



## Do You Know About Usaha Mulia Abadi?

*The story of a most interesting and worthy project in Mexico...*



*Nutritional Program Fortiplus. Marimah Flores and Arif Rivero with a family from the community part of the programme.*

Everything started when a Mexican Subud brother Armando López, had a receiving and a vision of a Subud project in a land located in a Mexican town called San Miguel Atlautla. In 1981 Armando traveled overseas to see Bapak and asked him if his receiving was correct. Bapak confirmed that his receiving came from Almighty God. Bapak asked if it was OK for him to give the name. Of course Armando agreed as it was a great blessing and honor. When Bapak wrote the name Usaha Mulia Abadi (Noble and Eternal Effort) he wrote it upturned and he said, “Don’t think Bapak doesn’t know how to write straight. It is just that Bapak’s hand went up and that means that this project is a gift from God to men”.

From 1981 to 1996 not many things happened. It was after the Zone 7 meeting in 1996 that the project became alive. From 1996 to 1999 the land became legally part of the project and Usaha Mulia Abadi was established as a non-profit organization.

In 2000 the first stone was laid and the first temporary latihan hall and also the first house of a Subud member were built. During Ramadhan of 2003, the construction of a proper latihan hall started. It was designed by Muchtar Martins. Nowadays, Usaha Mulia Abadi has one latihan hall, one



*Bapak asked to give the name...*



*The latihan hall and the volcano Popocatepetl in the background.*

small room for different uses, two cabins for 18 people, one house of a Subud member (Maemunah Torres) and almost 10 hectares, surrounded by forest.

The mission of Usaha Mulia Abadi is to create an environment and space for human beings to support and develop their skills, knowledge and comprehension so that they are able to recognize and manifest their potential in an atmosphere of harmony and respect.

Usaha Mulia Abadi A.C. is part of Susila Dharma International and it currently operates a Nutritional Program called Fortiplus, partly sponsored by SD USA; an Ecotourism Project and an Annual Reforestation Program.

During the years we have received the support of Muhammad Subuh Foundation for the construction of the cabins, and support from SDIA, Human Force, YesQuest and individual Subud members from around the world. We also have had the support of other institutions and enterprises outside Subud such as Johnson Controls Inc., Sijjuve A.C., ICYE, BUAP, Grupo Juvenil Éxodo and volunteers from the community.

Usaha Mulia Abadi has been an opportunity to grow as human beings and share the fruits of latihan with people inside and outside Subud.

We pray for this project to continue being a Noble and Eternal Effort.



*The moment when Bapak gave the name Usaha Mulia Abadi.  
Present: Bapak, Sharif Horthy, Armando and we don't know who is the woman.*



*Reforestation Campaign. Mauricio Gallegos and Yahir.*

## The St. Anne's Story

*A personal view on some of the complex issues raised as a result of raising our heads above the parapet. by David Anderson*

### BACK STORY

Lewes has been the scene of some interesting and profound events in its history. The battle of Lewes in 1264 is quoted as being the beginnings of democracy in Britain when English Barons lead by Simon De Montford seized power from King Henry 3rd .

Monks from the first Cluniac priory in Britain, helped draw up the Magna Carta in 1215 and it was the home town for a while of the 18th century activist and revolutionary, Thomas Paine who co-wrote the American declaration of independence and was author of the 'Rights of Man'. It's a small town, surrounded by flood plains and hills, pretty in parts and decidedly not so in others and it's hard to know quite why it has taken such prominence.

In recent times Subud has become embroiled in its own battle in the town. Because of the central position of the Subud house and its use as a venue for community classes and activities Subud is reasonably well known. Subud members started a school and a hotel and conference centre. I was involved with both those projects and have many non Subud friends in the town and have always cherished and enjoyed that mix of relationships.

The Lewes Subud group has been involved with a fairly high profile purchase of land to be used as a new home for the group and a community asset for the town. It's high profile because it is 4 acres of lawns, trees and some old school buildings not far from the geographic centre of the town. It has become even more high profile and now quite public as a local group who are against our bid have been active in trying to discredit us both as individuals and as an organisation.



*The battle of Lewes in 1264.  
Subud faces another battle today.*

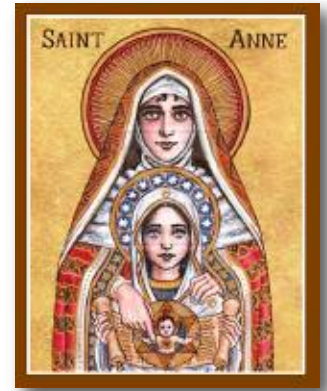


*Subud has become embroiled in its own battle in the town...*



The credibility of Subud and its suitability as an organisation to purchase the land has been brought into question by these dissenters in the town. The main focus of the attacks has been a few specific writings of Bapak and importantly ones that are included in the current ‘helpers handbook’ that come across to most as a judgement on homosexuality and the position of women in society or within Subud ‘society’.

I know these quotes have been taken out of context and they also had an historical and cultural reference but they are there in the current handbook. The motivation for the attacks is also a questionable mixture of politics, personal vendetta and a bit of a witch hunt. However, it has stirred a useful debate for Subud and has made us look afresh at important issues and could potentially have a long term positive effect.



*St Anne, the mother of Mary.*

### TIME TO PAUSE

Saint Anne was the mother of Christ’s mother Mary. Christ’s granny! I am hoping she can bring some influence to bear to help soften views and encourage a gentler open approach to the issue. If we cannot hold diversity within Subud, what hope have we for religious reconciliation or a way forward from the chaos of fundamentalism in the world today?

The issue is not the words of Bapak. All the words and talks need to be preserved and people will have the choice to read them or not and there is no doubt there is inspiration, solace and guidance in them as well as things we just don't understand and a few things that no longer seem to be relevant or appropriate to today’s society.

I am not suggesting for a moment that they be censored or hidden away. They were spoken and that should all be completely transparent and available. The real issue is that the words are in an official book that is there to guide ‘helpers’ and there for all to read including both new and young Subud members and actually, through Amazon and the internet, available to the rest of the world.

It should be remembered also that this handbook is a collection of private letters and talks that were selected by an individual, not Bapak and not his daughter. It was also put together in a different era. Times have changed. I am sure anyone can find a Bapak quote to suit their cause but I think this one is very applicable:

“The latihan is the same as it has always been throughout history but the manifestation of the latihan changes. It is always new and it is always in accordance with the times that we live in. So that our latihan today will not be the same as it was yesterday. Similarly Bapak can challenge you, is what Bapak is telling you today the same as what Bapak was telling you in the 1950s or the 1960s? Of course not, it is different, because the times are different. What Bapak is telling you today is in accordance with the situation we face today in the world. So therefore it is the same with our latihan... We have to always be up to date. God expects us to be up to date and not always put our trust in pictures and images that we received from the olden days or that we learned before.”

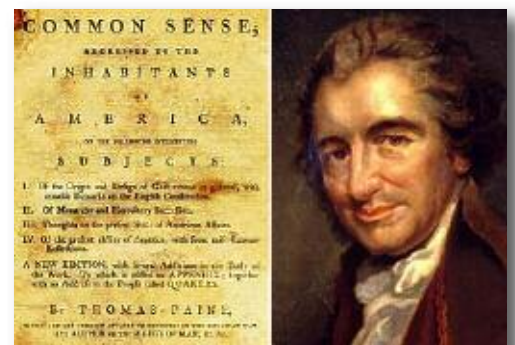
### ‘MISSING THE MARK’

So back to the ‘handbook’ - once the words have been taken out of context and put in a book they can fast become rules or dogma or be taken and used in argument especially when it is called the ‘helpers handbook’ or ‘advice and guidance for helpers’. In relation to homosexuality what also then becomes a problem is the omission of comments on all other types of sexuality.

If there is a quote on homosexuality there should be comparisons on the failings and damage of rampant heterosexual promiscuity or male sexual violence against women, or even the suffering in barren, loveless relationships etc etc.. Do these things somehow still rank higher spiritually than a long term, loving same sex relationship? Not in my book. We are all evolving, we all have growing and learning to do.

In short whether you are pro or anti this particular Bapak statement it is too narrow a spectrum and not representative enough to have in an official book. You either need the full range or none at all. WSA certainly need to remain neutral as an organisation as there are 79 countries around the world where homosexuality is still illegal.

In other countries like the UK, USA and much of Europe it would go against Equal opportunity laws and policy and to have it appear and therefore endorsed on any official websites would be contravening those



*Thomas Paine who wrote “The Rights of Man” lived in Lewes.*

policies and maybe breaking the law. If it's breaking the law trustees in those various Subud countries need to take care but that is not really the point.

The point is as an inclusive, welcoming and open organisation, it does not sit well to be waving a flag that says homosexuality is a sin and the latihan can/may cure you. I would pretty much bet that Bapak would not approve of this being put out there in this day and age. Even words and translation become of the utmost importance. For instance the word 'sin' translates as 'missing the mark'. Who can throw the first stone? Who has never 'missed the mark' or perhaps continually manages to do so?

“ *Hard to convey what it feels like to go through this process* ”

### WHAT WAS IT LIKE?

I also want to share my personal experience that I think has also been similar for others in Subud Lewes and on the St Anne's team just because we are at the 'sharp end' of this particular process.

A local action group called a public meeting in the town hall. It was held in the council chamber which is not unlike a court room and as it turned out it became more like a court room drama. There were 6 people on the panel, a chair, 3 town councillors, a representative of one of the failed bids [the LCLT Lewes Community Land Trust] and my self representing Subud and the winning bid for the site.

There were about 70 - 80 in the public gallery. It was slow going through a lot of technical discussion of how fair the bidding process was and was everyone given the same information by the sellers, East Sussex County Council [ESCC]. Then one man from the floor spoke and stated that Subud was not a fit organisation to take on the site and ESCC had not done due diligence on the basis of our 'policies' on homosexuality, women's rights etc and then he proceeded to read out quotes from the helpers handbook and other publications.

Although we had seen the 'evidence', [Bapak quotes and various writings taken out of context], posted on a Lewes community website it was a very different thing to be in a public space with non Subud friends and members of the Lewes community, business people and residents and hear these accusations.

I could not just say these were historical and also in a cultural context as the quotes had been reprinted in 2013. There was nothing else to do but make a sincere apology for the offence this had caused and state our, the Lewes group's, regret that this had been republished. [The republishing was not any one person's fault – the print run and finished and requests were made for more and there were no checks in place to see if parts of the book were still relevant or appropriate].

Apologies were not accepted and this gentleman, Tony Leonard, who with his colleagues including an ex Subud member, Stephanie David Arai, continue to research and find more writing on official websites and all sorts of other material on unofficial 'Subud' websites.

This group went on to complain to a national gay rights organisation and have eventually, we believe, written to the Equal Opportunities Commission and the Commission for Human Rights. This also led to local BBC radio station interviews, where again Mr Leonard read out quotes from Bapak and radio announcers painfully mis-pronounced Indonesian words.

We had some right of reply but it was a very uncomfortable process for many local Subud members. Local politicians also got involved and the opposition enlisted support from the Lib Dem MP Norman Baker who at the time was a member of the government's Cabinet. Their activities led to ESCC setting up a 'Scrutiny committee' to examine if the bid process was fair and transparent.

We have since had three public hearings of the Scrutiny committee and on two of these occasions 'evidence' including quotes from Bapak and quotes from other writing and publications were read out as well as procedural queries on the actual bidding process. The local press certainly went to town and just went for the salacious tabloid headings, 'homophobic sect buys local school!' We do not yet know the outcome of this Scrutiny review and if we will still be recommended for the St Anne's site.



*Members of the Lewes Group.*



## ON TRIAL

It is hard for any of us to describe or convey what it feels like to go through this process, especially in a relatively small town where I have spent the last 18 years.

I have formed many friendships and business relationships outside Subud and many of us have worked hard on projects in Lewes and by default have established a good reputation through the enterprises and charities that Subud members have initiated like the Lewes New School, Pelham House Hotel, The Guerrand Hermes Foundation for Peace and Living Well Dying Well.

It has been like being on trial. It has been hurtful, shaming and very strange. It has made me question my own history in Subud and made me look again at the organisation. It has profoundly affected many of us in the Lewes group. Right across the Subud world we all know we are an inclusive, diverse and open group of people but we have got used to the old Indonesian culture of Subud in the 60s, 70s and 80s, the strange names and words. I personally loved that culture and was inspired by it and we can be proud and cherish its beginnings but it is a world wide movement that is now a decade and a half into a new millennium.

For a lot of us Subud is like a family we have grown up in and we need to take a step back and take a fresh look as though seeing it for the first time. Amongst our non Subud friends and work colleagues I am sure they know we are reasonable, open people, possibly occasionally quirky, who care about their community and care about them but I would think it hard not to raise a question of doubt over our congruency when put against some of the statements and quotes that are flying around. This is damaging and not only to individuals but projects that some have worked so hard to create.

What I have felt during this 'dark night of the soul' has been all the people in Subud I have loved and admired, my mentors, my friends, people that have worked tirelessly as loving, caring helpers or worked selflessly in charitable projects around the world. Their presence or memory has made it possible to keep going.

## SUPPORT

There has also been a great deal of support and positive action. SPI and WSA were swift to act and Matthew Weiss has been working hard on internet usage. The WSA team have visited Lewes and The new chair of Subud Britain, Daphne Alexopolou has jumped in the 'deep end' in her new role and has been very active!

The lawyers Kenneth and Matthew Clark from the States, and Kenneth's wife Fatijah, have been in very regular contact giving advice and came over to the UK and Kenneth was able to help revise our final statement to the Scrutiny committee. There have been letters of support from all over the world, from Subud Canada, USA, members in Australia, Scotland, all around the UK and Europe.

We have been grateful for prayers and good wishes from all sources including Washington DC at the opening of their new Subud house and from the Californian Congress. This has all been great and shows at heart we are a loving and inclusive organisation.

## THE FUTURE

If this project goes ahead what is very clear is that Subud will be very much in public view and getting it right will be very important not just for Subud Lewes but for the UK and the wider Subud world.

This always was an exciting project and now it has even more riding on it and we have a chance to heal some old wounds and actually show the world who we really are and what we stand for and be open, honest, transparent, and congruent. I am therefore taking this opportunity to call out to any of you that feel inspired to help with the project. Please get in touch for more information: [info@davidandersonfilms.com](mailto:info@davidandersonfilms.com) +44 -7970 686 044

David Anderson ●

“ Actually show  
the world  
who we are ”



*Sue Fleming, Christopher Williams, Sharna Travers Smith, David Anderson, Catherine Rees, Christine Parks and Louise Anderson (Sue, Christopher, Catherine and David are on the team).*

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## Gay and What Bapak Said...

*Continuing the discussion arising from what has been happening in Lewes, Rashad Carre writes from Brighton, UK...*



*The healing capabilities of Bapak's words...*



I've found it sad and disappointing to see people scrambling to contextualise and apologise for what Bapak said. The truth is most of us don't understand most of what he said and why he shared it with us. He could very well have said very little, but people flooded him with letters and questions. That's also why he asked for helpers, to help him with the task of providing understanding of what he had received.

The amount of times he repeated himself again and again, putting things in a different context to help us with our quest for advice and more understanding. I have enormous respect for anyone who worked so hard and with such dedication to helping others with personal growth and respect.

Bapak asked us many times to understand that his talks are not teachings, but explanations to help make our thinking and desires more supple. That's why he asked us not to think about what he was saying, but to feel it.

My own experience is that the feelings have a far greater capacity to understand than the thinking mind. It's only when we can really grasp this can we begin to understand what he dedicated his life to sharing with us through his talks. My experience has been that his talks run parallel to the latihan. One leads the other to a deeper understanding.

### [Help from reading Susila Budhi Dharma](#)

I remember a time when I went back to university after recuperating from a double suicide attempt. I was still very fragile and my mind and feelings often became distraught. I tried different ways to calm them, but found the only thing that worked was reading Bapak's main body of work, Susila Budhi Dharma. I didn't understand what was written, but found it quietened me and helped, somehow, to put things in perspective. That was my first introduction to the healing capabilities of his words.

Yes, I'm gay, openly active, and I've read what Bapak has said about homosexuality. Of course it was a thump to what I felt about myself. But I see it more as a reflection on me than on what was said. It made me ask how much I truly love and accept myself, whatever is said and whatever conditions I have to live through.

The funny thing is, it never crossed my mind that Bapak judged me for being homosexual. I suppose it's because I've only felt love and understanding from Bapak. Spirituality is so big and intricate that the only thing I'm sure of is that our human thinking can't grasp it. That's why it was taking Bapak so many talks to help us gain some insight.

### [His message was about understanding and harmony](#)

His message was about becoming deeper and wider, embracing more and more for the sake of love, understanding and harmony. So what he said about homosexuality could be a reflection of how it's lived and practised in society, or it could be a reflection of what level my sexuality is at, not the rest of me.

Or it could be a condition my soul chose to live in, in order to help something or someone around me, or it could be a number of many other reasons. So you see how difficult it is to grasp the spiritual significance or meaning of something.

A lot of public apologies and explanations have come from Subud members who haven't even read much or any of Bapak's talks. They get the 'newspaper headlines' and panic over what the public could think of us as an organisation. A government official, not in Subud, said that they have no problem with the fact that there are internal writings to a given organisation, the important thing is how the group expresses and lives out its beliefs.

Bapak was, after all is said and done, the founder of our way of receiving and expressing spirituality. It may be better to be honest in saying that we don't know why Bapak said what he said. It may also be better to read more of what he said, in the way he asked us to, so that we can share and feel, with more understanding, what Subud is. ●

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## SUBUD LEWES AND MISUNDERSTANDINGS PERPETUATED

*Ilijas Baker writes with another perspective on the same subject...*

I found the article on Subud Lewes' struggles against its politically motivated detractors interesting but Annabella Ashby confused a number of issues that we in Subud, now more than ever, need to be clear about.

Expressing a view that homosexuality is a sin is not homophobia and is protected by the Universal Declaration of Human Rights, which states that:

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“Everyone has the right to freedom of thought, conscience and religion...” (UDHR 18)

Moreover, “Everyone has the right to freedom of opinion and expression: this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.” (UDHR 19)

Moreover, expressing one’s views in itself does not contravene Britain’s equality and diversity laws otherwise these laws would be in contravention of the UDHR. What is outlawed in UN treaties and declarations and in Britain’s laws is discrimination, e.g. refusing someone a job, membership of an organization, medical treatment, service and harassment on the basis of age, gender, sexual preference, race, and religion and others (see <https://www.gov.uk/discrimination-your-rights/how-you-can-be-discriminated-against>).

### Bapak didn’t discriminate

Bapak may have believed homosexuality to be a sin but he didn’t discriminate against homosexuals. Bapak certainly expressed the view that men and women weren’t equal in all matters and whereas a married woman was urged to seek the permission of her husband before joining Subud a married man didn’t need to ask the permission of his wife.

But Bapak didn’t mandate that a married woman who didn’t seek her husband’s permission should be barred from joining our Subud association. He wrote: “If there are Subud groups who wish to deviate from these customs it is *up to them* [my emphasis], but they carry a great responsibility in the spiritual.” (Bapak’s letter, 13th January 1983, reproduced in *On the Subud Way*, 2005).

With such a diversity of members, some members’ views are likely to offend or hurt someone but it would be a mistake to try somehow to persuade everyone to have “acceptable” views.

Of course we should be sensitive about when it is appropriate to express certain views and when it is not, but ultimately isn’t co-existing with people whose views differ from our own part of our purification and a test and doesn’t the latihan show us clearly how irrelevant our views are when faced with the Power of God?

What needs to be formally “challenged” is not the beliefs of individual members or indeed of our spiritual guide, Bapak, but instances of discrimination. Individuals of course, inside and outside of Subud, can reject Bapak’s beliefs or the beliefs of other members, not on the false basis that the beliefs contravene laws or UN treaties but simply because they are different from their own.

“ A mistake to persuade everyone to have ‘acceptable’ views... ”

Two final points. First, I think the password protection of Subud publications on web sites is a good although not a perfect solution to the problem of people accessing these web sites for malicious purposes, but it needs to go hand-in-hand with a clear explanation of why these publications are password protected.

This explanation should be based on the distinction between privacy and secrecy. Cannot WSA address this and disseminate a brief document that all Subud members can understand and use if they ever need to explain why our publications are not available to everyone?

Second, Subud engaging with the world whether through enterprises, the arts or humanitarian works will inevitably bring it under greater scrutiny. I am not sure WSA is prepared for that. It needs to play a stronger role in identifying and skillfully counteracting malicious or factually wrong views of Subud rather than simply keeping quiet and hoping that such views fade away. When such views are posted on the Internet they can remain there for years shaping people’s perceptions of Subud. *See ‘He’s A Very Naughty Boy’, page 16 – a response from Marcus Bolt.* ●

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## ADAPTING SUBUD TO AN EVER CHANGING WORLD

*Léonard Lassalle writes from Beaumont du Ventoux, France, about adapting to new cultural norms...*

In 2008 I wrote an article titled ‘Latihan for All Humanity’, it was printed in Subud Voice in August of that year. In these last six years politics, wars and tensions have increased everywhere in the world. Would it be fair to ask ourselves these questions?

Have I participated in making our spiritual practice more accessible to people around me? Does my way of life reflect the benefit that my spiritual practice brings me? Should we not revise our whole approach, locally, nationally >

and internationally to make our spiritual practice more accessible? Forgive me for saying things you already know...

Language is our main way to exchange our thoughts and feelings with others, we need to constantly update it to follow its continuous metamorphoses. The rapid changes in our tools of communication have accelerated a process that is changing not only our language, but also our conceptions of words and often their meanings.

A new vocabulary is emerging especially amongst the younger generation which the older is not always aware of. The powerful impact of bad religious behaviour through the ages has changed the original contents of the ancient spiritual vocabularies.

The way to reconnect to our soul came to us from Bapak when he showed us the way to practice what he called the 'latihan kejiwaan' and I will call it from now on 'spiritual practice'. The ones of us who follow it regularly, know that it can only be triggered by a complete letting go of our heart and mind and that it comes from our deepest consciousness out in the form of movements, sounds and feelings.

The fine vibration of consciousness rises when we have allowed an inner stillness; it comes from the depth of our origin similar to the baby who only follows freely his/her inner program without resistance. This process is possible because the 'word' does not yet exist in the young child, his/her consciousness lies before the 'verb' and the 'I'. This situation allows the divine process of creation to unfold freely as programmed for that individual.

The magic of this reality is that this inner program is totally individual for each one of us; in its 'whole' is the complete package that we need: to evolve harmoniously on our beautiful planet.

### Throughout history

Throughout history, humanity has developed appropriate languages that reflected their social life within their environment, their cultures and religious needs of the times.

The Arts of humankind throughout history, which we can still see today in our museums, show us well these changes and we find them interesting because they reflect well the different periods of our evolution. If we had a museum of the history of words and their meanings, we would find that the same word, at different times of history reflects a different emotion.

I will go even further by saying that a same word will have a slightly different meaning between two individuals. The reason is that words are like vessels and carry the emotions that were put into them when we first learnt them, usually at a young age. If you learn as a child that 'work' is a highly pleasurable thing to do, then the word 'work' has a positive connotation, but if work is described as something heavy and difficult, then it will carry a negative feeling.

So how important it is for us when we communicate to be aware of the listener's way of expression so as to adjust our language to her/his way of understanding. We can do this by listening to the way they express their feelings and their use of words.

The word God does not contain the same meaning for all individuals, for instance: to one it will show a picture of a nice old man in the sky, to the other a bright light, or another an anti religious feeling; it can even make someone angry when it has been associated with fanaticism!

### Today's changes in culture

Today's changes in culture and environment has given us a different situation from when Bapak was amongst us; in the fifties and sixties electronics had not yet been invented and life moved at a much slower rate than now.

When Bapak left Indonesia for Europe his tongues were Javanese/high Javanese/Indonesian/Dutch and when talking about spiritual matters he used Arabic words, as his religion was Islam.

At that time, Mr Bennett, who had learned Indonesian rapidly to facilitate communication with the Indonesian guests, mostly translated Bapak's first talks given in Europe. Many of the words that formed our Subud language date from that time.

Through my latihan practice and life experience, I have found that some of these key words used by many who follow the practice, are actually not so beneficial today and can even lead to confusion:

Helper – opening – Almighty God – Jiwa – Kejiwaan – Nafsu... etc....

“ A new vocabulary is emerging... ”

“ The word 'God' does not contain the same meaning for all individuals... ”



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Let us communicate, in our own local words, with the people interested by our spiritual practice using the language that comes directly from our own experiences and understanding.

We become credible when we talk from our own understanding and experience, when what we say reflects directly what we have experienced ourselves. Each one of us has been at our origin, programmed by Nature to be a complete unit, spiritually and physically, in other words with all the tools needed to become who we really are as individuals within the context of the whole universe.

### Bapak has shown us

Bapak has shown us this wonderful way to connect to our soul and original inner program so as to live our own reality. Trust and courage are the necessary qualities we need to follow our own inner guidance. How do we know if we are on the right path? Well I would say for myself by being in a peaceful place inside and feeling in harmony inside and with my surroundings.

Each one of us has been born within a culture, with or without a religion, which is how it is. Using the language of our local culture is to me the way to facilitate access to our spiritual practice from which we benefit so much.

In another short article called “propositions to facilitate the accessibility of our spiritual practice of Subud in today’s changing world”, I will share my views and some propositions on how to move forward in sharing the spiritual practice of Subud with a wider community while keeping what we have achieved so far using our existing framework. ●



*Leonard Lassalle's painting of September 11. He writes, "Politics, wars and tensions have increased everywhere in the world."*

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## BELIEF OF THE MIND AND BELIEF OF THE SOUL

*Anthony Bright-Paul writes about different sources of belief and the qualities of a "true helper"*

While it is true that Subud is neither a religion nor a teaching, nevertheless Bapak gave many explanations, which are fundamental to Subud. Way back in 1957 Icksan remarked to me, shortly after I had begun to experience, the following: 'Some people believe in God, some do not believe in God – same difference, no experience.'

Central to Subud is the Latihan Ke-Jiwa-an, which is variously translated as the exercise of, or the training of, the Jiwa. It is this receiving, this experience that is for us the evidence on which Subud is based.

At the same time Bapak explained, on perhaps thousands of occasions, the role of 'thinking' akal-fikiran and 'emotions' hati, as being the point of entry for the Lower Forces. This is fundamental to Subud and was no news to those who were formerly Gurdjieff students, who were used to the idea that man was a machine reacting to external forces.

Bapak was much more specific as he categorised these external lower forces as the Material force, the Vegetable Force, the Animal Force and the Lower Human Force. The significance of this was that we humans are not free, but the tools of these forces which manipulate our thoughts, our emotions and our actions.

So while Bapak poured scorn on credulity, on the idea that God is like a King sitting on a diamond encrusted throne high in the sky, he also urged members as follows, (bottom of p.7 'The Tests of Bapak'). The meaning of submission is to believe absolutely in Almighty God.

### Reconciling Opposites

How can these apparently opposing ideas be reconciled? Perhaps it is quite simply the difference between belief with the mind (akal-fikiran) and belief of the soul. The Psalmist says 'My Soul doth magnify the Lord' – he does not say my mind does magnify the Lord.

And so in Subud we have many people who have come to Subud as complete agnostics, even outright atheists, who nevertheless shout out in the latihan that God is great, God is Almighty (not necessarily in English) and on one memorable occasion I myself shouted out 'It is absolutely forbidden by God.' Asikin approached me after that exercise to enquire 'What have you been doing Tony? Bapak was there and he heard you.' You may imagine how I felt after that.

Once we have some sort of understanding that the lower forces usurp the place of our own I, we can begin, even if >



*Beliefs of the mind can be totally destructive...*



only dimly, to realise that our recently awakened souls or our jiwās are our real I, while we still fondly imagine that our ‘thinking’ is the seat of our Real Self. Bapak makes it plain again and again that akal-fikiran dan hati are just the nafsu through which the lower forces enter and control us. So much for Free Will!

Even if we grasp this intellectually we can begin also to understand the history of religions. How is it that Christians who believe in the surrender to God, as in Thy Will be done, how could Christians burn each other at the stake? How could Christians set up an Inquisition? How could they torture other Christians by the rack, by garrotting or by driving red-hot nails through a person’s tongue? The list of tortures by Christian on Christian is unbelievable, as Roman Catholics burned Protestants, and Protestants and Lutherans proved equally intolerant, and as Greek and Russian Orthodox fought against Rome.

And what is happening this very day as Sunni Muslims slaughter and even crucify Shia Muslims and vice-versa, let alone fighting against those of the Jewish faith and also Copts and other Christians. The intolerance is almost unbelievable, were it not a fact reported on daily.

So we see that Beliefs of the mind can be totally destructive. Whereas Belief in God that comes about by experience of the Great Life Force makes for a Brotherhood in the true sense. We can see that even in our Subud Brotherhood the differences that arise are so often matters of opinion. As a one-time International Helper remarked to me, ‘We all have a right to our opinions.’ Actually, no, we have no such right. Our opinions, what are they? Nothing other than *akal-fikiran* driven by the lower forces.

Once we elevate our opinions, our political beliefs and our prejudices above the receiving from the latihan and from testing, that way leads to confusion and even to dissolution. So we can all see that beliefs from the mind always lead to discord and confusion.

#### *The qualities of a true helper*

Here is an explanation given by Bapak, Subud Chronicle January 1960:

Bapak went on to say that a true helper must have two qualities or powers firmly established in his or her nature. The first is the ability to receive indications from the inner consciousness (*rasa-diri*) with no interference whatsoever from the mind, feelings or desires.

The second is the ability to see all his or her own faults and to correct them whenever they begin to manifest.

Without the first power there is no reliable inner guidance, and without the second there is no reliable outer manifestation.

When someone reaches this state he or she can give guidance directly upon any subject, and one such person in any country can enable the affairs of Subud to be rightly conducted. But unfortunately, even in the most favourable circumstances such a degree of purification, self-knowledge and the power of self-correction can only be attained after many years.

How lucky some of us were to meet not only Bapak, but also some of his true helpers.

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## THE FUTURE OF SUBUD

*Edward Ismail Fido writes from Brisbane, Australia...*

Speaking from my Brisbane, Australia, perspective it seems possible 2014 may be a seminal year for Subud in the world.

Certain events that have happened and what appears to be unfolding in Lewes, along the lines Pak Subuh advised us to do things, give me that hope.

The first event which has happened was the recent Subud Australia National Congress at Tallebudgera on the Gold Coast. It was a Congress, deceptively low key on the surface, where “something really happened” for several people, including myself. Did the earth, metaphorically, move for me Subudwise? I would give an emphatic “Yes!”

The second event was the World Congress in Puebla in August. I was not there. However, going on what happened at Tallebudgera...

What appears to be happening with the St Anne’s Community Project in Lewes seems to me to be like the lighting of a candle which might illuminate the way ahead for Subud and spark the right sort of reassessment >

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for the organisation and adjustment to reality it needs.

I am very conscious I am not part of the Lewes group and am not involved in what is happening there directly. This is an important point: all I know is from hearsay. I also do not wish to psychologically put my great expectations of its success or failure onto it, even though I hope it will succeed.

One of the things we need to learn to do in Subud is, once something has started and appears to be succeeding, given that it seems that the right people are in charge of doing the practical stuff, leave them alone and let them get on with things.

### Right on the ball

Anabella Ashby and everyone connected with Lewes and the St Anne's Project seem to be right on the ball and in the game.

Lewes is right on the commuter belt to London and Subud UK, being one of the earliest national bodies outside Indonesia, has always been a Western centre for Subud.

England is right at the core of all sorts of communications, transport and other hubs.

Subud UK have a wide range of talented people who can be called upon for practical assistance in all sorts of fields. There is also the Subud worldwide network, where they can tap into someone like Kenneth Clark in the USA, who is far more than the average suburban solicitor. In a situation like this you may need to draw upon the resources of the entire Subud community worldwide. But the Project does have its base in Lewes and there are people there in charge. It needs to stay that way. It needs no gratuitous interference.

The old cliché “too many cooks spoil the broth” strikes me as often applying to the way we sometimes try to do things in Subud. I think that was, to some extent, one of the reasons for the downfall of Anugraha.

St Anne's may, in a rather different way, represent the sort of success Anugraha might have been, if it were not stabbed to death by many knives. It ended like one of Webster's tragedies. It was awful. The consequences went on like the death by 100 cuts. We have had minor repeats of this play since in various parts of the Subud world. Perhaps we need to stop them from recurring?

### A brief period of temporary insanity

I remember, in one of those brief periods of seeming temporary insanity, when I most foolishly agreed to be Chair of my home group in 2003, Subud Australia seemed to go into freefall and there was a real chance, given some extremely odd behaviour from a number of people, that things would go belly up.

I'll never forget the huge number of supernumeraries, many very marginally – if at all – connected with the governance of Subud Australia, who seemed to have access to the Subud Australia National Committee discussion site. The lines of communication and control were not adhered to and some people were irresponsible and misused their positions, or lack of position in some cases, to disturb and distort things.

It was a time of great hope and vehement partisanship. We got through shattered and torn. Several people, including myself, left, sometimes for extended periods. The sorting out process took a number of years.

That is an era which is mercifully in the past and should remain there. People in this country appear to have learnt something from it.

The memory of all this is pretty painful to me. It is, in many ways, like revisiting Elm Street.

It is very easy in Subud, because of the cathartic nature of the latihan, with some of the forces that can be opposed to what could happen, to be blown off course and into an area which may resemble some sort of weird “group therapy without a therapist”, due to the amount of spiritual and other baggage some individuals are carrying. Throw it all in together and you have group dynamics which do not help.

This is where it is important that, in something like the St Anne's Community Project, you are very careful to have the right people in the job and with all the necessary checks and balances on the legal and financial side in place, you let them do that job. They also need proper support, both spiritual and worldly.

Lewes is a benchmark Subud group. As with the old saying “Good wine needs no bush” their achievements speak for themselves. They are reputed to be as vibrant spiritually as they are effective in the real world and welcoming of and open to the world and visitors and new members. I do hope they succeed. God willing they will. This is a group effort and it is done for Subud and the world. That is the way Bapak wanted us to do things in Subud.

May Almighty God truly bless, guide, unite and protect them in the completion of this important project. ●

# LEWES & THE ST ANNE'S PROJECT

*by Dahlan Lassalle, PR coordinator St Anne's Project Team...*

What started as an idea to get larger halls for latihan has developed into a project to serve the community of our town. Integral to this development is the fact we are purchasing a former school from the county council.

Because this is a community asset, it is being sold at below the commercial market value. A great many members of the town's community have, quite rightly, taken a keen interest in what Subud intends to do with the site and what benefits they will experience.

## *Subud in Lewes has been put into the spotlight*

Furthermore, a review of the bidding process was held in public and many accusations and allegations were levelled at the Subud organization. The spotlight burnt even brighter.

Subud Lewes did not anticipate that the purchase of a community owned building would expose Subud to extreme public scrutiny. You probably have read about public concerns over both historical actions of the Subud organisation and Bapak's text concerning homosexuality, consent and disability.

On the one hand, we have done our best to respond and rebuke allegations and accusations. On the other hand, local, national and international Subud organisations have listened to genuinely valid criticisms and responded accordingly. It is worth remembering that the third aim of the WSA is to "Protect the good reputation of Subud".

So far, the process of purchasing St Anne's has forced Subud to be more open than it has ever been. The quirks and peculiarities of our spiritual practise, which have been kept quiet for so long, have been shared in public. The religious, cultural and historical roots of our organisation have been exposed in a new light.

This critical eye belongs not just to the general public, but existing Subud members who are seeing the organisation from the outside and realise that we have to change. Not change our core values, but change how our organisation manifests in the outer world, what's on public display. And our experience in Lewes has shown us that when we're exposed we easily become marginalised and feared.

Buying this community asset has now presented Subud with a unique opportunity to be seen as an open, inclusive and welcoming organization. An organization that is a part of the community, integrated and, importantly, interested. But why should we be interested in the local community?

We practise a spiritual exercise that gives us a way to make some sense of ourselves and the world in which we live. And perhaps, with a deeper understanding, we can make a positive difference to ourselves and to the communities where we live. We need to do this through our organization and not just through the "wings", so that our organization can be seen and known as a contribution to society.

This goes beyond protecting Subud's reputation, which can be done by avoiding any attention at all, to enhancing Subud's reputation by being active in the community.

The St Anne's community project has already sent ripples across the Subud community worldwide. These ripples have unsettled and challenged members everywhere, provoking a great deal of discussion and action with how our organisation can modernise and align itself within the world in which it exists. In this way, Subud Lewes can be open and will be able to integrate itself with the town's community.

The successful development and completion of St Anne's, now so much in the spotlight, is not just in Subud Lewes's interest, but in the interests of Subud members across the world. Now that we have placed ourselves in the public eye, we must continually demonstrate how open, inclusive and welcoming we actually are, and hopefully our example will be of great benefit to Subud members and groups across the world.

Thank you to members all over the world that have already been supporting us here in Lewes. If you would like to support us or make a donation to the St Anne's project, please get in touch via email on [stannes@gmail.com](mailto:stannes@gmail.com)



*Dahlan Lassalle,  
PR Co-ordinator*

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# THE PARENT CONNECTION

*An excerpt from the journal of Miranda Ranger on 'Embracing SUBUD', Miranda is from Vancouver, Canada...*

Growing in SUBUD has its milestones, to be sure. One experience particularly memorable is the time I received an answer or resolution to something that had been troubling me for years.

To give you some background, my parents had been separated during a difficult period in their marriage, and, as the eldest daughter at home (though only eleven), I soon found myself the 'chief cook and bottle washer' for the six of us (my father, three older brothers and one younger sister).

Looking after the home, scrubbing floors, laundering from a ringer-washer, making meals and school lunches, then washing dishes and tidying up afterwards (while three older brothers sat in front of the TV), took the fun out of my childhood, to say the least.

This went on for several months, close to a year until my father learned of my mother's whereabouts and brought my mother back to our home in an attempt to reconcile their differences. When my parents couldn't establish harmony in their relationship a second time around, my mother left again and soon after our family really did fall apart. About 7 or 8 months later, after my mother heard we had been 'farmed out' to various homes, she gathered her brood and set up house once more.

As a family, now solely under my mother's care in a different part of the province, we still had many challenges. My mother was not one to ask for help unless she really needed it. One day she and I walked 9 miles to buy a few groceries in the local village, for our little home in the country.

## I Never Judged

I never judged my mother for leaving a situation that was unhealthy for all of us; it was probably the best remedy at the time. In truth I admired her for her perseverance in keeping us together until we could fend for ourselves. I guess that is what most mothers do. During my teen years the emotional pain and frustrations of her past began to have a crippling effect on me to a point where I had to leave.

Fortunately, through some connections in one town or another, I was able to continue my education by offering housekeeping and childcare skills to other families. One contract that I accepted even stipulated that I get up in the middle of the night for the wee babe who would want a diaper change, bottle feeding, and the comfort of being rocked back to sleep.

That parents could leave this intimate care, of one so tiny, to a stranger seemed bewildering to me. It would be precious moments lost in the bonding process, no? But then who was I to ponder on that. I was barely more than a child myself. Other parents who became my employer had equally rigid rules in the care of their children or the management of their household. By the time I graduated from high school, I had been caregiver/guardian to children of various ages and temperament. The thought of having babies of my own, was no longer inviting.

## As the Years Passed

As the years passed, my relationship with my mother improved and I came to love her dearly. In seeking my own destiny, I made a point of living in various major cities throughout the country, and had a fair share of jobs and social activities for someone in her twenties – though none that were fulfilling.

For a time I felt like I was trying to re-capture that sense of adventure that I had lost as a child. As far as marriage was concerned, it seemed that no loyal knight could be found. Eventually a dear friend in Montreal was instrumental in my going 'west of the place of one's birth' and also in seeking a spiritual path.

She was an avid reader and intellectual on such matters, and I was ready for a change. When I arrived in Vancouver it wasn't long before I was involved in work that was more in harmony with my inner. I also enrolled as a mature student in University, with a focus on Fine & Performing Arts, Education, and Communications.

In my leisure time I sought fulfillment through self-development, meditation and other spiritual practices. To strengthen my faith, I read a lot and attended various study groups including one on "The Course in Miracles". Over time, a strong feeling of devotion and yearning to connect with my source enabled me to experience a glimmer of love that went beyond all understanding.

In one such experience, just prior to waking one morning, I was bathed in a brilliant white light that could be per-



*The love that flowed between us was beautiful...*



ceived internally and that wafted like a slow wave from head to toe. Every cell in my body was touched by its essence. In those few moments I experienced a love so complete and profound that its source could not be fathomed. It lasted less than a minute, but its impact will be with me a lifetime.

“ No longer any regrets ”

This gift served to sustain integrity in my relationships but it didn't draw marriage or children any closer. At 35, I was beginning to lose interest in having a partner at all.

### Then life took a rollercoaster turn

Then life took a rollercoaster turn when five loved ones made their transition in seven years. This included my parents, my brother, my art mentor, and my father's second wife who, for nearly 20 years of being part of our family, had become a dear friend and guardian. Prior to her passing, she said to me (bless her liberal-minded thinking), "If at all possible, you should consider having your own child!" She, herself, had missed the boat, sacrificing her own needs and dedicating her life to putting her siblings through university.

Nevertheless, I was left with my mouth gaping. I couldn't have imagined this statement coming from one who had been a role model in so many ways. But her wisdom was not to be undone! The more I thought about it, the more I regretted that I hadn't experienced what 'real motherhood' was. However, the impracticality of having a child without a committed partner, forced me to shelve the idea - at least for the time being.

After I had worked as a teacher in South East Asia for two years and had discovered SUBUD there, the thought of now having missed this 'passage in life', returned to haunt me. I continued the latihan practice with the Vancouver group, but even doing so on a consistently regular basis, a sadness seemed to occupy a corner of my heart.

### Then one morning

Then one morning – maybe 10 years into my SUBUD Life - I had a lucid dream in which three or four children were engaged in outdoor play, a few meters away from where I was sitting on the steps facing the back yard of 'our' home. The environment was scintillating with sound, the children hardly more than toddlers - perhaps 18 months to 3 years of age. I immediately recognized that one of them was 'my' daughter.

In the same instant I became aware that with every breath she took or with every movement she made, something resonated or moved coincidentally within me. It seemed she and I were joined by an invisible chord through which the water of life and consciousness flowed. Every concern or experience of hers became directly, my concern – a misplaced step, a sudden tumble, a little cry, a spontaneous chuckle, etc. The love that flowed across this bridge between us was beautiful, nurturing, responsive, caring, and protective beyond necessity. On waking, my heart felt full.

At this time I was an ESL (English as a Second Language) teacher, a profession that afforded me the opportunity to teach all ages, although most of my students were in Junior and Senior High School. I met with them in small groups after school hours each week for further study. Eventually, my employer asked me to teach some creative writing classes for 7 to 12 - year olds. With this age group I experienced a leap in career satisfaction. The students' curiosity of life and effervescent energy was somehow soothing to the soul. One day they bluntly asked me, "How many children do you have?" A smile travelled the width of my face as I calculated the number of children I was teaching privately or in small groups that week. When I responded confidently, "23!" they gasped in astonishment. I followed with, "I have 23 children because all of you, including the students in my other classes, are 'my' children during the time I spend with you." They accepted that, and I accepted it too, no longer with any regrets. ●

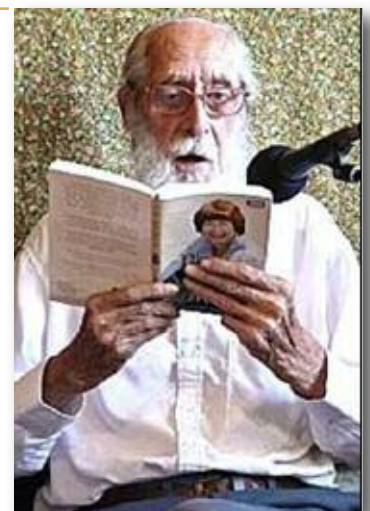
## HUMPOT *Harris Smart writes in memory of Len Harper...*

I was opened in California in 1968 and a year later return to Australia with my American girlfriend. (I hate the word "partner" when applied to romantic entanglements. This is one way in which I am not modern that because I much prefer the old-fashioned term "girlfriend" or "gf" for short.)

When we arrived in Brisbane, our first Australian port of call, we endeavoured to make contact with Subud and somehow it came about that the first person we met was Len Harper. He seemed like a friendly and ebullient man, but rather strange.

He kept talking about something called "humpot". it sounded like something out of "Winnie the Pooh". We could not figure out what he was talking about . But eventually we understood that "humpot" was his whimsical term for "human potential".

As well as being in Subud, he ran courses aimed at helping people realise their



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"human potential". I believe he also saw his courses as a kind of portal through which people might pass into Subud. And perhaps some did.

Anyway, he was a very nice and likeable man, if a shade eccentric.

I did not see him again for many years and yrs later. Shortly after the millennium, I was living in the country town of Uki in northern New South Wales. Uki is near another town called Nimbin which is famous in Australia as our "hippie capital".

(Actually, the word "hippie" is no longer used in polite society. It is an outmoded term like "girlfriend". Nowadays, what were formerly hippies are now called "ferals" or sometimes "new settlers".)

Back in the 1970s, there was a big hippie gathering here and subsequently these people bought up lots of land and founded lots of hippie communes, many of which survive to this day. Len, now in his 90s, was living in Nimbin. He was a kind of elder statesman of the town, an honorary "feral" and firmly woven into the fabric of the town. He had his own show on Nimbin community radio, "Uncle Len's Tall Stories".

With other Subud members living nearby, we used to go sometimes to do latihan with Len. He had a room in a local retirement village. I must say that he carried with him into old age his cheerful, optimistic and ebullient spirit. He was a fine example of humpot and as Shakespeare remarked of someone else, "Age could not wither him, nor custom stale his infinite variety."

Fittingly, his obituary appeared in the local newspaper, The Nimbin Good Times, October 2014. ●

### Vale Len Harper – 20/5/1920-20/9/2014 *Eulogy by Tamaso Lonsdale*

So, I have lost another old friend, and Nimbin has lost one of its oldest identities. At the age of 94 years, Len Harper has passed away.

A veteran of World War II, Len was a voluntary worker at Nimbin News, doing all the proof-reading both for that magazine and the Beyond the Rainbow literary magazine. Not a missed comma, exclamation mark or full stop escaped his eagle eye, and every misspelt word or typo was corrected. He continued the proof-reading for Beyond the Rainbow right up to a few weeks ago and was always delighted to do it, as he said it gave him something to do.

For many years, Len also looked after the grounds of the Community Centre, sweeping the paths, picking up litter and emptying the rubbish bins.

Together with Graham Ferguson, Len presented his Saturday afternoon radio program "Uncle Len's Tall Stories" on Nim-FM, where he read out stories, poems and anecdotes. He was a powerful raconteur, and had worked on ABC radio in his younger days.

Len also attended the seniors' gathering each week and often entertained his friends there with small readings.

A former member of Blue Springs community, Len later became one of the original residents of Mulgum House assisted living facility. He regularly walked up to the shops and post office until this became rather difficult and he acquired a motorised wheelchair, which enable him to continue his little jaunts out for coffee and a chat with friends.

Len had strong spiritual leanings, admiring the teachings of Gurdjieff, and was also a long time member of the Subud movement.

Len is survived by his step-daughter, Vicki and his son Peter Harper, one of the founders of the Centre for Alternative Technology in Machylleth mid Wales, and the actual inventor of the term "alternative technology" in the 1970s. ●

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## THE TANDEM TOUR TRIUMPHS

After 2 months of peddling and over 3,000 kilometres travelled the team reaches the finish line! Mikael Collins and Simon Andrews of Subud San Diego were there at the finish line in Tijuana, Mexico to greet Hamilton Simon (S.F.V.) Jeff Belanger, Ryan Hickey, Katie Munro and support driver Simon Smith.

They established a new Guinness Record by riding a 4 person bike from Vancouver to the Mexican border town raising money and awareness for early lung cancer detection research.

The team is planning a slide show presentation of their adventure - stay tuned. Donations are still being accepted, to learn more or to donate, please visit:

<http://donate.bccancerfoundation.com/goto/tandemtour> ●



## WSA SECRETARY and WSA ADMINISTRATOR POSITION

The World Subud Association is seeking a new secretary as Silvana Caradoc Evans' time as WSA Secretary is coming to an end next month, December 2014.

The combined role of the World Subud Association (WSA) Secretary and Administrator reports to the WSA Executive Chair and the World Subud Council (WSC). This person works directly with the executive team in support of the WSA Chairs, the Council and various WSA bodies, including member countries as appropriate, to maintain and develop the international association. The WSA Administrator role is a contract position and remuneration is applicable whilst the WSA secretary is an honorary position, fulfilling a legal requirement for the association and must be appointed by the WSA board of directors (Zone Reps.)

The agreed honorarium for the WSA Administrator part of the role is not based on an hourly or daily rate but reflects an understanding and agreement to allow this person to spend the time necessary to fulfil the tasks. The suggested term is four years from 2015 to 2019.

Personal qualities, skills and experience required for this position include excellent communication skills, a deep interest in and knowledge of the international Subud organization, familiarity with computer office programs. Being fluent in another language, preferably Spanish, is highly desirable.

If serving the WSA in this way appeals to you and you meet some or all of these criteria, please write to us at [wsa@subud.org](mailto:wsa@subud.org) for more information and a position description. The deadline for applications is 15 December 2014.

Applications will be reviewed by the executive selection committee. It is subject to testing by the International Helpers and the appointment will be made by the WSA Board of Directors (Zone Reps.). ●

### He's a Very Naughty Boy ;- ) *Marcus Bolt replies to Iljas Baker's article (page 7)*

To quote Monty Python's 'Life of Brian', in my book Iljas has been 'a very naughty boy', because he selectively quotes Article 19 from the Universal Declaration of Human Rights to make his point of 'we need do nothing, we're in the clear', while failing to mention the worldwide debate on the meaning and implications of Article 19. (For example, many academics believe it can be interpreted to be a racists' and homophobes' charter in its current wording.)

Not only that, but, further reading of the Charter reveals:

*Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.*

*Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.*

So, the UDHR is also stating that yes, you can believe and have opinions about what you like, but if publicly broadcast in such a way that it is an attack on a person's honour and reputation, or is an act aimed at the destruction of their rights and freedoms, you have crossed a line – especially if there is any form of 'incitement' or 'hate speech'. In other words, 'One person's freedom ends where another's begins'.

No one believes that anyone should somehow be made, as Iljas correctly states, to have only 'acceptable' opinions, or that they should be banned from stating them – but that's in private. The real problem arises around the broadcasting of, for example, racist or homophobic material through the media – on air, print or online, because, ostensibly, Article 19 currently allows, in its current phrasing, anyone to publish whatever they like – even 'hate speech'. Luckily, the law in most democratic countries will not allow that; but it still happens in non-democratic countries with poor Human Rights records, and the UN are powerless to intervene.

Bapak was always very clear that we should follow the laws of the country we live in, for example he said:

*"...Naturally it is essential that our regulations should be in accordance with the laws of each country, because there are instances when something can be done in country A but not in country B, and vice versa. So in aiming to bring about proper co-ordination, or unification, we should of course consider which arrangements can be made uniform, and which cannot because they would contravene the laws of the countries concerned."* 63 BCL 4.

And recently Ibu Rahayu confirmed this when she said: *"...I am sure that all Subud members and Subud organisations around the world know that we need to adapt and comply with the laws and conditions in their respective countries..."* 13 TKL 3

Of course, no one is suggesting, or believes for moment, that Bapak had any form of hatred, or even dislike, towards homosexuals, or that he was 'inciting' anyone to do anything other than to be loving, non-judgemental and inclusive. But the point is, his statements do provide ammunition for those who harbour prejudice, or are just plain ignorant – those members and (worse) those helpers who perceive and use his words as 'The Irrefutable Word of God' in order to reinforce their own sad and divisive beliefs.

Iljas' article seems to imply we need do nothing, that we are 'covered' by Article 19. Well, we're not, and this is a complex issue that will not just 'go away'. We have to face up to it, examine where we stand as a spiritual organisation and work together in order to find some kind of consensus for a way forward. ●



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# I AM SUSILA DHARMA!

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*Creating sustainable livelihoods with the YTS program in Kalimantan.*

At World Congress in Puebla, Mexico, at the Susila Dharma Gala Evening, Susila Dharma volunteers and project leaders went up on stage to share a personal story about the work they do, what inspires them, and why they have chosen to put their Subud spiritual practice into action in the service of others. They closed each of their stories with the words “I am Susila Dharma!”

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Your general donation will ensure that the Susila Dharma International Network continues to create impactful projects that change people’s lives. Join Hadrian, and all of us in the Susila Dharma/Subud family by ending this year with an action to show...

[http://www.susiladharm.org/?page\\_id=418](http://www.susiladharm.org/?page_id=418)

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(If you don't yet have a password, it's easy to get one. Instructions are there.)

On December 8, 2012, Ibu Rahayu talked at length to members in Kalimantan, Indonesia.

See these:

Ibu Rahayu Questions, Answers & Advice

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