



That was the year that was...



The WSC Meeting in Santiago. When the earthquake hit, many of these models of surrender thought it was merely "a rather strong latihan". An encouraging sign of development in Subud.

Nothing fazes us. Everything is the latihan. Bring on the earthquakes!

The Editor writes...

So, another year's over, and it's Christmas again.

Has it been a good year for you? We hope so. No doubt the usual ups and downs came your way, but we hope you weathered the storms, and all in all, are happy to have been seen in 2015.

How has it been for Subud generally? We have tried to keep you up to date with the main events and developments. Obviously, the change in our mining venture in Kalimantan has been a very important story.

The company is now called Asiamet Resources and is headed by a non-Subud CEO. We have tried in the last few issues of Subud Voice to bring you the views of a number of people involved in all this, including Tony Manini, the new CEO. We hope all of this may have been useful to you in understanding what has happened and what its implications are.

WSC met successfully in Santiago, Chile, during an earthquake. Seriously, why would any city on earth want to host a Subud meeting? The worst floods in history after our Congress in Innsbruck. Massive, devastating earthquake in Christchurch after our Congress there.

Like many others, my glance often turned to the volcano which seemed to hover over the city of Puebla during our Congress there. Were we tempting fate? Apparently not. Fate passed us by that time.

But now, in Santiago, Chile, the earthquake happens while we are still there. A disturbing development, but all the reports we received from San Diego seemed extremely cheerful, even celebratory. >

Not at all frightened or worried. When the earthquake began, many of our members felt it was a "rather strong latihan" which is surely a tribute to their powers of surrender.

In this Issue

So we lead off with "A Christmas Story" from Marcus Bolt. What could be nicer? What could be more appropriate? Even in this multi-cultural age in which we live.

We follow this up with a series of articles which touch on the subject of "Subud and Religion". In "Subud Lite", Alton Saunders from Cornwall thinks we are "offering a watered-down version" of Subud without enough reference to God. But Marcus Bolt in "Subud Lite vs Subud Full Fat" thinks there is room for a variety of approaches. Then I get my two pennyworths in with an article entitled, "God, use me NOW!" in which I talk about my recent contact with Christianity.

Of all the books about Subud that have come out in the last few years, the big success story has surely been "The Source of Life". People have really enjoyed this book and found it extremely inspiring. Not surprising, considered that the author is Léonard Lassalle, who is one of the most interesting, loved and respected people around.

So, many of us have been waiting with bated breath for the prequel to "Source of Life" now it is here at last in the form of "Walnuts & Goat Cheese". The story of Léonard leading up to his opening in Subud. This promises to be a really exciting read. He talks about how he was brought up on a naturalist island in the Mediterranean, went to Summerhill, that extremely famous progressive school, and then became an art student who married a beautiful model and joined Subud where he has had many extremely dramatic and powerful experiences.

Moving along, moving along... What else do we have in this issue? Oh yes, two really interesting and important articles about the history of Subud in Mexico by Karimah Towle with lots of archival photos. These articles are so important, we felt we should not edit them at all, and so we have attached them to this issue of the magazine.

What else, what else? We have a very interesting article from Mursalin Fiala, the Austrian artist, who has passed away, but left us with an excellent book about his own extraordinary experiences and the early days of Subud in Austria.

There is also the obituary I've written for one of my very dearest friends in Subud, the Sri Lankan Subud member Raymond Cooray, who lived with his family in Australia since 1973, and passed away recently the day after his 99th birthday. He was a model of how to age well, preserving his physical and mental powers right up into his last days. (His tip for preserving your mind's capacity – do lots of crossword puzzles!)

We also have a bit of fascinating, little-known Subud history. Aura Hargreaves sent us the program for a 1969 concert from the Sushuela Concert Society, a precursor of SICA. One wonders if it would be possible to assemble such a rich collection of Subud talent today.

KEEP SUBUD VOICE TALKING IN 2016

Do you enjoy reading Subud Voice? Do you think the articles are valuable? Do you think it's important that there be an independent voice in Subud, published in both English and Spanish?

If so, **we need your support**. We depend on your donations to keep us talking in 2016.

We need AUD\$12,000 for the year. (That's US\$8740. £5648. €7682)

We're hoping people will send us donations of at least AUD\$60 which is the old subscription rate.

(That's US\$43. £28. €38) Payments can be made through the PAYMENTS BUTTON on the left hand side of our home page.

www.subudvoice.net

With thanks from the Subud Voice team.

We finish up with a little bit of self pleading and self explanation. Ilaina Lennard writes about why you should give us some money to help keep us going. She explains everything we do in the hope of not only opening your hearts but convincing your minds.

I'm glad she has written this. I'm never sure

whether anyone should give us any money seeing as how there are so many other even more deserving causes in Subud, not to mention the world.

Recently we asked someone who had been very generous to us in the past if he could give us some money, but this time he said he could not stretch his dollar to cover us because that dollar was already covering so many other things.

Furthermore, he said, he thought they were probably too many periodicals in Subud. Of course, we don't think that. We think we are wonderful and unique and essential to Subud. Maybe some other publication could go, but not us!

This is a very generous man who not only supports Susila Dharma but has started several significant SD projects himself. How do you balance supporting Subud Voice with helping people get their eye-sight in a developing country? A very tough call. Anyway, with all the other things clamouring for your dollar, I'm glad it's Ilaina who is explaining why we need money.

Finally we thank one of our very generous supporters, Subud Germany, who did not even require a pleading letter to help us out, but just spontaneously offered to do so, through their committee councillor Isidora (originally from Colombia, plays the violin)..

All she asked of me was that I answer a few questions about what Subud Voice does, and why I do it. I was delighted to respond to this request, and some other members of the Subud Voice team feel that it sums up fairly well what we do and why, so I have included it here.

Looking to the New Year

Well, money or no money, we are planning, God willing, to be here again in the New Year.

Since this issue has had a bit of a "Subud and Religion" theme, for January we are planning "Subud and La Vie Boheme". Writers, artists (and their models), fictional accounts of Subud promises to be a juicy issue. We might see if we can get Leonard Lassalle to let us print an "art student days (daze)" chapter from his book and Marcus and I threaten to kick in with personal reminiscences. Also we hope to get in references to Picasso, Marlon Brando, Jean-Paul Sartre and all that.

Apart from that, the traditional greeting! Merry Christmas and a Happy New Year to all! May blessings rain down upon you in 2016...

Love from the Subud Voice team... Harris, Ilaina, Marcus, Samuel & Kitka ●

A Christmas Story

Marcus Bolt writes...

Soon after returning from World Congress in Cilandak some time in 1971, I heard that a Subud member had bought a private junior school and was looking for teachers. I applied, got a job and started in the autumn term.

As we approached Christmas, the syllabus demanded that I teach the Christmas Story to my class of 15 nine-year olds. I remember arguing with the Headmaster saying stuff like, 'Why should we have to teach this mumbo-jumbo to kids? It's brainwashing; they should be allowed to make their own minds up later in life...' and so on.

At the time, I was living with a venerable, intellectual Subud and Quaker family in the Quaker vil-



Rekindling a love of Christmas



lage of Jordans. Mealtimes were when we all met and had long discussions about spirituality, culture and life in general – it was like a finishing school for me, and I loved it!

Inevitably, Christianity and the Christmas Story came up on the agenda, and I remember one night feeling shocked that they didn't question its validity in the late twentieth century, and I went to bed feeling confused that these intellectual heavyweights were still, somehow, 'believers'.

Later that night I had a dream. An angelic figure came to me and said she would tell me what the Christmas Story really meant.

'The inn, with its staff and guests and all its comings and going,' she began, 'represents your mind, which is filled to bursting with thoughts, concepts, and ideas – the normal day-to-day business of living. There is no room at the inn, or in your head, for Christ to be born.

'Christ can only be born in your heart, which is represented by the stable. It is simple, rustic, and symbolically contains the vegetable forces in the guise of the wooden manger, the straw, the hay; it also holds the animal forces – the oxen, sheep and asses – as well as the human force – Mary, Joseph, the Shepherds and the Wise Men.

'The Baby Jesus's birth, represents the re-awakening of the soul. And now all must bow down – that is surrender, or follow – in order to bring 'peace to the earth' which, in turn symbolically represents inner harmony within yourself.

'The gifts the Wise Men bring – gold, frankincense and myrrh,' she concluded, 'symbolise the gift of life – with its riches, suffering and bitter-sweetness.'

And then I awoke.

The experience didn't turn me into a born-again Christian and I still don't go to church (I'm a card-carrying agnostic), but it did rekindle a love of Christmas in a more Pagan/family/renaissance sense, as I began to see it as a 'heart thing', rather than an intellectual pursuit. The kids in my class wondered what hit them the next day. But it was after I married and had children (and now grandchildren) that the miracle of Christmas really struck home again. It's the universality of the story, found at the heart of most religions in one form or another, and its promise of the gift of new life and hope has ever since become an essential and unquestioned part of my life.

This article is an edited extract from Marcus' book 'Christmas is on the Cards' - a collection of the home-made cards he has produced over the last 50 years, plus customised cards for clients.

Here are a few examples from the book...



Subud Lite

Are we offering a “watered down” version of Subud? Alton Saunders writes from Cornwall...

A true story: Two Subud members were having coffee together and were chatting about Subud matters when one of them suddenly exclaimed, “But Subud isn’t anything to do with God, is it?” She had been in Subud for several years and had, presumably, had explanations about the aim and purpose of the latihan over a three-month period before being opened. It is also clear that she could never have read any of Bapak’s talks, for in every one of them it is God, God, God, all the way through. She left Subud about a year later.

Having been a helper for many years, I am deeply implicated in our failure to take seriously Bapak’s instructions to helpers. We lament our dwindling and ageing membership but we are not yet taking responsibility for it. I think we have been so anxious not to put off potential members that we have often presented a watered down version of what Bapak explained to us so many times, namely, that the aim and purpose of Subud is the worship of God through the transformation of our being.


The ‘Subud Lite’ version is false advertising. It portrays Subud as an exercise in personal freedom - no rules, no need to have a belief in anything greater than ourselves, no need to listen to any voice other than our own. Members who have come into Subud on this basis will eventually become bored or disillusioned and will leave. If Subud had been explained to them properly they might have decided not to be opened in the first place.

The helpers’ role itself needs to be explained to applicants, just as Bapak explained it to us. If the applicant does not like Subud as it is and as it is meant to be, then it may be that they do not really want what Subud is, like a member I came across who thought the helper role should be abolished, because, “I don’t need helpers to tell me how to do the latihan.”

As well as monitoring the progress of members and doing extra latihans with them if necessary, Bapak tells us that we should provide them with explanations about Subud. He clearly means those who are currently doing the latihan, not just applicants. Bapak himself did this decade after decade, travelling the Subud world many times in order to do so, even when he was old and frail. I suspect that we have not taken on this responsibility ourselves because we are afraid that we will be accused of putting ourselves on a pedestal. I am of the opinion that it is more important to follow Bapak’s advice than to listen to the voice of our own fears.

There are now twenty eight volumes of Bapak’s talks, a wonderful treasury of wisdom. Quietly reading them and allowing their message to sink in should be a part of every helper’s Subud life, for our own great benefit, but also so that we know and understand what we should be saying to our members. I find them, literally, essential reading, revealing more and more as the years go by. A group I was in previously had the policy of giving a copy of Volume One to new members after they had been opened. They could then be asked if any questions had arisen and useful dialogue could follow. Perhaps other groups could take up this idea and, in addition, have a selection of the talks on display for borrowing, even if it means bringing them in a suitcase to a hired hall!

Reprinted from “Subud Britain Journal”



Subud ‘Lite’ vs Subud ‘Full Fat’

Is it possible to have a variety of “ways” of presenting Subud? Marcus Bolt writes a reply to Alton Saunders...

There’s a classic joke about a Catholic priest and a Protestant vicar having a chat outside after a very stormy interfaith meeting. One says to the other, ‘Well, we don’t agree on much, but at least we worship the same God.’ The other replies: ‘Yes, indeed. You in your way, and we in His.’

I would never have expected to find this kind of sectarian rivalry in Subud, but have noticed something akin creeping in over the years, exemplified by Alton’s article ‘Subud Lite’. The thing that concerned

me most was its potentially divisive title. Through the no doubt exact choice of the word ‘lite’, it implies (to me) that if a member isn’t ‘doing Subud’ in the purportedly ‘full fat’ way the author champions (believing in the latihan as ‘worship of Almighty God’ alone), then s/he has adopted a lesser, diluted version, and their latihan is, therefore, not quite up to scratch. And it makes me wonder if, when we helpers take such a ‘there is only one way’ stance whether religious or otherwise, we risk creating an endemically constrained Subud as opposed to the original ‘for all humankind’ version. I don’t think Bapak ever took such a hard line position, as this quote from a 1971 talk reveals:

“... although a person does not believe and has no faith in Almighty God, he can be accepted if he wishes to join Subud, provided he is willing and ready always to follow the latihan kejiwaan. And we ourselves, brothers and sisters, should not insist that a person must believe in God, when he has not yet been able to have evidence of His existence, when he has not yet been able to witness it.” 71 TJD 14

There are many of my generation who joined Subud in the 60s as ‘seekers’ – young people searching for a method to help unearth their ‘true self’, ‘to be one with everything’ and a host of other New Age mystic concepts – a good proportion of whom are still in Subud, including myself. On the other hand, there are many who joined on the understanding that Subud is ‘the Worship of God’ in the purely religious sense and who have long ago departed. So it would appear that Alton’s argument – that if you’re not given the religious explanation from the off then you’ll soon leave – is a tad spurious.

In fact, on October 9th this year, I celebrated my 47th anniversary of joining Subud. And had I, during the three months prior to my opening, heard the words ‘God’ and ‘worship’ mentioned (there was no opening statement in those days), I probably would have walked away – my schooldays Abrahamic-religious brainwashing (plus reading about the atrocities committed ‘in the name of God’ over the millennia – and still happening today) having put me off the idea of religion for ever.

Religious Zealot: God loves you and will save you.

Agnostic: Prove it.

Atheist: There is no way that a god can exist.

Agnostic: Prove it.

Yes, I am an agnostic – I neither believe, nor disbelieve; the jury’s out, I keep an open mind; I’m a doubting Thomas who needs to ‘see and put my fingers in the wounds’ – and I have no problem whatsoever co-existing and latihan alongside the religious, or atheists, or anyone, so long as they ‘live and let live’ and don’t try to convert me to their belief system – I have my own, thanks.

Both in and out of latihan, I have a deep sense of ‘something’ – perhaps a constantly evolving, benign Universe exploring itself through the sentient beings it has created; and, as a corollary, that science, the religions (if practised as their founders decreed), latihan, psychotherapy, yoga – whatever the ‘self-improvement’ discipline – are its refinements, designed to make us keener explorers, thereby increasing our ability to understand, accept and love one another, aiding us to ‘do unto others as we would be done by’.

Interestingly, the latihan doesn’t care what I, or anyone, believes. It still works regardless – for me, for any member ‘worshipping God’ and for the atheists among us. So, I am led to surmise (as I am writing – I may feel differently next week, next year...) that the latihan is anything a practitioner believes or wants it to be. And, as long as it’s done regularly with a willingness to follow the personal process with sincerity, it works, simply creating ‘a better person’ (and only the individual can define what being



Caravaggio's The Incredulity of Saint Thomas

‘a better person’ means in relation to their own moral standards and psychological make up).

For a quite a while now I haven't felt able to be a group helper, but if I were ever to re-embrace the role I'd carry on doing what I did in the past when meeting an enquirer, officially or unofficially. I'd look for the similarities between our belief systems, not the differences. It's pointless to argue, to tell them they've got it wrong or attempt to convert them to a set of prescribed Subud beliefs, as I have witnessed happen. All I can offer is my testimony – the only ‘proof of concept’ I have – while explaining that my experience is unique to me, as will be theirs to them should they join. This isn't ‘watering the message down’, as Alton suggests – exactly the opposite, I would have thought; more of a broadening and reaching out, because nobody really knows what the latihan is, or how it works anyway, only that it does if you let it.

I'll end with a favourite quote from a 60s folk song by the Incredible String Band... ‘Whatever you think, it's more than that’ (and I would add, ‘feel’, ‘believe’, ‘receive’...).

GOD, USE ME NOW!”

Harris Smart writes about his recent contact with Christianity. He begins by recalling Bapak's advice on the subject of Subud and religion...

Bapak frequently advised that it was good to practise a religion as well as to be in Subud and do the latihan.

“... Bapak wants to warn you not to have the misconception that when we are opened in Subud, we don't need to practise our religion anymore, that it is all right to forget about our five daily prayers, or if you are a Christian, the observance of the Christian religion. To do that would mean that you separate yourself from your fellows.

“... It is very important for you to be aware of this, especially the helpers; to understand and not mislead people by saying that ‘the latihan is enough, you don't have to practice your religion’. If this happens it will lead to a decline in your Jiwa, a decline in the spiritual.

“... You must not neglect the practice of your religion and whatever your religion prescribes. This way your outer also benefits; your physical body, your everyday activities and your work and your relationships with other people will also benefit.” 86 CDK 11

And from Ibu Rahayu during a visit to Britain in 1990...

“There is no religion that is not right, because at the core each religion is true, and as we go through the latihan process it can happen to us that we have experiences about one religion or another, and these can come to us without us seeking them - they just happen; we come to an understanding perhaps of the Christian religion. We may then have an understanding about the Muslim religion. So there isn't a guideline in Subud about which religion you should belong to, because that depends upon your own beliefs.”

These quotations have been taken from the book "Living Religion in Subud" by Matthew Sullivan. Harris writes...

Readers of Subud Voice will recall that in the last issue I wrote about my adventures producing three plays in the Melbourne Fringe Festival. To my personal amazement, almost immediately after doing this, I became a Christian.

It seemed that doing the Fringe shows, rather than opening up a new chapter in my life, represented >



(Photo by the late Mikhail David.)

the closing of a whole book, that is the period of my life from years 0-73, which might be described as my phase of wanting to be an artist of some kind.

But this conversion may not be as sudden or unexpected as first appears. It is not so strange. I've been in Subud now for going on about 50 years, and in that time I have often paid attention to religion. After all, Bapak frequently advised, that as well as being in Subud and doing the latihan, we should practice a religion.

Like many other items of Bapak's good advice, this often seems to be ignored. Another example of Bapak's advice being "honoured more in the breach than in the observance", as the saying goes.

I sometimes wonder if our present predicament (dwindling, ageing membership, no money etc.) might not be connected with ignoring pieces of Bapak's advice such as this. Did he just say it for fun? Did he not actually mean it? These are questions we might ask ourselves.

But, of course, coming to religion is a very individual thing, and no one can say when someone else (or even themselves) is going to "find religion"... *To read Harris's complete article including the explanation of why he has called it "God, use me NOW!"* CLICK:

<http://www.subudvoice.net/wp-content/uploads/2015/11/God-Use-Me-Now.pdf>

Jesus and Socrates

Anthony Bright-Paul writes...

Why, asked Reynold Osborn, did Bapak test with us the difference between Socrates and Jesus Christ? This was a question amongst others that was put to Bapak on the 24th of August 1959 at the first Subud Congress to be held in England at Coombe Springs.

What is fortunate for us all is that Bapak gave a full answer to this question. What makes it particularly interesting is that Socrates was a sort of founder of logic and the syllogism – he was probably one of the most intelligent men who has ever lived on this Earth and as you no doubt remember he was made to drink hemlock, since his logic so incensed the stupid people around him.

Now Jesus Christ was totally different. Oh yes! He was sublimely logical too, but his logic did not derive from learning or brain power, but was received from a Higher Source. So here is what Bapak himself explained:

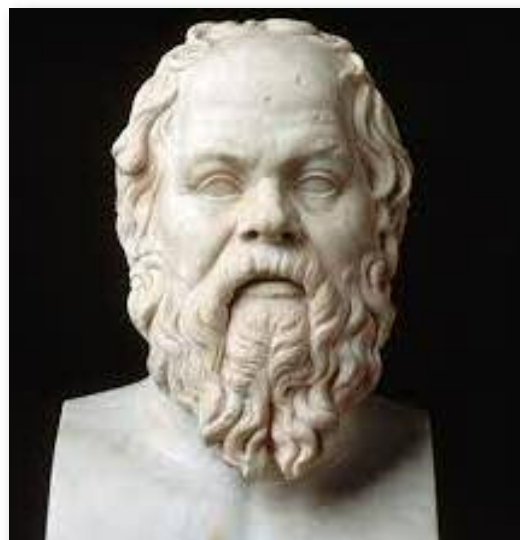
"Regarding what is the use of testing the difference between Jesus and Socrates - this is but an example of the difference between a man who is learned in his mind and one whose intelligence and wisdom came by the Grace of God, so that you may appreciate the difference.

"Since your receiving is still on the level of bodily reaction, based on movement and feeling, when Bapak tested with you and asked where the wisdom of Jesus came from, those of you who were able to receive responded by pointing your hands upwards, without any intentions from your desires, thoughts and emotions. That means that his wisdom came from above.

"We would normally say that what comes from above is certainly from God, or from a Power that is greater than any human power. So clearly it was from above.

"Whereas, when testing about Socrates, the heads of those who were able to receive, bowed down towards the Earth, which means that the intelligence of Socrates belonged only to this world.

"...So the intelligence of Socrates arose in him because of the power of his brain that is through a >



Socrates. Ancient Greek philosopher. Sometimes credited as the "father of Western philosophy". Described himself as a "gadfly on the bum of society". Paid the price by drinking hemlock.

function of his body. With Jesus it was different, he knew all that was required for his life, not because of the sharpness of his intellect, but because his mind, heart and feelings were pure and holy.”

Actually in Book 5 of Bapak’s talks the Indonesian is preserved on the opposite page, which is very interesting for those who wish to know exactly what Bapak said. Anyway it is doubtless very germane for all of us in the Subud Association, which is assuredly based upon ‘receiving’.

NEW BOOK FROM LEONARD LASSALLE

Following the success of his book, “Source of Life”, Leonard Lassalle now writes...

I am very pleased to tell you and the readers of Subud Voice that "Walnuts and Goat Cheese" is now out and available on www.lulu.com

The book is all about...

An autobiographical account of Leonard Lassalle’s life beginning with his early days growing up in France, on a small naturist island in the Mediterranean.

It follows with his experiences of living in the village of Dieulefit, in the Drôme, during World War II; where his mother made rabbit stew for the resistance fighters and where he attended his first school.

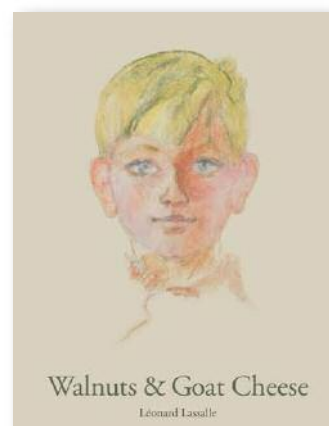
Léonard then recounts his teenage years at the progressive Summerhill School where he finds self-confidence, learns about girls and discovers ‘English culture’. Art student life follows in the 1950s in Paris and then in London where he meets a life model who becomes his wife.

This book highlights how controlled and uncontrolled life circumstances and different education systems shaped his character and had an impact on the dynamics of his development.

Walnuts & Goat Cheese is the first part of Léonard’s autobiography. The story continues in the book Source of Life where Léonard shares the unusual experiences that wove through his life after starting a spiritual training when he was 19 years old, and how that dramatically changed his life.

Now translated into French: 'Source de Vie' and will be soon available on lulu.com.

English versions are already available on [lulu](http://lulu.com). leonard.lassalle@gmail.com



Cover illustration is a pastel done by my mother in 1942/43 of myself aged 6.

BEGINNINGS OF SUBUD MEXICO

Karimah Towle records the history of Subud Mexico...

1957, in Mexico City, was the beginning when a group of friends interested in the teachings of Gurdjieff as presented by Ouspensky and Dr. Maurice Nicol, decided to meet and work together in a formal way.

We learnt about Subud through two magazine reports, Time and Paris Match. Both focused almost exclusively, on the “miraculous” cure experienced by Eva (Ilaina) Bartok, thanks to the “powers” of a “saint” or “guru” recently arrived from Indonesia called Pak Subuh –Muhammad Subuh Sumohadiwidjojo.

Almost at the same time, we received three introductory talks by John G. Bennett related to the meaning of Subud. They were the same as those he had given to groups interested in the development >



*In the foreground (from left to right):
Karimah Towle and Melissa Manjarrez;
background: Juan Martinez del Cerro, Wita
Wygard and Stella Kent.*

of the self, and who, at that time, were following the techniques of Gurdjieff.

In that way, we were to learn that Pak Subud, Bapak, had been the first to receive the latihan kejiwaan from the Power of Almighty God and that he had become the channel through whom those wishing to experience the process of purification and development by means of the latihan, which allows every person to re-establish their connection with the power of Almighty God. It was in this manner that Subud spread both inside and outside Indonesia to give rise to what came to be known as the Subud Association... *To read Karimah's complete story* CLICK:

<http://www.subudvoice.net/wp-content/uploads/2015/11/Beginnings-of-Subud-Mexico.pdf>

Additional Photographs from Subud in Mexico. CLICK:

<http://www.subudvoice.net/wp-content/uploads/2015/11/Additional-Photos-Subud-in-Mexico.pdf> ●

THE TRUE SELF

By Mursalin Fiala...

Mursalin Fiala was an artist and Subud member from Vienna. In the last months before he died, Mursalin wrote a very personal book about his life in Subud. It describes some extraordinary personal experiences, also how Subud spread in Austria, and about events and incidents in "the early years" of Subud.

There are experiences in latihan that go beyond the body and this world. At this time and because I have been subject to medical examination, I know that my life in this world will soon come to an end. I have no hesitancy in setting to paper such experiences. Above all those experiences concerned with spiritual individuality. The "inner self" or the "true self".

In the 1980s I lived alone in a rented house in Kleinzell in Lower Austria. I occasionally visited the Vienna Group and sometimes individuals or several Subud brothers visited me to share the latihan.

One day in which I had fasted and had received the latihan alone in the evening, I became very quiet, relaxed and perfectly happy. But then a wish arose within me to feel, as Bapak had so often mentioned, my own true self without the addition of any motivating forces. That is, the material, vegetable, animal and earthly human forces (the forces within the human body, which find fulfilment most greatly in the love between a man and a woman).

Somewhat foolishly a small portion of fear arose about whether I would be able to bear or survive the testing of these forces because Bapak had always assured us that without their support we will be unable to live in this world. They must not, however, be permanently active!

I erased this foolish fear and asked God: "How do I feel when the material forces do not work within me?" I became somewhat quieter. The material force was apparently only weakly present.

Then came the question: "How would it be when one no longer felt the motivating vegetable and then the animal forces?" I became increasingly quieter, although I had believed I was already as quiet as it was possible for me to be. I then sensed that all things are possible within the subconscious. I hesitated in respect of the human force, but then finally put the question.

Could Not Be More Wonderful

I then experienced a state, which could not be more wonderful but which was not new to me. I had repeatedly experienced this for several years – mostly during the culminating minutes of a helpers' latihan. It is not really to be described, but I will express it in different terms and thus intimate it.

One no longer feels this world, either nature or human endeavour. The personal self is not important, it is to a certain extent transparent. Without losing consciousness of the self, one is trans-

“

I was borne by a feeling of bliss that was beyond earthly happiness.

”

ported to something immense, to an inexpressible nobleness (as in a funnel of light).

I saw or heard nothing, but clearly and strongly felt the atmosphere of another and higher world and was borne by a feeling of bliss that was beyond earthly happiness and unhappiness. What comes closer to expressing this is the German word “selig” (blessed), which was formally written as “seelig” because people had apparently meant it to mean the state of a true human soul, which I also feel to be true.

This utterly wonderful state was at the same a real and deep worship of God. One is aware of one’s own soul and simultaneously something of a higher world. This is therefore the true home of the true human soul. It can be nothing else.

Permit me to say it again: I have attempted to describe something that is beyond description. But if someone has experienced something similar, that person will know what I mean.

The Movement Of My Body

What I can describe is the movement of my body during such a latihan experience. At the start I stood or sat quietly, perhaps from time to time my mouth uttered a word in worship of God. But over the years my body moved more and more so that finally during such a latihan I mostly danced, sang, laughed and spoke.

It was something I often did during the, so-to-speak, “usual” latihan, but I did not feel that my laughter, dancing and singing to be so intensive and noble (I am happy to use this word again because I do not find anything more appropriate).

During the period in which I was a national helper, I felt this pure latihan more often – a premonition or feeling in advance of another more beautiful noble world, together with the awareness of the best element in my being, the part that always wishes to worship God, even though it is occupied with various other things.

At the same time my being felt the happiness resulting from direct connection with the Spirit of God. Then the relationship and love to other humans and also other creatures created by God was also realized through surrender to God. I will leave it there in this attempt at paraphrasing. Many people will probably know what I mean.

For me Subud (or to be more exact, the Latihan Kejiwaan) is secondarily help given to master this earthly life, but primarily it is preparation for a far greater, more beautiful and perhaps eternal life. Jesus called it the Kingdom Of God, or Heaven (not the firmament).

This “advance awareness” of a higher existence and a higher personal state is very clear and intensive and showed me a higher and more powerful reality. Even if I wish to be very self-critical, I am unable to consider these experiences to be unreal.

This spiritual force or level must have often been experienced in earlier times by people of various religions and cultures, or we would not have been given so many indications.

Within Christian mysticism it is given as “Christ in us”, in the mysticism of Islam “roch rochaniah”, in Islamic Indonesia “jiwa rochamiah”, in Sanskrit “maha atman” (Mahatma as a title for Ghandi, for example). Among many cultures it is simply accepted as the force that comes from heaven.

The German Language

Spontaneous speaking in latihan is a frequent experience. For some it takes a long time before single words are uttered, but nearly always occurs. With me it happened in my second latihan, as I



Mursalin with his sculpture of The Madonna

have already described. But it took years before a German word came spontaneously from my mouth, while others repeatedly expressed a large selection of German words.

After 2001, thus after about 45 years in Subud, I began to utter German words increasingly more often and new ones were increasingly added. The words then formed into meaningful sentences. They nearly always had something to do with God and the worshipping of God and were sometimes poetic.

For example, for a while I uttered the word “Frühlingskind” (child of spring). I often began a sentence without knowing how it would end, but I did not make a nominative error. These German sentences, however, also contained several Arabic and Indonesian words that I had already become acquainted with through spontaneous speaking. I also often received in those languages during testing.

These exactly articulated and clearly uttered words in my own language had a powerful effect and authority for me. They were meant for me from a fully natural quietness, power and authority. Some were like prayers for me because they were repeated, but never as ritual prayers.

As simple as that appears to some people, it is one of the most precious of experiences for me.

God spoke to me through my soul in my own language.

The German language thus became for me a language of revelation, like Hebrew for the Jews, Arabic for Muslims, Sanskrit for Hindus, and many more besides.

It also reminded me of an explanation given by Bapak during the early years of the spreading of Subud, that everyone will worship God in his or her own language and own way. Everyone will find their own, individual way to God.

Translated from the German by Lawrence Brazier. The book "Subudgeschichte", 309 pages, was produced with the help of an Austrian Publication Team (APT), consisting of Nguyen Minh Tan, Marini Fiedorowicz, Melissa Bernfeld, Silvester Kawai und Lars Herhacker. ●

THE PASSING OF RAYMOND COORAY

Harris Smart writes...

I have just received the news that my dear friend and Subud brother, Raymond Cooray, passed away yesterday, Thursday October 29, the day after celebrating his 99th birthday. He was born on October 28 1916.

Raymond along with his wife, Roshani, and their children Ralph, Mishani, Laxmi and Harith were originally from Sri Lanka, but they have lived in Australia for the last 40 years or so since their arrival in 1973.. I have known them since they first moved to Melbourne.

Raymond came from a prominent Sri Lankan family. He summed up his childhood in a poem...

Born with a silver teaspoon in my mouth,
Early in life, stricken with a weak lung
When pneumonia invaded me. As a consequence,
Petted, pampered, propped up, lest I snuff out...

Raymond and I got along extremely well. We shared a lot of intellectual interests as well as Subud ones. He worked in Australia as a high school teacher of history. He enjoyed intellectual talking and jousting on all kinds of subjects.



Raymond Cooray with Bapak in Cilandak probably in the 1960s or 70s.

Please excuse the poor quality of the photo but it captures a beautiful moment expressive of the affectionate relationship between Raymond and Bapak.

I was very happy in those early days of their arrival in Australia that I could take them around to visit various places of interest and introduce them a little bit to Australian culture and the Australian landscape.

Raymond was always full of vitality and enthusiasm and vivid interests. There was a part of their house which was his particular preserve. It was always strewn with many books in the process of being read and there was also music to be played on cassettes. The 1950s songbird and movie star Deanna Durbin was a particular favourite.

Ageing Well

I've never seen anyone age so well as Raymond. As he went from his 50s, to his 60s, 70s, 80s, and into his 90s his energy and aptitude for life did not seem to diminish much. He retained his physical health and vitality and his mental powers also remained strong.

Sure, sometimes he was a little bit forgetful, but on the whole he was remarkable for the way he maintained his physical and mental energies, long after most people have lost theirs. He attributed the maintenance of his mental powers to doing lots of crossword puzzles.

Sadness and Tragedy

There was sadness and tragedy in Raymond's life. A major cause of sadness for him in later life - and he sometimes got quite depressed about it - was how all his friends from former times had passed away. He felt alone in the world because he had outlived friends and family from Sri Lanka, including of course the many Subud members such as Varindra Vittachi. He deeply missed all these people.

He also missed very much people from another phase of his life, his years at Selwyn College in Cambridge University, where he went for further study after his tertiary education in Sri Lanka.

He was extremely proud that he was "a Cambridge man". As well as studying there, he was captain of the cricket team, and active in the Student Christian Movement. He missed many friends from those Cambridge days and would often tell me stories about them.

Cricket was one of the big loves of his life, though in recent times, like many other people, he was dismayed by how the peaceful character and civilised philosophy of cricket had diminished as the game became more and more aggressively commercialized.

The major grief of this family's life was when Raymond and Roshani's daughter, Laxmi, then aged in her 20s, drowned in a tragic accident in the Murray River. She was a most radiant young woman, an accomplished pianist, a teacher and one of those people remarkable for her goodness, her purity, her gentleness, her kindness and inner and outer beauty. Her loss was a terrible blow to the family.

Tales of a Lifetime

Raymond wrote a book, a collection of his life stories called "Tales of a Lifetime". There are many wonderful stories in the book, funny stories as well as tragic stories, and also spiritual stories. They come from all different periods in his life. Both Raymond and Roshani have visionary experiences. Raymond, for example, recalls in one story being visited by his beloved daughter, Laxmi, after her death.

'I was wide-awake in bed. In front of the closed bedroom door was Laxmi. Enveloped in a golden white light. In my excitement, instead of being quiet, I tried to speak. Then I sensed – for she did not speak – that she signalled, "I must go now". And that was it..'

As well as being faithful to Subud and the latihan, Raymond was a staunch Christian. He had begun as an Anglican, was active in the Student Christian Movement, and in Australia attended churches including the Uniting Church and The Church of Christ. In these churches he found comfort and support, often forming close relationships with the ministers.

Celestial Kingdom

Dear Raymond, I'm so sorry that I did not visit you more often lately. I am particularly grieved that I became so out of contact with you that I missed your 99th birthday. But at least I can write this for you, so there is some little record of what a wonderful person you were. I value and treasure the time I spent with you and my mind is now full of very, very happy memories.

One thing that should be mentioned is your devotion to Bapak. You were an extremely sincere Subud member and you were clearly much beloved by Bapak as is testified by that photo of the two of you together.

My heart goes out to Roshani and to the children, Ralph, Mishani and Harith, and to the grandchildren.

In one of his poems, Raymond wrote...

I dwell in the wilderness
Praying vainly for enlightenment
Which alone can take me to
The celestial kingdom, silently singing
Beyond reach within me

I pray that Raymond has gone to the best possible place in the hereafter, that he has reached the "celestial kingdom" and one day I may be privileged to join him there to continue our friendship. Plenty of time in eternity to continue our animated conversations. ●

SUSHIELA REMEMBERED

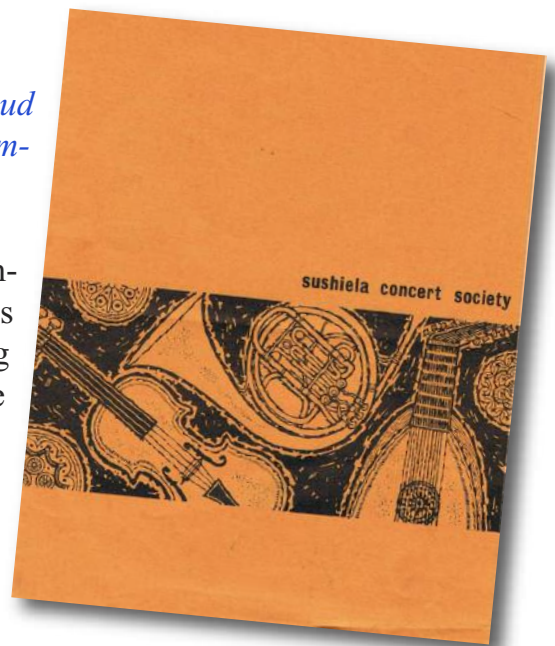
Aura Hargreaves writes with this fascinating glimpse of Subud cultural history. One wonders if it would be possible to assemble such an array of talent today...

Bobby Lamb, internationally known trombone player, composer/conductor and long term Subud member at Reigate, is in the process of moving up to Liverpool. While arranging for the move, he unearthed a programme from 1969 of the Sushiel Concert Society, a precursor of SICA.

This amazing programme was performed over one week at three significant London venues by Subud members.

The photo (rig) shows the original programme cover; to see the whole programme CLICK

<http://www.subudvoice.net/wp-content/uploads/2015/11/Sushiel-remembered.pdf>



WHY WE DO SUBUD VOICE?

Harris writes to Angela Isidora Lael, the Committee Councillor of Subud Germany...

Dear Isidora

I thank you very much for this generous donation of €500 from Germany to Subud Voice. I am extremely grateful for this money which will be a very big help to us at this time. The money will be used to make outstanding payments to Ilaina Lennard who was the founder of the magazine and continues to do proofreading and contribute to it; to Samuel in Cuba who does our Spanish edition; and to Kitka Hitula who is our webmaster. I will do my best to answer the questions you have asked.

Could you please tell me why do you do this work?

Subud Voice is really an institution in the Subud world. It was started by Ilaine Leonard in 1987 shortly after Bapak's death. Ilaine edited the magazine for 14 years and then handed over the editing to myself in Australia and I have edited it now for about 16 years.

“ It keeps me in touch with the Subud World ”

Over that period, 27 years now, can be read a living history of Subud during that time. A couple of things make us unique amongst publications in the Subud world. First of all, we are independent and although from time to time we receive funding from various parts of the Subud organizations, such as yourselves in this case, generally speaking we are not dependent on funding from the organization and can therefore be independent.

Of course, we support the Subud organization in all its aspects, and Subud activity generally. Amongst the many publications in Subud, we are perhaps also unique in that we are very international in our outlook and we attempt to cover every aspect of Subud life. The organization and all entities such as SES and SDIA, Subud members experiences, enterprises, social welfare activities, SICA projects, Youth and so on.

The reason that I do this work is that I feel it is a way I can make a contribution to Subud using my skills. I feel it is very important that the unfolding Subud story should be told on an ongoing basis for this and future generations. Doing this work keeps me connected to the Subud world. It is like we are mapping the contours of the development of Subud, chronicling Subud.

Why is for you Subud Voice important for the Subud World?

I try to identify topics and subjects that are of interest and importance and to follow them up with articles and interviews. For instance, over the last few months, you will have noticed in Subud Voice that there have been a large number of articles about our mining operations in Kalimantan because they've recently been undergoing a great deal of change, and I thought it was important to try and keep the Subud membership up to date with what is happening.

Also in recent issues there have been several articles about the refugee crisis in Europe. So we try to keep people informed about the issues that are important to Subud members at particular times. I think Subud Voice is recognized by many people as being of importance to the Subud world because we have been making such a sustained and creditable effort over such a long period of time and also because we can be an independent voice.

What are your inner motivations to work as Editor for Subud Voice?

I think it is very important for any person to be able to use their skills and talents as part of belonging to a community, and this applies very much to me in editing Subud Voice. I do my best to try and understand what are the important issues going on in Subud, and then I try and communicate what I have discovered to our readers.

Another part of my motivation is to about trying to maintain an awareness of the history of Subud and how it has developed. We often have articles in our magazine which take an historical perspective reminding readers of achievements from the past. More than anything, my motivation has been to encourage and support the development of Subud.

This, I believe is the overriding thing we do at Subud Voice. There are many voices in Subud, all the publications which come from different parts of the organization and over the course of the year we try to blend all these different voices in Subud Voice.

I hope that these answers are what you are looking for, but please let me know if there is anything further you would like me to add. With gratitude and blessings to you and all others in Subud Germany.

“ We are mapping the contours of the development of Subud ”

Harris Smart, Editor, on behalf of the Subud Voice Team

PS: Isidora, thank you for letting me know that it is okay to mention in Subud Voice that Subud Germany has given us this general donation.

I am extremely grateful to you for the way that you have supported us.

I hope that everything will go extremely well for you personally, and for Subud Germany. It is a time of very great challenge for all of those in Europe, isn't it? We are far away from the traumatic events that are happening in Europe such as the recent events in Paris and the flood of refugees fleeing violence.

Angela Merkel has set a noble example of welcome but I suppose many question the practicalities of what has happened and what the consequences will be down the track.

We are fortunate in Australia to be far away from these events although of course they touch us too, but not so closely or sharply as they must affect all of you..

Perhaps all we can do is support each other in prayer. Very best wishes, Harris

WILL SUBUD SOON BE WITHOUT ITS SUBUD VOICE ?

SV's founder, Ilaina Lennard explains its present situation...

Dear brothers and sisters, I have to tell you that by next April it is very likely that Subud Voice will close. Why? - because it will not have the funds to continue. Even now it has been cut down to the bare minimum. Samuel – the Cuban translator of SV into Spanish – can no longer be paid. And Harris Smart, SV's indefatigable present editor, who already works for free, is now financing SV out of his own pension and private funds. It cannot go on like that - as I am sure you will agree.

As for Samuel, he wholeheartedly accepts that SV can no longer pay him. In an e-mail to Harris, he says:

“As you know, I love challenges, and this is a beautiful one. Of course I am a one-word man, and I will keep on translating Subud Voice, no matter there is payment or not. Translating SV is for me a joy, and a way to give back to Subud and Bapak an infinitesimal part of what I have received in the Subud latihan, no matter what has happened.”

His words are so moving. But can the Spanish-speaking world on its own, contribute enough for him to be paid at all? We do not know.

So at present there are just two of the team who still receive a small payment, because without it they could not do their work. Marcus Bolt does the beautiful lay out and keeps an eye on the finances – what would we do without him? And Kitka Hiltula contributes her invaluable expertise as SV's Web designer.

I feel it is quite wrong that SV cannot at present pay its editor. As for myself, although I will no longer get an honorarium, the main thing with me is to keep SV going if at all possible.

Just think of what SV has published down the years.. Wouldn't you miss it? Here are some of the subjects covered in the past two issues:

October 2015:

Graphic description of what it is like for the refugees in Calais and of some help given by the Lewes Subud group in England.

Kalimantan and the gold project

Writing the History of Subud: Harlinah Longcroft gives us a taste of the process.

Astronomy and the Kuiper Belt, as discovered by Gerard Kuiper.

Reynold Feldman and the Terranautics project: his book about the future of mankind as a 'World in Transition'.

Tony Bright-Paul describes some of the tests of Bapak.



*Ilaina Lennard,
founder of
Subud Voice*

November 2015

An interview with Tony Manini, new MD of our Kalimantan Gold project (now called Asiamet).

The World Subud Council (WSC) meets in Santiago - and experiences an earthquake too!

Tony Bright-Paul pays tribute to Mas Harjono, Bapak's son.

Matthew Mayberry remembers Asikin and his presence and help in Kalimantan.

When I began SV in 1987, in response to the death of Bapak, my hope was that a small newsletter going out worldwide every month, could help bring the Subud world together in times of sadness, or joy or difficulty. That is still my hope today. In particular I would like to think that it helps isolated members to feel a little less isolated.

I also feel it is important that an independent publication should exist in Subud. At the same time I would like to pay tribute to those who produce other publications - such as the very readable WSA News, which is financed through funds from the official Subud bodies. Thank you everybody – such a lot is involved in being an editor!

However as things are at present, it seems that by April, if not enough funds come in, SV will be no more. If that happens, to me it feels like Subud will have lost something of its soul. But it doesn't have to happen. It just needs more help from you. Here is what SV needs to keep going:

A total of AUD\$12,000 for the year. (That's US\$8740. £5648. €7682.) So we're hoping people will send us donations of at least AUD\$60 which is the old subscription rate of US\$43. £28. €38)

If this is too much, just send whatever you can afford. Payments can be made through the

PAYMENTS BUTTON on the left hand side of the SV home page. Just go to www.subudvoice.net

You may wonder why there is not a subscription scheme? SV did explore this idea but it is very complicated due to the different currencies, and the conclusion was that it would take up too much time for someone to do it.

Dear brothers and sisters, I still believe you are out there and that it is just that you forget SV's needs. I have faith that you would willingly contribute what you can if you are sometimes given a little reminder such as this one. So please think: this time next year – will we still have a Subud Voice? It's up to you. ●

ROAR TO THE SOUND OF MUSIC

An update on Izellah Connelly...

Now age 9, Izellah has been in two musicals – the King & I and the Music Man. She released her first album late last year and has done numerous solo performances over the last year.

In October, she released her first Music Video; a pretty gutsy cover of Katy Perry's 'Roar', which incorporates acro by Izellah and her support dancers. The clip has already had 10,00 hits, a very good result for an unknown artist.

In November, she was one of 700+ that auditioned for the children's roles in the London Palladium production of the Sound of Music in Brisbane. She did this for the 'experience' of auditioning, without any expectation of actually getting a role as, in many respects, she didn't fit the casting brief. But, three call backs later, she was cast as Gretl. Five weeks of full time rehearsals start in early February, with the show opening in March at the Queensland Performing Arts Centre.

To see and hear Izellah ROAR Click below:

https://www.youtube.com/results?search_query=%E2%80%98Izellah+Connelly+Roar+Clip+2015%E2%80%99



Izellah Connelly.

A MAN-MADE DISASTER

Solen Lees, SDIA, writes...

Some are calling it a crime against humanity. What is certain is that the recent smoke haze crisis in Kalimantan and other areas of Indonesia is a man-made disaster. Slash and burn methods of clearing lands bring about this problem with depressing regularity, the biggest culprits being large companies like palm oil plantations, which are often partly owned by foreign interests.

At the height of the current crisis, over 43 million people were breathing in the toxic fumes from forest and peat fires, and more than 500,000 cases of acute respiratory tract infections due to the haze were reported in the affected areas in the period from July 2015, to late October. There were also several deaths reported.

The Indonesian government has been accused of inaction and of doing too little, too late. Now, however, it is considering bringing in new legislation to prevent the burning of forests and peat land.

Olvia Reksodipoetro of SDIA-member Yayasan Usaha Mulia (YUM), which works with communities in the affected areas, commented as follows:

Pressure on the government needs to be brought by foreign governments and large organisations: Greenpeace, WWF, CIFOR, UNICEF, Save the Children etc.

What YUM plans to do is to work with the communities in our area to convince them to stop slash and burn methods – but actually the ones doing the most damage are the big players. They should be exposed and brought to court, but so far only one has.

Meanwhile SDIA launched a successful appeal in conjunction with YUM that raised over \$25,000, allowing Subud members to:

- Distribute good quality face masks to local people and community members.
- Organize a mobile medical team for rapid diagnosis and provision of remedial medicines.
- Provide oxygen and set up clean air rooms at YUM facilities, with oxygen tanks to provide relief to the local community.
- Distribute emergency packages of medicines and vitamins to deal with the variety of illnesses which are currently widespread in the community. These include eye drops, cough medicines, vitamins etc.

Thanks to everyone who donated!

Now that the emergency phase has passed, YUM will continue with the recovery efforts on behalf of the population. You can read more details on YUM's emergency health relief, and another report on YUM's actions and its planned recovery programme on the SDIA blog [<http://www.susiladharma.org/?p=1370>].

Generous giving in times of emergency is so important. However, sometimes these emergencies are man-made and could have been prevented. So, while it is wonderful and necessary to give in times of catastrophe, we must not forget that it is just as valuable to support organisations and initiatives that are working on the ground to improve our environments and society and thus help prevent ecological, social and health disasters from happening, or make sure that societies are more robust and ready to respond to them.

A case in point is another member of SDIA, Yayasan Per-



“ Over 43 million people were breathing toxic fumes... ”



makultur Kalimantan (YPK) which is run by Subud members Jayadi and Frederika Paembonan, who have also been active in combating the effects of the deadly haze. YPK supports communities to conserve ecosystems through regenerative farming, with a focus on permaculture.

During the haze crisis, they distributed oxygen, milk and effective masks, especially to the largely Dayak population in Tahai and Habaring Hurung who live on the fringe of regularly-burnt land and forests, often in open wooden houses which provide no protection against the smoke. Just as important, however, is the work they do long-term to help prevent this kind of crisis.

According to Frederika:

The environmental crisis in Kalimantan highlights a critical point for our work here, to address both the environmental needs as well as the social conservation needs in the region. The knowledge our organization has and the approach we offer is part of the solution to the needs of the region, such as: alternative sustainable land management, agricultural solutions, and addressing conservation and biodiversity needs - whilst also addressing the needs of the community. Now the smoke has subsided, our work is addressing the prevention of this crisis happening again – it is a huge job but we are part of the picture.

Indeed, it is true that Kalimantan's tropical rainforests and peat lands are being destroyed at an unprecedented rate due to unsustainable agriculture, poor land management practices and rapid urban development. Many of the environmental issues occur due to a lack of understanding around sustainable land management practices and mismanaged agricultural practices, including:

- The clearing of native forests through annual slash and burn activities.
- Draining peat causing oxidisation and soil subsistence, making the soil more susceptible to fire.
- The extensive use of chemicals and pesticides that destroy micro-organisms in the soil.

Due to an increasing population and poor productivity, local communities are opening up land in peat areas which traditionally would not have been farmed. YPK's focus is on providing accessible sustainable land management and conservation education to communities in the region through permaculture, which supports ecosystem biodiversity, conserves natural environments and rehabilitates damaged ecosystems, as well as being an approach to regenerative organic farming.

It is providing an alternative to slash and burn and a way forward for crisis prevention.

If you want to help YPK take action on this issue, please support the organisation by donating through your SD National or SDIA. You can also help persuade the Indonesian government to protect its forests and the health of its citizens by signing a petition here:

https://secure.avaaz.org/en/health_vs_haze/?knNwtib

“ Please support the organisation by donating ”

A V A I L A B L E N O W !

CREATION, THE PLANETS, MANKIND, & THE PROPHETS

An Anthology of Extracts from the Talks of Bapak Muhammad Subuh Sumohadiwidjojo – Compiled by Iaina Lennard.

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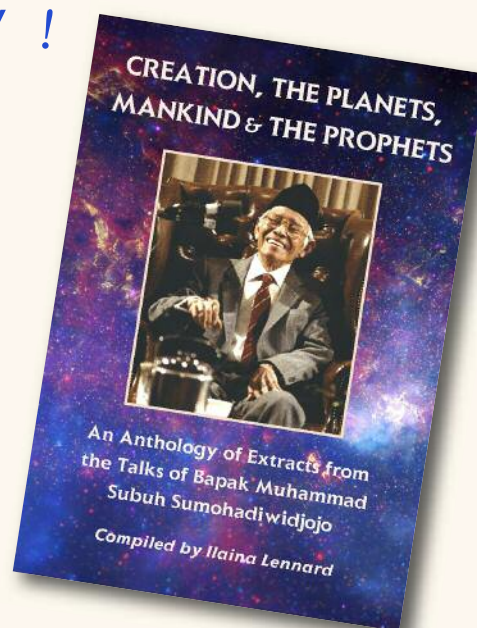
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Orgiva Update - New Halls and Winter Gathering

Leonard Hitchcock writes...

We've just returned from a brief sojourn with the Subud group in the groves of Orgiva in Andalusia and I thought I'd provide an update on activities in the 'Subud Alpujarra' group there.

The foundations for the new latihan hall complex, adjacent to the existing land and hall, are now complete, as is the major landscaping of the site. Around 40 semi-mature olive trees have been planted as well as other fruits and vegetables

[oranges, avocados, aubergines, tomatoes, raspberries etc.]. Work will shortly begin on the walls of the first hall, so we are at a very exciting stage of the project.

Details regarding the roof construction, heating and cooling systems and so on are still being finalised. The complex incorporates two large latihan halls, break out and meeting rooms and a very large social and kitchen space - as well as outdoor terraces to enjoy the lovely views and garden. In the drawing you can see the two square halls and the social space in between.

Early next year the Subud Alpujarra Association will become the legal owners of the site; in Spain, local groups are the legal property owners rather than centrally [as in the UK for instance] - though they come under the Subud Spain umbrella.

We have applied to the MSF for a \$50,000 grant which, after selling the present latihan hall, will leave us with around 54,000 euros to raise in order to complete the project [based on a total cost estimation of 406,000 euros]. At the Spanish Congress in October a presentation of the project was very well received and supported by Subud Spain.

As usual this winter will see an influx of international visitors - Subud members who come to stay for shorter and longer periods to enjoy the uplifting scenery and wonderful sunny warm weather ...and spend a very sociable time together.

“ *An influx of international visitors in the winter...* ”

Accommodation, in hotels or houses close to or on the Subud land, is cheap - as are flights and car hire. As well as the usual social gatherings in the group, the week from Jan.23 - 30th. will include various additional activities including films, creative and dance workshops, outings and walks, keji-

waan days etc. If any members are interested in going out to escape the winter gloom and top up with vitamin D (and C - the orange trees are in full fruit in January!)

Please contact Andrew Bromley at: andreworgiva@gmail.com

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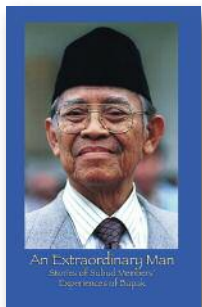
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SUBUDVOICE

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www.subudvoice.net

A Spanish facsimile edition usually appears a little
later on the same web site.

SUBMISSIONS

Send articles, photos, cartoons etc. to Harris Smart,
Editor Subud Voice,
email: editor@subudvoice.net
Tel: + 61 3 95118122

Submissions are invited which relate to Subud life or
are from Subud members. We cannot guarantee
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