

resonance

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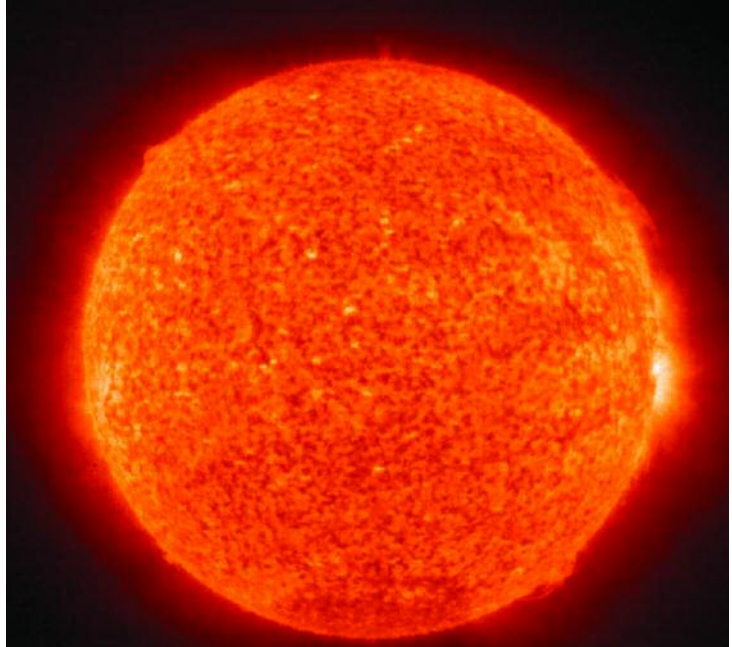
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of SIHA

Subud
International
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Association



*As the sun rises, the morning dew and the
morning mist, as it were, disappear
of themselves. . .*

*It is as though the working of the heart and
mind, which are constantly disturbing us in our
life, suddenly disappear of themselves,
like morning dew.*

Bapak Muhammad Subuh [81 NYC 1]



Subud International Health Association

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A QUOTE FROM BAPAK



Bapak Muhammad Subuh
Sumohadiwijoyo

*'It is all one, sickness
and health. A person's
sickness is a gift from
God. The illness
reminds you to give
more time to God.
Trials are there to
strengthen our faith.
Misfortunes are
blessings of God.'*

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FROM THE SIHA CO-ORDINATOR

By Maxwell Fraval, Canberra, Australia

The Innsbruck signing of an agreement between the World Subud Association (WSA) the Subud International Health Association (SIHA) signalled the birth of a new era for us in SIHA. So, perhaps fittingly, this issue of *Resonance* has birth as a theme running through it.

It is our intention, in SIHA, to forge links with the Wings and any other groups working to give expression to *Subud in the Active Life*. We will look for opportunities to work with SES, SDI, SYA and SICA as well as groups interested in education.

In order to take the first steps along this path, Hermione Elliot represented SIHA at the first meeting of the International Subud Committee in October. She met with Sharifin Gardiner (SDI chair) and Youth Coordinator Rhyana Blakey to discuss co-operation amongst ourselves. The Joint Wings Office was briefly discussed and it acknowledged that this idea should be pursued.

There was an international *Spirit of Enterprise* meeting in Perth Australia in January 2006 and I attended in the hope that collaborative strategies can be developed between SES and SIHA. I hope to have more to report in the next issue of *Resonance*.

May Almighty God bless all our endeavours.

FROM THE EDITOR

By Harris Smart, Melbourne, Australia

SIHA is clearly poised on the brink of a new era since the Subud World Congress in Innsbruck in July 2005. The initiative to develop SIHA, which began in 1997 at the Subud World Congress in Spokane, USA, finally bore fruit in Innsbruck when an agreement was signed between SIHA and the World Subud Association (WSA).

This recognised SIHA as being part of the WSA and WSA agreed to encourage the appointment of national representatives and to invite SIHA to attend national, zonal and international meetings.

The WSA will also include SIHA in information flowing from and to the World Subud Council (WSC), the International Subud Committee (ISC) and the affiliates like Subud Enterprise Services (SES), Susila Dharma (SD) and so on and, through ISC, will help to disseminate information for SIHA.

This was largely due to the hard work of the SIHA Steering committee which included Hermione Elliott, Rohanna Salom, Maxwell Fraval and especially Latidjah Miller. A full account of this interesting story is included in this issue of *Resonance* in an interview with Latidjah.

Because of these changes, representing a new stage in SIHA's development, it seemed appropriate in this issue to have several articles which emphasize the theme of birth, both as a physical and spiritual experience and as a metaphor for psycho-spiritual transformation. So we have articles by: the psychologist,



Members of the SIHA Steering Committee.
Hermione Elliott, Latidjah Miller and
Maxwell Fraval

Roland Evans, on birth as a metaphor for psychological process: the Birth Educator, Rhea Dempsey, on spiritual aspects of the birth experience: and the Cranial Osteopath, Maxwell Fraval, on the effects of birth trauma on early childhood development.

Other articles include Rohanna Salom's interesting reflection on the interplay between physical and psychological well-being and Melinda Lassalle's extraordinary story of her healing from leukaemia through a spiritual experience.



Harris Smart

The cover image of the sun with the quotation from Bapak Muhammad Subuh also emphasises the theme of new dawn and new birth. This reflects a central theme in

Subud which is particularly relevant at this moment of optimism in Subud as we approach the 50th anniversary of Bapak's arrival in the West in 1957.

Of course, birth is always accompanied by pain and travail, by blood, sweat and tears.

Nevertheless, our experience inclines us to believe that we are witnessing a new world coming into being.

JOURNEYS

THE THREAD OF LIFE

By Roland Evans, USA

Roland Evans is a Transpersonal-Psychotherapist. This extract in which he looks at the beginnings of life is edited from his book Seeking Wholeness: Insights into the Mystery of Experience (Sunshine Press Publications, 2001).

Man should not ask what he may expect from life, but should rather understand that life expects something from him.

Victor Frankl

What you have to attempt - to be yourself.

What you have to pray for - to become a mirror in which, according to the degree of purity of heart you have attained, the greatness of life will be reflected.

Dag Hammarskjöld

Can you recall your first memory? Mine is from age two. I am toddling into my mother's room. I look up onto the bed where my mother, clad in a blue nightgown, is breast-feeding a tiny baby, my newborn brother. I have an overwhelming, indescribable feeling that travels like a wave through my body.

From my current viewpoint that feeling is both mine and not mine. That toddler is me and not me. Who I am now is connected to that experience in a subtle yet irrefutable way. There is a thread of continuity that connects that child and this adult, binding us into one continuous being.

Our sense of self is very obvious, very current. We seem to know who we are and remain convinced that we will stay that way for the foreseeable future. A strange illusion hides our changing reality behind a mask of stability. As living beings we are moving, flowing patterns of energy. Our bodies have no individual cell older than a few years, our minds are labyrinths of ceaselessly skipping thoughts, our feelings change like sunshine behind clouds. Yet an essential unity links the foetus in the womb with a little child growing up, the adult you are now and the older person you will become.

There is an image that comes from the teachings of Ouspensky, a disciple of the charismatic Gurdjieff. It captures our out-

stretched identity expressed in a whole life, from conception to demise. For Ouspensky, the extended self is four dimensional, a long body. It exists simultaneously across time and space as a tube-like form, twisting and turning through all the moments of our life and through all the places we live and visit.

Imagine yourself elongated in time, like the comic character 'Flash' who moves so fast his multiple images trail behind him. Wherever you were and will be is a body-shaped cross section of your long body. Like a flowing sinuous afterimage, you are still in your bed last night, still eating breakfast tomorrow. You are there at your birthing, there on your deathbed - at all the places and all the times of your life. Who you are is every experience of every instant.

The Long Body

Bonsai trees fascinate me; I have a miniature juniper under the window in my office. Regardless of the restrictions, it keeps trying to grow towards the form of its essential nature -- to become the most tree possible. Each 'abuse' - clipping, training, manipulation of light and fertilizer - is integrated as best it can by the little tree into a new attempt to develop fully. The result is contorted yet profoundly beautiful.

Like the Bonsai, we are a compromise between our inherent nature and the demands of the world. All influences, from the most subtle to the most gross, are incorporated into our being. From the moment of conception, physical and energetic forces impinge on our being. Some of these help us grow while others misshape us.

Alive in the womb, we are enveloped by the unthinking experiences of our mother. What she ingests becomes our body. The love and conflict between our parents is the hormonal fluid in

which we bathe. For the foetus, 40 weeks of gestation is a whole lifetime, beset with a multitude of events- some soothing, nurturing and others harsh and unforgiving. Then, to cap it all, we are expelled naked from the safety of the womb.

When we explore the deeper process in therapy, there is a place in each of us that knows whether we were welcome in this world. Clients come to grasp somatically, 'in their gut', whether their parents were terrified, ambivalent or overjoyed by the pregnancy. Some feel they never should have been born; it is too hard to be embodied. They have been delivered without any 'psychological skin' - a rawness to the inevitable friction and discomfort of living. Being in a body, in this world, is a constant irritation and anguish; little wonder they do not feel at home.



Roland Evans

We all carry within ourselves a deep knowing that there is an elsewhere that is simple, nurturing and so unlike here. Sometimes all we want is to go back.

This life phobia reflects a profound spiritual issue. As one extremely sensitive woman put it, 'I did not sign up for this world when I agreed to be born. It is just too hard.' We can imagine her, in the spirit world, excited by the

prospect of taking a new life - only to be deeply disappointed and shocked by its harshness and difficulty. No wonder she wants to get out of here, to return to a simpler experience, whether womb or waiting room of the soul. But there is no going back. The embodied spirit has been forcefully ejected. Such is being born.

Birth

Birth is not inherently traumatizing; birth is not pathology. Every birthing is an entry portal into the world. For the infant, being born is the

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most extraordinary and life-changing event that has ever occurred. Physically demanding for both participants, the baby is prepared to be fully engaged and involved in that transition between worlds. The massive adrenaline rush during labor kick-starts the infant into a new awareness, into a different way of experiencing. When it all works, the infant arrives wide-eyed and open to whatever life may bring.

Orianne's labor started early on an overcast June morning. We relaxed in bed while the hot-tub heated and then spent a peaceful and sanctified time together in the warm waters, practising all the skills we had learned. Time slipped by so smoothly and quietly we almost left the call to the midwives too late.

By the time they arrived, second stage was upon us; we moved inside to the birthing room. Two hours of intensely hard work and our daughter, Marisha was born. Emanuel, our seven year old son, was ushered in to cut the cord and we were now a family of four - a true blessing and confirmation of all the prayer and preparation we had invested.

Birthing is a sacred time; it requires the most careful attention to the subtleties of atmosphere, attitude and action. Sacraments are defined in Christian Catholicism as 'outward signs of inward grace'; inner as well as outer preparation is needed for all sacred events. The effort and work involved for mother and child (and father) is a shared ordeal bonding them together. There is great risk, and potential for incredible joy. The miracle of a new life is happening and it demands the utmost reverence.

Reverence may be the ideal but it is not always the reality. Too often childbirth has

Birthing is a sacred time; it requires the most careful attention to the subtleties of atmosphere, attitude and action.

been treated as a medical problem, an emergency requiring cold instruments, drugs and surgery. The mother feels unprotected and unprepared - the baby dragged out into a harsh and sterile world of bright lights and sharp sounds. So a distorting process begins, there at the beginning.

A difficult birth does not, in itself, create a difficult life,

though it may leave an imprint of vulnerability. The body remembers, even more acutely than the mind. Watch a person reliving their birth. They twist and squirm, their head turning first one way then the other, just as it did on their journey through the birth canal. Then they take a deep shuddering breath. Even as an adult, our physical self will attempt to release the stored energy of a traumatic entry into the world.

My own earliest experiences were advantageous. I was conceived during a second honeymoon on the Spanish island of Majorca, a respite from ongoing marital conflicts. My mother gave birth effortlessly. She told me her waters broke in a local shop, causing the Irish bachelor shopkeeper enormous embarrassment. The birth almost occurred on the stairs as she rushed up to the bedroom and it was assisted by the same midwife who stayed at our house before and after most of her labors. My mother enjoyed the sensuality of infants and I was breastfed for my first eighteen months of life.

When I contact the sense of my beginning, it is warm and welcoming and easy. I believe, viscerally, even when events contradict that belief, that the world is relatively benign; no one is out to get me. I am grateful for a stable start to my life.

Evaluating a house, we need to know the

condition of its foundations -- the first things that were built. Does the edifice stand solid and square, or will it subside and crack because the support is inadequate? Knowing our own beginning - our conception, birth and earliest experiences - provides a context for understanding our later responses to life. That knowledge gives crucial information about our strengths and vulnerabilities, our typical ways of approaching the demands of living.

When you are in a relaxed and dreamy state, ask yourself these questions: What do I know about my conception and birth? Was I wanted, planned and welcomed? Was labor and delivery easy and natural? Was there a period of separation from my mother? How did she nourish me? Gather information from parents or those who might have inside knowledge about that time. Take time to feel and imagine how it was for that tiny infant.

You may come across a hesitation or resistance in yourself to believing that you could ever re-experience those feelings. There is a gulf of forgetting that has to be crossed. The circumstance of your birth does not supply the answer to why you are as you are - it adds another piece to the puzzle of your life, a richer context to who you can become.

THE WISDOM OF BIRTH

BY Rhea Dempsey, Melbourne, Australia
Rhea Dempsey is a Birth Educator, Birth Attendant and Counselor who lives in Melbourne where she has established the Birthing Wisdom Centre

I grew up in a country town in Australia. I became a physical education teacher and taught for a few years and then I traveled overseas and eventually lived in London where I met my husband who was a Subud member. I was opened in 1975.

Four or five months after we married, Ramadan came. We did it together with our friends. On the first Night of Power, I did a latihan and received I would become pregnant very soon. My inner was leading, planting a seed that I would then have to come to terms with.

With my strong feminist ideas, I had never expected to have children so that latihan experience helped to prepare me and some months after I did become pregnant.

When our first daughter Matthia was four months old, we came back to Australia to live. We'd had a conventional hospital delivery with Matthia and it left me feeling sad and unempowered. When it came to our second daughter's birth, we didn't assume that other people would know more about it than we did. We were determined to be in charge and decided to have a home birth. It wasn't even a decision, really. There was just no question about it. In the course of preparing for her birth, we went to classes at the Childbirth Education Association. This was a revelation to me. I found that there were other people who felt exactly the way I did and also that it was possible to work in this area. I began to work for the Childbirth Education Association, giving talks in schools about pregnancy and birth. This led to what has become my life's work as a birth attendant and birth educator.

The Process of Birth

The process of birth, physically, emotionally and spiritually is one of letting go and opening up. The body has to let go and open up and emotionally the same things happen. The mother has to let go of the relationship she's had with the child in her womb. She has to let go of the life situation she's known to that point.

You are opening to something quite unknown. Women who are used to facing the unknown and opening into its challenges, gen-

erally let go into the birth process more easily. They have flexibility in their bodies as well as their attitudes and emotions.

Women who have a lot of fear facing the unknown and need to strongly control their lives may have more difficulty. Although there are some elements of birth and parenting you can shape and control, there are many areas where we have to trust and surrender.

The essential aspect of 'natural childbirth' to me is that women see themselves as having power. It can happen in hospitals, but it's very difficult to achieve within the hierarchical structures where medical experts are the ones who hold the power. But at home the woman is in control. A home birth is part of your own life. Especially when you already have children, the birth of the new child is a normal part of the life of the family.

The usual argument for having babies in hospitals is 'in case there's an emergency'. There is a lot of fear, and while there are obviously situations where difficulties and dangers can arise they don't come as a sudden emergency without any indication. If everyone at the birth is in tune with their finer feelings, the first thing that happens is, even before any physical symptoms present themselves, an uneasiness develops. There's something not flowing.

During the birth I may experience a disturbance in my feelings. I ask myself, why am I getting this? I will compare notes with the midwife who will often have noticed some physical signs that something is not right. The finer the feeling is, the easier it is to intervene before the disturbance manifests in a dangerous situation. Emergencies don't come out of the blue. They are connected with the mother and the baby's story.

From my own experiences when pregnant and talking to other Subud women, there is an inner connection with the baby and an inner

understanding of the baby's nature even before conception. We always had a feeling at the conception of our three girls that they were there, and what we felt at the time was something to do with their natures which we can observe as they've grown up.

A Dramatic Change in Consciousness

Women experience a dramatic change of consciousness giving birth. You can see it happen. A more primitive part of the brain takes over.

The woman begins to flow with the energy from the body. If that doesn't happen, the birth will be more difficult. At this point the body's natural pain suppressants flood the body and while it's hard work - it is labour after all - the pain is transformed. Perhaps this experience can be compared to what happens to athletes when they push through the pain barrier.

There is a softness that happens to women in pregnancy and giving birth. It has a physical element, hormones which surge through the mother's body, relaxing muscles and ligaments and preparing the way for the birth. It also has an emotional and spiritual counterpart - a softness, a giving, a surrendering, a 'LOVELiness', an 'OPENness'. The more women can trust and flow with this process, the more the birth will go easily and well.

What I teach people in my classes is to become aware of their bodies through exercise and relaxation. A lot of it is teaching people how to breathe for release. But there is an emotional side as well. Birth is not only about opening up our bodies, but also our hearts and for many women this may be a very painful struggle to become wider in their feelings.

Ultimately it should be an experience of joy, but fears may be intensified along the way. If we can explore these issues before the birth, then perhaps the struggle may be lessened and the joy more present.

Checking Inwardly

I always check inwardly before I go to a birth about how I should be, so that I have a guide. At the birth, I'm generally, inwardly praying. It's also very physical. I help the woman to move around, to change position. I support her while she walks. I rub her back, massage her. Through touch I try to give her emotional support. I encourage her. I will tell her if it's becoming obvious, about something she's doing or not doing. I always have to ask myself, is this some real need of hers, or is this just something I want to happen? The difference between interference and support is a very fine line.

There is an interesting experience I have quite frequently. You know how you see these computer images of someone performing a physical movement? They show the whole range of the movement in a series of stepped drawings. There are times when I'm with a woman in labour when I'll get an image like that. I'll see her where she is now and I'll see where she needs to be and then I do act with certainty and usually it causes some beneficial change.

Subud women generally experience latihan when giving birth. However the same fears that can block that change of consciousness I talked about can also block the flow of latihan. When I'm at births, I'm aware my latihan is very strong. People speak of birthing energy. You can feel it. Sometimes it doesn't flow and you need to help it. There is the influence of the mother and father but there is also the baby.

As well as mothers having difficulty with surrender and flow, some babies also appear to

be in resistance. They don't do anything to help themselves be born. Sometimes when you look at the situation they're coming into, we can understand the reluctance.

The Latihan is Practical

Other times the situation seems lovely, but for some reason, the baby doesn't feel ready for this world. My experience of the latihan at births is that it is extremely practical. Well, it is far more than that, but at the time it is very practical. Move here, move there, do this. It unlocks something and allows some flow to happen.

Sometimes I feel I'm not there for the mother and the father, but for the baby.

It is as if the baby has manifested a situation so that I, or someone who carries a capacity to open to spiritual energies, will be at the birth. There are some births where I've felt this very strongly. Often it's a birth where, on one level, I feel superfluous. Perhaps something is happening that deeply saddens me. A difficult birth, a caesarean, the situation is being dealt with in a way that's upsetting to me. I hold the woman's hand and feel the latihan. Though I seem to be having no effect on the physical outcome, I know this baby needs to feel, whatever the contact. Perhaps it will be something that will be valuable for them later in life.

I remember one particular experience in which the latihan had an objective reality that I recognized and other people did too. I'd been at a home birth and it was going on for a long time. The birth wasn't developing. The doctor had gone to sleep and the midwife was half asleep.

I felt I still had a little energy left and I

The process
of birth,
physically,
emotionally and
spiritually is
one of
letting go
and opening up.

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explained to the woman that if things didn't change soon she'd have to go to hospital. She asked me if I could see what was stopping the birth, or if I could suggest what she might do. When she was coming to classes we had already discussed her pattern of holding her emotions and feelings in, which also affected her body, creating tension and a tendency towards constipation.

Now she was holding back the birth. We talked about this and she began to cry and release and that changed everything. The birth developed and the doctor and the midwife woke up. But then it got stuck again and the baby's heartbeat was slowing.

The doctor said, 'We'll have to help it', and began preparing to use the forceps. He and the midwife were setting up, pulling on surgical gloves. The baby had a few minutes to come out or they would need to use the forceps.

My prayer at these times is that I may be guided to assist the situation if it is not necessary for the interventions to be used. I was kneeling in front of the woman who was squatting, being supported by her husband. I saw the stepped computer image and at the end of it was the woman holding her baby.

I was inwardly praying and talking to the woman, then my hands were guided to the position for receiving the baby and the baby came just like that. Everyone was amazed. Including me. But since then I've had this experience with touch many times at births. It feels that if my hands are really 'alive' with the feeling of the latihan then the babies often respond.

The Birthing Wisdom Centre

A major change in my work in the last five years has been the establishment of the Birthing Wisdom Centre which represents a consolidation of the work I have done up to this point, and a platform to take me into the future.

I continue to do the work I have always done such as classes to prepare women for the birth; workshops for couples; postnatal groups for mothers and babies; and parenting groups for couples, but now I also do much more. I obtained a qualification in counselling and this has become an ever expanding part of my work. Naturally, it began by focusing on issues around birth, but has now expanded to include people who bring other, more general issues.

At the Centre, as well as the things I do myself, other people come to run specialised activities. There is a fathers' group run by a male councillor; there are baby massage classes, and massage for pregnant women.

A number of the organisations involved in birthing hold their meetings here, and a real community has grown up amongst people at whose births I have assisted and families who have been part of the activities at the centre. At first it was a virtual community, people exchanging e-mails, but now it has become a real living community.

I also run a Birth Attendant (doula) Training Course, and my role as a public speaker has expanded to midwives' seminars, birthing conferences and other events. I am now welcomed into the mainstream of people involved in birthing and I am appreciated as someone with something to contribute. This is a big change from my early years where I was very much on the fringe. Now my ideas and attitudes have been adopted by a wider audience.

Concentrating on the Inner Work

This has partly come about because of changes in the law in Australia which have enabled midwives to be autonomous in their practice rather than under the direction of a doctor. It has made a big difference to my role when I attend births. It means that I can focus more on what I consider to be my real gift which is to

do with the psycho-spiritual aspects of birth. I am part of the team and the midwife is responsible for the physical and medical aspects which enables me to concentrate on the inner work. It means I can be fully immersed in this aspect, whereas previously, part of my attention had to be devoted to overseeing the whole situation, including medical aspects. It means that I can follow the guidance which comes to me, and guidance at the moment of birth has become increasingly important, as I am now so busy that often I do not get to know the women beforehand as well as I used to do. I do not spend as much time with them, I do not know as much about their life histories. What happens now is that what I need to know comes to me in the form of intuition during the actual process of birth. Previously I might be anticipating issues that might arise; now they come to me as receiving in the moment.

The form this guidance takes is that I am prompted by something that might be happening in the birth, particularly if the birth is difficult, to perhaps talk to the mother about some issue that seems to me relevant. Sometimes I am made aware by the nature of the woman's movement.

Sometimes it comes to me as a sense of a particular kind of energy which alerts me to the fact that perhaps sexual abuse is part of this woman's background; or perhaps she is carrying unresolved grief about someone who has died. So I will begin to talk to her about this, and it will lead to a release which enables the birth to go forward.

Birth is of course such an intense experience for a woman that often issues which have been long buried, or even assumed to have been resolved, may arise at that moment and interfere with the birth process if they are not dealt with.

I do not necessarily talk explicitly about Subud to people. What happens nowadays is that I use the language of Subud to communicate the

birth process. Birth is a process of surrender, surrender to the needs of the baby, surrender to the energy of the universe which is flowing through the process.

If the mother is fearful, or perhaps inhibited about the sounds and movements she needs to make, then this can block the birth process in the same way these things can block our latihan.

So I use the language of Subud. I talk of surrendering to the birth energy, spontaneously giving expression to the sounds and movements that manifest.

So my work at a birth is comparable in some ways to the work of a helper who tries to feel the member's state and is then prompted to find the right way to help that person into a deeper surrender.

THE STORY OF SIHA

An interview with Latidjah Miller
by Harris Smart

At the Innsbruck Subud World Congress an historic agreement was signed between the World Subud Association (WSA) and the Subud International Health Association (SIHA).

The agreement provides for WSA to encourage that SIHA be invited to attend national, zonal and international meetings and the appointment of national representatives.

The WSA will include SIHA in information flowing from and to the World Subud Council (WSC), the International Subud Committee (ISC) and the affiliates like Subud Enterprise Services (SES), Susila Dharma (SD) and so on, and through ISC, will help to disseminate information for SIHA. SIHA is also permitted to fundraise among Subud members.

This was the end of a very long and sometimes painful and difficult process to have SIHA officially recognized by the WSA.

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One of the 'prime movers' in SIHA since the Spokane World Congress has been Latidjah, a nurse from the USA. As the Coordinator of SIHA and a member of the steering committee which also included Maxwell Fraval, Rohanna Salom and Hermione Elliott, it was her persistence which has been most responsible for SIHA's final acceptance.

The recognition of SIHA is an important milestone in the development of Subud and it is an illuminating story worthy to be told in some detail.

Therefore, I recently talked with Latidjah to obtain her version of these events. (The interview also incorporates contributions from Hermione Elliott and Maxwell Fraval, who is now the Coordinator of SIHA since the Innsbruck Congress.)

First, Latidjah, can you tell me a little about yourself?

I was opened in Subud in 1965 in Los Angeles. Currently, I have a private practice as a Nutritionist, specializing in Food Sensitivities and Detoxification. I am a Registered Nurse and was working at Georgetown University Hospital in the Neonatal Intensive Care Unit at the time that I became the SIHA Coordinator at the Spokane World Congress. I had also been working as a Director of a non-profit organization called World Medical Aid. I am married and the mother of six children.

When did your interest in SIHA begin?

My interaction with SIHA began at the World Congress in Spokane. During the meetings held there (Congress Work Groups related to SIHA) I met Sjahari Hollands. He had organized the first SIHA group at the Anugraha Congress in the 1980's.

Sjahari Hollands is a medical doctor from Canada. There is an old Subud World News

(Anugraha era) that has a story about the setting up of SIHA and about the idea of setting up a Subud hospital. I actually have a copy of it on my bookshelf.

He told me about his experience of organizing the meetings of doctors at the Anugraha Congress and conveyed to me that Bapak had given the name SIHA (Subud International Health Association). Sjahari felt that Bapak was very pleased that the doctors were organizing. Bapak also offered to test the Chairman of SIHA. In addition, there was a hope of setting up a Subud Hospital at that time.

So the idea of SIHA had actually been around for quite some time?

Yes, so I started out with the feeling that we were carrying something forward that had been blessed by Bapak. If not for that, it would have been difficult to continue.

Are there any particular statements of Bapak's that are seen as seminal?

We have a favorite quotation of Bapak's on our website at www.subud-health.org...

'The fact is that God guides man to be his own doctor, his own teacher, so that he does not need to depend on anyone else. And once you can do that, once you can be independent of everybody and stand on your own feet, it will lead you to a feeling of confidence in yourself.'

But Bapak's talks are full of statements about setting up hospitals and caring for our own members as well as the community.

There were those pioneering efforts such as Brookhurst Grange, the hospital in England in the early days of Subud.

There is an article about the history of Brookhurst Grange written by Hermione Elliott on the SIHA website. She did some research on Brookhurst Grange, hoping to capture some of the stories before the history gets lost. You can look at it under the *Resonance* section.

When you say 'difficult to continue' we receive a hint that the story of SIHA has not all been plain sailing and easy acceptance. But first, a little about Spokane. Who were the main people interested in SIHA at that time? Did you have some meetings? Did you try to formulate a concept and a development plan?

We had several working group meetings at the Spokane Congress in 1997. These were originally organized by Richard Salisbury, a psychologist from California, and some others under the SHAPA (Subud Healing Arts Professional Association) umbrella. At one of the early meetings, the name issue came up and we went forward with the name SIHA.

The meetings were productive and a proposal was drawn up to be submitted to the WSC. It was presented as the very last item of the WSC agenda at Congress.

Then there was an interesting little twist of fate.

By the time the SIHA Proposal was made to WSC, the budget had already been closed and the Council members were two hours or more past lunch trying to finish up the remaining business. They actually approved the SIHA proposal but strange as it seems, it was not recorded in the Minutes.

So, the SIHA members who presented the proposal and witnessed the approval were under the impression that it was all agreed upon by WSC with the exception that no funds were allocated as the budget was already passed and was a closed item.

But later, as there was no mention in the Minutes, and of course the members of the World Council change after Congress, the new Council members weren't aware of what had happened. It seems there was a memory failure.

How disconcerting and confusing.

Several of the new SIHA Steering Committee

members, including myself, arranged to meet together in England a couple of months after the Spokane Congress. We asked to meet with Sharif Horthy who was the new WSA Chair. He invited us to come to his house in Lewes. Together we discussed the formation of SIHA.

We were in hopes that WSC would grant us some seed money. At that time, Sharif mentioned that he remembered that Bapak had given the name SIHA. That was important to me.

It seemed that there was no hope of any seed money from WSC, but Sharif gave us a suggestion that I took to heart. He suggested that we fund SIHA by asking the doctors for the money as doctors were among the highest paid professionals. In this way, SIHA would become self-funding. It seemed like a good idea, so we devised the pledge system that we are currently using.

SIHA had to start from scratch with nothing but ourselves to bring about an international association of health professionals.

Fortunately, we found that ordinary Subud members were also interested in health and wanted to support us.

So we incorporated a dual membership base - professional members and associate members - meaning that anyone can participate in SIHA.

What were some of the main ideas in SIHA?

Is there a document spelling out its principles

The principles you can get off the website too. There is a mission statement...

The mission of the Subud International Health Association (SIHA) is to promote the attainment of true human health by providing opportunities to share our experience and together receive a way for the content of healthcare to be touched, guided, and enlightened by the Power of Almighty God through the latihan kejiwaan of Subud. In furtherance of

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this mission, SIHA aims to:

- Promote mutual support, co-operation, networking, and intra- and cross-disciplinary communication, among Subud members who are active healthcare practitioners.
- Make healthcare information and expertise available to Subud members and others.
- Promote and co-ordinate medical aid and other health related projects.
- Provide mentoring services.
- Provide a resource directory
- Encourage self-reliance in health through education.

There was certainly a need to support health care professionals as well as members in need. At the time, I was working in a hospital environment and felt how intensely stressful that kind of work is.

Also, there was a need for the expertise of health professionals to aid various Subud projects already going. We had discussed this with SDI Chair, Rosanna Hille. SDI often found that they needed a group to turn to that could provide health expertise.

As time has gone by, we've explored all kinds of possibilities. The SIHA Weekend Retreats have been amazing and have provided a space for personal development.

We also explored a medical aid project. We set up a relationship with an NGO associated with US AID and were able to obtain medicines (complete with all the necessary paper work to bring medicines into a given country). We distributed about \$40,000 worth of medicines, to Africa and Cuba, and to Indonesia.

We also participated heavily in the beginning of the Hospital Pavilion project in Kalimantan.

Who were the leading lights at this stage?

The original team was Maxwell Fraval, Hermione Elliott, Hedley Bennett, Richard Salisbury, and myself. Rohanna Salom joined

later after Hedley stepped down. Also Robyn Burke was a big supporter as the Treasurer, before she passed away.

The first idea from Sharif was that SIHA would come under SICA as part of the plan to use SICA as a large umbrella for the activity of Subud members.

We negotiated extensively with Bachtiar Lorot, then SICA Chair, but never found a satisfactory working relationship with SICA due to the structure of the Board of Directors. The way SICA was set up or envisioned at that time meant that no one from SIHA could sit on the SICA Board. We felt the position of being under the SICA Board would not give us the autonomy that would empower our forward momentum.

We felt we would be able to move faster if we stayed on our own feet. And we seemed to move pretty fast. Soon after Spokane, we set up the periodical *Resonance* as our publication. *Resonance* was developed by Hermione and myself. Then after a point, Hermione took over the production and has done a superb job. We wanted to see a publication about health where we could include latihan experiences.

That was the main point - include the latihan and be free to talk about health from the perspective of the latihan. *Resonance* has always been very well received and has helped us to raise money for SIHA as well as to build our profile.

During that period of time, we also set up two bank accounts, one in the USA and one in England. We established a membership base and created a membership directory. We set up a website. We held weekend retreats in England and the USA. We funded ourselves and our projects. We asked for nothing and only brought our service to congresses in the form of workshops and healthcare.

How did things develop?

Somewhere around the 3rd year, Sharif agreed that we could stand on our own and report directly to WSC.

But then came the World Congress in Bali. We had done extensive work for the World Congress which was planned for Kalimantan, putting together a health care team, working on the Hospital Pavilion, working with the local healthcare community in Palangkaraya.

When the Congress moved to Bali, for various reasons at the last minute several members of our team were unable to attend the Bali World Congress. It happened that Rohanna Salom was the only SIHA Steering Committee member able to go. With no team present, we didn't make any progress there. The following year, there was a WSC meeting at Spinkhill in England. And the SIHA Steering Committee regrouped and made a presentation to the new WSC asking to be officially recognized and approved – essentially to correct the error of omission in the Minutes of the Spokane Congress. The new members of the Council knew nothing of what had gone before so it was like starting from scratch to get them to be aware of our existence.

There seemed to be no interest in SIHA. Worse - there was a great resistance

Why, do you think?

One reason was a fear of 'if we let you in, we'll have to let in everyone. The plumbers, the golfers, the musicians, etc. Everyone will want a place and the WSC will get overwhelmed. It can't be done'.

Then some individuals had a fear that if

SIHA was part of WSA, WSA might be exposed to law suits for malpractice or something like that.

Then, I do believe some individuals also had a strong fear of, or prejudice against, alternative therapies – regarding them as 'mixing', - and resisted SIHA for that reason because SIHA has a very inclusive membership base.

Personally, I felt that the fear that many

As time has gone by, we've explored all kinds of possibilities. The SIHA Weekend Retreats have been amazing and have provided a space for personal development.

groups would request recognition by WSA was unfounded.

In 8 years no one has asked to join WSA but SIHA.

The one step forward at Spinkhill was that the WSC appointed a working party to look into the situation over the coming year. But that also became difficult. We were so eager. And the Working Party experienced large communication gaps. After five years of working to establish our formal

link with WSA, it was becoming difficult for us to remain patient.

After Spinkhill was the WSC meeting in Brazil. What happened there?

Suddenly just before the Brazil meeting - as there was a need to make a report to the WSC – the Working Party stirred. So, I went to Brazil to give another presentation about SIHA to the World Subud Council.

This was truly one of the most difficult moments for me. I was the only SIHA Steering Committee member present. Upon arriving in Brazil, I was told that there was much opposition to SIHA on the Council. It took courage to give my presentation which was actually just scheduled to be a part of the Working Group report. The official title of the Working Group referred to supporting Special Interest Groups.

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It just happened that SIHA was the only Special Interest Group that wanted consideration. I was only allowed a few minutes to give my little talk on SIHA.

Some discussion followed and I was basically told that it was recommended that SIHA not be allowed to be part of WSC as we could potentially bring criminal charges against WSA due to our field of work (healthcare).

This was something that I had never expected to hear. The working party chair wisely pulled the proposal off the table in Brazil. Sometime later they must have officially voted to reject us, maybe in the next WSC meeting in Kalimantan. I'm not sure of the details because no one was informing me of the developments after that.

So the WSC voted not to accept the SIHA proposal. At that point I nearly gave up. I just said to myself – 'well, if they don't want SIHA, that's the decision. We have to abide by their decisions. The only thing is to surrender it all to Almighty God. So, now, I will just go and entertain myself with some fun to relieve the stress'.

Actually, I took up the Hawaiian Hula which turns out to be an excellent form of exercise and has been very good for my health. The SIHA Steering Committee continued to work on our various projects and to prepare for our activities at the coming World Congress in Austria.

What changed before Innsbruck?

Suddenly about 6 months before Innsbruck, I got an email from Laurencio Young, the ISC Chair, saying that the WSC had reversed their

decision. There was no explanation given.

Here's another strange twist. He sent me a copy of the proposal between SIHA and WSC.

He told me to print it out and bring 3 copies to Innsbruck for the signing of the agreement. So I did. I saw that it was the same proposal that we had originally submitted to WSC. But this is what he sent to me. 'Oh, joy!' I thought.

In Innsbruck, Laurencio was supposed to sign the proposal on behalf of ISC/WSA and ISC had done all the work to schedule the signing event. But then, Laurencio did not turn up for the signing. So I ended up giving the copies of

the SIHA proposal I had brought to Daniel Cheifetz, WSA Chair, who graciously stepped in to represent WSA. Daniel temporarily leaves the room to go and try to find Laurencio, taking the proposal copies with him, but when he comes back (without Laurencio) - he says to me – 'this is not



Laidjah Miller with Daniel Cheifetz at the signing of the SIHA/WSA agreement

the proposal that WSC agreed to'.

That must have been a shock!

I said, 'You mean there is another proposal? If so, I've never seen it. Nor has anyone on the SIHA Steering Committee!'

But Daniel suggested we have a signing anyway. His idea was that we would sign the papers I brought with the understanding that it was not the real Agreement.

I said, 'I want to have a genuine signing. I can't possibly sign something I've never read.'

So, Oliver Haitzmann, the Zone 4 Representative, comes to save the moment. He gets his lap top up and running and checks if he has a copy of the new proposal that WSC wrote.

Drama!

He finds it, and I start reading fast because by now the people who came to the signing have been sitting in chairs waiting for over an hour and it's late for dinner time.

And nothing is more important than dinner.

While Daniel had been out of the room, the audience was getting restless so they asked for a Hula demonstration as some of them had seen the Hula performance that my daughter, Laura, and I gave at our National Subud USA Congress.

Thank God you had been studying it.

Yes. So we had a Hula demonstration while waiting for everything to come together. Crazy, or what?

Just as well you had your grass skirt with you.

So in the end, I thought that the document looked reasonable and I agreed to sign. Oliver said he would deliver a copy in print ASAP and we met shortly after the signing so that the entire SIHA Steering Committee could read it.

The Subud way is to read things AFTER you've signed them?

I guess I missed that in the code book. Anyway the signing got photographed. And that seems to have said more to the general membership than anything else

Of course the new proposal was terribly flawed with a clause at the end that negated the whole Agreement. Again Oliver came to the rescue, promising to get the flawed clause removed.

At that point I was in a state of bewilderment. Then a day or so later I had an amazing and delightful latihan in which I was assured that I had completed my task to link SIHA with WSA.

What a relief!

Truly - without the latihan and the help from

God, it would surely be completely hopeless, but somehow, by the Grace of God, things progress.

So we moved on to retest the SIHA Steering Committee and choose a new Coordinator who is Maxwell Fraval.

As I said in the beginning - all the credit goes to Bapak. If not for a sense of serving his work and feeling that he would be happy to see SIHA in existence, I would have died along the way easily.

And also to Ibu Rahayu - because she also told me that SIHA was 'OK'. And gave us this message of encouragement...

Dear Sisters and Brothers,

Your work is similar to an enterprise. Yet this group is in the field of health, in harmony with the talent and capability of each one, and is dedicated to alleviate the suffering of mankind.

I hope that your talents, through sincerity, may bear fruit. May God shower His Blessings through the work, and may it eventually be able to ease the suffering of mankind.

HEALING STORIES

OSTEOPATHY & CHILDHOOD DEVELOPMENT

by Maxwell Fraval, Canberra, Australia

Maxwell Fraval, a cranial osteopath, reports on how osteopathy can alleviate problems in early childhood development resulting from trauma at birth.

What is Osteopathy?

Osteopathy is the practice of health care which looks at the dynamic relationship between the structure of the body and the impact of that structure on its fluid and nervous systems.

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Osteopathy is scientific, gentle, effective, and can be very relevant to assisting the process of childhood development.

In simple terms, an osteopath is concerned with restoring the proper balance and function of the body. An osteopath will treat the spinal vertebrae, ribs, pelvis and extremities to bring about a balance that not only affects posture but the blood supply, so that the nervous and circulatory systems operate smoothly.

Cranial osteopaths follow the same principles, but extend their examination and treatment to cranial biomechanics.

The founder of osteopathy, Dr. A. T. Still, was an American medical doctor who saw the body as self-maintaining and self-regulating, but recognised that the body's equilibrium could be disturbed by external factors including physical injury. Osteopathy can be used to treat a very wide range of condition in adults, children and babies, including disruptions of the normal process of child development. Childhood conditions treated by osteopathy can include crying, colic, inability to suckle, asthma, eczema, spinal curvatures and behavioral and learning difficulties. Such treatment may be additional to orthodox medical treatment which the child is receiving.

Osteopathy in the cranial field was developed from the observations of William Garner Sutherland, D.O., a graduate of Dr. Still's original school (the College of Osteopathic Medicine in Kirksville, Missouri).

Sutherland saw how the design of the bones in the skull permitted slight motion and any restriction of the normal motion, due to injury or disease, could affect health. The cranial osteopath works gently with the bones in the skull and associated systems in the body to remedy such conditions.

There is sometimes a misconception that

osteopathy involves forceful or violent manipulation of bones and joints. This is actually never the case, but especially is it not the case with babies and children.

If you could be in my consulting rooms, or if you could see videos that have been made of me treating babies, you would see that my little patients are perfectly content and relaxed, comfortable, smiling and happy.

Some of the childhood conditions which may respond to osteopathic

treatment include co-ordination problems, difficulty turning the head, sucking difficulties, developmental delay and learning difficulties, sleeplessness, poor eye movement control, irritability and frequent recurrent throat or ear infections.

Childhood Development and Osteopathy

The normal process in children is well-documented. We generally know how a baby or child should develop in terms of their muscles and reflexes, their hand-eye co-ordination, their mobility and use of language.

Frequently we observe that, for one reason or another, this process is delayed or disrupted



If your child has developmental problems, osteopathy may provide an answer

and then the child may experience a range of developmental difficulties such as attention deficit disorder, speech inadequacies and other learning difficulties, behavioral problems and disorders of perception.

A 1993 study by Dr Viola Frymann into the effect of Osteopathic management on the neurological development in children found that the neurological performance in children with diagnosed neurological problems, improved significantly after treatment. The improvement persisted and was still evident when they were reviewed at follow-up nine months later.

Many learning and developmental conditions can be traced to problems at birth such as rapid or prolonged deliveries, difficult deliveries, maternal illness or Caesarean section. Birth can be a traumatic experience which can have lasting physiological implications on the human body.

The often cone-shaped head of a new born gives some indication of the forces that come to bear on the skull of a baby during birth. Usually the skull returns to its normal shape but in some cases there can be lasting mechanical changes which affect the brain or nervous system causing conditions such as inability to suck, poor eye movement or control, difficulty turning the head, sleeplessness, irritability, recurrent infections, reflux, co-ordination problems and developmental delay.

Sophie

Sophie was brought to me when she was aged eleven. She had a number of learning and developmental problems. Her comprehension was poor and she had trouble writing - she

couldn't spell or construct sentences.

She also had hearing difficulties and couldn't pick up certain high frequency sounds at all. Her short-term memory was less than it should have been. She frequently made order reversals as when, for example, she was asked to repeat a series of five digits. She had been receiving speech therapy and special education. She also suffered from nose bleeds for long periods of every day.

I treated her for a year, seeing her every three or four weeks. By the

**Whatever the cause,
if your child is
having learning or
developmental
problems, there is a
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osteopathic
treatment may
provide an answer.**

end of the year she was able to write short stories and show-and-tell reports. She had earned three A's for Japanese and received the Citizen's Award for that year at her school.

Her mother was a teacher and had always tried to give Sophie lots of help educationally, and she testified that the child had made a quantum leap forward in a number of

problem areas including her use of language, her short-term memory and her hearing.

Her nose bleeds were now less frequent and much lighter. Sophie's problem had been a marked compression on the join or suture of two bones at the base of her skull. This point on the skull has a functional relationship with the area of the brain which integrates sound, sight and tactile experience.

Obviously the proper functioning of this part of the brain is very important in terms of the ability to go through the normal developmental process. By gradually restoring normal motion to the bones of the skull and blood supply to the area we can help obtain optimal functioning of the child's central nervous system.

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Rafael

Rafael was three and a half when his mother brought him to me. He was overly sensitive to sound, had recurrent night terrors and, as a result, his sleep was disturbed. He had pains in the abdomen and frequent diarrhoea. I learned that the second stage of his birth, which usually takes thirty minutes or so, had lasted for four hours.

I found a very marked compression on the part of the skull where the two principal bones meet. I treated him for four months at three-weekly intervals and by the finish of the treatment the night terrors, abdominal pain and diarrhoea had all stopped. He was sleeping well and his response to sound was normal.

I regularly see children who have been subject to ear infections and 'glue ear'. Such infections may cause their hearing to be reduced, and lack of auditory stimulation may slow their development.

Osteopathy can help them by assisting drainage via their Eustachian tubes. This allows a restoration of the normal function of the middle ear and hearing is improved.

In case of infection, this will enhance the orthodox medical treatment they should be receiving.

LEUKAEMIA: A GIFT FROM GOD

by Melinda Lassalle, France

This story first appeared in Subud News in Sept/Oct 1986. However, it seems worth republishing now as it is one of the best accounts of an apparently spontaneous healing arising out of the latihan and Melinda is still with us today almost 20 years later.

We emphasize of course that such experi-

ences are not necessarily common or to be expected and that the founder of Subud, Muhammad Subuh, always stressed that physical healing was not the purpose of the latihan. Illness, for me, is a gift from God.

Once upon a time; everything in my life had been building up on top of me. I was a helper, on call from Subud people. But tiredness and aching in all my body seemed ever present,



Melinda with her husband Léonard

and constant nausea with sharp pains bothered me.

The continuous pressure of demands from my family and others was largely my own fault, because I could never say no. Took on too much and things got out of hand, so that eventually I began to pray for it all to stop. I simply could not stop it for myself, nor could my very caring and loving husband.

We had seven children and I had developed hernias during my last pregnancies. I had an operation for hernias and then it all had to stop. During the operation the doctor noticed the state of my blood and had it examined. It was leukemia.

Still doxy from the operation I was taken to a clinic, a big country estate deep in the fields, with only the sound of cows and pheasants.

The days passed, I did nothing and wanted less. I slept and slept, and drifted, and slept

some more.

Sometimes I ate a little fruit or salad. Days turned into weeks and I never wanted anything, just to be alone, and sleep. Leonard, my husband, came, and went again, and still I wanted nothing and missed nothing.

I seemed to be in a sort of in-between place, hovering, half here, half there, half nowhere. I couldn't even understand why I didn't really want to go back home to my very loving family and friends. I wanted nothing, though. I just took what the staff told me and, uncaring, did what they wanted.

Surrounded by Flames

After several weeks in this utterly passive state I was lying one day on a massage table, alone, the masseur having left the room for a while. Quietly, and without surprise, I could see little flames all around the table. I was surrounded by them. I wasn't afraid, just gently amazed.

I watched. They grew, and grew yellow, and orange, then they grew bigger and bigger, till they were huge and red and white and on all sides of me — yet overhead I saw brilliant purples and blues.

I was even more amazed when I heard a very deep, strong voice coming from somewhere. It said: 'May the disease in Melinda's blood be cleansed', and slowly then, the fire and the flames died down and I felt the latihan surge through my body. I was singing by then — louder and louder. I sang on and on.

And after what seemed like a long time it stopped by itself. I got up, went back to my room and fell asleep.

The next morning I awoke feeling radiant

and clear, as if something had totally changed. I was full of life: I wanted to live! When I saw my doctor a few hours later and told him that, he laughed and said I had taken an awfully long time to decide to live. But now, that I had, or perhaps that the decision had been made for me, he could begin to strengthen my by now terribly weak body.

He understood, and I felt really good for the first time for I don't know how many years. Everyone in the clinic noticed that something had changed, and now, when I got the full treatment of diet, massage, exercise and so on, I could feel it all helping me and making me better.

I went home; as the doctor knew that I was longing to go back, he didn't try to stop me, although I was terribly thin, weak and vulnerable to every-

thing and everyone who came near me. I felt transparent, terribly sensitive but oh, so very much alive.

I knew now I would live. I promised the doctor that at home I would follow his very strict routine for a year: exercises, hot and cold baths, two rests a day, be in bed by nine and strict diet.

The diet was confirmed by Bapak when I asked him. It was just fruit and raw vegetables and a little fish - nothing much else - and no meat, alcohol, coffee or even tea. It wasn't an easy time to arrange everything but our seven children were all marvelous, and friends were kind and helpful. Leonard managed to be in five places at one time, keeping everything going in his business, and slowly I got stronger in my body.

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be cleansed'**

I felt very clear and light, and so happy all the time! So many things had dropped away from me, experiences, my life when I was younger, and so many questions; anxieties and guilt simply were not there any longer. I felt as if I had been relieved of a tremendous burden; I felt incredibly free.

And for this I have to thank my illness, and to thank God for it, for leukemia has been a blessing and a way of reaching some other place in myself, from which to live.

REFLECTION

QUANTUM HEALING SHIFT

by Rohanna Salom, Los Angeles, USA.

Rohanna reflects on the relationship between psychological states and the organs of the body, about the interaction between mind and body and its effect on health; particularly the elimination of fear through imagination.

The key to a healthy immune system rests in this gland located behind the sternum. The combination of the Pituitary, Thyroid and Adrenal Axial with the Thymus gland is literally the key to our health.

The Thymus gland capacity greatly diminishes with age and in some cases stops functioning altogether. Much has been said about this mysterious gland but its most interesting aspect is its role in the area of the Imagination.

The imagination of children keeps this gland working. For adults, the capacity to utilize imagination to create our lives will become center stage more and more as we

begin to understand the reality of quantum mechanics in our health.

Does this mean that we are actually capable of creating our health through the use of our imagination? Yes.

One of the greatest problems we face today in the area of health is the control of our imagination through the news and information channels. We have to really be aware of this danger or else the human mechanisms of defense will collapse under the influence of fear.

Fear paralyses the imagination in the belief that we are completely incapable of defending ourselves against whatever agent of destruction the culture of the moment chooses to be. This is the thing that drills fear into our lives. For we have the capacity to see how, throughout history, this particular mechanism of control has been used, whether consciously or not, over and over again.

But the point is that fear seems to be present in all human beings, indiscriminately, whether they are rich or poor, smart or stupid, beautiful or ugly, educated or ignorant, and this happens in whatever historical period we decide to look. This is a fact. So looking into fear shall shed some light.

A Person's Destiny

In Chinese Medicine, the thymus gland, as all of the endocrine system does, belongs to the Kidney original ancestral force. The kidneys control the will of the person and here, will is understood as the imprint (read DNA) and/or the belief system that rules over a person's destiny.

Even more, the fail mechanism of the kidneys is fear. Explaining things this way allows us to see the functional links between the physical side of ourselves and



Rohanna Salom

our mind or non-physical aspect.

Thymus, imagination, original imprint and fear. Understanding how these four things are one and the same is challenging but possible.

Studies have demonstrated the role that imagination plays upon the thymus gland.

They have taken measures of the thymus and seen how an adult with an undersized thymus gland, when allowed to play freely with his imagination through training, increases the size of the thymus incrementally. (The training is designed to free the mind from the paralyzing indoctrination that we all suffer through the process called 'education', thus enabling the freedom to let go of the mistakes we make in our lives, just as children do.

The more freedom a person gains through increasing his/her capacity to let go of mistakes and therefore play, the more his/her immune system responds positively. Then the creative imagination takes a tour de force, increasing a person's ability to accomplish undreamed of acts of freedom and love.

Freedom to Forgive

The effect of letting go our mistakes, which basically is the freedom to forgive ourselves and others at the most profound level, has

the incredible and basic effect of eliminating fear. Understood in this way, healing is essentially the release of fear. Through this understanding, we can see that the release of fear, when taken patiently and consistently in a daily manner, produces the deepest and most profound healing possible.

The reason why the release of fear has to be done daily is because the storage of fear in the human being is so ancient, so vast and so pervasive that no matter how much we forgive ourselves and those that have done bad things to us, the fear, and the subsequent emotions of anger, guilt and hate, continue to leak out because the reservoir is very full.

Therefore, we need to repeat the forgiveness on a moment to moment basis, practically all the time, until the storage of it becomes empty and then we are all done.

We are free of fear and therefore totally enlightened. No small or easy task, mind you, but absolutely simple. Through forgiveness we become completely healthy and nothing can touch us or harm us in any way.

Because the kidneys hold the original imprint, which surprisingly includes the DNA and also the 'belief systems' that make a person, it is basic to our understanding of this whole thing that we need to examine other cultural forms. The original chi or 'yuan chi', the ancestral chi or 'jing chi' and the person's lot in life combine here to give us a very Chinese understanding of what 'destiny' means.

As we know, 'destiny' can turn out to be just 'fate' or, in the best of circumstances, 'destiny' is our ability to fulfill our original intent. Here is where things get muddled and confusing and require that we expand our search on to the Jewish faith.

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Our original belief system, shared by all humans on Earth, includes fear as the very substratum of our lot in life. Many aspects of the Jewish mysticism known as Kabbalah



are similar to the Chinese acupuncture system. In both systems, there is a definite anthropomorphism of the Divine as demonstrated by the letters here below.

This is the name of God written in Hebrew letters as originally portrayed in secret:

Yod, He, Vav, He, commonly translated as Yawhveh or Jehovah, in both cases erroneously since it is unpronounceable. It is the figure of a human. Adam Kadmon. We. You. Me.

Even more, in the deepest spirituality of the Jews, we find this: *'The entire universe, as you know it, is not real. It is all a dream inside the mind of God. There are none being born, none dying, none alive, none dead.'*

So, following our search for an understanding of the role of the Thymus gland, the Imagination, the original Kidney intent or Will and the all-encompassing Fear, we can conclude that our dear ancestor, Adam, the Insan Kamil or Adam Kadmon, created Perfect in the Image and semblance of the Creator, the child of God, during a moment of childish curiosity, stepped out of Paradise looking for what he

did not know and found himself lost in a world created by himself, without his Father.

At that very moment, the intense fear of separation that he felt by this act of curiosity and due to his enormous power (as the Son of God must have) Adam projected himself out of his mind producing the original big bang, known to us as Creation.

Apparently, what we know as Creation is not the creation of God Almighty but of Adam, and given that Adam is the Son of God and nothing can be wrong with him, this creation is not really real but just a figment of his imagination that will end soon.

Following this line of thought, the separation, duality, this world, ourselves, is not real at all.

Understanding the Kidney Force

Here is where understanding the Kidney force as the set of belief systems as the force that rules our individual lives is essential. Because ancestrally we have been indoctrinated to believe that we have been expelled from Paradise by a punishing God, because we did a horrible thing back then. So we live in fear.

This fear, albeit submerged under many layers and layers of make-up, is ready to spring out into our lives constantly and so we constantly rehearse and re-enact our eternal dialogue with that bottom of the iceberg that we call the subconscious in order to keep it submerged; but often to no avail.

In Bapak's Talks Volume 7, talk number 3, given in Nice the 6th of January 1960, on page

The effect of letting go our mistakes, which basically is the freedom to forgive ourselves and others at the most profound level, has the incredible and basic effect of eliminating fear.

In Bapak's Talks Volume 7, talk number 3, given in Nice the 6th of January 1960, on page

47, Bapak says: 'So, in the beginning, when humanity first came into existence, it was God who created human beings. But then it was left to human beings themselves. Well, once the authority to make new human beings was delegated to human beings themselves, they began to behave in a way that was not according to God's will.' No wonder.

Other historical explanations for this fear can be found in other cultural forms, like this one, found among Tibetan literature: 'During the first aeon, after the formation of this world system, the humans of this world had seven features: 1) spontaneous birth, 2) an immeasurable life-span, 3) all sense faculties, 4) a body pervaded by its own light, 5) adornment with similitudes of the major and minor marks of a Buddha, 6) sustenance by the food of joy without eating coarse food and 7) magically flying in the sky.

'However, due to activation of predispositions established by attachment to food in previous lives, they ate coarse food. Then, when the unrefined part of the food turned into faeces and urine, the male and female organs protruded as openings for excretion. Two people, who possessed predispositions established by copulation in former lives, became attached to each other and, as a result of their lying together, a sentient being formed in the womb.

Through these steps, birth from a womb came to be.'

This is a description of the same thing but in 'slow motion'.

Return to Paradise

In any case, and to continue with our line of thinking, Forgiveness or the capacity to let go of our errors and those done on to us by others, basically located at the interface of the Thymus gland with the imagination, would allow us to know that we ourselves really create our life

and that by letting go, by forgiving that which basically never happened, our original sin, we can return to Paradise and to total healing.

God is Perfection. 'From Perfection only comes Perfection', says the Upanishad. Sure. How could it be that God, Perfection, would create his only child, us, as imperfect as we are? That is such a nonsense that once examined it gives no room to doubt. What we see is not real. We remain Perfect in heaven and we are having a temporary nightmare, a bad dream or even a good dream (if your life is working well), but a dream nevertheless. This world does not exist, nor has it ever.

By allowing our imagination to see this, we increase our capacity to forgive ourselves and others for that which never happened. We become healthy and our belief system enters Heaven. Not a bad deal.

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Collected Talks: Volumes I to X - Bapak Sumohadiwidjojo

A Course in Miracles - As Received by Helen Schucman

Qabalah, the Mystical Heritage of the Children of Abraham - Daniel Feldman

The Disappearance of the Universe - Gary Rennard

Entrance to the House of Power - Muhyiddin Ibn Arabi

Chasing the Dragons Tail - Yoshio Manaka and Stephen Birch

Traditional Chinese Medicine Text Book Master Tung's Acupuncture Manual

Note that the first part of the list is the books that talk about the spiritual aspect of the article and the last three are books on Chinese Medicine.

Further information can be obtained by going to www.google.com and looking up 'Thymus Gland and the Imagination'.

GUIDELINES FOR CONTRIBUTORS

We welcome contributions to *Resonance*. They should be typed and emailed if possible to the editor at:

harrissmart@optusnet.com.au

Of particular interest are:

Stories of healing, especially if they involve a latihan aspect. They might be told by the person who was healed, or perhaps practitioners may like to contribute stories of healing in which they have been involved.

Articles about modalities, health practices and remedies etc. Again these might be told from client or practitioner points of view. Would you like to pass on information about some modalities or health practices that you have found helpful to yourself or others?

Interesting stories of research carried out by Subud members in the health field. Innovations? Breakthroughs? New technologies? New techniques?

Health tips. Tell us about health products or practices that have been helpful to you. Reviews of relevant books etc.

This list is not intended to be exhaustive. There may be other sorts of articles that you think of. We also welcome photographs, cartoons and other graphic material.

Subud members are asked to keep in mind when writing articles that we want *Resonance*

to be a magazine that is accessible to everyone whether they are in Subud or not. We provide a brief introduction to Subud in the magazine, and a glossary of some most often used terms such as latihan and nafsu, but we urge you to explain within your article anything that might be unfamiliar to a non-Subud reader.

This does not have to be done at great length, but just provide sufficient context for the non-Subud reader to be able to follow the article.

For example, if you are going to use acronyms such as WSC (World Subud Council) give the full title at least the first time you use them. In general, just try and keep in mind when writing how it will seem to a non-Subud reader; will they be easily able to understand it?

We hope in time that *Resonance* may become magazine for the general public and so it is good now to get into the habit of writing in this way.

**The deadline for the next issue of
Resonance is July 1st 2006.**

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WHAT IS SIHA?

Subud International Health Association (SIHA) is an association of health professionals and lay people.

It is part of the international spiritual movement known as Subud.

SUBUD

Subud began in the 1920s in Indonesia when its founder, Muhammad Subuh received a series of remarkable spiritual revelations.

It spread to the West in 1957 and is now represented in about 80 countries around the world. Subud members practise a form of spiritual training known as the 'latihan' (short for 'latihan kejiwaan', an Indonesian phrase meaning 'spiritual exercise')

Subud is open to people of all races, nationalities and religions.

Subud members are active in business, the arts, the health professions and social welfare.

Resonance is the magazine of SIHA and it brings a Subud perspective to issues about health.

Here is a **glossary of terms** relating to the Subud experience which may be used in some articles.

Latihan: the worship of God as practised in Subud

Jiwa: the soul or inner self

Nafsu: the heart, mind and passions

Testing: the practice of asking and receiving guidance through the latihan

CONTACT

The SIHA web site contains much interesting information at:

www.subud-health.org

There is an active SIHA listserv – on-going forum for discussion about health – at:

www.subud-health.org

(See under 'important links')

To join the SIHA listserv please contact the moderator: Latidjah Miller at:

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Email: latidjah@yahoo.com

Maxwell Fraval, current SIHA Coordinator, may be contacted at:

mmfraval@ozemail.com.au

You can join SIHA by going to the SIHA web sit, logging on to 'Registration' and following the prompts. Registration automatically qualifies you for a subscription to *Resonance*.

You can donate to SIHA by contacting

latidjah@yahoo.com