

A letter from Luthfi O'Meagher about Anugraha

March 23rd 2010

Dear ____

I am not sure why you have sent me a copy of your reply to Leonard ____. Leonard sent me a sincere and honest letter, which I thought merited a sincere and truthful reply. This is what you wrote:

“ Hey Leonard, I've just realised that the huge Zys house and grounds will be so valuable by now that they can easily pay that £80,000. Perhaps that's why MSF did not help. But of course that needed to be explained to the Zyses in the most courteous and concerned way. I hope they did.”

As Leonard sent you a copy of what I wrote to him, it is a surprising reply because it does not take into account the complex situation with which the Trustees have to deal, and is made without any knowledge of the detailed material facts. Is your intention to suggest a solution that the Trustees, (A Barrister at Lincoln's Inn, and a Solicitor) might not have thought of?

And is your intention to suggest that the physical and psychological condition of Andreas and Susannah should not be taken into account? In fact your reply is a purely Subud phenomenon; ' a feelings judgement made from a great height, without regard to knowledge of either the situation or the facts.' This is exactly the narrow culture which Subud Members normally brings to things, which totally exasperates people with a wider culture who are not Subud Members, and is why I said in my letter that the present situation with the Zyses would not be resolved unless it was approached with a much wider culture. It is fortunate that those involved have that wider culture. I should also say that the main people involved have read my two volume book; “ The Governance of Anugraha” which tells the full story with detailed appendices of formal letters and documents. This is in the British Library and the University libraries of Cambridge and Oxford, and is now available on-line:

<http://www.btinternet.com/~hhoubart/GOA/GOA.html>

John Pitman FCA, the Licensed Insolvency Practitioner and Financial Director of Anugraha, came to the conclusion that most of the disaster's of Bapak's Large Enterprises had come about through an oversimplification of complex situations. The addition of a spiritual dimension to a commercial undertaking meant that rather more facts needed to be assembled, and rather more care needed to place value on these facts before any final judgements could be made. This applied particularly to the actions of the Shareholders Representatives at Anugraha. It is

worth remembering what he wrote in a formal letter to the Chairman of Anugraha Hotels Ltd :

“ I think that the Committee of Shareholders representatives if they continue as they are will destroy Anugraha Hotels Limited in a commercial and financial sense within a matter of months. Anything more destructive of confidence in the enterprise by Banks and other financial institutions not within the Subud Organization is beyond imagination. I conclude that as I do not believe that all the Members were actuated by malice, they must have been actuated by ignorance, but in the parlous state of Anugraha Hotels Ltd, that is almost as dangerous. To suggest that the Managing Director is removed without apparently considering the effect such a change would have on the negotiations for finance I find it difficult to understand as an action of the Members, and I think it would require a formal explanation to a liquidator on the part of the Directors..... You will I am sure accept that I am writing this letter formally as an insolvency practitioner. “

As usual John Pitman was right. It took only three months to destroy Anugraha. In fact the Head of the Bank of Scotland , not the branch, the whole Bank, telephoned me the day before I was sacked and said that he supposed he shouldn't really be speaking to me, but he was very worried about Anugraha. I told him I now expected to be sacked but would tell him if I survived. I remember he said to me, and he also said it to Rainier Dent; “ So, they're going to sack the only person who really understood Anugraha. “ When John Pitman FCA went to the Bank of Scotland to see the Manager with Howard Loch and Ian Travers Smith, the Manager did not receive the news of my sacking with any joy. He said; “ It was a rash, hasty and ill-thought-out act, and the Bank should have been consulted.” To Raymond Prescott he later said; “ If you sack the Managing Director in whom the Bank has trust, in the middle of negotiations to which the Bank is a party, then you will inevitably lose the confidence of the Bank”

“ Truly in Subud we have the proof that within the latihan kejiwaan it is possible to unite the whole of mankind ... so it is essential that whatever we do in the outside world it must really be an example to human beings who are not yet in Subud..whatever we do must be correct.... and if there is one among us who is wrong, let us correct him, let us help him to correct himself, because if we don't do this **then we are allowing Subud to be destroyed .”**

(Bapak's talk to Bank Shareholders .25/6/85.)

It is par for the course to blame the previous MD for the problems which a new Board inherits, but the 'damage control' initiated by those involved in the destruction of Anugraha when they became aware that their covert plans had failed, and that Anugraha would be lost and £20 million with it , exceeded all bounds of honesty and integrity, and it had serious implications for the Subud Association and Bapak's mission itself. Even I was shocked when the damage

control blamed Andreas, as much as me, for the failure of Anugraha, and even took active steps to ensure that the funds, which John Pitman, the Licensed Insolvency Practitioner had assessed, in his professional capacity, should be raised to cover Hardship suffered by the Zyses, were never actually raised.

I am not directly responsible for the Heath End Trust, but I did set up the Trust with John Pitman FCA, and Timothy Lawson-Cruttenden a solicitor who was part of my team when I was doing Consultancy. Anugraha was always a place of opposites which could only be brought together and resolved with the aid of the kejiwaan, and this is no exception. So my responsibility is to do what I can to ensure that the Subscribers are paid, and that the Zyses are treated fairly. Fortunately this is exactly what the Trustees, and Joe Lewis the Banking Consultant who now works for the World Bank and who I asked to represent the Zyses, are now doing their best to achieve.

Part of my contribution was to write; 'Notes for Michael Kennedy'. Telling the Anugraha story in numbered paragraphs as a briefing for an experienced Barrister specializing in corporate finance, brought out a number of truths which appear even more vital to consider to-day, if the Subud Association is to survive, than they were some twenty years ago. Firstly, anyone, with that experience can see that there was absolutely no reason why Anugraha should not have been refinanced by Midland Bank or Nykeln Finance Ltd, or alternatively sold and all loans repaid leaving a surplus of around £3 million. Secondly that this was essentially due to the fact that the talents and experience of John Pitman FCA, Andreas Zys, and myself enabled us to follow the guidance, and what in Islam is called 'the framework of reference' which Bapak laid down for Anugraha. What John Pitman and I were able to do could not have been done without Andreas. Although the 'damage control' made me out as an incompetent idiot, I had had the experience of trading whilst insolvent for three years under the guidance of John Pitman and was his best pupil. He did not suffer fools gladly, and his condition for bringing his vast experience as a company doctor and his brilliant mind to Anugraha, was that I should be the Managing Director.

It took four years to resolve the matter of the Syndicate of 76, during which your home was at risk, as you were one of the Guarantors. However the Zyses had to suffer the trauma of their home and business being at risk for 7 years, before we set up the Heath End Trust. Although having finalized the Syndicate, I was able to negotiate a reduction of £94,000 on the amount the Zyses still owed the Bank with Bob Byrne the Barclays Area Director, the amount stood at £335,000 when the Trust was set up in 1995. As Heath End House was worth less than £200,000 at the time, to sell the house was not an answer and the prospect for the Zyses was always possession of their home and bankruptcy.

At one point the situation was so dire that we had to ask S.J. Berwin & Co, a leading City firm of lawyers specializing in Corporate Finance, if we had a complaint against the Directors and Shadow Directors of Anugraha Hotels Ltd

following my dismissal. This is part of their report of September 1991:

“ ... We understand that on March 22nd 1989 Mr Pitman as the Board's Financial Director and a Licensed Insolvency Practitioner , presented a written report to the Board.”

“ The report pointed out that, as the Company was in default over payment of interest on loans and as there was no realistic prospect of these payments being made, the Board had either to accept the written offer of refinance from Nyckeln Finance Ltd, or the written offer from the Baron Group. Mr Pitman's report ended;” Any other course of action including not making a decision today, would be indefensible as a commercial decision which the Directors of the Company might reasonably make as Directors”
The Directors decided not to make a decision.”

“ On April 3rd, Mr Pitman, having ascertained that the initial offer from Nyckeln had been withdrawn, again acting as Financial Director and Insolvency Practitioner, put it to the Directors that the Company now had one option, to accept the offer from the Baron Group.”

“ As a result of the failure of the Board to follow either of these courses of action, Mr Pitman resigned as he considered the position of the Company would be untenable if it continued to trade.”

“ If the property had been sold in March 1989, the offer from the Baron group would have been sufficient to repay all creditors, all secured and unsecured loans, and would in addition have left a balance in hand. Thus the Syndicate loan from Barclays Bank, secured with a fourth charge on the building, would have been paid off. “

“ On the information made available to us it appears that the failure of the Board to reach a decision in March 1989 either to refinance the Company or to dispose of the property at the best available price caused prejudice to the Trustees and the members of the Syndicate `of 76. The declining value of the property from June 1989 onwards, together with steadily increasing outstanding sums of accruing interest, led to the situation ultimately where it was not possible for the property to realise sufficient sums to repay the Barclays loan. “

Before writing this letter, I looked up your own situation as a Guarantor of the Syndicate with your home, and was reminded that you were not a Subscriber to the Syndicate as you and ___ had already placed £80,000 in Anugraha for a week , much earlier in the Anugraha story, which had never been repaid. The report of S.J. Berwin & Co, confirms that that loan would have been repaid if the written report of the Licensed Insolvency Practitioner and Financial Director, the only financially qualified Member of the Board had been followed. In English Law,

Company Directors are not expected to be professionals but they are expected to take professional advice and to act reasonably.

Like many other Subud Members, I have never heard you complain about your situation, but I have no doubt that many times there must have been occasions when you wished that that £80, 000 was still available.

The offer of £15.5 million stood for about two months after I was sacked, and thereafter the value of Hotels declined rapidly. It was £ 8 million when the Company went into Receivership in 1990, and was down to only £3 million when the Bank of Scotland finally sold it to a nominee of the Bank for the amount owing to the Bank in 1991. As the value of Anugraha declined, I became increasingly concerned about the unsecured Zys Loan of £250,000 and the situation of the Lawries. Every step in increased borrowing had always been covered by an increase in valuation of Anugraha whilst I was MD, and it was disturbing to hear from Rodger Slape, the General Manager and Operations Director, that no calculation of that sort had been made since I had left.

None of the information in this letter has ever been made known to the 3,000 Shareholders of Anugraha, through an official report, an official inquiry , or through the Subud Press. Indeed , when I launched the Heath End Trust, as the Co-ordinator of the Heath End Trust, Subud Voice felt unable to print my article, and I had to get it printed as an insert and pay for it myself . It had been the same when the wily Harry Alkin, the Solicitor who acted for Barclays Bank issued a writ against Andreas Zys for the entire Syndicate and Zys loans plus the accrued interest. An amount of £850,000. I had to get it printed as an insert paid for by Andreas, and it appeared in ' The Flyer', the paper Hanafi Houbart edited for Central London.

The initiative for the Heath End Trust had come from Lewis Olds when Chairman of Subud U.S.A and the Zone. It came in the nick of time because we were now considerably in arrears with the £140,000 which I had told the Area Director we would somehow raise from Subud sources. In fact as soon as the Trust was set up Barclays wrote to say that they were taking possession of Heath End House, the decision had been made, no meetings, no letters. In fact once again the Angels had been at work. It turned out that Harry Alkin had his offices in a basement next to Lawson Cruttenden & Co, and when Tim had mentioned my name to him, he had said that he had developed a considerable respect for me over our 4 year sparring match. I wrote to Barclays mentioning this, and knowing that it would go to Harry, asked if he would give me three months to raise the money in the U.S.A. Back came a letter by return of post, giving me 6 months. In fact not so much was raised in the U.S.A, it was Raymond Prescott as one of the HET Trustees who rang around everyone he could think of. So in the end on the day we had £90,000, mainly contributed by kind people of moderate means, and some kindly lent by the Hardship Committee.

In my insert in Subud Voice, I had quoted a passage written about Stalin; “ The true object of propaganda is neither to convince nor even to persuade, but to create a uniform pattern of public utterance in which the first trace of unorthodox thought reveals itself as a jarring dissonance.” As I wrote, “a similar situation had descended on the Subud Association, so that what needed to be said was unlikely to be said, and what needed to be done was unlikely to be done.... I have to say that the vision for Subud and mankind which Bapak gave us, and to which so many of my age group gave so much to make a reality, has gone “

I took the opportunity of the insert in Subud Voice to announce that I was leaving the Subud Association, as it had revealed to me that it had no integrity whatever. I have never doubted Bapak's mission, nor ceased to follow the Latihan, nor ceased to believe in the potential of Anugraha, as a culture given to the people of these islands to pioneer, which to be made a reality had to be projected on the building of Anugraha. Among the copies of letters which I forwarded to the Trustees of Heath End Trust was a letter from the late Robert Wilton dated July 27th 1996, a month after the deadline for raising the £140,000 to pay Barclays had passed. I quote the following passages;

“ ..It was not pleasant to find that you are so determined to suppress the truth, rather than to publish it. You say ; “ You have to accept that other people may have a different view to your own, and you have to leave it to them to find their own truth.” You do not say how they are to do this if you and others with the power to control what we read choose to censor our vision. “

“ ..But now that the July Subud Voice has been published, I find there is not a single word about the Heath End Trust or the Anugraha Distress Fund, or the situation that the Zys family will be facing as I write...”

“ I can only repeat how deeply I deplore your attitude. Suppression and distortion of the truth is, in my view, destroying the Subud Association, and you must take your share of responsibility for this...”

What had happened was that Andreas had suddenly had all he could take, and gave up, suffering from Anugraha shock. He telephoned me early one morning to say that he could not go on, he would just do homeopathy and enjoy Heath End House, and he wanted to get back to how he was before he joined Subud. I talked to him about everything that he had done and what was yet to be done, but it was clear that his mind was made up. The Zyses gradually cut off from me, not answering letters or telephone calls, and becoming very different people from those I had once known. It meant I had to do a massive amount of work without help to finalize the Syndicate, and continue for a further year dealing with Barclays. There was a shortfall of £45,000 on the first tranche and we had difficulty making an agreement, so I telephoned Bob Byrne the Area Director to ask his advice, and he said that he would have a word with James Armour the

Head of Barclays Recovery. When I asked James Armour what Bob had said, he replied; “ Get Mr O’Meagher to draft the agreement.” It changed everything. I pointed out that everything to do with Anugraha had two aspects, a commercial aspect, and a spiritual and charitable aspect. We needed two agreements. One, a draconian one drawn up by Harry Alkin which dealt with what the Zyses had to pay and when, and the` penalties for not doing so. Secondly, an agreement concerning the Heath End Trust and the charitable money subscribed, giving an undertaking that every endeavour would be made to raise the remaining £45,000.

It was not until December 1996 that I was finally able to say good-bye to James Armour. It had taken a further year to unwind the legal dispute over the ownership of the Curlew flat, which had been donated by the Curlew Housing Association to Subud Britain Ltd for the hardship cases, and to keep funds flowing into the Anugraha Distress Fund . I wrote to the Zyses signing off with a long quotation from Dante in both Italian and English , where Virgil leaves Dante to continue on his own , but received no reply. They had the house, the business, the pension, and two year’s grace before having to pay the final sum of £200,000 to Barclays. Heath End House was by then worth £500,000.

Part 2.

When I wrote ‘ The Governance’ I was writing it for posterity, for those people in about thirty to a hundred years time, if Subud survived in one form or another, who would really want to know how it was that the guidance and ‘terms of reference’ from a Messenger of God , in a project which was to have been a ‘central pillar of Subud’, had been completely abandoned , and with it the loss of £20 million without any questioning as to how this had come about, and what had been lost in the process. It was written for three people then and four in the future.

In fact, although it is a long hard read and written for those with a wider culture, it was read by ten people immediately, and steadily rose over the years to 85, before I was asked if it could go on line. Bapak’s mission appeared to me to have been so degraded and trivialized over the years that I thought at one time that the Latihan would go underground for some 500 years or so. Bapak always said that ‘Anugraha was a ‘Road’ we had only to follow, and had within it its own planned development.’ This was a reality to me, and so I had no option but to follow the ‘Road’ and spend four years resolving the matter of the Syndicate of 76, so that ultimately noone suffered undue hardship or distress. The unpaid work to do this at my lowest Consultancy rates was £88,000. A further four years to do the same for the Special Cases cost much the same. It meant that we spent eight years living on the absolute edge of possibility. I mention this only because I cannot regret doing this as it was on my ‘Road’ to do it. The sad thing was that it appeared at the time to be a totally thankless task. The air was always pregnant with ‘feelings judgements made from a great height’. “ We have turned away from Anugraha.” “ Anugraha is now a dirty word.” “ We have moved on.” “ To lose one’s

home can be a great blessing.” “ The most important thing is to be calm and submitted and not get in God’s way.” I have to say however, that I have a kind and heartfelt card from you thanking me for all the work which led to the release of your home, and there are a few others.

But the 'unexpected gift' of Anugraha came when a few people half my age started to read 'The Governance', who had never seen Anugraha or been with Bapak, but who had somehow got the message I had tried to communicate in the books before the memory was lost for ever. They do not read as harmonious bystanders of life, but as active participants in a life that brings together their work in the world and their spiritual life, as a journey. And they follow the journey that I was given the Grace to experience at Anugraha not by any advanced state of my being, but because of the living reality which was potentially there due to Bapak himself. They do this because it resonates with the journey that they themselves are trying to make. Some have read it twice, including all the letters and documents in the Appendices, and even quote it back to me. If we make a 'journey' of our life in this way, we become aspiring Percevals, like the bumbling Welsh Knight in the Grail Legend. He makes mistakes on his journey, but he learns by them, and in the end has the courage, and experience when entering the domain of the Grail for the second time , not only to ask the questions, but also to understand the answers to them. He becomes the greatest Knight of them all, and frees the ageing Grail King who is then able to leave this world.

Two years ago I had a long correspondence with the late Rifai Lawrie whom I much admired for his brilliant mind as a philosopher, and for the life of suffering that he had totally accepted, very much like the Grail King himself, with whom he identified. I sent this to some long-standing Subud Members when he died, and all agreed that `I should include the essence of it in the piece which I wrote in his memory. Subud Voice found that it would be inharmonious to print it, and the Journal thought it was too long to consider part 2. Nevertheless, Maryse was so grateful that I had written it and told me that she had read it over and over again. We placed it on a web-site and it was enjoyed by those who had known Rifai, but maybe not the other side of his life

I should say that the Lawries attitude to the loss of all their income through Anugraha and the potential loss of their home, made up for much of the thanklessness of my task. They were so grateful for the comparatively little I was able to do as regards income, always aware of what I was doing and writing to thank me, and when windfalls of family money started to appear, always wrote telling me the news and enclosing a cheque.

The Eulogy at Rifai's funeral was quietly and sincerely given by M. Ridhwan Is'harc who rightly praised Rifai's spirituality, and the large number of people that he had been able to help as a Subud Helper. But in our dialogue, he had written that he considered that Subud now showed all the signs of being in terminal decline. We both agreed that the Subud Establishment had never been concerned with truth or

justice. As he put it, “ Harmony is all, had now become the 'Religion' of Subud.” People think that this came from Bapak, he had written, whereas they are unaware of statements like the following:

“ No harmony, no peace, no concord will manifest itself among the members who have the same aim and are going in the same direction, if it is not preceded by mutual criticisms and differences of opinion”.
(Letter to Stella Giel, 3/12/1967. Published SWN March 1968 .)

The important point that Rifai made, although expressed in the language of John Bennett's 'The Dramatic Universe', was a simple one. He thought that Bapak considered that his main task was to plant the seed of the Subud Latihan. Bapak was therefore in the same position as in Jesus Christ's parable of the sower, throwing out seed that might fall on stony ground, be eaten by the birds, choked by weeds, or indeed grow into healthy plants. I think Rifai was right, for this phase harmony was paramount, since as ignorant little children we needed to be still, receptive vessels that could develop in the Latihan, be receptive to Bapak's unfolding mission, and allow the body of Subud to grow and spread. I sat on the first National Spiritual Section with Margaret Wichmann. I remember her telling us one evening how she had attended the great meeting in the Munich Stadium addressed by Adolf Hitler. As the crowd went mad with ecstatic excitement, Margaret knew at once where it would all lead, and told us how she packed up a bag and left for England the following day. After years being the faithful servant of the Gurdjieff work at Coombe Springs, she flew to Bapak's side, like a sacred bird. When she asked to see me in Cilandak, I found myself visiting a most beautiful holy person, an angel perhaps, totally dedicated to being a vessel for Bapak's Mission. If we were around at that time we were experiencing the joy, the innocence, and the harmony of the Spring of Subud - like the Garden of Eden. In JGB's terms, it was a Monad, something absolutely complete, like a seed in fact which somehow contains within it everything from which a great tree can develop.

' Harmony is all' which has somehow become the 'religion' of Subud, is not a dictum that has ever been adopted by any other religion or spiritual tradition. In practise it provides a means of condoning doing nothing and saying nothing by the majority, and a cloak to prevent criticism of the wrong-doing of the minority. In his talks on Anugraha, Bapak says; “ 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.” In the Abrahamic tradition revealed in the Old and New Testaments of the Bible, the biblical sequence is ; “ Truth - Justice- Righteousness- Harmony.” This is an active process, and not a passive one where righteousness, which includes kindness and compassion, as well as doing right according to truth, justice, and God's laws and precepts, leads to harmony.

At Anugraha we had asked Rifai to collect everything that Bapak had ever said about Anugraha. These 45 talks, beautifully edited, annotated, and largely type-set by Andreas Zys, were brought together in a book we produced, called ' About

Anugraha.' The key to understanding Anugraha and what has happened since its destruction, comes towards the end when Bapak gave a short interview with two Japanese brothers, in July 1984, two years before I was elected MD.

“Was it then the will of the people responsible for the project that caused the problems of Anugraha?”

“ Yes. You cannot do it with your own strength. They wanted to do it with their own strength, their own power, and so it became influenced by the material force. That is the reason. So don't do it with force. Because there will be a way. You will find there will be a way. The way will open by itself...And Bapak told them not to do it like that, but you cannot tell them. “ (45. Cilandak. 2/7/84. 84CDK9.)

Also in ' About Anugraha ', much earlier on, Bapak contrasts two ways of working;

“ There is a way as long as you do not do something harmful to yourself, or do work that is considered bad. As long as that which you do is good, then it is like planting apple trees and orange trees; in the end you will harvest oranges and apples. “

“ But if you work at something which, though profitable, is wrong or ugly, then it is as though unintentionally and unknown to you trees are planted which in the end cause you itch, **which will kill human beings**. When you harvest, then clearly that is what you will receive and maintain. Therefore act as well as possible towards your own self and those around you. “

“ We are able to build Anugraha in a way that is completely miraculous. Logically it does not make sense, but we can do it. Bapak is not looking for lots of members in Subud, because what is important is what those of us do who are already in Subud. The 'lots of members' can come later, depending on what we do in the meantime”

These quotations tally with the remarks by Bapak, quoted in the beginning of ' The Governance', made to Muftiah Arnold and a small group, at Villa Rahayu, after the opening ceremony in 1983:

“ It is very important that those who are working to build Anugraha should be aware that it is not they who are building Anugraha, but God, and that they are merely channels for him. If they forget this they can destroy themselves, but if they remember it, then, many great things could happen in England, greater than Anugraha.”

Anyone equipped with a wider culture and some knowledge of business reading ' The Governance', or the ' Notes for Michael Kennedy', Parts 1,2,and 3, can perceive that in spite of apparently insurmountable difficulties, after three years

in March 1989, the project had produced the harvest of apples and oranges by the method that Bapak had described.

As a living proof of this, when Bapak came over for an eye operation on a private visit, in October 1986 he asked me, through Raymond Lee, if he could drive around Anugraha. In June 1986, in Cilandak, he had said of Anugraha; “ ..in the end the hall hasn't actually come about in the way hoped for; and neither have the other ideas. Now Bapak has heard that if you ask some people in England why this is, they lay the blame on Bapak. But that's all right. After all, people even blame God at one time or another.” I was able to persuade him to visit Anugraha, have coffee in the library, followed by lunch in the Dining Room, and then give a talk and testing to Subud members.

It was Andreas Zys, as Co-ordinator of the International Subud Centre at Anugraha, who somehow managed to get some 800 people from Europe and beyond to Anugraha, three weeks running, to be with Bapak for what was to be his last visit to the West. Bapak died in June 1987.

As I led Bapak from the library to the Dining Room, now a happy but frail old man in a wheel chair, the crowds parted as if by magic, and each time I looked round to see if he was alright, his eyes seemed to be saying; “ Its up to you now.” It was not lost on me that in visiting the library for coffee, the Dining Room for lunch, and the Great Hall to give his talk and testing, Bapak was completing his own task at Anugraha, measured by his own sequence or compass, of Zat, Sifat , Asma, A'fal. This he translated as the receiving, the conversion of the receiving to ideas and plans suitable for this world, the hard work using the Nafsu permeated by the Jiwa, and finally the results, to be measured in both spiritual and material terms.

During lunch Bapak sent a message to the Directors, which is officially recorded at the end of ' About Anugraha.', by Raymond Lee. “ Bapak is really happy to be here. This is exactly what Anugraha should be used for. If people understood this, there would be no problem with money.” To us, it was a confirmation that we had found ' the Road', and had only to continue to follow it , for Bapak's vision to be realised.

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In my dialogue with Rifai, he had written; “ It is usually said of those who ran Bapak's Large enterprises that they did their best, but on the evidence they also did their worst. “When I wrote ' The Governance', Rifai had sent me copies of correspondence, documents and reports, indicating the corruption in all Bapak's Large Enterprises, and the enormous efforts made by him, the late Simon Sturton, Stephen Thompson, and Erling Week, to set this right. I felt I should write to Erling, who replied in a long letter, of which this is a part;

“ I knew that the drama of Anugraha must bear some fruit, especially as it

took place in England. I have waited, at first patiently, although I must confess to feeling some impatience lately.”

“ You and most of your circle of friends, whom you refer to as the 'remnant', are the principal cause and purpose of Anugraha, which can be deemed a 'success' (i.e. it has produced a spiritually valuable result). As you see we are all engaged in a process, accelerated by the Latihan, which has no end. “

“...I see that your experiences in trying to redeem some 'right action' in the Anugraha affair had numerous parallels with my own experience in the PTS Widjojo affair...When Raymon Hemson and I last met with members of the Board of PTS Widjojo in the S. Widjojo building , ___ said; “ We know you are right (about the proper valuation of the pre-paid leases), but I want to make it absolutely clear that we have no intention of being fair and equitable. I would take this as a sign of 'conscious sinning', which a number of persons involved in the 'official' Subud enterprises felt Bapak had told them is alright.”

In the fallen state of the world in our time, and the fallen state of most of us, it is not surprising that what Erling calls ' conscious sinning ' arose in Bapak's Large Enterprises, and eventually destroyed them all. As I wrote, Bapak said when he chose the first Anugraha team at Kenfield Hall, that we should emulate and perhaps surpass the Quakers, who had a similar force, though not as complete as that we which receive in Subud. The Quakers were one of many radical sects which arose as part of the 'influx of the spirit ' in John Milton's time. Although it was a force which enabled people to experience the 'inner light' and to follow it:

“ The unification of life among the Quakers , their refusal to separate business activities from the principles and disciplines which regulated their religious life, gave them a stability and soundness of practice that was unusual in their day. The advices on trade are numerous and extensive, and the frequent letters addressed by Fox and others to all such as were engaged in trade, emphasise again and again the idea that trade and other occupations show forth the truth to the world , and traders must be scrupulous to keep all their dealing in the spirit of truth.
('Quakers in Science and Industry.' Arthur Raistrick 1968).

It should be said that the 'Ranters', a similar sect at the time of the English Revolution, were almost as numerous as the Quakers. They certainly believed in 'conscious sinning', believing that provided that one had the feeling of the force upon one, it didn't matter too much what one did - drinking, swearing, whoring, even killing people. They did, however eventually die out!

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If you read all the talks in 'About Anugraha', it is clear that Bapak is placing a bond

on the people of these islands,' as his eldest son' to realise a complete culture. This culture can only come about by action in the world, and by making an inner journey which is directly connected with that action. That is why all Bapak's Large Enterprises were intended to be 'the return to God.' In Christianity that is the 'reflux of the spirit.' In Islam the journey that Bapak implied for his enterprises is more clear. There is the outer side of religious life, the *sharia*, the clear broad path open to all which prescribes the duties and obligations incumbent on all Muslims. Then there is the spiritual path of the *Tariqah*, the narrower path of the spiritual traveller. That path, between the world of appearances of this world, and the all-encompassing transcendent spiritual world, can lead us, by the Grace of Almighty God, to the *Haqiqah*, the reality. The watering place itself, or as John Bennett writes, the 'domain where fact and value merge'.

The goals of Bapak's Large Enterprises cannot be realised by the sort of action implied by the phrase 'anything goes' which has dominated the business philosophy of the West, and making up for it by doing the Latihan like a salad on a side plate. Bapak was a Muslim, and the goal of all levels of Islamic reality is *tawhid*, which means both unity and integration. *Tawhid* is really untranslatable into a single term in European languages. It is a noun implying a state whilst at the same time implying action. It is both a noun meaning oneness or unity and implies the act and process of integration, of bringing into unity, the act of making into one. In the Islamic perspective integration means to achieve *tawhid*, to become embellished with a quality which on the highest level belongs only to God alone.

When Bapak was with us, many of us were able to experience things way beyond our spiritual level, and now that he is no longer with us, it is not surprising that we degrade his mission to the level of our understanding, and in the process degrade the role of Bapak into something comfortable that we can easily understand. Sir Jonathan Miller, who was in the Cambridge Footlights with me, and though Jewish is a card-carrying atheist, had a sketch about a muscular Christian Vicar with the line; "We want to show people that God's just an ordinary chap, just like you and me." Only a brilliant atheist could think that one up. But we cannot understand Anugraha, or why it went so wrong, and why it has almost destroyed Andreas and Susannah Zys, unless we can understand Bapak's role as a Messenger of God more fully.

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To place what follows in context and finish this long letter, this is what Bapak said in the context of Anugraha in 1982, which appears on Page 63 of 'About Anugraha.'

"In Christianity it has already been said that Christ has already come down to earth. This is not the Christ that you see in pictures: for he has come down to *human beings themselves* at this time and *this latihan kejiwaan is the reality of it*, and Bapak is the intermediary."

"In Islam it is the *Imam Mahdi*. Now he (the *Imam Mahdi*) has already

come down to earth but people misunderstand. They ask' Where is the *Imam Mahdi*?' There is noone ! *All of you are the Imam Mahdi!* All is already clear in the latihan kejiwaan of Subud. That is why there is no latihan anywhere like this latihan kejiwaan of Subud.”

“ There is confusion everywhere. Look at many people in the Middle East looking everywhere for the *Imam Mahdi*. Now....says he is one!”

“ Indeed, in Christianity also it has become known that something will arise in the East which signals the return of Jesus Christ to earth, meaning on this side of the world, and from here it will spread. It is for this reason that Bapak received that he should not yet allow his autobiography to be published because it will be misunderstood.”

A 'receiving' from a Messenger of God, in the Abrahamic tradition is always whole and complete, and it is always at one with God's Creation. It is a Covenant which must be maintained by keeping to the rules, the laws and the guidance associated with it. I first learned about this when I closed down Pro-Pantera Ltd after some twenty years, and returned to Christ's, my Cambridge College, for a Dinner for the first time, and my eye was caught by the portrait of John Milton, it's greatest alumnus. He had written , during the Civil War that was to lead to Parliamentary Democracy, that an endeavour with a spiritual dimension creates a Covenant. To maintain this you have to work in the common interest, you cannot maintain it by working in the interests of a few. And you have to place principle above the expediency of the moment. This may seem at times an impossible condition, but it is in the nature of the Covenant that there will be a way to do this. This is why Bapak said “ Don't force it; there will be a way.” Finally Milton had said that unless the influx of the spirit was accompanied by hard work, accompanied by the virtues pioneered by the ancient world, no lasting benefit for mankind would result. As Bapak said on page 112 of ' About Anugraha '

“ Clearly there's something wrong. There should be results, reality. Do not claim you can do something if there's no reality. There has to be reality. “

We live in an age when the great Natural Covenant of Noah, renewed by Messengers of God has been destroyed, the barriers have been exceeded, the bonds broken, and the chaos or the wrath is released on the world, and Creation starts to be destroyed. It is the situation which after some 50 years of following the Latihan, it is clear to me that the Latihan was sent to mankind to prepare it for, so that the Eternal Covenants could at last be repaired, renewed, and made whole. That is atonement, not just for the individual, but collectively for all mankind.

It seems that every Messenger of God in the Abrahamic tradition brings again to the world two forces. The Roh Illofi, the Great Life Force which has no level, which can purify us and bring us to the fourth level, and the Roh Kudus , the enveloping power of the Angels, which is always there when we are ready to be

aware of it. It is in the nature of an influx of the spirit that the Messenger and his message is accompanied by Angels and Arch-Angels, but it is also in the nature of such an influx that the mission will be opposed by the fallen angels. This is why St John placed the war in heaven and the expulsion of the fallen angels at the exact centre of the Book of Revelation. It is why John Milton placed the same event at the centre of 'Paradise Lost'. In that interview in 1984 with two Japanese brothers, Bapak had said;

“ Look at the number of times Anugraha has been on the verge of falling into the ravine, but every time it does not happen. Again recently, it was about to fall into the ravine , but it did not happen. Really if the Angels had not been looking after Anugraha it would have failed long ago ...But it is very difficult to restrain people because of their strong will.”

Again when Bapak unveiled a commemorative stone during the World Congress at Anugraha in August 1983, he said;

“Brothers and sisters, it seems it was God's will that Bapak's coming to England coincided with a seminar which was being held by the late John Bennett for the followers of the mystical teaching of Gurdjieff, so that Bapak's coming was a really memorable event for all of you Bapak came here to England really by invitation of brothers and sisters in Europe, so that in the twinkling of an eye, Bapak opened as many as five thousand new members in England...the brothers and sisters here... were amazed that Bapak could open so many people. They did not know that Bapak was only a messenger or channel. So, whilst its true that Bapak opened them, in reality, if I may tell the truth, Bapak was accompanied by many, many messengers of God, invisible to the naked eye, who are called Angels. “

Wisdom is of the Angels, because it is they who make the connections between all things. The 'unexpected gift' of Anugraha was associated with the power of the One Almighty God and his Angels. It gave us the possibility to make 'the return to God', aided by the 'enfolding power' of the Angels, the second force which Bapak told us was given to Adam to help him on this earth.

A ploughman looking back at the neat furrows emerging from his plough, curses as it contacts a huge boulder, and brings his task to a shuddering halt. To remove the boulder from the field is a laborious, hard, and time-consuming job, and to the ploughman is an entirely unnecessary and unwanted delay in completing the ploughing of the field. The laborious work, however, reveals that beneath the stone is a buried treasure of immense worth, and immense historical value. In retrospect, the importance of ploughing the field, to the ploughman and the small farm is forgotten. He is remembered as the man who found the priceless treasure, and whose care in dealing with the boulder, his honesty in reporting the existence of the treasure, proved of such immense historical, artistic and material value to a

wide community of people. Noone is particularly interested in the boulder, but in a curious way, it had protected the treasure, until the time was right for it to be found, and its value appreciated.

The importance of the matter of the Zyses and the Heath End Trust is that it reveals the treasure beneath the boulder which has been obscured by it for so long, for the benefit of those few who can now understand and appreciate it , and make use of it , for the benefit of all mankind.

Susannah had told me that Andreas had not been out of the house for thirteen years, that after two massive heart attacks he was extremely frail, and a shadow of his former self. I was therefore surprised when I wrote giving formal factual answers to some questions they had asked, to receive a beautiful card handwritten by the old Andreas - intelligent, generous, thoughtful and grateful. I wanted to show Andreas that he had not wasted his money or his time with Anugraha. That a 'tree' had now been planted on English soil that contained the 'complete culture of Bapak's mission', and that there were a few but enough people to carry this out. It was now clear to me, twenty years on, that the growth of that tree on English soil, the 'tree of life', could not have taken place without what had taken place at Anugraha, from 1986 - 1989, in which Andreas had played such an important part. I wanted him to know that people who had neither known Bapak nor Anugraha, read ' The Governance' and other things I had written since, and were able to identify the culture of Anugraha which Bapak had recommended and we had been able to follow. But most important they had also been able to understand the nature of the forces which had destroyed Anugraha, by reverting to the second way of working which Bapak warned against, which I set out on page 9. Those who destroyed Anugraha "wanted to do it with their own strength, their own power. You cannot do it with your own strength."

I wrote Andreas a long letter. I had no idea if he would read it , or even be able to read it, but I thought that I must write it. He sent me a most humbling letter, parts of which I reproduce:

Dear Luthfi

"I groaned when it arrived. Sixty pages, how to tell him I can't read it...Seeing Susannah read and continue reading surprised me, but most intriguing was her reacting as I would only expect from a Harry Potter book. So, I decided I would take a dip and skip. I started it late one night and I had finished it *in toto, mirabile* to me, before dawn. Luthfi ,it is magnificent."

"My only reservation concerns how you have depicted me. Not the facts, but the flavour. I seem to emerge as some sort of special being motivated by altruism and imbued with wisdom, whereas I see now that my main attribute was naivete. Let me make it clear, though, that having been a virtual simpleton is not something I regret. When Bapak asked all Subud

members to support the project I considered that as an imperative...”

“I would think it quaint to be told that I was 'doing good' by putting one foot before the other in order to walk. I don't remember ever feeling that any step I took for Anugraha was primarily 'good'....It occurs to me now that perhaps it was one small step for mankind along the road.”

“It took time for me, then fairly new to Subud, to learn certain things that I hadn't suspected. I had expected my property to be one of several hundred put up by UK members alone: it was such a wonderful opportunity to do something really useful, and so easy and pain free. I learned with incredulity that there were Subud members who ignored a request from Bapak, that some doubted Bapak's wisdom. I cringed when I heard it said that Bapak was out of touch with the realities of this world, that as an elderly Javanese gentleman he could know nothing about running a business in England. I then had to accept the unimaginable, that some of those who I had been learning to consider as brothers and sisters were capable of acting from self-interest, from greed, from jealousy, even with dishonesty and even against the common good. To me “against the common good” meant anti-Subud, anti common sense, anti the bleedin' obvious, and against Bapak himself.”

“I did nothing special...With fond regards, Andreas.” (July , 2009
Heath.End House)

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Susannah, to use her own words, has been very badly damaged by the Anugraha experience. Over many months, she has sent me 73 pages of closely written correspondence expressing her anger, her frustration, sometimes her hatred, her feelings of injustice, and sometimes her madness and hallucinations whilst she was in a state of Anugraha shock. There have been plenty of opportunities to 'turn away', 'to move on', or 'to keep calm and leave it all to God'. But despite all this the 'true Susannah ' is still present, and has emerged from her twilight world sufficiently to join in a meaningful dialogue. Desiree, a Jewish psychologist who does expert witness work on child abuse and asylum seekers, and who attends the professional ballet classes that I still attend, has helped me to understand the nature of the splits and the movement in and out of madness that '**the trees that will kill human beings** ', can induce.

She persuaded me to read Professor Cohen's standard work; ' States of Denial.'

In most of the suffering and atrocities which Cohen leads us through , there are Victims, and there are Perpetrators. But there are also Bystanders. Each of these groups have things that they know, or claim to know, and things that they do not know, or claim not to know about the situation in which they are all involved. But there are also things that each of these groups both know and do not know at the same time. These are things which part of us wishes to 'disavow', to use Freud's

term.

Amongst the Bystanders will be Rescuers. Why is it that living within and knowing about the same injustice, most people are passive, and only a few aroused to help? A great deal of study has been devoted to this. For example the social conditions which produce active helping in some societies rather than others. These studies show that there is little evidence that an 'altruistic personality' exists. The main difference between Rescuers and Non-Rescuers, was the 'extensivity' of the Rescuers. They were more likely to attach themselves to others, to assume responsibility for them, and to act inclusively towards a wide range of people. Involvement, commitment, care and responsibility are the hallmarks of extensive persons. The 'constrictedness' of passive Bystanders comes from a self that does not see most of the world beyond its own boundaries. Less conscious of other's needs, they distance themselves from the demands of wider relationships.

With extraordinary synchronicity, I read the pages in Cohen's book, of which this is a paraphrase, shortly after receiving the letter from Andreas, part of which I have quoted above. This next paragraph demonstrates the unique 'extensivity' of Andreas, master of languages, singer, pharmacist, homeopath, farmer, dog-trainer, businessman. But it also shows how vulnerable his actions were to the forceful actions which destroyed Anugraha, and in the process metamorphosed what had once been an aspiring Brotherhood into an association of harmonious Bystanders.

“By contrast, the 'extensivity' of Rescuers meant caring for others beyond immediate family and community, feeling part of a common humanity, being sensitive to moral violations, even seeking out opportunities to help. Already more deeply and widely attached to others, they find it difficult to refrain from action. Already more inclined to include outsiders in their sphere of concern, they found no reason to exclude them in an emergency. These people reacted instinctively: they did not look for accounts or neutralizations for why *not* to help. Rescuers knew that most of their fellow citizens were apathetic or had actually refused to help. Yet, to play down their own uniqueness, they claimed that most people requested to help would respond in the same way; “ I did nothing unusual; anyone would have done the same in my place.” Yet experiencing themselves as unable not to help is their special personal character. Fogelman's interviews with 300 Rescuers connected with the Resistance in the last war, found that they never saw themselves in heroic terms, they were just ordinary people doing what they felt had to be done. Looking back they themselves could not understand their behaviour - how could they have taken such risks? On the other hand, they do appear to be rather extraordinary people. “ The act of rescue is an expression of the values and beliefs of the innermost core of the person. “ This Rescuer self was , and over the years continued to be , an integral part of their identity. This is not an adaptable, situational self - merely the opposite of the self that adapts to horrible situations by indifference and obedience - but rather an intrinsic self.”

It was only after many months of difficult negotiation and fact-finding that MSF was approached for help. The two Trustees wrote letters from different aspects, and Bryan de Verneuil Smith, as a younger Subud Member who practises litigation as a Solicitor in a City firm, who knew well the situation, wrote from that aspect. Raymond Prescott, as Executive Trustee, wrote his letter around a quotation from Bapak, which he introduced to Andreas and myself, and which we used many times when attempting to get an Appeal going for the Syndicate and the Special Cases. I seem to remember that he used it again in his article about the Heath End Trust, which the editor would not print in Subud Voice at the time referred to by Robert Wilton. It is important to reproduce it here again:

“ This is the fruit we can look forward to - the guidance which comes from the Jiwa which is always close to the power of God. The result of that, of the direction in which it takes us, is a society which is harmonious, united and prosperous, where people are close to each other, and where they take responsibility together for everything that happens... For example, if it happens that one of our enterprises fails, everyone will share the failure, will help and try to support the people who have lost out. Not like now, when your enterprise fails and everyone looks the other way: nobody cares.”

I have to say that from my perspective, the Subud Association to-day is a static community practising 'harmony is all', and therefore having no direction, is now further from such a society than it once was. The quotation is however immediately relevant to those few making a journey of their lives, following the Latihan and ' The Tree of Life' , and working to resolve the matter of the Zyses and the Heath End Trust in the context of the culture of Anugraha, which is still very much alive.

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The paraphrase of Professor Cohen's work above, was incorporated in a long piece, ' Anugraha Revisited', which I dedicated to Andreas and Susannah Zys, and which I have yet to complete. I also quoted directly from his chapter on 'Digging up graves; opening up wounds.'

Although specifically about torture victims, these paragraphs seemed particularly apt to the Zys situation, and they certainly had a beneficial cathartic effect on the Zyses;

“ For torture victims, the demand for truth may be more urgently felt than the demand for justice. People do not necessarily want their former torturers to go to prison, but they do want the truth recognized. This Weschler writes is a mysterious, powerful, almost magical notion, because often everyone already knows the truth - everyone knows who the torturers were and what they did, the torturers know that everyone knows, and everyone knows that they know. Why then the need to risk everything to

make this knowledge explicit.? “

“ His answer - attributed to the philosopher Thomas Nagel - is precisely the distinction between knowledge and acknowledgement. Acknowledgement is what happens to knowledge when it becomes officially sanctioned and enters the public discourse. In the former Communist European States, there was little need for 'new' historical revelations. Most people knew what happened in the past and retained this information intact in private memory; no one really believed the official lies. But this information now had to be converted to official truth.”

“ A final justification for truth-telling lies in the sentiment 'never again'; the eternal hope that exposure of the past will be enough to prevent repetition in the future...”

In our rapidly changing world, truth will out. The credibility of Bankers, the theories behind the economy, the expenses of MP's, and the corruption everywhere, have all been exposed in a manner that would not have happened before. As I have written many times, the Catholic Church has had to realise that there is no such thing as Holy child abuse. Islam has had to realise that there is no such thing as a Holy bomb. At some point, and perhaps it is now, the Subud Association will have to realise that there is no such thing as a Holy fraud.

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Susannah made many demands that I should meet her, and even threatened to arrive down here. So only recently did I suggest that Lavinia and I met her for lunch at the National Gallery in London, and she then suggested that Michael Kennedy should join us. She was able to bring to the table the two halves of her nature, symbolized by hugs and a huge bunch of flowers for Lavinia, and a T-shirt with slogans accompanied by a huge placard. She turned to me and said that Andreas sent his love to me and with it a special message. Anybody who knew the old macho Andreas, hearing this would realise that this is a different man, a broken man, from the old days, and the Subud Association has to accept some responsibility for this. First, it became clear that Andreas is too frail both physically and psychologically to be moved at the moment. As Susannah said, she feels that for him to leave Heath End House might kill him in a week. As a one-time senior nurse, she does not know how long Andreas might live. He wants to die, and to die at Heath End House. He might, she thought, die at any moment, or live one or two years. Or perhaps a spiritual change could occur and it might be five years.

This is not a situation requiring appeals and donations. It is a situation requiring understanding, compassion, and some financial help to ensure that the Subscribers are paid, and that the Zyses are able to remain at Heath End House for a further period. Joe Lewis calculates that Andreas and Susannah would not be able to

afford to live at Heath End House beyond two and a half years.

At one point Susannah asked me if I thought that there was any mileage in the truth and reconciliation I had mentioned in my letters, quoted above. I said that I simply did not know. However, if you looked at the successful 39 steps which we took at Anugraha, and in the wake of its failure, the same uncertainty was there at the beginning of each step, every time. I explained how everything depended on the quality of the people involved in the Subud Organization. I said that Paul Gawen, the Chairman of Subud Britain was a good man, and there were other good people on National Council.

The matter is not resolved as yet, but Subud Britain have, I am pleased to say, following testing, set up a small sub-committee, and have already written to the Zyses, with a proposal to help their situation. Susannah sent us a card saying how much she enjoyed meeting us at the lunch, and is now looking forward to our seeing Andreas at Heath End House.

I have no idea if you will read this long letter, or even want to read it, but it is a letter that I have to write, because it is on my 'Road' to do so. It was the same with my letter to Andreas, whom I wanted to show had not wasted his time or his money. The fact is that what made Bapak's Large Enterprises possible was the enormous amount of family money subscribed, not by the wealthy, but by those of moderate means, like yourself. What first drew me to Anugraha was the Neales, now deceased, whose family had originally made their money as Quakers in industry. They contributed enormously to the Birmingham Group, and to all Bapak's Enterprises. They had a large holding in Anugraha, and then lived in a tiny up-and-a-downer in Ludlow. I remember them saying to me that they always knew that Anugraha would be difficult, but they always knew that it would eventually succeed and provide an income for their children. They still retained that quiet Quaker air of faith and certainty in such matters. A stoic faith that dedicated hard work, coupled with following the inner light, must ensure that planting apple and orange trees, would eventually ensure that apples and oranges were harvested. Like many others, who subscribed large sums to Bapak's projects, it never occurred to them that Anugraha might be destroyed by corruption, and 'the planting of trees that can kill people.' I have always been deeply conscious of the enormous commitment of family money, not trust-funds, from people no longer with us, which made Bapak's mission possible, and Bapak's Large Enterprises a reality. I am also aware that in many cases that commitment denied them a life they might have led, or given to their children. Countless people have said privately to me that Bapak's Large Enterprises had not resulted in the promise they had hoped, but clearly did not want to say more, because they did not want to blame Bapak or the Latihan itself.

The night before the AGM in March 1989, I was telephoned by Samuel Simonsson, now Chairman of MSF. He told me that he and the Shareholder's Representatives

had now decided that it was in nobody's interest to remove the Managing Director. I said that I was glad that good sense had prevailed, and we had a good chat about the situation which John Pitman and I would be able to present the following day. When I put the phone down, it immediately rang again. This time it was David Mundell, the Assistant General Manager, who said that he and the Managers had always appreciated what I had contributed to Anugraha, and he wanted to tell me that the Shareholder's Representatives had now had a meeting and decided to dismiss me at the AGM, the next day. I thought of the three years of work without holidays, and the enormous number of hours that I had put into Anugraha, and I realised that it had all been wasted, that Anugraha would be lost, in the same way that John Milton had realized that 'the good old cause' had been lost. And I sat down and wrote my obituary for the AGM.

That night I had a vivid dream. I was in the kitchens of a great castle, when suddenly there was a lot of noise outside, and I was told by the staff that something had gone terribly wrong. They opened a small side door for me, and I found myself in a green meadow with a path running through it. It led to some woods, and behind them I could see rising the high Shropshire hills. And so it has been, except that we have now crossed the border into Wales. To be ignominiously sacked at 56, blamed in a note to the final accounts for the failure of Anugraha, with very few financial resources, presented me with only one option, which was to follow 'the Road' that I had been given, like that path through the green meadow, wherever it led. This I have always done . What I am doing now is helping to complete ' the Road' of Anugraha **with its culture completed**, so that the matter of the Zyses is resolved. But that cannot be forced, it can only be done by those who can understand the complete culture of Anugraha which Bapak intended, and can put it into practice. This time there are enough people to do that.

What I also hope this long letter will do for you, and others like you , whether still with us or not, is to show that those great sacrifices of family money and time were not wasted. There is an inevitability about the failure of all Bapak's Large Enterprises through rejecting the guidance of a Messenger of God, and choosing the ways current in our modern world, which he warned us against, which resonates with the fall of Adam himself. To reject the Tree of Life, which also grows in the garden of Eden, the Eden that we were able to experience in those early days with Bapak, in favour of the Tree of Knowledge, is the archetypal, perennial human condition.

It is an irony of the situation, that to-day, over twenty years after the events, no Subud publication would still be able to publish this letter , if I asked them to. The spell of Stalin is still in place. Aspiring Percevals are few, and those with the courage to ask the questions which lead to the grail itself, even fewer. But by the Grace of the One Almighty God, there are now enough.

Part 3.

My unique experience at Anugraha was, I had found, on three levels - the 'receiving' which is beyond image; the higher imagination; and the practical day to day work involving business mechanisms, or science. These three levels had to be aligned as they were in mediaeval Christianity and early Islam, and amongst the great figures of the European Renaissance, who were given the task of initiating the age of science. That process integrates three types of 'thinking' given to man ; Revelation, Metaphysics, and Empirical thinking, as Professor Joseph Milne writes in 'Metaphysics and the Cosmic Order', recently published by the Temenos Academy.

It was eight years before I was ready to write ' An Apology for Anugraha' following the pattern of John Milton's writing, which I had 'received' to do. It took an immense amount of reading, more than I had then done in my life, during those years, to find the language, the historical contexts and parallels, to do justice to what I had experienced, and try to put it in a form which could convey something of Anugraha to others.

It was when George Helmer, in the U.S.A told me, on the telephone, about the negotiated settlement which BSB RAT had finally been able to make with PTS Widjojo, that I first saw clearly the 'image of the tree planted on English soil which contained the complete culture of Bapak's mission.' Immense efforts had been made by the few, mainly centred around the Subud Britain inquiry into the matter, to get a negotiated settlement, rather than a return to the corrupt South Jakarta Court, after the World Congress in Germany. It was a rotten deal. As the second largest investors in the Bank in the UK, it actually meant that if I die tomorrow there will be no capital sum for Lavinia's security. £350, 000 had been expected by people in the U.K., mainly in their 70's and 80's - not an age when you want to fight about money. Nevertheless, it was a negotiated settlement, and I told George that I would have done the same. It seemed to me, that the efforts of the few had given the Subud Association another chance, and the 'Tree' was the symbol of this Grace.

I saw it as the sapling of an Oak tree, that would one day grow into a great tree. I did not immediately identify it as ' The Tree of Life', until I read Margaret Barker's books on Temple Theology, in which she tells us that with Celtic peoples ' The Tree of Life' was experienced as an Oak tree. The image, which I shared with Rifai, caused me to read again Bapak's books, and the beginnings of Subud as it was told by the late Hussein Rofe :

“ I have described how such a combination of fate and intuition led me to make a sudden move from North Africa to Central Java. Apart from superficial reasons, I wished to seek for a Master of oriental wisdom who could help me on the path of Self-realization. Like an arrow shot from a bow by an unerring archer, I found my way straight to him to whom I sought, although when I set out I was only dimly aware of the implications.”

“ His smile was refreshing.... During the interview, I first answered the typical polite questions of the oriental, and then broached the subject of my visit. Could Pak Subuh show me a way to find the truth within ? He replied that God could do this, but a technique vouchsafed to him by God could probably prove helpful, since many of his pupils had been able to contact the Higher Self in this way. It involved the awakening of the soul....Pak Subud asked me my religion , although he already knew that I was a Muslim. Then he gave me a short talk, pointing out that I must direct my spiritual hopes exclusively towards God. This doctrine of exclusive reliance on God, unassociated with anyone or anything else, is an all-important element in Muslim theology, and goes under the name of Tawhid...”

“ He (Bapak), felt at the time that his work might be appreciated more by foreigners than his own people. “ They should have brought you to this work, but you are bringing it to them.” “ My work will be appreciated abroad, especially in Britain, the United States, and the Middle East.”

“ ...Among Pak Subuh's experiences, he is said to have met the Prophets and conversed with them, while his guide or initiator was the Prophet Muhammed himself... He was given to understand that the wealth of power and illumination which had been given to him unsought was destined for the benefit of humanity at large, and must be handed on freely to all who asked for aid, no matter what their race or creed. “

Rofe is showing us Bapak before his mission had really begun. When the mission stands in potential but its essence is already known, but its actualization depends on waiting on events, and its completion ultimately on a sufficient number of people on earth with sufficient Being to be able to both fully comprehend it and be able to put it into practice. Rofe tells us that Bapak knew that the real changes in this fallen world would have to be made by those on the 4th level and above, and he clearly knows where such people are located. If we have any ability in this fallen world, it is a grace, and carries with it a responsibility to create situations which can be appreciated and joined in by people with far more ability than any of us, so that the great mission to mankind can begin.

The above paragraph is actually taken from an extremely long letter, which I have been writing in instalments, again as yet unfinished, which I 'received ' to write to those younger people I have referred to when I saw the image of ' The tree.' At 76, I do not find myself wanting to sit in the sun in a state of vacuous tranquility. But rather, like the drawing of William Blake entitled; “ The Traveller hasteth in the Evening”, which I looked at again this morning in Kathleen Raine's two volume study of Blake, ' Blake and Tradition' which I bought in 1970, little thinking that one day I would get to know her quite well. “ Satan is the “lost traveller”, and his “Dream under the Hill” is maya, “ States that are not, but ah! Seem to be.” The

Traveller who “ hasteth in the Evening “, is the man who has seen eternity , and hastens to end his journey through the states. It is in the nature` of hell that its states` are, or seem, binding, whereas in purgatory the souls are free to progress. Looking back on my life, I find that like Rofe, “like an arrow shot from a bow by an unerring archer, I have found my way straight to what I needed to know or experience, although the 'maya' of the moment often obscured this fact during the crisis of that moment. This last section, is intended to help those making a journey of their lives, by aligning some of the images on the path of that arrow shot, which lead to the concluding of this letter.

As I, wrote to Rifai, having seen ' The Tree', I decided to read again Bapak's` own book, 'Susila Budhi Dharma', to see how this came over to me now. Rofe, in ' Reflections on Subud', says that Bapak wrote it as a kind of scripture, to which he asked Rofe to make a commentary, at the point when it was clear that Subud would expand very fast in the West.

I picked up the book and read it through in about five days. As I read, I remembered how I had received it when I read it before. But this time it was not the influences of the various forces, the importance of using the Latihan which could order these forces, the importance of keeping to the path which would open up for us,- which ultimately drew my attention. It was these verses:

“ There is nothing wrong in having a well-developed mind. On the contrary, as many people as possible need to acquire advanced and wide-ranging knowledge, provided that such knowledge really becomes a means for them to live as God ordains and a means to better the lives of their fellow men, Doing this will enable them to reach the level of creatures who can broaden the scope of their life and benefit society.”

“ That is the use of the men of ability, so that with their knowledge they may fill the world with all the arts and skills helpful to human society, and that the light of these, shining radiantly, may enable society to live in peace and prosperity.”

“ So it will be, my children, when the role of knowledge is understood. Thus there is truly nothing wrong in people seeking knowledge. Rather it is a need, a necessity, for it enables them to lead fuller lives... “

Pankur 8,9,10,11. P.166-167 2nd Edition.

For me the halcyon spring of my Subud life was at the World Congress in Tokyo, and after in Cilandak. Perhaps you and Laurence were there? Who can forget those enormous testing sessions with Bapak? The women, dressed then in their best, singing and swaying in a cosmic dance, showing us how it was in Paradise. Later the men, apparently chained to earth, as they responded to Bapak telling them that they should dance and sing and use all their limbs at the same time. This was

before the time when Bapak laid on us the responsibility for tasks to be undertaken for the benefit of all mankind. But it was the time that he warned us about the fallen angels, and the fact that in our state we would not be able to distinguish between good and fallen angels, and should rely on his compass of *Zat, Sifat, Asma, Af'al*.

After the Tokyo Congress in 1976, many members went on to Cilandak. At the end of our stay, Bapak asked all the English group up to his house, and we sat on the floor in his sitting room. I am not an aficionado at these events and was sitting at the back, when a door opened, someone plonked an armchair at my elbow, and Bapak sat down on it. He did not say much, he wanted to show us by testing what his mission was really all about. He showed us that the force or energy in Confucius was power. That the forces in the Budha came from the forces of this world. He showed us that with Abraham, there was nothing in his mind, but outside his mind was a spiritual force, the vertical Alif, which came from beyond this world. He recited the main Prophets of the Old Testament in the Christian bible, and he tested Jesus Christ, showing that the vertical Alif was again there, but there was also the horizontal force of the cross. He tested the Prophet Muhammed, who again had nothing in the mind, but had the vertical Alif which came from beyond this world, and that this was why Christianity and Islam were inseparable. Bapak then tested himself, and from a few inches away, I could both experience and see that it was no different from the others. The Alif, he had said, had returned again in the Latihan Kejiwaan of Subud.

The mystical poet Kathleen Raine lit a candle which drew to it an astonishing collection of people, with wisdom which one might think no longer existed in this fallen world. One of these was Margaret Barker, a former President of the Old Testament Society, who appears to speak every language and dialect associated with both the Old and New Testaments of the Bible. The first letters that Susannah Zys wrote to me appeared so 'clothed in shadows of twilight' without a vestige of hope or faith that the sun might rise and shine again, that I sent her a copy of Margaret Barker's book; 'Temple Theology'. In this book she is able to piece together exactly what the Religion of Abraham really was, from the numerous texts in many languages available now in the world for the first time, and their availability for study by scholars, due to modern communication technology, and the re-discovery of ancient texts like; 'The Dead Sea Scrolls'. Susannah then bought and read several other books by Margaret Barker, which I had read and written about as part of my 'Road' since writing 'The Governance'. She then sent me, for Christmas, a copy of Margaret Barker's most recent book 'Creation', which I did not even know existed. I suspect it will eventually be considered her greatest book. It has enabled me to complete the series of images which now surround 'The Tree', a Jungian gift from Susannah's struggle to come to terms with her subconscious.

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I now have all the images assembled in my imagination to complete this letter,

and am only daunted by the possibility that I shall fail to integrate them so that they are meaningful to others, including yourself, on their journey. In those early talks with Rofe, Bapak explained that the One Almighty God had sent the Latihan in the way we experience it because 'revelation' was now the most important part of 'self-realization'. This was due to the distortions of the religions, and the enormous expansion of the mind of man. On the other hand we needed a religion, and through the Latihan, we would understand the truth and reality of our religion. Kathleen Raine quoted William Blake to me in a letter; "All religions are One, but they are not the same." Bapak says exactly that in 'About Anugraha.' What drew me to read Margaret Barker's article in Kathleen Raine's Temenos Review, was the fact that in Hebrew, the word for Messenger is the same as that for Angel.

Her books are of necessity written with a combination of careful painstaking scholarship, accompanied by brilliant intuition, and creative imagination, very much like Kathleen Raine herself, and Frances Yates, who helped me to understand the Renaissance. Here, I am only describing the images, which may be helpful for people to gain a more complete picture of the culture.

The Messengers of God to which Bapak refers were known as Angel priests, because they had become as one with the Archangels. The permanent presence of 'God in our midst', promised by the One Almighty God, manifested itself first as a tent or tabernacle, and later as The Temple, a building constructed entirely to a plan given by God. If we are making a journey of our life following the Latihan, the structure of the Temple is likely to have a resonance with that journey. We ourselves would not have been allowed in the Temple but could on occasions stand in its precincts. Inside the main body of the Temple represented the garden of Eden and was suitably decorated. Here were the main body of priests carrying out the various rituals, and possessing 'passive spirituality'. At the end of the Temple was a curtain embroidered with a pattern in three different colours on a white background, which represented the four forces or elements of this world, which acted as a screen between this material world, and the unseen spiritual world. Behind the curtain was the Holy of Holies, which could only be entered by the High Priest. Only the Archangels, not the Angels could enter this space. Here, on earth, in the midst of the people, not above them, was the place where the High Priest became one with the Archangels who themselves were at one with each other and with the One Almighty God, the Lord of all Worlds himself. A place of spiritual unity.

The High Priest was shown by the Archangels, the meaning of God's creation, how it began, its purpose, and how it would end. On the day of atonement, he emerged from the Holy of Holies with the name of God on his forehead, and spoke to the people. From the unity of the Holy of Holies, he emerged whole, with a message which was complete. His was an active spirituality, he, and he alone was responsible for maintaining and repairing the Covenants, and repairing them on an annual basis by his personal act of atonement. The atonement was always not only

for the people of Israel, but for all mankind. During most of the period of the First Temple, the Great High Priest was a warrior King Priest.

Alexis de Tocqueville in his great study; "Democracy in America", writing as an aristocrat, who had experienced the ancien regime, the French Revolution, and was at the time a member of the French Parliament, viewing the democracy he had witnessed and reflecting on European history and the history of France and Britain, writes this in his introduction;

"Everywhere the diverse happenings in the lives of peoples have turned to democracy's profit; all men's efforts have aided it, both those who intended this and those who had no such intention, those who fought for democracy and those who were the declared enemies thereof; all have been driven pell-mell along the same road, and all have worked together, some against their will and some unconsciously, blind instruments in the hands of God."

"Therefore the gradual process of equality is something fated. The main features of this progress are the following: it is universal and permanent, it is daily passing beyond human control, and every event and every man helps it along...Does anyone imagine that democracy, which has destroyed the feudal system and vanquished kings, will fall back before the middle classes and the rich?"

De Tocqueville is talking about temporal power, but the situation with spiritual and religious power is a parallel one. When Bapak tells us that we are the Imam Mahdi, he is telling us that what was once the enormous responsibility and power of one man, has now been divided up between all of us, as ordinary people who would once have been barred from the Holy of Holies. Looking back at these great figures who were Messengers of God, or great Kings and Noblemen, it is in many ways easier to see what the total responsibilities actually are. Although Bapak says he is a Messenger of God and talks of that tradition, his role is to pass most of those responsibilities to us, who after fifty years have got no further than mindless harmony for the many, and self-interested nineteenth century manipulative and fraudulent capitalism for the few. But the responsibilities are still there, even though they no longer appear to be acknowledged by the Subud Association. People half my age, who are Subud Members, see a world descending upon them which is very different from the world which I have experienced where it was possible for many people to sail through it in a state of mindless tranquility. To many, the present 'Subud culture' has nothing to offer.

Isaiah warned that if the corruption in the First Temple continued, the Temple would be destroyed. It was eventually destroyed by the Babylonians. Although this was an agrarian society, the corruption of the High Priest was due to the corruption of power and money, just as it is in our world to-day. Margaret Barker tells us that the earliest reference to the 'tree' was in the book of Isaiah. When he stood before the heavenly throne, he heard the voices of the seraphim

singing: 'Holy, Holy Holy, is the Lord of hosts: the whole earth is full of his glory.'
She writes;

“ Then he was overcome with a sense of guilt; “ Woe is me, for I kept silent, for I am a man of unclean lips and I dwell in the midst of people of unclean lips” (Isaiah 6.5, my translation). He was conscious of wrong teaching he had done nothing to correct. A man standing before the throne was a high priest; that was his privilege. His duty was to teach, and in this Isaiah had failed. (After the throne vision), he warned that people would hear and not understand, see but not perceive.(Isaiah 6.9) Now understanding ,*biynah*, and perception / knowledge ,*da'at*, were the fundamentals of Wisdom teaching, (Prov.1.2) and losing them was the punishment for whatever Isaiah regretted. **This was the Wisdom pattern; those who rejected her lived with what they had chosen, and so Isaiah warned of the consequences of rejecting Wisdom; they would not see with their eyes nor hear with their ears, nor understand with their hearts [i.e minds], and so they would not 'turn and be healed'. Cities would lie waste, the land desolate, and the people would be removed...**”

Margaret Barker is able to show us how the 'rejection of wisdom', and therefore of the 'unfolding power of the Angels', led later to the Deuteronomists re-writing the book of Genesis and leaving out the 'tree of life' Their aim was to concentrate the attention of the people on the Mosaic Law. She writes in a chapter on embracing creation;

“ The Genesis story of the rejection of the tree reflected the actual events of temple upheavals in the eighth and the seventh centuries BCE, and just as the events of the reformation in Europe are still a factor in Church life five centuries later, so too the effects of temple purges were still apparent in the time of Jesus. When St John saw a woman and the tree in the holy of holies, he showed that the Christians were faithful to the older ways. Their temple was the ancient temple, and so the woman and her tree shaped their way of thinking. Wisdom/Miriam was the mother of the Messiah, and that is how the Christians told the story of the birth of Jesus.”

The One Almighty God always allows what Isaiah calls ' the remnant of Israel' to survive these upheavals. There were those who went elsewhere when they saw that the First Temple was corrupted. When the second Temple was formed, without Wisdom , there were those that felt that this was an apostate Temple. Before the Temple was destroyed and Jerusalem with it in the time of Jesus, due to the same corruption of power and money and with it the lies and distortions of truth, the main body of the faithful had already left.

Margaret Barker tells us that the Temple mystics stood in their visions among the Angels and the Angels taught them. John stood among the Angels and was

instructed by them. Enoch was guided by an 'Angel of peace'. Peace, *salom*, means wholeness, completeness, integrity, - everything that was utterly destroyed at Anugraha by the major shareholders, the shareholder's representatives, their henchmen, acolytes and friends. The Angel of peace was teaching Enoch the secret of wholeness, the unexpected Grace which was the gift of Anugraha intended in time for all mankind, destroyed by the greed, and ignorance of the few. Isaiah had proclaimed that "The Angels of peace weep bitterly" as the Covenant was breaking and the land was mourning and languishing. Margaret Barker writes; "As the Angels revealed themselves they made possible new ideas, because Angels by definition, join things together, so those who encountered them made connections about how the world works..In other words, they saw it whole.

Experience in corporate business and the management of inherited wealth is largely concerned with effectiveness, and effective means of manipulating resources to produce profits in the material realm. In to-days world effectiveness has become the measure, and morals and ethics are optional add-on extras. This of course demands the very personal power and will that Bapak said could not be successfully employed in his Large Enterprises. It is perhaps not too surprising that using the skills and techniques of managing a project on one level, have not been successful in managing projects which have three levels, where it is intended that the 'Governance' comes from the power of the One Almighty God, and where the culture and techniques employed are intended to be 'The return to God'. It is not too surprising that using the controls as if you are driving a steam engine, when you are in fact at the controls of a sophisticated jet engine, have led to the rejection of Wisdom, and ultimate failure, which in the train-drivers handbook, should never be acknowledged.

The 'return to God' has to be, by definition, a somewhat stony path, because the road travelled will bring us into contact with experiences which we need to learn from, connected with our own impurities and the sins and actions of our ancestors, and there being no standard textbook on ancestor management, will require both Wisdom and self-knowledge to overcome. Margaret Barker writes;

"She (Wisdom) is a tree of life to those who grasp/support *hzq*, her; those who grasp/support *tmk* her, are blessed/happy/led in straight paths,*m'usar*.

(Proverbs 3.18 my translation). The tree of life supported those who grasped it, and they too supported the tree. (of the words *m'usar*, *asar*) These are often associated with Wisdom. They mean happy or blessed, but also walking in the straight path of discernment. The blessed ones are walking in the right path. Also in Proverbs, Wisdom invites her guests to desert the simple 'deceived' people and live and *be happy/blessed, walk straight in the path of discernment.*" (Proverbs 9.6 my translation.).

Nassim Taleb, who wrote; 'The Black Swan', which in a most intelligent and wide-cultured way, predicted the recent world financial crisis wrote in his book :

“ To me Utopia is an epistemocracy, a society in which anyone of rank is an epistemocrat, and where epistemocrats manage to be elected. It should be a society governed from the basis of the awareness of ignorance, not knowledge.”

This seems an essential first step in confronting any project if Wisdom is not to be ultimately rejected. He goes on:

“ Alas one cannot accept authority by accepting one's own fallibility. People need to be blinded by knowledge - we are made to follow leaders who can gather people together because the advantages of being in groups trump the disadvantages of being alone. It has been more profitable for us to bind together in the wrong direction than to be alone in the right one. Those who have followed the assertive idiot rather than the introspective wise person have passed us some of their genes. This is apparent from a social pathology ; psychopaths rally followers.”

As the majority of Subud Members believe in 'harmony is all' and what Edmund Burke calls 'unanimity in delusion' at the present time, it is not surprising that they have been an easy prey to 'assertive idiocy', and what Nassim Taleb calls the empty suit. The latter being people who claim to know, and look as if they know, but in practice do not know.

To the business community 'reality' is the reality of the factual, functional realm. To a Messenger of God 'reality' is when the spiritual realm is joined with the factual, functional realm. As John Bennett wrote, in ' The Dramatic Universe', “ Harmony is a domain where fact and spirit, expressed as value, merge. ”For this to happen we have to make a journey, we have to be travellers. The 'Road' that Bapak talks about in ' About Anugraha' cannot be known completely in advance. We know its direction, and we know that things will be revealed as we travel. We need to be epistemocrats for this travel. 'Empty suits' soon lose the way .Too many claims in advance are likely to require manipulation or fraudulent action to give the appearance of being met. It was a frequent statement by Bapak in' About Anugraha ' that once Anugraha was finished things would be easier. Anyone reading ' Notes for Michael Kennedy',Part 1,2,3, can see that that point was in sight when the concerted actions which destroyed Anugraha took place. It would have been easier, because a few people, but enough, would have experienced and understood the complete culture of Anugraha, and this would in time have passed onto other countries, where other International Subud Centres would have been set up, as Bapak had intended, and perhaps by now there would be those other projects 'greater than Anugraha' to which Bapak referred.

My friend Joe Roeber, who was Industrial Editor of ' The Times' , read ' The

Governance' and as a card-carrying atheist with a very high moral and ethical sense, commented. " It seems the Subud people tuned into Bapak's vision, and then refused to pay for it." Later when he had written a book on arms corruption, he had said to me; " You know the point about corruption is that it stops what should have happened from happening."

I have no hesitation in saying that the conduct of the Shareholder's Representatives, their henchmen, friends and acolytes, broke the Covenant. Anugraha which had been a thing of awe and wonder, suddenly became a risky business, something from which to turn away. If you read the 'Notes to Michael Kennedy' Part 4, without the prejudices which many Subud Members might bring to it, you are forced to the conclusion that their behaviour was not only irrational, but diabolical, and living evidence that the fallen angels had taken over.

The degradation of such a key enterprise in this way, which was to have been 'a central pillar of Subud', did indeed mean that **'The Subud world had changed.'** In John Milton's words, the Covenant was broken; the people had been offered 'strenuous liberty', but in the end they had settled for 'bondage with ease.'. As Sjarif Horthy so memorably said, as he shattered the hopes of Rifai and Maryse Lawrie at the Idul Fitri Dinner some years ago. " Anugraha was, after all, only a building." **Anugraha was not only a bulding, it was a complete culture initiated by a Messenger of God, so that it had the full and complete Covenant, which to be made a reality had to be projected onto the building of Anugraha. The complete culture itself is not dead, but has to be found, and is being found again. There are now a few but enough to do this.** What they will do is likely to be within what Bapak calls 'reality'. I would doubt that this would be setting up a Subud Nuclear Power Station - yet.

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The rejection of Wisdom, followed by corruption and decay, and its restoration following atonement and the repairing of the Covenant are a constant theme in the history of the Abrahamic tradition. Margaret Barker writes;

" Enoch was a righteous man whose eyes had been opened, and the whole Enoch tradition deals with the conflict between the faithful and the fallen angels, between righteousness and unrighteousness, between eyes open and eyes closed, between a restored and flourishing earth and one that is corrupted. The fallen angels taught unrighteousness on earth . Those who rejected Wisdom, welcomed unrighteousness in her place."

" ...Amos in the eighth century denounced the shallow temple worship of his time and the people who were waiting for the Lord, reminding them that the day of the Lord and temple worship were about justice and righteousness... Isaiah saw his land under the influence of the fallen angels, and condemned the result; 'Jerusalem the faithful city has become a harlot, she that was full of justice.'"

To reject the guidance of a Messenger of God in his own lifetime is to reject the straight path of Wisdom which he brings, and follow the ways of unrighteousness of the fallen angels. It degraded all of Bapak's enterprises. The 'Tree' and its water, ancient symbols of Wisdom joining all things together and bringing the breath of life to Adam, are apt symbols for our situation.

If we turn to Creation itself, Margaret Barker makes the point that Martin Luther interpreted *ktsis*, 'creation', as a human being, and so it was the individual person who would be set free from bondage and decay. , and obtain glorious liberty of the children of God. This reading has greatly influenced Protestant thinking.

The first Christians, however, understood *ktsis* to mean the whole creation from its bondage and decay. She writes;

“ For Saint Paul, the first result of receiving the spirit and becoming a son of God was releasing creation from its bondage to the fallen angels, and, by implication, restoring the right use of knowledge. This was the glorious liberty of the children of God. Saint John expressed the same idea differently; establishing the Kingdom meant destroying the destroyers of the earth. John knew the leader of the fallen angels as Satan, and described him as 'the deceiver of the world' The first Christians knew well that when trust had been destroyed, society would disintegrate. Commenting on the need for regulating a society that is to conserve the environment, biologists observed:”

“ In a hypothetical highly ordered society, consisting of honest people only, a liar suddenly appearing will become the most competitive individual, because all people, used to believing each other are vulnerable to lies. However such a liar will not contribute to the stability of the society, and will only lower the level of its organization. In this sense the highly competitive liar contributes to the degradation of society. “

“ The result of the fallen angels' teaching was that 'the world was changed', an enigmatic phrase, whose traditional interpretation was 'changing man into an animal.' Jesus used this code in the parable of the sheep and the goats. The teaching of the fallen angels changed 'men' into 'animals', that is it deprived them of their angel state and reduced them to mortality. “

“ By eating from the tree of knowledge, Adam lost his angel state and became mortal. The fruit of the other tree was Wisdom, and the distinction between Wisdom and knowledge is fundamental to the biblical version of creation. “

I am not a member of the Subud Association, but as Bapak says, you cannot actually leave Subud if you have come face to face with the power of the One Almighty God. I mention this because I find that I am more use to Bapak's mission outside the Association, and in writing this am careful to write only things which are already stated or implied by Bapak, or in harmony with them. When Bapak's autobiography came out, there was little we did not already know, and therefore had to surmise that either Bapak had destroyed what he once wrote as the world was not ready for it, or those close to him destroyed it for their own reasons. The statement about Jesus and the Imam Mahdi, and other things I have quoted which people might not know, indicate the sort of things the autobiography might have told us, and reinforce Bapak's position as a Messenger of God , which he always said he was. In the Sunni tradition of Islam, it is said that when the Imam Mahdi returns, Jesus will return at the same time, and that they will guide the world between them.

The 'religion' of 'Harmony is all' has now fostered a narrow culture in perhaps a majority of Subud Members. Some look forward to the point where they do not use their minds at all, and many pride themselves on not being able to read more than a page or two. Such a culture will not enable people to understand what has happened, or indeed find a way out of it. But those who were around when Bapak was alive, like yourself, know that ' the Subud world has changed.' However, most will not wish to know, or understand that the misrepresentations and lies, which have destroyed all of Bapak's Large Enterprises, are of the same order of corruption which destroyed the First Temple, or indeed the Temple and Jerusalem at the time of Jesus .This knowledge shows us that this affects the whole “ **and allows Subud to be destroyed**”, as Bapak said.

The culture associated with the 'Tree' can only be responded to by those who to a certain extent are already inwardly aware of it. We can have no knowledge of how long it may take for the 'tree' and its associated waters to become a small wood in a large area of waste scrubland, which will begin to change the 'spiritual ecology', but I do not doubt now that it will happen. It will have to be led by people with a wider culture, the men of ability to which Bapak refers, because it requires both knowledge and discrimination to find the way out of the 'wasteland'.

Following Anugraha , I worked as an independent Consultant for sixteen years, with my own team of specialists. John Pitman FCA, a deeply religious and cultured man, was one of them, and became a close friend until he died a few years ago. He told me he nearly sent me a telegram of congratulation when I left the Subud Association. “ By their fruits ye shall know them.” He had said. “ Its rotten fruit.”He always said that I was one of five Subud Members for whom he had considerable respect. Going through some Subud financial disaster of the moment with him after he had had some thirteen years experience of Subud Members, he suddenly said to me;

“ You know, the Subud Members are worse than the rogues that I have to deal with . They appear to go into these things in a state of blind ignorance. They renege on agreements at the drop of a hat. And when you ask them why they did it, they tell you God told them to do it. A lethal cocktail of ignorance, arrogance, and religious fanaticism.”

John Milton, after the failure of the Revolution, in hiding with five death sentences on his head, wrote 'Paradise Lost', to show God's ways to man, not for the many, but “ **for a fit audience , though few**”. 'A few' are engaged with the last item which needs to be resolved in the wake of the destruction of Anugraha. But the culture of Anugraha which was distilled through the events at Anugraha from 1986 - 1989, has to be kept alive. The main purpose of writing this section is to establish exactly what that culture is. It will not be kept alive by the harmonious inaction of Bystanders. **The responsibility of the 'few' at the moment is enormous, not just to the Heath End Trust and the Zyses, but to Bapak's mission and to all mankind.**

In her chapter on 'Restoring Creation', Margaret Barker quotes the seven principles of the Earth Charter. These are the Values and Principles for a Sustainable Future, of the UN World Commission on Environment and Development. She comments;” what is missing from the Earth Charter is God. All the biblical concepts are there, except the call to self-sacrifice is reduced to 'act with restraint.' “ In reply, she quotes the Venice Declaration, signed in 2002 by the Pope and the Ecumenical Patriarch. “ It is only on the basis of our recognition that the world is created by God that we can discern an objective moral order within which to articulate a code of environmental ethics.”At the end of the chapter, she writes:

“ The environmental and economic crisis shows that the Covenant is collapsing; environmental degradation is a sign that the world is not living in accordance with the Creator's Law; Repentance, the precondition for atonement, means seeing things differently, working with different models, for which the older religious language has to be recovered and re-established in contemporary discourse. The biblical vision for restoring the world is atonement: self-sacrifice by a humanity who recognize that they are the high priests of creation. “

I remember well when Bapak, in a talk, said that people were aware that Subud was an inner working in the individual, but they were not yet aware that it had also an outer working in the world, through enterprises. It was in the context of Anugraha that I began to see the reality of this, but now that the environmental crisis is upon us, Margaret Barker shows us rather more than I had seen. In the culture which has to arise from the ashes of the building of Anugraha, we may well make mistakes, like the bumbling Welsh Knight Perceval, but we shall have the humility to learn from them The second time round we shall be able ask the

questions about Anugraha as Perceval did about the Grail. We shall then understand that 'The Road' of 'the return to God', through the culture which Bapak gave us in Anugraha, **passes between the spiritual realm and the material, bringing spiritual and material together in an entirely new way', and as we travel together, remakes the Eternal Covenant, and begins to restore the world by atonement. "**

For those who have made a journey of their lives, by whatever means, and who have followed what I have written, it will be clear that collectively the Subud Association, in rejecting wisdom, has taken the same path as Adam. When Dame Fortune had taken Premier Hotels to the zenith of her wheel, the Directors were telling us that "they had cracked it", and were now to become the largest Hotel Group in the world. At that time, if Anugraha or 'The Governance' were mentioned, people would say; "We don't do it that way now." The rejection of Wisdom and the Tree of Life by Adam and Eve, , and the eating of the fruits of the Tree of Knowledge of good and evil, led to their fall, and we shall not find the way of regeneration without understanding the implications of this.

It was at that Tokyo World Congress, that I first heard Bapak speak about Adam. He began by saying, as he often did, that he was Adam. A somewhat surprising statement for a young man like me at the time, who seemed to remember that he was the one that caused all the trouble. But Margaret Barker illumiated this standpoint for me in her chapter on 'The Vision of Creation.;

"The temple visionaries who ascended in their visions into the Holy of Holies, show the 'vision' of their perspective, just as Isaiah had seen the Lord enthroned and then that his glory filled the earth. Two who lived in the early years of the second century CDE, and so in the formative years of the (Christian) Church, described the pattern of the whole creation; 'the mysteries and secrets, the bonds and wonders, the weaving of the web that completes the world...' and Rabbi Akiba saw the whole world. This was a temple tradition : the Lord reminded Isaiah that he had known the future from the beginning - the heavens stretched out , the hosts of heaven created - and also human history : princes and rulers brought to nothing."

"Such a person was an Adam, who had returned to the presence of God and so learned the secrets of creation, and this was promised to the Christians. When the disciples asked: "Tell us how our end will be?" - the question the modern cosmologists have failed to answer - Thomas's Jesus said:"

"Have you discovered the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning : he will know the end and will not

experience death.”

“ Seeing all things ' from the beginning' was an ancient belief.”

If you have received and read all Bapak's talks as they came out, since the Congress at Coombe Springs in 1959, as I have, then you have been given the proof that Bapak was an Adam. Not only is every experience recorded by Margaret Barker, gleaned from numerous texts, present in Bapak's talks, but there is nothing in them that is not in the same tradition, and it is clear that his descriptions arise from similar experiences.

For me, these excerpts from Margaret Barker's book resonate completely with the culture which was given to us in the 'unexpected gift from God' of Anugraha, and which I experienced to the extent that through it I “ discovered the beginning “, and therefore “ know the end.” The Latihan makes 'live', not only the various parts of ourselves, but also our own religion, the great traditions of the past, and the works and examples of all those who came before us who have set out on the journey to the second Adam. What I am very sure about at this moment, is that all those making a journey of their life can find "the beginning' in the culture of Anugraha,(not the building), which is still very much alive.

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Bapak's talk about Adam, soon turned to the collective Adam. I barely understood it at the time, but having inherited a Celtic imagination from my ancestors, what he said remains as a number of visual fragments, much like the bits of a Renaissance painting which require some modern restoration and repair. It all brought to mind those diagrams, beloved by TV presenters in the computer age, which within an outline map of England indicate to us, by means of blobs of different colours, the distribution of political allegiances, of ethnic minorities, of arable farm land, or even of 'one-leggedness.' Looking at 'one-leggedness' in this way enables us to see how widespread it is, and where it is concentrated. The use of several diagrams allows us to assess whether it is on the increase, and at what rate, and to speculate what might be the cause. Is it the air in Barnsley, the water in Bath, or the people in London, for example? The collective Adam, is the huge outline figure of Adam, filled with coloured blobs to indicate his make-up. This was the 70's when one used those Bartholamew maps with pale green for flat country and deep brown for the highest hills, with all the shades in between. My fragment switched to this image, because in all my spare time, I would go off to the deep brown parts, usually in Wales, where the Celts feel at home.

Whilst Bapak was speaking, he was looking round at all of us in the hall, and I realised he was doing a survey in order to put the blobs into the huge collective Adam. I imagined that it would look like one of those Bartholamew maps of the U.K, with all shades of green and brown. Alas, this appeared not to be the case at all. My third fragment was virtually all a pale Bartholamew green, with some of it a little darker. It wasn't even Norfolk, or the Cambridge fens, it was like the

Netherlands, in those areas reclaimed from the sea, but always in danger of being reclaimed again by an angry sea. It seemed that our collective Adamness was at a pretty low level. It all seemed mainly the material level, with a small leaven of the vegetable.

How much of this is my visual response to Bapak's words, and how much was testing or 'receiving' I don't know, but that impression of our collective low level, and therefore the fallen state of all mankind in our time has always remained with me.

In 'About Anugraha', Varindra Vittachi, as Chairman of WSC, who never put a penny in any enterprise, asked Bapak what Anugraha was really for. At the end of a short interview, Bapak said, that the latihan was all that we needed to do for our inner life. Our hearts and minds should be deployed for the improvement of our outer life. That is why in olden times people's minds and energies were used to build churches and temples and mosques. Varindra then said; "Anugraha, then is our mosque." Bapak, smiling, replied; "Yes, only more useful." Anugraha, whilst it existed physically was a multi-valent symbol which held us all, in some way or another. Like building mosques or cathedrals or even pyramids, it provided a Quest, a task with a goal, only some of which would be understood at the outset, to achieve which required travelling and some transformation. However low our spiritual level, we can enjoy the good life, in an Aristotelian sense, and be given the Grace to experience everything that we need for that life.

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Adam and Eve lost their garments of glory when they left Eden, and they lost the sound of the divine harmony, but they never forgot what they had lost. Thus, as Margaret Barker writes, the Hebrew storytellers expressed a profound truth and explained the human longing for a better world than the one we have made for ourselves.

"They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of thee in the garden, and I was afraid, because I was naked: and I hid myself. "

Margaret Barker writes;

"The aggressive secularism of our time is just such a hiding, but there is nowhere to hide. **"Adam where are you" is the most pressing question that we face to-day.**"

"Some will speak of tipping points; in changes to the environment, or perceptions of these changes. Others will speak of paradigm shifts: seeing within a new framework to give a new perspective, new details which could not be fitted into the old system. **The bible speaks of opening eyes with**

the oil of Wisdom, or restoring vision: the vision at the heart of creation ' and the ability to see that vision.'”

“ Thus the Creator provided the means of living - the material world - and also the means of living Well - the knowledge of the invisible world. The former made him mortal, the latter made him immortal. Losing sight in the divine world, however, caused problems in the material world.”

Attending the 'Thank You' celebrations for Bapak after 50 years, I encountered an association of over 1000 people, who collectively appeared to be going nowhere. As I have not attended such a gathering for 18 years, I asked a few old friends who clearly do have a direction in their lives, what they thought. The answer I received was that we appeared to be celebrating 50 years of not doing what Bapak asked us to do. Perhaps these last words from Margaret Barker on the Adam to which we must ultimately aspire, are the most important:

“ Adam was intended to have wisdom but was deceived into choosing ' the knowledge of good and evil,' a mysterious term that means knowledge that can be used for good and evil. Once evil became a possibility, it soon became a reality. Adam was deceived by the possibility of real choice and power, but both were an illusion. Adam was created with free will - it was *possible* to chose the forbidden tree; but Adam was not created free, he did not create the system within which he exercised his free will. He did not chose what choices were available to him , but he did know the outcome of that choice. ' In the day that you eat of it you shall die.' Satan's voice persuaded him that the system was different; ' You shall not die.' **Adam was created with free will, but not freedom.** Familiar phrases such as 'Man is born free' or 'Liberty and the pursuit of happiness', are not biblical; in fact , the very opposite. The illusion of freedom was offered by Satan. 'The eyes of both were opened and they knew that they were naked. “

“ **They had their garments of glory. Biblical freedom is found within the security of the Covenant bonds.** The glorious liberty of the children of God was knowing that nothing could separate them from the love of God in Jesus Christ. Or as Saint Augustine later said; ' To know God is to live, and to serve him is to reign as king.'”

“ Adam was created as the image, and this in itself limited what was available to him. He was created as **the Servant** , and by choosing the forbidden fruit, he disobeyed. **Adam as the seal of the Covenant secured the very bonds that limited him. He was not outside the system but at its centre. The creature of earth and heaven upheld within its own being the bond that joined the material world to its source in life.** As with the angels, Adam enjoyed his special status only as long as he remained within the system. John Milton's Raphael later said to the human pair in Eden;”

“ Myself and all the Angels host their stand
In sight of God enthroned, our happy state
Hold, as you yours, while our obedience holds.”

“This is the biblical picture: the Satanic lure of complete choice, without the restraint of Wisdom, the fruit of the intended tree, the Wisdom that binds all things together in harmony. **By opting for the free use of knowledge, Adam abandoned his role as Seal of the Covenant.**”

Simon Weightman recently sent me his recent book; 'Rumi's Mystical Design - Reading the Mathnawi', together with a translation of Book 1 , of this thirteenth century classic poem of some 25,000 verses. He writes in his introduction with the simple clarity which can come from someone who actually knows and understands very much more than the words he writes, about Persian poetry, about the religious and social background , and about Rumi (Mawlana). I have used some of these words in this piece. But I have also been aware of a curious parallel between this work and Anugraha, its structure, and its purpose.

“ Coming to Mawlana's *Mathnawi*, it has to be said that its genre is like nothing to be found in Western spirituality. In scope, and conception, it also far transcends, its own antecedents , and these were considerable enough. Its very first sentence begins: “This is the Book of the *Mathnawi* which is the roots of the roots of the roots of Religion, in respect of its unveiling the mysteries of attainment (to the truth) and certainty, which is the greatest science of God.” There are then three depths of roots...”

“ The *Mathnawi* reflects these three levels in its design...Mawlana's purpose in writing the *Mathnawi* was to make it possible for its readers and hearers to transform, to change inwardly in the direction of reality , a task that he had conducted in person for many years as a spiritual director on the Sufi path. “

As a new 'traveller' , I am only at the beginning of Book 1, but these lines seemed apt to end , and give the last words to Islam, at a time of elections, to balance the biblical quotations.

“ True promises please constantly
False promises increase anxiety,
The promise of the pure's hard currency,
The promise of the base brings bankruptcy!”

With best wishes,

Luthfi O'Meagher.