religions. A kejiwaan answer would not be accepted by them. And there must be a reason—one of them has fallen in love with another.

Another typical question is, “What is my talent” (giving no other information). Bapak can’t give advice when for example the person is too old to change jobs. So the answer is: Continue energetically doing your present work, and the latihan will guide you.

81 XLO 1 (Condensed) as above

Testing

Testing, in the Subud sense, can be defined as a means by which a member in perplexity or indecision attempts, with the assistance of the Helpers, to receive an understanding of the situation and find out the right course of action. It is in fact a kind of prayer where "two or three are gathered together."

The procedure is this: after a period of quiet and a brief latihan, one of the Helpers puts the question or problem to God, and in latihan the member along with the Helpers receives the answer through movement of the limbs or body, or through the voice, or by feelings in the heart or by words or thoughts in the brain.

Testing conducted by Bapak is far wider and deeper than anything the Helpers can yet manage, and as he is our model and guide, and constantly urges us to try to do what he does, we will start with an account of his testing.

BAPAK'S TESTING

For a simple, brief test Bapak sometimes asks everyone in the hall to remain seated and "receive," but more usually he invites a group of members, for example, perhaps the helpers, perhaps newly opened members, to stand in front of him, asks them to start the latihan and then asks specific questions.

TESTS OF PARTS OF THE BODY

In the period covered by this book, as previously, Bapak frequently tested about parts of the body, e.g. Where are your legs/hands? What is their use? Run on the spot: Use your voice, sing: Breathe through your left/right nostril, and so on.

The reasons Bapak gives for testing of this sort is, first to awaken the inner life of every limb and organ, secondly, to prepare us for our examination by the angels in the next world, and thirdly to enable us to discover our talent and right work in the world. This last reason is only briefly alluded to in the first of the following passages, but will be discussed in a later section of the chapter, Talent-testing.

"Getting to know the members of your body"

(Bapak has tested the parts of the body, their purpose and

use, and tested the two kinds of movement, from the nafsu and from the jiwa.)

It is time now to get to know all the parts of your being, all the various parts of your body with which you have been provided, so that later, at the end of your life when you leave the world, you will really know each of the members of your body.

Show now, but don't move with your will or with your wish, because Bapak is not facing your wish now nor your will, but Bapak is facing your jiwa. Move now with your jiwa. Every part of your body has been surrounded and enveloped by the law and decree of God. So everything you have done in your life will be known by the angels and by the Power of God. That is why man cannot tell lies to God; because every part of his being has the Power of God and the law of God within it . . . Just follow the movements. Don't in any way think about it . . . This sort of testing which Bapak does with you is very important so that you become able to answer your own questions about your talent.

81 YVR 4 Capri Hall Vancouver July 17 1981 Publ AOM p61

“Cross-examination by the Power of God”

(A women's testing session)

Don't stop and think when Bapak talks to you, because Bapak is talking to your jiwa, not your mind . . . Go on. And you're not supposed to laugh. It's like in school when you're being taught by a teacher, you're not supposed to laugh. The only difference is that Bapak generally doesn't punish you. Bapak treats you very gently, not like the angels, because when the angels do this to you, they are very rough. One mistake and they hit you.

It says in the holy books that when a human being dies, each part of his being, each member of his body, is cross-questioned or examined by the Power of God as to what it used to do in this world. Those of you who have been tested as you are being tested now by Bapak while still alive in this world—your body parts will be able to answer because each part will have become aware of God's law while still in this world. It means you will not have made mistakes and deviated in your actions from what God wills. At that point your heart and mind will have been locked away and they will not be able to contribute the slightest answer when God is questioning the parts of your body.

81 YVR 3 Capri Hall Vancouver July 15 1981 Publ AOM p57

TESTING ABOUT NATIONALITIES AND TYPES

Then there are tests about national characteristics, followed by Bapak's summing up the general manifestations of those tested or expressing his own receiving. Here are actual examples of such tests, brought together into a sequence: How does a Japanese work? . . . Fast . . . A German? . . . Hard . . . An Englishman? . . . Slow but sure . . . A Frenchman? . . . With talk and singing . . . An Argentine? . . . Not energetically . . . An Indonesian? . . . Still less energetically. (General laughter at the way Bapak takes the wind out of the sails of possible objectors). How does a Mexican laugh? . . . (Sounds of uninhibited loud laughter heard) . . . An Englishman? . . . As if he is making fun of someone . . . How is a German when he is angry? . . . Yes it's obvious he's angry . . . An Englishman, a Javanese? . . . They're angry but don't show it . . . What are the artefacts of the Germans like? . . . Strong but not refined . . . Of the English? . . . Refined but not strong. And so on.

The purpose of testing of this kind, Bapak says, is to make us become aware of the feelings and attributes of people of other nations, so that we may feel at home wherever we travel, as Bapak himself feels, so that "You will not feel strange or out of place" (81 WOB 5); and so that we may become "something of a diplomat" (81 JKT 1).

Indeed it seems to be true that the Japanese, the Europeans, the Australians, in fact people of all races, do not look on Bapak as a foreigner, just a man, so well does he adapt to his environment. And I have been told by a businessman that he was greatly helped in business transactions with Arabs by having tested beforehand: How are Arabs in their business dealings? How should my attitude be towards them while doing business? As Bapak says, use the latihan.

I do however imagine that many of us still retain enough nafsonic sense of nationality to bridle slightly when our country is criticized. I admit that I was both surprised and disappointed when I heard Bapak say how the English laugh. Can it be true, I thought. But when I reviewed in memory the traditional butts of stage, radio and television comedians - mothers-in-law and their own supposedly frumpy wives; - of commercial travellers - the Scots, the Irish, the Welsh, the French, the Indians; of men in pubs - women, I had to admit there was much truth in Bapak's generalisation. (Though what do other nations laugh about?) It would be interesting to learn how Subud members of other nations react to Bapak's receiving about their characteristics.

Comparable with such tests about national characteristics is Bapak's testing about types, about people in certain situations, about historical figures. Here are some examples: How are the ears of a brave man? . . . A coward? . . . (Like a rabbit's) . . . How does a person feel when walking in a lonely dangerous place with/without a revolver? . . . How do the people of Iran and Iraq feel in this present war? . . . (Sounds of anguish and desolation) . . . How was the worship of Mary? . . . How do the angels in Heaven do latihan? . . . How do women forgiven by God move? (Bapak almost always ends a testing session with a light and happy test.)

IN-DEPTH TESTING OF INDIVIDUALS

To end this section on Bapak's general testing here is a full account of a lengthy testing of a woman, when Bapak used the whole panoply of the authority with which God has endowed him to assist her in ways he became aware she needed assisting.

It must be pointed out that the woman, like all others who have stood before Bapak for testing went forward to be tested in front of all those present, *voluntarily*, eager to discover something about herself useful for her life.

The written word is a pale shadow of the original session recorded, and available, in tape, with the songs in various languages, the laughter, the lightness of it all.

“The lady with the repetitious latihan”

Some of you, supposing you in your latihan just walk around, and you just follow that, and maybe you go on walking around a long time, not for just one or two latihans but for months and months. Or supposing you are always shouting the same thing in your latihan, and you go on shouting the same thing week after week, maybe for months. Normally you just accept that and you just go on doing the same thing. But Bapak said in fact if you do the same latihan over and over again, you should ask yourself, by way of your own self, Is there anything more I'm supposed to be receiving? Is there, in addition to this latihan I receive so far anything that it is right for me to receive? And also, What is the purpose of this latihan I receive? Of course in asking this, ask it honestly, with sincerity and submission to God, not putting your will in front, because then it is useless. But ask sincerely and openly, What is the purpose of this latihan, is there anything that I could be

receiving? This is quite important, so that you deepen your understanding of what you are receiving.

Bapak can give another example. Take for example a latihan of laughter. When Bapak tests you, Bapak can make you laugh in your latihan. So you should ask yourself, Why is it that I am able to laugh in my latihan when tested by Bapak but not when I'm doing latihan by myself. You are allowed to ask this, to ask God, and maybe you thereby add something to your latihan. Once you've done the latihan you normally receive, you can ask to receive other things, and this way your latihan gets wider.

(A woman, L, comes forward for testing). Do your latihan . . . Yes. Do you understand the meaning of that? No? Again, relax . . . Ask God with true submission and surrender, what is the meaning of that movement . . . Stop. It's not clear yet, is it? In fact you don't understand the meaning of it. Now receive again. Relax. Allahu Akbar. Allahu Akbar. (Bapak continues with Islamic prayers and then translates them). Now receive again. (More Islamic prayers). This is in Arabic, the language of Islam. Do you not do prayers. Five times a day? (Sharif detects that she is not Islamic any more). But you have been up to Mecca and you are a Hadji? (L speaks). You were in Islam up till fifteen, and now you are not any more? You don't feel it any more. (Bapak exclaims and laughs). Latihan kejiwaan is Islam. ("My surrender to God is Islam"). This is why Bapak says the latihan is not only for the physical body but for the voice. For example, when Bapak says (Islamic prayers), then at that moment everything disappears from Bapak's mind except the worship of God, and the prayer is spontaneous. And this feeling cannot disappear. (She says she is not as advanced as Bapak). O, yes, later it will develop by itself. I hope so (in English—laughter).

So that you will be more convinced, just follow with your movements what Bapak says. (Bapak sings an Islamic song). A little is enough. That's nice, isn't it? This is the movement — Bapak doesn't need to call it Islam — according to the reality of life. Again, so that you shouldn't think it only works if it is an Arabic song. (Bapak sings a languageless chant). The purpose of this is that your latihan does not always repeat the same things over and over again, because in the end you get bored with it. Sometimes you have something different, like Bapak just showed you. (Laughter).

Again. How long have you been in Subud? ("Sixteen years").

Bapak is sorry for you. Follow . . . (Bapak sings a Javanese song). This is a Javanese song, so you have to understand that God is not just the God of the Arabs, but of the whole of mankind. After this your latihan will be different from what it has been all this time.

To go back, when Bapak was reciting in Arabic Bapak gave the translation in Indonesian. The meaning was, The Whole of the universe is the creation of God, and God also shows the way to each of his creatures. Therefore you should improve the way of your life to the way that is right, in accordance with the correct pattern of your life.

82 SYD 2 Subud Hall Sydney May 11 1982

TALENT-TESTING

Bapak has always been willing to give advice, to anyone who asked, about their career. He told the editor of this book, for instance, shortly after he had taken early retirement from his job as headmaster, that he was an "educator", which seemed retrospectively satisfactory. But it was not until Bapak's 1981 tour of England that he began frequently to break off talking and invite any members who wished to come to the front and show by their movements in latihan what was their true talent, with Bapak helping them to interpret their receiving. This of course aroused enormous interest, everyone wanted to go out and be "talent-tested". In the next few years these sessions took place in every town where Bapak stayed for any length of time, and scores, hundreds, of members heard what their real talent was e.g. writer (many of these), singer, dancer, businessman or woman, teacher, farmer, organiser, housewife, though Bapak sometimes had to add, "though it's rather late for you."

Subud members will be familiar with these sessions, as witnesses or testees, and so there is no need to quote many extracts. But what everyone would like to know, I imagine, is, What happened to those people afterwards? Did they or did they not follow the testing, and how did they fare? I will therefore quote one extract, a lengthy one, in which I know the people involved.

It was Friday April 10, 1981, at the Hilton Hotel in London. Bapak gave the invitation for men who wanted to come forward, and about a dozen came. I will give their occupation as they gave it to Bapak (or as I know or have confirmed from them), their receiving (if they told Bapak) and Bapak's receiving, and something

of their subsequent history, in most cases in their own words or a summary of their words. One man, however, I decided not to ask about the subsequent history, one was unwilling to let me have any comment (though his work thrives), and three said they would send me an account but never got round to it.

“A talent-testing session with men”

Relax . . . You are all wearing neckties; have you learnt yet from the latihan how to tie a tie? . . . Follow, what is your right work, show it with your movements . . . (to S) If your work is like that everything will be in a mess (laughter) . . . Again, all follow and receive again, what is your right work, what is your talent? . .

(To S, an accountant and Financial Director of Anugraha). Your expertise is accountancy, but your real work is business. But you are lucky.

(To H, project leader of Anugraha). Your talent is actually to lead some work or lead a project or something like that. ((H writes: It confirmed my feeling about my talent. However after leaving Anugraha I had a total reassessment and considered doing something different like consultancy. I took a psychological test (aptitude, vocation etc) and this, surprisingly to me, came back saying that my profile was best suited to project management. Therefore I am continuing in that role with my own property development project and with RSL, the lazer company)).

(To R, assistant to the Company Secretary of John Laing Group.) Yes, that's right, administration. ((R writes: I interpreted the testing as confirmation that I was in the right general work area, in that company secretarial work comes under the category of administration. However, the range of work I was in was too narrow and insufficiently challenging and I have since taken up a position in a major Subud enterprise which requires a more general application of administrative skills—Company Secretary to Anugraha)).

(To another R, owner of a Health Food Shop, previously a teacher). Actually you are a teacher of young children, but you should also be able to write books for them. Have you ever done that? “Yes, I have written stories for children.” So why don't you still do it?

(To D, previously a Headmaster). Actually your right work, if it's not too late, is to be a historian (Laughter). “About what country?” Any country. When you are travelling around you

will know what it is that attracts you. Actually that interested you before, so why didn't you do it? "Well, I was a schoolmaster and a headmaster, then left and started this different way of life". If you had, you would have developed a very long way, because you have once written something very beautiful, that was very well done. (I have never been attracted to writing history as it is usually understood, but I suggested, to Bapak after some months, the scheme of writing an oral history of the residents of Cilandak. Bapak did not approve much — he said Kalimantan was now the important place. But later he suggested I wrote a book about Subud for the general public. Hence, eventually, my "A Life within a Life," which certainly involved some research, and my "Synopsis of Bapak's Talks, 1980-83." Clearly one has to interpret Bapak's advice and modify it in the light of the circumstances.)

(To another S, landowner, entrepreneur, organiser). Actually you're talented, but quickly get bored with things; that's your weakness. And the reason you get fed-up is that you don't get on well with the people you're working with, you kind of get fed-up with what you're doing. But if you can persevere things can go well for you. Receive again, Why is it the things you plan don't work out? (After a while Bapak chuckles). You quickly change your mind, the direction in which you want to go. In other words, you get fed-up with the thing you decided to do before. Because we don't always succeed the first time we try something. But if every time you fail, you change to something else, you will never succeed. The thing is to go through the failures one by one, one after the other, until finally you find out what you're doing wrong, and how to do it. That's how you're certain eventually to find out the right way, and what was wrong. (He has been doing important work for the World Bank and the Indonesian Government in connection with agriculture.)

(To H, a retired businessman. He told Bapak that after retiring in 1966 he had started up a house-decorating venture with another Subud member). It's a pity you started late, because actually what is right for you is physical work with your hands. (Since my retirement I have actually been using my hands, and I became very active running three allotments, and when we moved here over 5 years ago I took on the large garden at Heronsfield.)

(To another R). Receive again. Pray to God and ask to be shown again what is your right talent. What is your work? "I

am the director of my firm." It looks as if the results of your work are not so profitable, because you don't do it seriously enough, and you need someone to help you who is really clever. And sometimes things go wrong because you need someone you can really trust to work with you.

(To H, who in the latihan seemed to be engaged in a vast mural). Painting, that's good.

(To another S, a design engineer with a large consultancy firm). You're an organiser. What do you do now? "I'm an engineer." Well, an engineer has to organise projects, work. Why are you not so successful? Receive . . . You are churned up by your own thinking. Your thinking jumps around too much, you haven't finished your work but you're already thinking about something else. So in future really concentrate on your work until it's successful. Thankyou. (I am very conscious of that advice . . . I set about clearing a backlog of incompleted tasks, and now choose my tasks more selectively. I have become aware of my natural abilities so that I can redirect my career. I've realised that I am an organiser rather than a manager. I am now a part-time Chief Designer to several companies without the overall responsibility of managing the design staff. I am soon now embarking on a new job working on new concepts and inventions.)

81 LON 9 Hilton Hotel London April 10 1981 Publ AOM p7

It will be seen that some of the men received confirmation of their own feelings about their talents; some were guided into new work or into tackling their work in a slightly different way; some felt that they were not ready, at least for the present, to give up work that had been a profitable livelihood for them and their families and replace it with what had hitherto been a hobby or part-time occupation.

What else can be said? Perhaps just this, that Bapak should not be supposed to be foretelling, and certainly not predestining, the future. All he is doing is receiving and expressing a person's potential.

TESTING BY THE HELPERS

From early days the helpers, instructed and encouraged by Bapak, have been testing problems with the members of their groups. I have dealt with this in my first book of selections, and so do not need to give many examples. It is however worth mentioning that Bapak is still aware, as he always was, that testing can lead

members astray, and so, although on the one hand he frequently urges us, with or without helpers, to check and test ourselves, to go on trying to receive in testing, to importune God to allow us to find how to test more effectively, on the other hand he frequently tells helpers that they are testing wrongly and warns of the dangers of that. Here are two passages, one urging, the other warning.

“You have the right, so have the courage, to ask”

(During a talk Bapak has broken off to do personal testing with some of the members). It's not exactly difficult, but Bapak needs to be very very patient, because the fact is that this sort of testing that Bapak has been doing with you, you should already have been able to receive for yourself. The problem with most of you is that you just receive whatever happens, in other words, you are not critical enough towards your own experience, you're not critical enough to what happens to you throughout your life. By critical Bapak means for example that you have to ask. It is said that God is *Rohmani Rohim*, All-loving towards human beings, so it means that you have the right to ask. If God is All-loving towards human beings, you have the right to ask. If you face something that you cannot do, ask how to do it. The important thing is that you do not ask with your nafsu, but ask as when you are doing the latihan kejiwaan . . . You receive an answer in a state of latihan. The one who decides is not you, it's God. And this is what you have to learn how to do. Have the courage to ask; even if once, twice, three, four, five times you won't be able to receive clearly, eventually you learn how to receive.

(Bapak then tests a helper, and afterwards asks if, when he has a serious problem, he runs to God. The answer, “Only 50%”. Bapak: “You have had many opportunities, which if you had taken them would have made you famous, but you didn't have the courage. This must be a lesson to you that, starting from now, you really have the courage to do so.”)

82 CDK 4 Cilandak July 3 1982

“How to test, how not to test”

“A member comes to you a helper and says, “I need your advice. Why is it that I am not able to make progress in the latihan, and why is it that I always feel heavy when I am doing the latihan?” Now in order to give a convincing answer to this member the helper has to be able to do the latihan with him and completely put aside all the influence of the thinking, of

the heart and mind, of the nafs so that he is completely empty and completely surrendered, so that what he then receives really corresponds to the state of the member in question.

But what happens now is that the helper is not yet able to do this because he is still influenced by the nafs, he is not able yet to fully surrender, and therefore most of what he says to the member is only a reflection of what he himself has experienced. The helper is only giving advice based on his or her experience or his or her understanding, which has nothing to do with the problem of the member concerned . . .

If the helper was able to do the testing it would have meant that he was able to completely put aside his own personality, his own self-interest and pre-conceptions, and simply empty himself and surrender to God and then he would have been able to receive the right answer. So actually, testing with a member, when a helper tests with a member, is the same as at that moment when you were opened, when you have nothing within you but are just completely surrendered, and then it is possible for you to receive the right answer.

But in general helpers are not yet in a position to do this, their own state has not yet reached the point where they are able to do this. So that is why Bapak always advises you when you do testing never to do it alone. There is safety in numbers. The influence of the question being asked by the member will be less. There is a certain security if you are with your brothers or sisters and you do it together.

But even that is not enough. Just because you are a lot of helpers doing a testing with this member it is still not sure that the result will be convincing in other ways, that it will be real, or just something that is influenced by what is outside. The proof of this is in enterprises. It must have occurred to you: Why is it that Subud enterprises which we start abroad, very often fail, whereas the Subud enterprises that Bapak starts more often succeed? You must have asked yourself this question.

Frankly, the answer is simply this, that those who are mostly undertaking them and the helpers who assist them are not yet able to put aside the influence of the nafs and their inner feeling is still full of lies, of untruth. So clearly the reason why God doesn't give you, or the perfect jiwa doesn't give you, a picture of reality or an answer that is true is that if you are considered as a channel, most of you are still dirty, and what passes through there will be affected by that dirt.

So this is why Bapak says it is not easy for a helper to bring understanding to the members until that helper has been able to prove to himself that of the questions he is asked, sixty percent or seventy percent have turned out right or according to what he said.

So, your idea of helping the members, bringing conviction to the members through testing with them is not bad. It is right, it is necessary to do that, but if Bapak looks at the reality, the real situation, you are in fact not yet in a position to do so, you are not yet in a position to improve their understanding or to improve things through testing. So, it is better to start now first of all not with testing but with just giving explanations. In other words, passing on to members the sort of understanding and the sort of clarification that Bapak gave you the other day. Just in the ordinary way, and then try to work with the members to see and convince yourselves of its truths as equals.

Because at the moment, if you start trying to test the members it will only lead to dissension, it will lead—and Bapak knows this—it will lead not to a greater love, greater trust between the members and the helpers, but on the contrary it will lead to an alienation between the helpers and the members because the helpers themselves are not yet clean. So, any effort of this kind will always be tainted with a feeling of superiority, so that inevitably you will give the impression to the members: Oh yes, we are higher, we are better. And the members will resent you because the fact is that very often the members are better or higher than the helpers. Clearly, for us in Subud, we cannot follow the method used in other movements where the leaders must be followed and the members have to have faith in the leaders, or in this case in the helpers.

So, now let us do it in another way. Try to bring an understanding to the members by just conveying to them what Bapak has told you and then saying to them: Let us now check this together, let us try and put this into practice and compare notes as equals, and together try to see if it works or not. And then there will be some progress.

83 CDK 5 Cilandak March 17 1983 Publ SW83 6 p5

When advice from Bapak appears to diverge from previous advice, e.g. when he sometimes urges us to “run to God” and sometimes “not to run to God the whole time,” it would not be wise to assume that he is being inconsistent. He speaks as he feels the

need of the time or the person or the group he is addressing. He knows testing to be a valid procedure, he often describes how he tests himself and the problems he faces, and he is positive that we must gradually learn how to do it. But equally, when he hears of our mis-tests he feels it necessary to put on the brake. And if his words really are inconsistent and self-contradictory, we should interpret this as his message to us: "Grow up spiritually, make your own decisions when to test and when not to test but *get it right*. And remember, there are dangers. But do it if you can."

TESTING TO BE AVOIDED

Bapak gives various warnings about testing: Don't test trivialities; Don't test too much; Don't test as a substitute for work. Here are four passages. In addition (on page 159), there is the passage with the illuminating simile about the school child who must get on with his set work and not keep running to the teacher for help.

"Don't test unimportant matters"

(Bapak has tested several men and women, in depth). This is the way it goes when Bapak does testing, it's bound to take a long time. Bapak has only tested about five people but it has taken about an hour, so Bapak says there's no reason why you shouldn't do this for yourself, especially the helpers. This is the reason why helpers ought to do latihan together. Don't waste all your time when you do latihan together with the helpers just testing things for other people which are really not important, like Should so-and-so move house, or should he go from the East to the West or what kind of clothes should he wear or should he take a bath or things like that (laughter). All these questions are unimportant, and you waste all your time, whereas what you should be testing is this kind of testing, to test yourself. The thing you should be testing is your own self, checking your own self, testing in the true sense of the word.

81 NYC 4 Hoboken, New York June 28 1981 Publ AOM p37

"Don't test too much"

What Bapak has seen is that, once someone has received the latihan kejiwaan, then they like everything to be comfortable. So if they go into business they like to do it in a comfortable way. In other words rather than making a big effort or studying trying to do it right, they prefer to test everything.

Brothers and sisters, that's fine, providing your testing is

right. But if your testing happens to be mostly wrong, it's not going to get you very far. So what Bapak advises is Don't test too much: it's better to keep your testing for really important things. And do your enterprises with your heart and mind, with ability, your hard work and your knowledge that you have acquired in this world. But that does not mean that as a Subud member you don't get some sort of guidance or some sort of benefit from the latihan kejiwaan. On the contrary, providing you really do your enterprise genuinely and sincerely and you work hard at it, you will find that gradually you will acquire a sort of feeling, you will begin to feel, for example, if you have to sell something, it's better to sell it there and there, it is more likely to succeed if you do it that way than this. But this is something that doesn't come immediately, it is something that develops. So if you are a Subud member and you do an enterprise don't expect to succeed automatically. Maybe you will fail, five times, but the next twenty times you will be successful, because you will have learnt how to do it. What Bapak has seen, it is quite possible to fail as a Subud member, but you will never fail and fall and be destroyed, you will never fall flat on your face. You will fall, but you will fall in a sitting position. So it's not too difficult to get up again.

82 AKL 2 Howick School Auckland May 20 1982

“You don't have to test about this and that”

Stick to one thing and go after it. Once you know what you have to do, you don't have to test about this and that: you just go ahead and do it. That is your function, your function in being in this world.

When Bapak wanted to build this building, he didn't keep testing about it. Bapak went ahead and did it. Bapak knew it was going to happen.

80 JKT 5 Jakarta July 30 1980 Publ SWN80 11 p9 ZNWS 80
1/3

“Don't stop every five minutes to test”

Now about how we do enterprise Bapak would like to explain that when you work in enterprises, which is a normal responsibility in this world, you have to do them with your full strength. You have to do them with your full power, with your full intelligence and all the energy you have. This means that you don't stop every five minutes to test this and to test that.

81 LAX 3 Los Angeles July 25 1981 Publ AOM p75

Work and Enterprise

JUST WORK

“The work of birds and men”

The birds, every morning when they wake up, fly out of their nests, and they know where to go, they know where to find what they need for their life for that day. How then can a human being wake up and have no work, not know what to do next? It's very sad, very shameful actually.

81 CMB BMICH Conference Hall Colombo March 19 1981

That passage sums up Bapak's attitude to work. For Bapak, work is an absolute value, as absolute a value as worship: it is the second great obligation of man. Bapak begins every talk with the theme of worship; and, as he has said, he ends every talk with the theme of work, enterprises, usually coupled, he might have added, with the theme of the third “w”, welfare — charitable and social work.

Here is a passage about work in which Bapak takes another creature as a model or inspiration, a passage that brings to mind the legend in Scottish history of how Robert the Bruce, languishing in prison, took heart from the persistent efforts of a spider, to Try, try and try again.

“Bapak and the louse”

The Power of God is inside and outside man, and it is isn't only in Subud that we have the Power of God; God is not limited to Subud. But, brothers and sisters, God is in everything. Every mosquito is close to the Power of God, every lizard on the wall is close to the Power of God. The Power of God is not limited to anything, because if the mosquito and that lizard were not close to the Power of God they could not exist.

For example, Bapak was once sleeping in his bed, which was covered with a mosquito net, and Bapak observed how a little louse which lives in the mattress was climbing up the mosquito net. Bapak watched it, and it got to the top and then it started walking across the ceiling, let's say, of the bed, and exactly when it was above Bapak it suddenly dropped and fell on Bapak's chest. And Bapak thought, That's clever, he went all

that way, and found out how he could get at me. And of course that cleverness which that little louse has, comes from the Power of God. It is not that the louse thought it out and said, O.K., now I'm going to jump. That jump was from instinct, because he could feel that down there there was someone with blood that it could suck. That instinct is the Power of God. So Bapak thought to himself when he observed it and said, O.K., you can be that intelligent, I can also be as intelligent as you. And this is what Bapak is trying to explain to us. For truly the greatest teacher is experience, the actual experience of life. That is the real teacher, and that experience comes through the Power of God. We are close now to the greatest teacher, who is God Himself.

So this is what you have to learn, the study of your own life. The learning from your own experience. That is the lesson of the little louse that jumped on Bapak. But Bapak wasn't going to let it bite him, he squashed it.

CDK 8 Cilandak July 7 1983

Bapak is no sentimentalist. And he has never said that work or life is devoid of risk.

Here are two more extracts on the theme of work. Bapak considers that the life of a tramp is no life for a human being; he holds that the jungle dwellers have degenerated into the worship of material objects through laziness, and he deplores the attitude, Why should I bother?

“The life of a tramp”

Even though you might feel you are close to God, where is the evidence? Supposing your life is still in a mess, you still live like a tramp, then your life is not that of a human being. You bathe once a year and never change your clothes unless you are given new ones, and you sleep wherever you happen to lie down, whether at the foot of a mountain or in a cave. Is that a man or is it an animal?

82 SYD 1 Sydney May 9 1982 Publ MYLCG p49

“The laziness of primitive people”

Why, as Bapak has asked before, why is it that in various parts of the world, in West Iran, in Africa, in the Americas, there are still people who live totally primitive lives without clothing, just hunting in the jungle and living like animals? And yet God created all men at the same time. We all came from the same source. God doesn't go on creating people every

week or every month so that those who came later sort of have a handicap or something like that. We all descended from the main point. So why are some more advanced than others? It is because those primitive people have no wish to progress. They have no wish to make an effort. They are simply satisfied with just finding enough to eat today and then going to sleep, and perhaps getting married maybe, to have a wife. So that from this attitude of theirs all their senses and their ability and their understanding becomes more and more stupid as time goes on, so that finally they become so stupid that they start to worship anything around that looks unusual—they worship a cave or they worship a tree or they worship a stone or something like that because they become impressed by almost anything around them that is slightly out of the ordinary.

81 VIE 4 Congress Hall Baden Vienna May 11 1981

What of Subud members who cannot find a job or who for some reason are not able to work? Bapak's answer is—Enterprises.

“Helping others to find work”

We need to provide a field of work, an opportunity for those Subud members who do not have a job or who do not know how to work, or do not want to work because they are lazy. We need to be able to teach them.

We need to be able to make them into people whose lives are really useful, who are able to provide something of value, so each one of our members becomes a human being who is of value to society, to himself and his family.

It is for this that Bapak expects you to work hard in the establishment of enterprises. Their purpose is to be able to do something useful, and for our own brotherhood, for our country, for society in general and for human beings wherever they may be.

81 YVR 3 Vancouver July 11 1981

When one puts this passage alongside Bapak's comment that on the kejiwaan side it is a “sin” for helpers to neglect members, it is clear that he would like to see members in Subud groups having something of the mutual care and concern for each other's spiritual and material well-being that exists in the average family.

WHY WORK?

Never could a question be more unanswerably answered than by

the answering question contained in the title of the passage that follows.

“If God thinks about the world, why should not I?”

Bapak will now talk about his own experience. Why does Bapak think about establishing a hotel? It would seem out of place for Bapak to be still thinking about this world. But it is not. For if God thinks about the world, why should not I? Am I higher than God?

Is it true that God concerns Himself with the world? If He didn't the world wouldn't exist. So it's clear that God isn't only in the hereafter, but is present in this world too. And if God is also present in this world, why must we put Him aside when we do something? Why act without Him? We must act *with* Him. *This* is the enterprise Bapak is doing.

Now it is a fact that Bapak is going to build a hotel. When Bapak received an indication that he must build a hotel, Bapak asked, “But I don't have anything, how can I build a hotel? What sort of hotel?”

The answer was, “First class, with five stars.” Can you imagine? (laughter).

I asked, “Approximately how much will it cost?”

“Ninety million dollars.”

“And where are we supposed to find that money?”

“You must not worry about it. Who is the richest in this world?”

“There is none richer than God.”

“That's why. God is the One who is wealthiest, so put this problem to God, with your jiwa, not your nafsu.”

“And when?”

“Now.”

“What! Now?”

You see, God's will is very fast in its working. He answers before I ask.

So this is why Bapak advises you to do enterprises.

82 CDK 10 Cilandak July 23 1982 Publ SW82 4 p4

Incidentally, that dialogue between God and Bapak illustrates perfectly the way in which many long-established Subud members have learned to approach the helpers—or God—with a problem. They do not put the bald question, “What am I to do?” but some such words as, “I have a sort of feeling that I should be doing so and so. Please help me to check whether it is right.”

A second reason for us to work is that worry about money problems, and the consciousness of undone tasks, drag down one's latihan.

“Progress in the kejiwaan and worldly progress go together”

Our effort ought to be directed towards learning how to organise our world, in such a way that we are not disturbed by material problems. The purpose of doing things this way, setting up enterprises and working together, is that we provide for ourselves and each other, so that we are not always disturbed by material problems. The kejiwaan takes care of itself, you don't have to think about it, it progresses by itself and you don't need to think or worry about it. But the kejiwaan makes progress, you make progress in the kejiwaan, when you're not always buffeted by problems and problems and problems. The state in which you make progress in the kejiwaan is when you have everything you need and you have a feeling of satisfaction in your life and everything is fine, everything is going well. And then there arises a feeling of surrender to God. And it is in that state that you make progress in the kejiwaan. And to achieve that you need to have material security. Bapak himself has had the experience of this.

80 JKT 6 Widjojo Centre Jakarta August 5 1980

Finally, there is the necessity to work hard to establish Subud organisationally so as to enable it to fulfil its main worldly obligation—the care of the needy.

“The welfare of humanity”

It is clear that we need enterprises to finance our needs and work—such as coming to meetings like this, coming together to pool information, to do things together, to organise ourselves better, to co-ordinate our efforts better all over the world. And we need funds for helpers' travel, latihan premises and so forth. And even beyond this, as Bapak has often explained, we need to extend ourselves beyond our own needs and set up social projects for the welfare of humanity outside our immediate Subud family; hospitals, schools . . .

Brothers and sisters, what Bapak is saying is that it is not enough for us to be close to God. To be close only to God and to be far removed from our own society is a big mistake. It is never God's Will that we do this, for the Will of God is the unity of mankind. And indeed unless we make an effort in this

direction we will never be able to have an influence on the state of the world.

81 JKT Widjojo Centre Jakarta January 17 1981 Publ ZNWS
81 1 p10

THE DEFINITION AND CONCEPT OF ENTERPRISE

“A definition of Enterprise”

What Bapak means by Enterprise is: finding your own right work. When you go out in the morning you know what is your right work and how to do it, from your own self, your own inner teacher.

81 CMB 3 BMICH Conference Hall Colombo March 19 1981

It is quite clear now, though it was not in the 70's, that by Enterprise Bapak does not mean only business or only work done in conjunction with others. Work in any profession or job, even work that is largely solitary, can be enterprise if it is the person's right work, as the following passage explains.

“The concept of Enterprise”

The word Enterprise is an English word, and therefore it shouldn't be hard for you to understand. But Bapak knows that for many of you the concept of Enterprise is still unclear.

The word Enterprise when translated into Indonesian is *usaha*. *Usaha* means effort and it also means work. So actually it means the awakening, the awakening of a human being. When a human being awakens he works, and this working of a human being is his duty and his responsibility as long as he lives in this world. So Enterprise means the awakening of a human being, and this can take many forms. There are many varieties or forms which this effort can take. This idea or fact of Enterprise is something that we cannot neglect or put aside, because it is part and parcel of living in this world, since it is directed towards fulfilling our worldly needs.

Most of you are familiar with a form of enterprise known as employment. Employment is where you work in an organisation, a big or small organisation, where you have a responsibility or duty and you do that, and you are called an employee. Some of you are familiar with a different form of enterprise, an enterprise where you stand on your own two feet, that is an enterprise where you give the orders and you are the one who receives the orders, in other words, you work for yourself.

But whatever the kind of enterprise, it is a duty and responsibility that you cannot put aside in your life in this world.

83 LON Hilton Hotel London August 4 1983

Finally in the paragraphs immediately following on from this last passage, Bapak adds a further dimension to his definition of Enterprise by explaining that the essential difference between it and ordinary work that people do is that Enterprise is work done simultaneously with worship. The latihan has taught us that we can worship as we move and walk and utter; Enterprise is work in which we attempt to transfer that experience to our daily life.

“The essence of Enterprise”

Now why does Bapak need to emphasise or promote or advertise this idea or concept of Enterprise to you all, which Bapak has done for a long time. Actually we have to think about enterprises, we have to do enterprises in Subud, and this is something that has come up repeatedly at our Subud World Congresses. And it is felt by many members as an inner need, that is to find opportunities for us, for ourselves, for Subud members, where we can work and at the same time not neglect and lose touch with the worship of Almighty God. *This* is the content of what Bapak means when he talks about enterprises—the opportunity wherever it occurs and whatever form it may take whereby whatever you are doing in your everyday life you do not neglect and not put aside your worship.

83 LON 3 Hilton Hotel London August 4 1983

HOW TO WORK

Bapak has repeatedly advised us that when we are at work we should forget all about the virtues needed for spiritual progress, patience, acceptance and submission.

“The contractor”

You’re not allowed to have charitable feeling; you must act like a true contractor (pronounced by Bapak “Kon-tr-act-or-r-r”) (laughter).

82 AKL 7 Howick School Auckland May 17 1982

“Don’t be weak and loving in business”

(Bapak has been telling his listeners that before Subud they used to be angry and on fire when thwarted, but now the

latihan has reduced such feelings). It is this same effect of the latihan kejiwaan that has the result that your thinking and your feeling become very very gentle, very weak, very loving towards everybody and this sometimes has the effect that when you do an enterprise your enterprise doesn't make a profit, doesn't go, because you are so gentle, you are so loving and you are so patient that you do not make any progress. This in fact is completely wrong. For it is not for that that God gives you this improvement of your character or your nature. The reason for it is to weaken your nafsu or your will to do something wrong, not to make it weak to do something right.
82 TYO2 Meguro-ku Tokyo March 30 1982.

Yet there is room for all types in a business firm, as he tells his audience in Hamburg during a question and answer session.

“Tigers and goats are both needed”

(A member, a business man, told Bapak that with his two partners in an enterprise he felt like a goat among tigers, also that he had had an experience in latihan in which he felt he was lifting a weight, but could not interpret it).

A goat requires a place that is protected where he can work, in other words he needs a fence around him. But the tigers don't need a fence, it's a waste of time for them, they like to roam around in the jungle, so you have to adjust to that, you can adjust to what you need and what they need. As to the experience, you were being told that this is what has to happen, that this is how it is when people lift something up, and this is what is needed in this enterprise, this is what is going on. It doesn't mean that *you* have to lift up the weight; it is what is being lifted up by all of you together: it doesn't mean that you are the only one doing this. It is just so that you can be aware of what is going on. If you join the tigers in their work you will always be worried, and therefore you mustn't do that. It's enough that you do your work which you find satisfying, and doing that doesn't reduce your work or your value. Don't worry about the work of the tigers, let them do it: don't worry about it, let it go. You have your own work, which you find satisfying and which you are good at.

83 HAM 3 Böckmanstrasse Hamburg September 20 1983

Harmony is a common theme of Bapak's in relation to enterprises. There is a delightful talk (given in Melbourne on May 2

1982) in which Bapak talks of “the people who can manage or organise and the simple people doing the work,” and the “peace of mind” that comes from establishing harmony in an enterprise. Here is another passage, from a talk Bapak gave to the members of an engineering firm.

“Harmony and co-operation”

What is important is two things: one that, whatever happens, your faith in Almighty God never wavers or becomes shaken; that you always maintain a firm trust and faith in the power of Almighty God. And secondly, as far as your work involvement is concerned, that you should always maintain an atmosphere of co-operation between all those involved in what you are doing: that there should not be the feeling from the person who has authority that, I am the one who has authority and I decide everything, and nobody else is of any account or has anything to say.

Because if, on the contrary, you can maintain a close feeling between all those who work, and not have a big gap between those who lead and those who work, the closeness, or the willingness of the ones who lead or the ones who run the company, to share what they make, to share their results with those below them, will ensure that everyone in the company will in their prayers really wish for the success of the company as a whole, and they will really feel that they share the responsibility for the fortunes of the enterprise and the company as a whole.

81 CMB 3 Samuel and Sons, Sri Lanka March 20 1981 Publ
ZNWS 81 2 p11

Another essential virtue for those who work that Bapak often stresses is honesty and here I must turn for a few minutes to clear up a misunderstanding. In the 70's one sometimes heard Subud members claim that Bapak once said that in business one had to be only 49% (or was it 51%?) honest. Any Subud member who accepted that as the actual words of Bapak, acted on it and regarded it as a justification for crooked dealing, would himself have the nature of a crook. What Bapak *has* said—and it isn't in our period, it was in 1984—is that whereas in the kejiwaan one has absolutely to tell the whole truth openly, in worldly matters, in affairs of business, one need not tell all, there is no moral obligation to lay *all* one's cards on the table. And that is a very different matter. An excellent example of that kind of business dealing is told by Bapak in “A Life Within A Life”, “Bapak sells a diamond”, page 10.

Here are passages about honesty.

“Do it honestly and well”

Now we come to the matter of capital. Generally capital is considered to be money. But in fact capital is energy, energy which is applied in a way that is honest and correct in its application to the purpose required. So that actually if you undertake an enterprise in a way that is clearly honest and truly correct, in other words in such a way that you can really be trusted by other people, then that is your capital. Capital is not money, but your own nature, your own work. And the key to having capital is to have a good name, a good reputation for being trustworthy and knowing how to work. The key to all this is that whatever you do you have to do it honestly and well. If you can do that then it will be easy for you to find the working capital that you need. And of course always being guided by experts in that field.

Don't try to do things on your own, each one going off to do things on your own, ignoring everybody else, only thinking of your own needs. The purpose of a Subud enterprise is to cooperate. In the latihan we are taught that we have to know each other, become aware of each other, understand each other, know each other's problems and needs, we have to love each other, help each other, trust each other, respect each other. So if we are taught that in the latihan, we have to apply it in our everyday life. It is from this source that we can build enterprises. For the condition for an enterprise to succeed is that the people who undertake it are harmonious and are honest. These are the two requirements for a successful enterprise.

So it is clear that the way we undertake enterprises is to combine, people working together, whether it is ten or 20 or 30—the more the better. And the purpose for which we work together is to benefit our own lives, to build something for the improvement of your own life. Always guided by people with expertise in the field you are undertaking.

In Subud, once we have received the latihan kejiwaan, it means that whatever we do, whatever we undertake in our life, it is as though we are protected and guided by the Power of Almighty God.

82 SYD 2 Sydney May 11 1982

It would be wrong for me to give a chocolate-box picture of Subud. Subud members are tempted; Subud members sometimes fall. The

force that is most often to blame is the force that Bapak calls the material or satanic force, in the shape of money. We need the devils if we are to make money, Bapak says, but we need them as servants, not masters. When Satan “entered into Judas”, the treasurer of the Apostles, he entered as master. Then Judas betrayed his real Master.

This passage comes from a talk by Bapak to the Directors and Advisers of the bank that Bapak had himself founded, the Bank of Susila Bakti, when setting up an investigation into the details of what went wrong.

“We look for a way”

Bapak himself has experienced, has seen and has understood the chaos in the Bank, which has been created by our brothers. But remembering we are Subud no matter what, we cannot abandon Subud. So that even though they are wrong we have to try to put things right, and if it is not possible we have to take action. But let us not act in a way that is normal in bodies outside Subud, for example, banks that are not Subud. Clearly we should treat our brothers who have made mistakes in a way that will not wound their hearts, lest their life be damaged. So we look for a way whereby they can continue to live. Since we are not able to correct them in the normal way we have to let them go, but we don't fire them; rather, ask them to resign.

Edited version Widjojo Centre Jakarta May 3 1980 Publ SWN80 9 p1 ZNWS 80 1/3

WORK AND THE KEJIWAAN

In this section Bapak advances this paradoxical concept: When you work, don't think of the kejiwaan. Just work, and the kejiwaan will be there.

“Don't work in a special kejiwaan way”

Brothers and sisters, you have to understand that it is our responsibility to make use of the faculties that God has given us, in other words, we have to work in this world as people ordinarily work, and in order to fulfil this requirement Bapak has often advised you to do enterprises, enterprises being an effort or an action in your life to fulfil the needs of your life, but not influenced by the heart and mind, not influenced by the nafsu. And in order to achieve this you have first of all to separate it from the kejiwaan, you have to first of all realise that the kejiwaan is the kejiwaan, and that is the work of God.

And now on the side of the material, on the side of life in this world, this is something you do for your life in this world. You have to understand that this has to be done here in this world for the express purpose of meeting the needs of your life in this world, for fulfilling your outer needs—food, clothes and material things. So don't mix it up with the kejiwaan.

Now, once you have done this for some time, as you go on working, in the normal way people always work in the world, using your normal faculties, not in some special way, in some special kejiwaan way, you separate these two things with a line. But once you have done that, as you are doing this work, ordinary work, gradually you will find that it is filled by the latihan kejiwaan, so that gradually, in the midst of your working, of your walking, of your handling of things and so on, suddenly you are aware that it is like when you are doing the kejiwaan. So little by little you will find that everything you do is filled by the latihan kejiwaan. When you're walking, as you walk it is as if your legs are saying "Allah, Allah, Allah." When you are handling things, moving this and that, within that there is also "Allah, Allah." And really your eye when it is seeing, every time your eye closes and opens it is like it is saying "Allah, Allah." And gradually everything, every part of you, everything you do, is filled with the worship of God, in the midst of this ordinary work that Bapak was talking about. This is what is meant by enterprise.

And this goes deeper and deeper. Don't think it will envelope only your physical body, it will go deeper and deeper, to your consciousness. First to your understanding and eventually to your inner feeling, so that even your breathing will become worship of God. You won't actually hear it say so, but it will be "Allah, Allah, Allah."

And this is something that now Bapak would like to test with you.

82 AKL 7 Howick School Auckland May 17 1982

Here is another extract on the same theme. It contains one of Bapak's most illuminating comparisons, between, on the one hand, God and us grappling with problems and, on the other, a teacher and his pupil doing set work.

"The teacher, the pupil and the homework"

It is clear that while we live in this world we have to work and use our faculties and our heart and mind to take care of our

life in this world as God has decreed. We have to understand that we don't need to think about kejiwaan, because that is God's work and that means that we are free to concentrate on our work here. In other words the heart and mind is clean, clean from any thinking about God or thinking about the kejiwaan. It is completely free to think only about this world.

About Mahmud's enterprises, Bapak knows that it makes good progress, but there is still something wrong. And that is because he brings the kejiwaan into what he is doing, in other words he still connects the way he works in his enterprise with the kejiwaan, so it is not yet clean of thinking about the kejiwaan. Bapak would like all of you to understand that in doing enterprises in Subud we do not connect it with the kejiwaan, we do not think about our enterprises while remembering things from the kejiwaan, we think purely and cleanly about this world. For example we don't say, "Oh, I can only employ people who understand about the kejiwaan." Not at all, it is absolutely unnecessary, you can work with anyone, you can employ anyone as long as it fulfils the needs of the enterprise in this world.

Now if we do our enterprise clean, in other words free from anything to do with the kejiwaan, then we will be able to be guided by the Power of Almighty God. That is something spontaneous, and you yourselves, if you can really do this, if you really do it in the way Bapak describes, you will become aware of the ordinary work in the enterprise, which is completely worldly, you will be aware of the difference doing it with the latihan and how it was before you did the latihan. So the latihan will not be mixed up in the work you are doing, but it will be above everything you are doing.

You yourself are aware of what Bapak has often explained, that when you do your latihan the latihan starts with physical movements, the legs and the arms and so on. And this is very important: it is the purification and the putting right of all the things that are wrong within your physical body, within your nervous system. You really have to move a lot in the latihan, everything in you has to move, because it is that movement that is the coming to life and the clearing out of all your physical body. And if someone's latihan becomes quiet or stationery then it means that their progress in the kejiwaan is blocked at that point. If you allow the latihan to really flow so that you receive a lot of movement, then it will become deeper and deeper, and from the purification of the physical body it

will go deeper to the purification of the feeling and the nervous system and the heart and mind and finally to the understanding. So then you will be able to become aware of an increased ability and an increased understanding and perception in the way you work.

Bapak can illustrate this by comparing it with a teacher and a pupil. When a pupil is working, when he's doing his homework, he's not supposed to ask the teacher about everything he does. He must work himself, because it is only if he does his own work that he will know how far is his understanding, how far his cleverness has progressed. But it is watched by the teacher, so that when he makes a mistake the teacher will say, "No, that's wrong." But if he keeps asking the teacher all the time he will never learn, and on the contrary he will muddle up what he's learning from the teacher with his own question. Similarly, if once we have received the latihan it is as if we are the pupil and God is the teacher. So that we have to just work. But God is watching all the time. And if we go wrong God will give us something. But we are not supposed to keep asking God every five minutes what to do next. We have to do it. That is our homework. We are not supposed to keep testing about what we should do. We must just work, But if we get to a point where we are in difficulties, then God will show us the way out.

It's like the teacher when the student gets tired, he says, "No, it's not like that, it's like this."

Now why is it possible that people who do not receive the latihan are capable of doing enterprises successfully, and we ourselves sometimes fail, are less able than they are? It is because we still mix the kejiwaan, we still bring the kejiwaan into our thinking. But if we can think in the way we are supposed to think, just think, then God will help us when we get into trouble.

82 TYO 1 Mahmud Nonaka's House Tokyo May 29 1982

If one places the central piece of advice in this passage, "Don't think about God as you work," against another piece of apparently contradictory advice of Bapak's, "Feel this continuous and everlasting prayer within you all the time," one is faced with a paradox. The truth behind paradoxes cannot be fully grasped with the mind, only felt and experienced over a period of time. The central meaning of this paradox became a little clearer to me through a human analogy. When a man is at his place of work, absorbed in his work, he does not think of his wife all the time, or even at all, and he does

not continually keep phoning her. But somehow she is *there*, with him, though one cannot say *where*. Indeed if he does keep phoning her there's something wrong with his work, and possibly with his relationship with his wife too.

THE FUTURE OF ANUGRAHA

Finally, here are two brief extracts about the International Centre, Anugraha, previously called Amanco.

“The whole world is in this”

Do not think to yourself (about Amanco), “Oh, yes, but that is the English brothers who are doing that.” It is true that it is being carried out by the English brothers, but it needs your full support. So Bapak says, Don't forget about Amanco, because it is our first attempt outside Indonesia to do an enterprise that really relies on the common work and the common support of the whole Subud Brotherhood.

81 NYC 5 Hoboken New York July 4 1981 Publ AOM p49

“Anugraha and the angels”

One (of the Amanco team) gives more importance to the spiritual, another to the material, but it doesn't matter. It does not matter because the whole thing is being watched by the angels. The angels are looking after it.

XTY 1 Bapak's residence Tokyo June 7 1982 Publ SW82 3 p15

It must be admitted that sometimes we give the angels a hard time.

Care of the Needy

“What is called charity is when, with your own sweat, you make money and use it for the benefit of other human beings and for the needs of other people. And this is what Bapak calls carrying out the Will of Almighty God.” (81 NYC 1 Hoboken July 4 1981)

WHAT WE MUST DO IN THE FIELD OF WELFARE

Welfare, charity, is in Bapak’s view one of the three great imperatives for man — worship, work and welfare. He speaks of worship in all of his talks, in almost all he speaks of work (enterprise), in half he speaks of welfare.

One passage is sufficient to describe what we must do; the reasons come in the next section.

“We render service to society and government”

If you ask what is the use of enterprise for Subud, the answer is that Subud really needs them because we still need to make Subud into an association, into a meeting place, for human beings which will bring welfare to the life of man. We need to create homes for old people who have no families, we need to provide places where children who want to learn but are handicapped can be taught, and we need to create hospitals.

You may say, Well, but the State will do that. But isn’t the State the same as ourselves? And, therefore, if we can do that, it means that we also join in and assist the State. If, in our association, we are able to do that in every place, then governments will be open to us and we will not meet with any obstacles. Why? Because we have rendered service to society and to the government.

This is it, brothers and sisters, why enterprises are extremely important for us as for society in general. Certainly we can do social work, but social work which is not supported by resources will get stuck half way. Certainly we are charitable but we have to find the means whereby we can perform charity. Those who must be given help are those who truly need it, such as people who are handicapped, old people who have no families, those who are sick, children who have been neglected, and so on, they are the ones who have the need and

to those we can give. But to give we must have money, and the money is the fruit of our work.

83 CDK 4 Cilandak March 18 1983 Publ SW83 6 p14

WHY WE MUST ENGAGE IN WELFARE WORK

In the next passage, in addition to mentioning specific charitable activities and urging us to take part in them, Bapak gives two reasons why we should do so: religion enjoins it; and through it our feelings are drawn closer to those of our fellow-men.

“Our duty to our fellowman”

It is clear that we need enterprises to finance our own needs and work—such as coming to meetings like this, coming together to pool information, to do things together, to organize ourselves better, to co-ordinate our efforts better all over the world. And we need funds for helpers’ travel, latihan premises and so forth. And even beyond this, as Bapak has often explained, we need to extend ourselves beyond our own needs, and set up social projects for the welfare of humanity outside our immediate Subud family: hospitals, schools . . . Brothers and sisters, what Bapak is saying is that it is not enough for us to be close to God. To be close only to God and far removed from our own society is a big mistake. By doing this we cut ourselves off from the rest of humanity. It is never God’s will that we do this, for the Will of God is the unity of mankind. And, indeed, unless we make an effort in this direction we will never be able to have an influence on the state of the world.

This is something that is stated in religion. In religion we are told that, besides worshipping God, we have to collect funds for charitable endeavours. This traditional attitude manifests a conviction that, in fact, mankind is one; that it is our duty to help our fellowman; and that it is incumbent on people in the world not only to think of themselves but to think of their community, and of human beings all over the world.

In other words, we must be aware of humanity not nationality. We must be aware of human beings not countries.

For as long as we are aware of nationalities, countries and races, there will always be friction, there will always be conflict in the world. Conflict in the world always arises through the nafsu. The influence of the nafsu always brings about conflict. Such conflict comes from the wish to be on top, the wish to be

better than others, the worry about where we will get this or that. Such things are what cause conflict.

81 JKT 2 Widjojo Centre Cilandak January 17 1981 Publ
ZNWSI 1 p10

In this passage Bapak gives two further reasons why the rich should help the poor; riches give rise to chronic anxiety—"wealth sickness"—in those who possess them, and resentful envy in those who do not.

"Making friends of the poor"

Suppose you end up with the billion dollars that you feel you need. You will constantly be tortured by this billion dollars, and Bapak really wants you to understand what this means. You will go to sleep at night, and as you close your eyes, you suddenly remember, "Oh, yes, half my money is there, one third of it is there, one sixth of it is there." And then you will think, "Oh my God! There is a revolution starting!" So you jump out of your bed and you pick up the phone and you say, "Hello! Hello! Quickly! Get my money that is over there and move it to the other place." And then you put the phone down and you go back to sleep and, as you close your eyes, you suddenly imagine, "God! That guy I just phoned! He is going to steal my money if I don't watch out!" So you jump out of bed and you pick up the phone and you say, "Hello! What I told you just now—don't touch that money! Put it in the bank right away!" So, in other words you haven't had one moment's peace with this because you are constantly moved by this money that has been amassed by your nafsu.

(Bapak goes on to describe the very intelligent man, the absent minded professor type, "who actually never understands what is really going on because he is so clever").

The same things goes for people who are very strong or powerful. No matter what it is that you have in abundance, it is always that which hits you on the head or which is your own punishment. That is why wise men in the olden days used to say, "The man who is very intelligent is confused by his own intelligence; the man who is very rich is tortured by his own wealth; the man who is very strong is overwhelmed by his own strength."

And there is nothing inherently wrong with being rich. Bapak prays that all of you will be rich, because it is really useful to be rich. But when you are rich you will not be in the

state of the man that Bapak has just described because you will be aware . . . aware of the boundary of your nafsu, or where the nafsu must stop. If you can really do that, when you are a rich man and you know that half your wealth is for you and half is for helping those who really need help, you will really be someone without enemies. Because, who are the enemies of the wealthy? They are the poor. The poor will always watch the rich and they will watch you putting your wallet in your jacket, and they will say, "You wait, you wait until I get the opportunity and I will take that away from you. Because you have got that by outsmarting me. That wealth you have got is something you have got at my expense, and I am going to get it back!!" Because, for a person who is poor there is no way for him to overcome his need other than by doing something wrong, something illegal, something violent, like robbing or stealing from people or something like that.

So if you want to have no enemies, if you want to overcome this problem, you have to help them. You have to start by giving them what they need in balance with that you yourself need.

81 WOS 1 Woodstock June 25 1981 Publ AOM p31

Bapak often speaks of the rich helping the poor, the strong helping the weak and the clever helping the ignorant, and that, he says, is "social democracy". One example of his use of the term comes at the beginning of a talk he gave in Jakarta on September 2 1980 on the occasion of the Halal-bi-Halal celebrations for the Widjojo Centre and the Bank Susila Bakti (80 JKT 7), when describing how the world could be saved from disaster if all men could experience the feeling of mutual forgiveness that the Ramadhan Fast brings: there would be "social democracy" if they acted on those feelings.

Of course by the term Bapak does not mean any particular political or institutional structure; and he certainly is not suggesting that of any two countries which consider themselves democracies one is more likely than the other to be the home of true "social democracy". In fact he goes as far as to say that governments and institutions cannot create "social democracy," and are more likely to destroy it.

"A feeling of social democracy"

Selamatans are a very old institution, older perhaps than the time of Abraham. It does not exist in Islam. In those very

ancient days life was still very simple, and there were fewer people in the world. At that time man's intellect and heart were not as developed as they are today, but their feelings were bigger, so that they could feel at one with others. When someone died in the small communities it was an event just as when a child was born, for each person in such communities had importance. A *selamatan* was to inform neighbours of such an event, and also it was an occasion to share. In those days the feeling of oneness was a spontaneous experience, and in the *selamatan*s those with wealth shared it with those who were poor. Those who could not eat meat every day enjoyed doing so on such an occasion. Guests of means would also bring food along to share with those gathered together. The occasion was one for being together, being at one with others. Such people did not feel that what they had was only theirs, but was for others as well, and what others had was also theirs. This was true social democracy. It was spontaneous from their feelings, not something taught to them.

Such a feeling of social democracy can be taught by the mind, of course, but what happens then is that it is taken over by a few, or a government, and becomes a vehicle for overriding other peoples' freedom, for wielding power or for securing their own wishes. This then produces antagonism, dissension and dissatisfaction.

Later in man's history religion tried to inculcate this feeling of oneness and generosity by introducing the Fast. Every religion once had a Fast, but today only Islam follows it, just for one month in twelve. Although it is fasting from food and drink during the day time, in fact it is for something much more. It is a time given for man to fast his *nafsu*, to examine himself to find how the *nafsu* works in him, how it dominates him. And if he fasts sincerely for 20 days it is said in religion that after that time he will receive a gift from Almighty God, a revelation, the way, the *lailatul qodar*. This Gift or *lailatul qodar* is not something from heaven which will fall in his lap, but an awakening of his feelings, an awakening of love and compassion, a feeling of oneness with others. This is the meaning of the Fast. The awakening of the feeling of social democracy such as people in olden days had, but it is a spontaneous arising in the feelings.

In the *latihan* of Subud it is this same thing. In the *latihan* we become very aware of other people's states of being, their sorrow becomes our own, their happiness is also one's own. It

arises spontaneously in our feelings through God's Grace in us.

In such a state one is not affected by the nafsu, and other people do not then rouse anger in one. One does not feel jealousy or hatred, and criticism does not hurt one. Such people are already "members of heaven," such as Jesus described. They are sons of God. Heaven is not a place, it is not, as some people think, a place where one lives a fantastic life, eating and drinking fine things. It is not like Paris or Las Vegas. No, heaven is a state of being.

Notes taken by Muftiah Arnold Villa Rahayu Wentworth
August 30 1983

"Social democracy", then, is something that sprang up spontaneously in the smaller more tightly-knit communities of the olden days; religions, particularly through their Fasts, attempt to foster it; and now in the latihan too we can re-establish it.

There is a final reason for working in the social field, here mentioned along with most of the other reasons already mentioned: it enables us "to go upward in the kejiwaan". The passage is the longest discussion of charitable activities that I know of in the talks.

"A means of atoning for our sins"

In religion we are always taught that we should do good to our fellow human beings. We are always taught that in our life we should try to act as well as possible, and live as well as possible, always having an attitude of humanity and good will towards other human beings. In particular, we are taught to practise charity, to look after the poor, to provide help to those who need it, to be aware of people who are suffering in their life, who need help and succour, and to provide them with what they need. The reason why we are told to do this by religion is that we are told that everything we experience in this life which is bad, is not because of God. It is retribution for what we have done in our life, for our own actions which have deviated from the Will of God for us.

In religion, we are provided with charitable activities as a means of atoning for our own mistakes and for those of our ancestors. In other words, through these activities of helping the poor, looking after the sick and so on, there is an opportunity to make up for or to correct the sins which have been committed in the past by our ancestors and by ourselves.

Coming back to enterprises, the reason why Bapak always advises us to do enterprises is not to become rich, not to amass wealth for ourselves so that we will live in luxury and be much better off than other people, not at all.

The purpose of enterprises is to provide the wherewithal, the material resources to do charitable work.

Through doing enterprises, we provide for ourselves the possibility of carrying out what we are advised to do in religion, for the good of our own nature, and the good of our own spiritual development. That is the possibility which exists for us when we look after others.

Brothers and sisters, it is very important that you understand this purpose of enterprises.

Bapak hopes that with his talk to you now you will come to understand the urgent need for all of you in Sri Lanka to start enterprises. It is most important that all of you really begin to actively think and prepare to start an enterprise here. Gradually, as a result of making this enterprise a success, you will prepare the resources to be able to undertake charitable projects. One day you will be able to start a school, a school where you can teach children who are retarded and cannot learn, or for those who cannot afford to go to a school. In this school, we will not only be able to teach these children according to the syllabus, or the state exams, but also, we can put in these schools teachers who are qualified, but who are also helpers or members whose spiritual development is already reasonably good. They will not only be able to teach the children according to the syllabus, but, in addition, they will be able to guide each child. They will be able to guide each child to find his or her right profession or right way of life. Through their spiritual perspicacity, these teachers will be able to indicate for each child the type of work or knowledge needed for the individual life of that child.

Then these children will no longer go astray, no longer experience a life that is full of frustration and dissatisfaction; but they will each one be able to find their right place in life.

Apart from a school, you will eventually be able to start a hospital. It will be a place where you can look after those who cannot afford to go to a hospital. And you will look after not only their physical needs, according to normal medical practice, but again, the doctors in the hospital will be Subud members, who will be Subud helpers as well as doctors with diplomas. They will treat the patient not only physically, but

also from the kejiwaan, so that the patient will be cured both physically and spiritually: that is, the sins and mistakes that have accumulated in him can be lifted off through the latihan kejiwaan.

Bapak wants to explain to you, although it is true that you can be cured of illness through doing the latihan, but if you do not act outwardly towards your physical body in accordance with the needs of that illness, you will not get cured, or you will maybe get ill again.

It is necessary to relieve the burden of the jiwa; but it is also necessary to treat the body in the way it needs to be treated.

Bapak has tested this out for himself. At one time, the doctors told Bapak that he had diabetes, that the level of sugar in his blood was too high. Bapak knew that actually Bapak could cure himself through the latihan kejiwaan. Indeed, Bapak was able to bring the sugar level in his blood right down to normal, so every time Bapak's blood pressure is tested it comes out normal.

Bapak checked. He said to himself, 'Let's see what happens if I start eating a lot of sweet things', because Bapak was also maintaining a diet.

So Bapak started eating dates, and a special Javanese dish of cucumbers which has a sauce that has lots of palm sugar—you know, the red sugar that is made from the palm tree. Bapak ate this for a whole month, and sure enough, his blood was tested, and the sugar level had gone up.

Bapak knew from this that it is true that you can cure yourself through the latihan, but if you don't act in accordance with the needs of your body, you will still get ill. So you need to look after your physical body, as well as doing the latihan. That is why in a Subud hospital, both are needed, the medical and the kejiwaan.

Another activity you should be able to take on when your enterprises are successful, is homes for old people. As you know, it often happens that people get older and they no longer have any families, or for some reason, they do not have people who can look after them. Old people should not just die like that, neglected and not looked after. We need to start homes where old people can be looked after and can be provided with a home until they die.

All these activities are needed for our own good, because it is God's Will that man should provide help to those in human society who are less fortunate.

This is why you need enterprises, because charitable undertakings are not allowed to make money. The whole point of a charitable undertaking is that it doesn't make a profit. You have to put money in. So how can you do this charitable undertaking if you don't have enterprises where you make a profit?

It is essential that you have enterprises in order to undertake these charitable undertakings.

The purpose behind charitable undertakings is to fulfil the command of God given in all religions: Man must look after his fellow human beings.

Those who are wealthy must get to know the poor. They must get to feel how it is with the poor. They must get to know the situation of the poor, how they live, and they must help them with their excess wealth.

Those who are intelligent must get to understand the life of people who have no understanding, people who are backward, stupid, who do not know how to run their life. They must use their intelligence to teach them, to help them have an understanding, to understand their life, so that they can make efforts.

We don't pile up wealth for our own good. We don't pile up wealth to live in luxury all alone. We don't become very clever in order to defeat everyone with our cleverness.

We make money and we become intelligent to help other people. If we can do that, then this huge abyss between the rich and the poor can be narrowed.

We need to put a bridge over this great chasm between those who are rich and those who are poor, between those who are clever and those who are ignorant. We need to close the gap between the haves and the have-nots. If we can do that, then this thing that people are always talking about, what people call revolution, cannot happen in our society, because the poor will really know that those who are more fortunate than themselves truly have their interests at heart, and truly try to get close to them and know them.

This is the purpose of carrying out charitable activities.

All Bapak has just told you is demonstrated in your latihan kejiwaan. In the latihan, you yourself have experienced that you make many different kinds of movement, you carry out different activities in your latihan. The purpose of these differing activities, behaviours, movements and sounds in your latihan, is to broaden your understanding.

The effect of the latihan is to broaden your knowledge, your

understanding and your knowledge of this world. In the latihan you can receive many different forms of culture, the different ways of life of human beings all over the world. From this you know that the purpose of the latihan kejiwaan is to broaden your being, to encompass more and more of human life.

This broadening is actually the prerequisite to make progress in the latihan kejiwaan.

The effort of the Power of God in the latihan kejiwaan to broaden our being through all these different sorts of experiences, is what enables us to make progress. We go upwards in the latihan kejiwaan, through this broadening.

It is this broadening that actually leads us to the wish and the need to undertake charity and this work in our society to help others.

It is through this experience that we can go upwards and make the progress in the kejiwaan that Bapak was talking about earlier.

We can move upwards, from the human level, finally to the *rohani*, to the *rahmani*, to the *rabani*, and eventually, maybe come to the point where we can receive the Grace of Almighty God directly from Almighty God.

81 CMB 1 Colombo Sri Lanka March 15 1981 ZNWS 81 2 p12

As a footnote to the lines in that extract dealing with Subud doctors in hospitals, it is worth adding these words from another talk which are a warning to helpers who might confuse thinking problems with kejiwaan problems.

“Helpers in hospitals”

We can also establish hospitals and staff them with our own doctors, helpers who have medical degrees, of course,—we don’t want all the helpers claiming to be able to heal, or they’ll start prescribing all the wrong medicines and no one will get well.

82 AKL 3 Auckland May 22 1982 Publ Two Talks

We end with a passage about charity which indicates how the original meaning of the word, love, came, because of the nature of love, to acquire the secondary meaning, caring for the needy. Love can’t help giving.

“Charity begins at home”

You should be able already to learn the connection between

Jiwa A and Jiwa B, in other words between your jiwa and the jiwa of someone else. In other words, between you and your brothers and sisters.

That is why Bapak said to you earlier in the testing, “How is your attitude towards your sister? How is your love towards your sister?” And then you embraced each other and kissed each other.

This is the expression of your love towards each other. Now this is something you can start to put into practice.

Start among yourselves—how do you love your sister, how do you love your brother?

That is what we receive in the latihan kejiwaan.

So, practise it among yourselves.

Because, if you cannot do it among yourselves in a small group like this, how can you love other people outside of Subud?

And that’s what you have to do. So start among yourselves, just with the few of you—how to love each other. And then, when you can do that, then you can start loving people outside of Subud. It’s lucky for you it’s only a small group, that Subud hasn’t spread.

You’re really lucky because you can start practising with just a few people. Supposing Subud were ten million people now in the United States and you hadn’t learned how to love each other. Then what’s the use of having ten million people?

So start now, while it’s still small, to learn how to love each other, look after each other, help each other.

81 WAS 1 Washington July 1 1981 Publ AOM p43

The Kalimantan Project

For many years Bapak has had a feeling about moving to Kalimantan. After he had successfully established the Bank and the Widjojo Centre he began to turn his mind to this far greater and more complex venture. At the beginning of 1981 and onwards he began to talk about Kalimantan frequently, describing its various untapped riches, its delicious climate—you don't get a *musuk angin* (cold) there as easily as in Jakarta—and telling how the huge spirits, tall as trees, that inhabit it have always frightened away strangers but were waiting on the tarmac to greet Bapak, calling him Jagad Guru (World Teacher) and other stories. He also outlined his plan, which was to establish a township there, and start agricultural and mining and other ventures.

I have placed this chapter in the general group "Welfare" rather than in the group "Work" in order to indicate Bapak's motives, which are not to get riches but to be of service to mankind by encouraging a migration of millions from the tiny overpopulated island of Java to the vast unpopulated areas of Kalimantan. Of the many passages in the talks about Kalimantan I have selected just two, which stress his motives in his grand design.

"Thinking a lot about Kalimantan"

Bapak nowadays is thinking a lot about Kalimantan. Bapak says, thinking, because Bapak is a human being and if he doesn't think nothing happens. Why is Bapak thinking about Kalimantan?

Bapak wants you to first consider this. Bapak is 80 years old. When you are 80 it is normally enough just to be able to eat, to be able to sleep, to be able to have a place where you can read the newspaper or something like that, and have whatever you need for your everyday life. Bapak has all those things. He has plenty to eat, he has nice clothes, he can go for a drive, why is he bothering to think about Kalimantan? The reason is that Bapak understands the needs of the world today, he sees the situation of the world today, and Bapak knows that the only chance for the world today is if the rich begin to help the poor, if those who are intelligent begin to help the ignorant, if those who have understanding can give to those with no understanding, if those who have power think about and consider

the interests of those who are weak and have nothing, this is the only way that the world today can survive and can find the way through the problems that face us.

This is the only way if human beings still want to enjoy the beauty and the friendship of this world for the rest of our lives. If we still want to enjoy our life in this world there is no choice but to go in that direction, and in order to do this Bapak knows that there is some wealth in Kalimantan which people do not know about yet but which we can use. And that is because Bapak in his quietness and in his being has been able to receive that there in Kalimantan there are all sorts of things that people don't yet know about. And Bapak has done that sitting in Jakarta and not in Kalimantan; sitting in Jakarta Bapak can know that. And if Bapak told you what there is, of course then it becomes something that one can think about, but what can one do? Bapak can tell you that there is gold, there is silver, there are diamonds, there are many precious stones, there are other things like oil and so on. When Bapak went to Kalimantan and met people in authority, like the Governor of Central Kalimantan, he was stunned, he couldn't believe it. He said, How does Bapak know that in that place there is that and in this place there is this, and so on? And Bapak said, Oh, I didn't learn it from anywhere, I know it from myself.

So, brothers and sisters, that is not the main reason why Bapak is going there. Bapak is not going to take away the diamonds and the gold. The main reason why Bapak is going there is that Bapak knows that actually there are huge tracts of jungle that are not used for anything, and Bapak knows that those tracts can be made to produce food for mankind, which is very, very much needed today. Actually Bapak's plan is to be able to make the jungle fertile.

81 LON 6 Fulcrum Centre Slough April 5 1981

“Lightening the burden of you all”

In setting up P.T.S. Widjojo, in setting up Bank Susila Bakti, and later on in the Kalimantan project, it is not Bapak's wish to make himself rich, to enrich his life, not at all. What Bapak has received is for the purpose of lightening the burden of all of you in facing the needs of your life, and to strengthen our country. Bapak has even received—and Bapak doesn't know if it's true but it *ought* to be right, for up to now Bapak has always followed what he has received and it has always become true—that when Bapak has later truly come to live in

Kalimantan (even though only for a month or two at a time and then returning again, and going off to other places), Kalimantan will be filled with at least 20 million people from this land of Java.

Won't that be a relief, brothers and sisters? Because if not, this land of Java in twenty years will be so full of people that we will not be able to breathe due to the crowding of the inhabitants.

81 JKT 4 Widjojo Centre August 22 1981 Publ SW81 2 p8

Subud — Avenue or Obstacle

“Subud is *cekok* (bitter medicine). *Cekok* is bitter; *cekok* is *jamu* (herbal medicine)”

The Lord's Prayer ends with the words: Lead us not into temptation, but deliver us from evil. The *Al Fatihah*, the opening prayer of the Koran, ends with the words: Guide us along the straight path—the path of those on whom Thou hast bestowed Thy favours, those who have not incurred Thy wrath, and those who have not gone astray. Each prayer has contained hallowed words—heaven, give, forgive, gracious, merciful—and then right at the end come those strong, strange ominous words—evil, wrath—standing there like sentinels, warning of some unspecified awfulness lurking to capture anyone who is tempted to stray from the right path.

This book has contained many passages of blessedness and bliss, prayer and love. Here at the end is a passage of sombre warning.

“It can become a source of darkness for you”

Bapak wants you to realize that the latihan kejiwaan you have received is like rain. It has come down from clouds in the sky. Rain can do many things. Rain can be a danger to human life. It can cause floods and it can cause damage, it can become a source of fertility, a source of benefit to human society. Can we make use of this rain, this bounty that God has given us?

If we do not, if this latihan gets stuck inside, it will not only not progress, it will not only not grow in the world, but it will become a source of darkness for you, because all sorts of imaginations will arise within your being. If you have not used the latihan to make something of yourself, then, rather than being a benefit to you, it will become an obstacle and a burden.

Truly, if you can pass on this latihan to other people, through your example, through how you are in your life, then that is the real *amal*, the real service to humanity which will give an enormous reward, a reward that you cannot imagine, both for your life in this world and for your life in the hereafter.

If someone in Subud has received the latihan kejiwaan it is very strange and peculiar to hear him or see him a tramp, or a good-for-nothing. A Subud member who doesn't work, who does nothing, is very strange. If you really have received this latihan, if you realize what it means, then the latihan kejiwaan

opens up for you like a broad avenue, a road that you can walk down, which is your way to life. It is wide and full of satisfaction and profit for yourself and for those around you.
81 CMB 5 BMICH Hall Colombo March 21 1981 Publ ZNWS
81 2 p20