



Lewes Bid Confirmed

Press release from Subud Lewes in response to the publication of the Scrutiny Review Panel's report into the Bid Process for St Anne's.



Members of the Lewes group

Subud Lewes 'welcomes' the outcome of St Anne's Scrutiny Review Panel.

Pam Hewitt, chair of Subud Lewes, writes:

We welcome the outcome of this review that finds the decision to award the bid to Subud as a sound decision. We are heartened by its recommendation that ESCC (East Sussex County Council) will support and advise us in our community engagement.

One of the key concerns of people in Lewes was the extent of community use at St Anne's once Subud develops the site. At our present location, we currently use our halls only 25% of the time and the community uses them for 75% of the time. We plan to stay close to this ratio at St Anne's, where the public will also have access to a public garden and other areas of the site.

In October & November last year we shared our ideas for the community use of St Anne's and received many exciting proposals from the community for using this site. In advance of the review meetings, Cllr Ruth O'Keeffe, the County Councillor for the Lewes Division where the St Anne's site is located, received over 50 emails and letters from people wishing to contribute to the scrutiny process by expressing their feelings about the bid process and the Subud bid itself.

Almost all of the emails were in favour of the bid and happy with the process by which it was chosen. The majority of those who sent in emails and letters were not Subud members. These included existing hirers of our halls who welcome the opportunity to expand as well as other professionals and people in the community wanting to set up new projects.

Subud Lewes would like to thank those people of Lewes that took the time to write and express their support. These letters, from a broad section of the town's population, helped demonstrate the popularity of our plans (and the confidence they have in us being able to deliver).

In the near future we will publish dates and venues for the next round of Open Days to discuss our plans with the community and to listen to feedback.

The Happy Congress

Harris Smart writes a very personal account of the Subud Australia Congress held in January this year..

I did not want to go. I so much did not want to go. Wild horses could not drag me there. Oh no, the same faces I had been seen for 40 years talking about the same stuff we have been talking about for 40 years.

And the facility, the place where it was being held. Oh no, we had to sleep in dorms. The thought of being stuffed into some room with the too close proximity of too many snoring male bodies. Reeking of sweaty socks with underpants hanging from the posts at the end of beds.

Of course, no blame to the Congress organising team. For sure, they had done the best they could possibly do in the circumstances. But no, I so much did not want to go.

But I had to go. I had been the Susila Dharma rep for the last two years and I had to make my report and handover to a new person. I would go for two days, make my report, hand over to the next person and disappear.

In fact, it turned out to be one of the happiest and most rewarding experiences of my entire life.

The Wet Coast

It was held at a place called Currimundi which is situated on Queensland's Sunshine Coast. It turned out to be an excellent facility. Sure, there were dorms, but they were not too bad, and in every other respect the facility was brilliant.

Beautifully laid out, close to the beach, with all the rooms we needed for meetings and latihan. The food was pretty good and the staff were very friendly and helpful and the addicts amongst us (myself included) were even allowed to smoke on-site. What more could you ask for?

And even though it was on the Sunshine Coast, the mornings at least were wet and cool. I have reached an age where I find heat very debilitating. Praise God, that for quite a bit of the Congress, this area could have been described as The Wet Coast.

Asmaniah Fraval and her national committee have done a wonderful job of serving Subud Australia for the last two years. The new chairman, selected at the Congress, is Hussein Briedis from Melbourne, someone whom we all know, love and respect. He worked for years in the concrete business so he should be able to sort us out. He knows where the bodies are buried.

There were many international visitors, including Elias Dumit, the WSA chair, and his beautiful family, a number of Area One International Helpers, and a sprinkling of people from all around the world. We had visitors from the UK, New Zealand, Indonesia, Norway, USA and even two young women from Sweden from where we had never had visitors before.

There were about 120 people in all, including representatives of every possible age range from babies to ancient people such as myself. The Congress program was extremely well organised by our National SICA team Mitchell Reese and Marlana Bassar.

Good Intentions

At our opening ceremony pieces of paper were handed out to everyone and we were invited to write our intentions for the Congress. Mine was "I want to be happy". I thought that if I wrote this I might achieve the blessed state of hap-



Elias Dumit, WSA chair, with Hussein Briedis, from Melbourne, the new National Chair of Subud Australia. He used to be in the concrete business, so watch out.



Michaela and Safiya heard about our Congress and came all the way from Sweden. It is the first time our Congress has been enlivened by visitors from Sweden.



Night time at the Congress. We had some great performances specially by a jazz/pop singer/songwriter, Frances Madden from Sydney. (See article about her following.)

piness by the end of the Congress.

In fact I achieved it by the next day. And not just happiness, something approaching bliss. The dreadful cloak of darkness which had dripped itself around me before the Congress, simply fell away and I was happy, I was whole, so powerful was the atmosphere which enveloped us all.

One of the very good things about this congress was that it was firmly founded in the kejiwaan, may it always be so. Each morning we began with latihan followed by themed kejiwaan sessions including two sessions in which we listened to the marvellous testing sessions conducted in Ramadan last year by Ibu Rahayu. These were first played at the World Congress in Puebla and now were made available to us. If you ever get a chance, grab the opportunity to participate in this testing.

I remember a time, going back about 30 years, when the National helpers was so aloof and distant and seemed to regard themselves as some kind of grim authoritarian body. This situation has improved over the years until we have reached the point with the present lot that they seem completely natural and full of the wish to serve us, the membership. These are people we have known for a long time, and grown up with, and we know they are just like us, flawed like us, doing their best just like us.

Everything was very well organised. The essential business of Congress which often seems to go on for far too long, and be such a pain was pretty painless here. There were lots of activities of every kind. The young people were well catered for and there were lots of entertainments and diversions for others of all ages.

True Confessions

Confession time. I have a lot of trouble listening to Bapak talks and don't do it nearly enough. I was very fortunate to be able to interview Elias Dumit during the Congress and he made a comment about how important the talks have been to him. Lately a school of thought has arisen in Subud, an example of which you can find in this issue, of people



At the WhichCraft table.

saying we must listen to Bapak's talks in some kind of doctrinaire way, like they are frozen in time as a rigid teaching. The way Elias put it was much more congenial to me. He said...

"I know how valuable it has been for me personally to have contact with Bapak's talks. I am not able to express how important this has been for me personally for my own growth and development, in terms of lessons and wisdom, but never as a doctrine. But I just encountered the words I needed to hear at the time I needed to hear them, or they would clarify my own experiences. So it is something that accompanies me in my life, almost like having a friend or a father always with me in constant dialogue."

So one night I wandered into the room where a Bapak talk was being played. These were the marvellous new style talks where we do not have to listen for hours and hours while Bapak talks and is then translated, but we see an instant translation in text on the screen accompanying Bapak's words. Thank you, thank you, thank you, to the people who have been putting out these versions of the talks.

Anyway, I just happened in at a point where Bapak was talking about our hearts. How our hearts are unstable and in constant flux, shifting from moment to moment. Either lifted to heights of grandiose arrogance or plunged in despair. And never, never, never, never satisfied. Always wanting more, more, more.

This is so applicable to me. The truth is I have always been rather fond of my disorderly heart, I think it is vivid and exciting, but suddenly I saw it must change, it has to change. Before I die something must be done about this. I must change, I must try to purify my heart which has caused me and so many other people so much unhappiness. (I am so sorry, wives, for what I did and didn't do. Please forgive me.)

Anyway, it inspired me to do some testing and now my heart is a lot better you will be pleased to know. For what more could you ask?

Before I left I took a look at some of the 120 other intentions which people had written on slips of paper and fastened with pegs to a clothes line suspended across the central area of the congress.

"Relax and plan my aims for 2015"

"To have truthful, enlivening and helpful latihans and at least two swims."

"To be me!!! (Accompanied by illustration of SMILEY FACE)

"Revive, revitalise, survive another year."

"Recharge the battery, energise, move forward."

"Family. Holiday. Fun. New friends. Pool. Food."

I hope and pray that all your intentions were as fulfilled as were mine.

Once again I give thanks for the immeasurable blessing of the latihan and the community of Subud. ●

Double-storey Subud fairy house with access ladder. > Designed according to Eco principles and made from local recyclable materials.

“*Something approaching bliss...*”



Lumina came with her friend Caramel who is President of SSTA (Subud Soft Toys Association).



Building Connections

An interview with WSA chair, Elias Dumit, by Harris Smart...

So, Elias, here you are in Australia.

Yes I am very happy about that.

What inspired you to come to Australia at this moment?

Australia is one of our pillars, with active participation in the international structure, also very supportive. I haven't been here for a while so I thought this would be a good chance to come to your congress and to connect with the new chair and with the country generally. I also value the opportunity to listen to what Subud Australia has to say to the World Subud Association. Part of my work which I enjoy is that of a netweaver, making connections with people.

What other travels have you made since World Congress?

My first trip was October/November 2014 to North America and made three separate visits. I attended the USA East Coast gathering in the new Amani Centre in Washington. A beautiful Subud house, a lovely gathering, people were very happy and it was the inauguration of the Subud house. There I had good connection with our Int'l Helpers Myriam and Hoan Toan.

We all felt through latihan and testing together that the building of the house was not only important locally, but also regionally, nationally and even internationally. Just one year before, in November 2013, I had been there when there was only the foundation of the building, so coming there one year later and finding that house finished was a great joy.

And the same happened in Durham, North Carolina, which was my next visit. This is a very nice group with many young members, and when I had been there one year before, I was watching concrete trucks coming to lay the foundations, and now the house was ready. I had promised them to come back when the house was finished, so it was good I was able to do that. This is something that gives joy to all of us, to come to a new Subud house and feel the love and all the work the Subud members had put into it.

I next went to Mexico City and visited the group who are fundraising because they have decided to make an effort to buy or build a Subud house. They plan to build up some base capital over the next four years and then apply for some grant and or loan from the Muhammad Subuh Foundation.

I also visited the new group Las Lomas which spontaneously came out of the World Congress where many young people were opened - about 35 people all at once. I went to visit them and I saw they were all very sincere in their wish to practice the latihan kejiwaan of Subud. Helpers from the other group participated in the visit along with the Zone Seven Representative, Fernando Fatah Nieva and also the National Chair of Subud Mexico, Mas 'ud Arroyo. Connecting with them was meaningful.

After North America I went to Europe where I met with the WSA deputy chair Lucia Boehm in Munich where she lives. It was our first opportunity to meet and work together, have conversations and share our views.. It was very positive, building foundations for the next four years. Farah Czwiertina, the Zone 4 Representative came from Wien to spend a day with us talking about Subud issues and exchanging ideas and feelings about our work together. As I said, I feel that making connections with people and keeping communications flowing is an important part of my work, and I also acknowledge the limitations of communication by email and even by Skype. There is nothing like personal contact.

I also had a chance to visit the Munich group and do latihan with them.

Were you able to meet with the Executive Chair?

Yes! After Munich, Lucia, Anwar and I went by train to Bonn where Ismanah, the Executive Chair lives, and we had a full weekend of meetings there, with the presence of two of the International Helpers, Olivia and Sachlan, and also Hilaria (our treasurer) and Anwar (Executive Vice-Chair). We had very productive days together, we were talking about the issues in Subud at that time, and doing testing and latihan together, and most of all building stronger, trusting, loving relationships between us.

During this day in Bonn we also had the opportunity to visit the convention centre in Bonn, a beautiful place by the Rhine River surrounded by green areas. Everything is very good quality:



WSA Chair, Elias Dumit in Australia with his wife, Sarah, and sons Alberto and Mateo. Their other son, Felix, was not travelling this time. (Photo Isti Jenkins)

“ Why do we have an international organisation? ” >

there is the existing convention centre and the new one which should be finished in a couple of months. Bonn is a very nice city, it has less than 350,000 people. I think we could have a great Congress there, but of course we have not yet proceeded with any negotiations. We have a pre-booking for the site for one year, then negotiations can take place to deal with all the details.

While in Bonn I also had the opportunity to have conversations with Susila Dharma International board member, Romina, and also meet with the new national chair of Subud Germany, Damiri Knapheide. I have been finding it positive to connect with the national chairs wherever I go. A number of members were also present on that weekend.

[One of the things you said at World Congress was that you really wanted to connect to the grassroots.](#)

Yes I think we need to ask ourselves why do we have an international organisation. We need to strengthen the whole structure of Subud (from local, regional and national spheres) in order to serve those practising the latihan. I keep saying we are all collectively responsible for the results, for the good development of Subud, according to God's will.

[Did you also visit the UK?](#)

After Bonn I flew to the UK with Ismanah and Anwar and we went to the Lewes group. It was a very good visit, we did latihan together, we had an open conversation about many subjects such as Bapak's talks, and the book Advice and Guidance for Helpers; we also exchanged ideas about the whole idea of diversity in Subud, acknowledging the fact that we are different, we have different backgrounds and different opinions but we can surely live together in harmony based on that what unites us.

While in Lewes we visited the site of the Saint Annes project and met with the team. We also had a very positive meeting with Subud UK Chair, Daphne Alexopoulou.

Also in the UK I attended the board meeting of the Muhammad Subuh Foundation, which was very positive, welcoming the new executive director. It was the first meeting of the new team. We also had the opportunity to spend time with the new Area 2 International Helpers who were meeting at Loudwater Farm. We spent a whole day together with them and it was all very positive, doing latihan and testing, and discussing issues and deepening our connection with each other. We felt really supported and cared for by them, building a lasting bond.

There was also a helpers' retreat taking place and we participated in one session with all the helpers who were attending; I had the chance to meet with the Kejiwaan Councillors of Subud UK and other helpers.

It was a very full program and the whole trip went well. Things would be brought to our attention at the right time in the right way. There was a sense of flow and guidance and it was all very positive.

[At the World Congress there was a strong theme of peace in both the selection of Bonn as the next World Congress site, and also in general in Zone 4 which includes countries such as trouble spots in the Middle East, and where there had been an achievement, in the Subud context at least, to create harmony and peace. There seemed to be a promise in this situation that we can make some kind of contribution to world peace. The need is so urgent because even in the time since the World Congress we have seen how the world situation has deteriorated.](#)

I believe that, and I hope that we can create a wide space at the Congress, and provide an example of harmonious dialogue and consensus between people of different nations which, I believe, can have a positive influence in the outside world.

[However, unfortunately, we have also seen in Subud there is not always peace, and lately there has been a division. There seem to be some people who have reacted very strongly to the situation in Lewes and say, for example, that people are trying to change Subud or something like this. What do you feel about all this?](#)

I would not call it a division. I am aware that there are people who have ideas like 'we need to modernise Subud', 'we need to use different language', 'we need to approach things differently', or change the very simple rules that we have.

Regarding our basic rules, I believe that concentrating our efforts and energy on this would not at all be worthwhile. Look, at the moment we enter the latihan hall and surrender sincerely to Almighty God, there is no limitation, we're facing infinite possibilities, we are completely free. Simple rules are just to keep things outside orderly.

Some points of view may be correct and valid for you, but not necessarily for the collective. For instance, when you are driving and come to a red street light. From your point of view you can cross it, it seems right. But you agree to wait for the collective good, so that everybody can live safer. It is the same here. So I believe we have a structure which is simple as laid out by Bapak, and all we need to do is put that into practice, to make it work, so that it serves its purpose.

Regarding the wording and the use of some terms, we are free to express our personal experience in Subud in our own way, in our own language, but we preserve Bapak's words as they are, for the future. I know how valuable it is for me personally to have contact with Bapak's talks. I am not able to express how important this has been for me personally for my own growth and development, as source of lessons and wisdom, but never as a

I would not call it a division..

doctrine. So often I encountered there what I needed to hear; in many occasions, they would clarify my own experiences. So it is something that accompanies me in my life, almost like having a friend or a father always with me in constant dialogue. That 's why I value Bapak 's advice so much. I know this is the case for many Subud members. But sometimes people come to Subud without having any opportunity to appreciate that, and they may see something in a talk that appears to them to be outdated, related to Bapak 's time and not relevant to the time we live in. We live in a culture that constantly changes, but Bapak speaks mostly about things that do not change. If we look at the little things that change, and we disagree about them, there is a risk we could end up rejecting the whole package of Bapak 's advice, and then we would be losing the opportunity to receive something very important and valuable.

“Bapak's ta;ks... how important they have been for me...”

Let's draw an analogy with literature, for instance, Shakespeare. Should we modernise Shakespeare's works and change them into modern language?

When you read Shakespeare you may equally think, this is all old-fashioned, so will you discard that? We know he is talking about human nature, about things that do not change, although the outward form of them may change. Take Iago's jealousy, this is not old-fashioned, this is still with us unfortunately, and there are many other examples.

I think it is the same with Bapak 's words, because you say that when Bapak was speaking, there was no Internet, there were no smart phones... but the scale of the Bapak 's talks comes from the creation of the universe!

So I believe that small details of technological change or cultural change make no difference whatsoever, because it's the large-scale that is important. What I would say is just try to go to the content, don't pay attention to the small external elements which can change, but the content is never outdated. If we read or listen to Bapak 's talk with an open feeling - instead of our critical mind - I am sure we will benefit.

[Recently you went to Cuba. What happened there?](#)

Before Cuba I visited Colombia: Cali, Bogota Norte and Bogota Teusaquillo and also met members from Popayan. It was a lovely visit, I felt so welcome and met with many Subud members. I also had a meeting with the national chair, Federica, about Amanecer. But there is much more in Colombia besides Amanecer: this is the largest Subud population in South America, the structure of Subud functions actively, well organized, they have many Subud houses. Colombia brings good qualities and strength to us. During visits In all groups we had open conversations, which were very good. I also value the opportunity to meet with the Zone 8 Representative Paloma Muñoz and the Int'l Helper Sarita Rodriguez. I was glad to see that the helpers have been doing a good work caring for the members and the results are showing.

Going to Cuba was very positive, too. It was interesting because it was the first time there was an official Congress recognised and approved by the government there. Government representatives were present at the opening of the Congress. The role of Susila Dharma over the last decades in building the credibility of Subud in Cuba was acknowledged. Subud in Cuba is alive. I remember the first time I visited Cuba was in 1999 when I was an international helper. At that time there was much more the feeling of an island and today I feel they are more connected. Congress was a lively event with strong latihan. There are good and comprehensive reports written by the International Helpers and also by Kohar Parra.

There is something else I would highlight in this visit: I was accompanied by international helpers (Mahmud and Sarita), the Zone 7 rep (Fernando) and also Kohar Parra, the chair of Susila Dharma. Together we worked as a team, in a collaborative way in terms of being present and supporting the Congress. We met with the new national officers appointed at the Congress and addressed together their needs and ways of supporting them. That includes helper visits to the groups, the intention to have one email address in each group, the possibility of a youth gathering taking place, Susila Dharma projects and other topics which were looked at in an inclusive, collaborative way. I believe this is a kind of pattern that life is showing us, to do business together and support Subud groups in a holistic way.

The focus of the international helpers is the kejiwaan but there are other aspects which need support; so we can address them together and provide a more complete form of support to a country or a group. I hope this becomes a pattern for us, at all 'levels'.

Now back here at the Australian Congress at Sunshine Coast, it's been a lovely opportunity to connect with the Subud members, with the outgoing and incoming Chair (Asmaniah and Hussein) and National Helpers, too. I am also glad to have had the chance to meet with the 6 International Helpers of Area 1 as well as with the SICA Chair (Sebastian), SESI Chair (Hadrian), SIHA Chair (Maxwell) as well as Youth coordinators for this area (Rahman and Davina). We had meetings together, also latihan and testing. Following the pattern, we had a meeting with the new Australian representatives, connecting to each other and finding ways to support each other, guided by the latihan. We felt really close, guided by the same principles and having the same aims. So I feel really satisfied.

My journey (which also combines family holidays) goes on with a few more days in the Sunshine Coast, connecting with Subud members here, and then continuing to New Zealand and Indonesia.

Frances Madden

CD Release

In Australia, we have a rising star...

Her name is Frances Madden. She is a singer and song writer and plays the piano very well. She operates in the field of jazz/pop akin to people you might know such as Norah Jones and Diana Krall.

We have been watching Frances develop over the last few years – she is still only in her early 20s – and she keeps getting better and better. She performed at World Congress in Puebla to great acclaim and then went down to perform in New Orleans, home of Jazz.

Now she has produced a long-awaited CD. She has become one of Australia's most exciting and in demand 'popular jazz' artists. Described by ABC Classic FM's jazz presenter Mal Stanley as 'one to watch'.

Frances' original songs, whether up-tempo swing, blues or ballads, have a natural fresh quality and a universal charm that connects with her growing audience. Her distinctive interpretation of classics and jazz standards often goes beyond genre, reinforcing both her unique sound and a broad 'adult contemporary' appeal.

Frances regularly performs with her band at Sydney's leading jazz venues, hotels and festivals. Her band includes some of Australia's finest up-and-coming young jazz musicians and the band made a highly successful appearance at this summer's Manly Jazz Festival.

Frances grew up listening to Diana Krall, Norah Jones, Eva Cassidy and Ella Fitzgerald whom she acknowledges amongst her influences. She studied classical piano while at school, later moving to contemporary music and jazz, and taking up singing after she finished. She then completed a Degree in Music Performance at the Australian Institute of Music. Since graduating at the end of 2010, Frances has established herself as a popular performing artist.



Cover of Frances Madden's album release.

“ *Stand-out are her original songs and unique style...* ”

About the Album 'if this were a dream'

A couple of years into her music career, Frances began to write her own material and attract attention including that of the legendary James Morrison . . . we were so impressed with Frances and her music that we invited her to record an album in the studio. She has a wonderful feeling for jazz and blues standards but what makes her a real stand-out are her original songs and unique style.

The result is her first studio album *if this were a dream* which contains eight original tracks and five classic covers. The album is an entertaining mix of lively swing and slower tempo tunes in the vocal jazz and jazz pop genre, as well as some blues, some Bacharach and several beautiful ballads written by Frances.

To help launch the album, Sydney's leading classical music and jazz radio station, Fine Music 102.5 FM, gave Frances and her band a full hour to play tracks from the album live to air and to do a short interview. The album was launched at a sold-out gig at Sydney jazz and blues venue Foundry 616. It debuted at #5 on the ARIA Jazz Albums chart, which is an achievement for an independent artist without a big label and PR machine behind her.

'if this were a dream' is available on all major local and international digital platforms including iTunes and Google Play. The physical CD is available through retail music stores in Australia and is also available internationally (delivered by mail) from Frances' website.

For more information, visit www.francesmadden.com or contact frances@francesmadden.com



Bapak, Varindra and Sharif. (Photo Courtesy WSA Archives, Canberra).

Preserving Bapak's Audio Recordings

From the MSF E-news. Excerpt from a project report by former MSF Chairman Bachtiar Lorot and MSF Archival Consultant, Amalijah Thompson...

During his lifetime Bapak gave more than 1,700 talks but only 1,316 remain and many of these original recorded talks were in danger of deteriorating and being lost forever.

In 2011, the MSF Board made the decision to launch a new project to preserve these original recordings. Memnon, a Brussels-based archives specialist organization, was chosen to digitize the tapes. Phase two of the project has now been successfully completed.

At the beginning of last year, 2,178 digital files (phase 1) were sent to Amalijah in Canberra, Australia where the technical listening process was carried out over several months using professional software and the assistance of an archival sound engineer (Tony Hunter) to ensure the conversion from analogue to digital had been done correctly by Memnon.

Phase 1 was completed by the end of 2013, and the implementation of phase 2 (the remaining task) was postponed to 2014 for various reasons. Consequently, in February 2014, the MSF board of trustees and the WSA board of directors approved the 2014 MSF budget with a budget item of US \$44,174 for the completion of phase 2 of the Memnon Project.

The Completion

The total number of digital files created from the analogue recordings of Bapak's talks (phase 1 plus phase 2) was 2,656. These files were sent to Amalijah Thompson in Canberra for verification, Australia.

These include:

- 2,178 files from the first batch (phase 1)
- 126 files from the cassettes (phase 2)
- 259 files from the "exceptions" (phase 2)
- 93 files from the Chile and Briarcliffe recordings (phase 2)
- 15 files contained errors that needed correction
- 10 tapes could not be digitized (17 files)

The total project expenses of US \$212,552 concluded with the successful digitization of 2,656 files in high resolution conversion without any compression, representing more than 2,500 hours of audio recordings of Bapak's talks. Any additional hours of archival work which were needed to complete this task is outside the scope of this Memnon project.

In 2012, the expenses were financed by MSF based upon an agreement between WSA and MSF. In 2013, the WSC



WSA archivist, Amalijah Thompson at work in Canberra.



...were in danger of deteriorating and being lost forever...



decided that WSA will pay back MSF the amount of US \$171,582 to re-build the MSF capital.

The total expenses of US \$40,971 for 2013 and 2014 were financed in part by a donation of US \$32,830 from Subud Canada. These were bequests of Ilbert Walker and Samuel Chapleau and as well as a donation from Matthieu Ross.

There was an additional donation of US \$36,913 from the BSB Trust. These donations were over the total 2013-14 expenses by US \$28,772.

At the request of the BSB Trust, the unused funds of its donation will be put towards the repayment of the 2012 project expenses of US \$171,582.

The trustees would like to express their sincere thanks to Amalijah for her dedication and work on the archive project, and to Olivia Lorot for the film she made about this project.

The total project expenses amount to US \$212,552 for the successful digitization of 2,656 files in high resolution conversion without any compression, representing more than 2,500 hours of audio recordings of Bapak's talks. ●

Out of the Blue

Utami Geiger writes about what has happened to some BCU students after they have left the school...

On the first day of our new school year, August 4th, we were very short staffed. Not all our new teachers had arrived and others were attending the congress in Mexico. Out of the blue, Pak Gunarjo came up with a brilliant idea. He arranged our alumni who came to visit and join our Monday assembly to speak to our high school students of their experiences at university.



This activity took away the burden of having to juggle six morning classes where teachers were missing. It was priceless for me, to witness how our alumni addressed their adik-adik kelas (younger siblings/classmates).

Two of our visiting alumni, Iga and Fennisya both graduated 3 years ago, the same year that Chandra graduated. Iga received a full scholarship to study international relations at President University in Jakarta. Fenni, received a scholarship to study international business and finance at Schiphol University in Amsterdam. This was the first time she had come home after being away for three years.

Jonathan graduated two years ago and is now studying medicine at Universitas Kristen Krida Wacana (UKRIDA) in Jakarta. Chandra MacDonald has recently received her certificate as an English language teacher and! this was her first day joining the volunteers program at BCU as a teacher.

These young adults show real care, love and appreciation to BCU. Whenever they came home to Palangka Raya, they always make the time to visit. They have the ability to speak in front of their younger brothers and sisters with confidence and humility, showing real care by sharing their valuable experiences, their ups and downs, giving advice and motivation to them.

Fennisya said that in order to lessen her parents' burden supporting her living cost abroad, she had to find ways to make extra money. She decided to learn Balinese dancing from watching YouTube videos and now gets paid to perform traditional dances from Indonesia in Amsterdam.

The visiting alumni were not at all prepared to give a presentation to the whole high school. They were willing and their spontaneity, originality and happiness to do this was inspiring and moving. This shows me even more how BCU has not only given them an education but also has instilled a strong feeling of connection, a strong bond of human connection. It was truly a heartwarming experience to witness this kind of proof of their growth.

In her presentation, Fennisya gave her younger brothers and sisters four pieces of advice, first was not to procrastinate >

minate. Second, to focus on your studies, third was to have high aims and goals, and fourth was to pray. I thought all of this was wise and valuable advice. Thank you!

Iga said once she is done with her studies she wants to come back here and help BCU in any way she can because she feels real gratitude for having the experience of studying here and she loves BCU.

The other special experience I had on the first day of school was hearing from the mother of Fennisya. She's originally from Kalimantan Tengah. When the school first opened in 2005, she and her husband enrolled Fennisya in grade five against the protests of her family. Her family had told her that the school belongs to Subud and that these people worshipped snakes!!!

I suppose this was one of the rumors that were going around in Palangka Raya at that time. She persisted against the sneering of her family, even in her own church. After a while, the family started to see the changes in Fennisya, who became more confident, happy, became more socially aware and was giving English classes at a local school in Palangka Raya during her free time.

Fennisya's mother told me that she knew now that she had made the right decision and now the image of Subud in her family had changed. Without BCU School her daughter would not have received the scholarship and perhaps nor would she be the creative, confident and successful young woman that she is today. Fennisya's mother said that she and her husband are both very grateful to the school.

“ These young adults show real care, love and appreciation ”

A Latihan Experience at My Mother's Death

This story has been taken from Reminders of Reality, the compilations of Subud members' experiences edited by Emmanuel Elliott. Go to www.remindersofreality.weebly.com ...

In his book *Susila Budhi Dharma*, Bapak writes that if a person does their latihan sincerely “their progress will benefit their parents, whether they wish it or not.” He adds: “It can be said that the child may be able to raise their parents to a higher level,” and “Even if it is not your intention to correct your parents' faults their inner content will be spontaneously influenced.” When I read this, I hoped it might be possible one day, but didn't see how it could really happen in my own difficult family circumstances.

Because of these I left home when I was only 18 and joined Subud at once, hoping it would help me to feel better and that I might be able to live a more sensible and stable life than my parents had done. Neither my father nor my mother was interested in joining so at that time I was the only member of my family in Subud. Back then if you were under 21 you had to get a signed letter from your parents giving you permission to join, which they gave only when they heard men and women did latihan separately!

My mother was an orphan who had been brought up by Spiritualists who practiced table-turning to summon the dead, which terrified her; she was afraid that Subud would be the same as this. Although I explained to her that Subud was not like Spiritualism, I understood her fears and just carried on with my own latihan regardless. However, after seven years I married a Subud member and soon afterwards my mother had a strange experience.

My husband and I visited her on the way back from a large Subud congress where I had received the most powerful latihan I had ever experienced. When we met my mother, she told us that she'd been woken in the night by three Malaysian-looking ladies wearing sarongs who told her it was now time for her to be opened in Subud. (My mother had lived in Malaya and recognised their clothing, which is similar to that worn by Indonesians).

According to my mother, the room became filled with vivid colour, even though the light was off, and she then saw me floating near the ceiling, advising her not to be scared but just to surrender to God. She said it was not a dream.

This experience frightened her even more as afterwards she said she felt a very strong vibration which would not stop and she asked me to turn it off! I didn't know what to do about this so reported it to the local Subud group who asked her to come along and be properly opened. She refused, so I wrote to Sudarto Martohudojo (Bapak's helper) about her experience and he too advised she should be opened, but still she refused. Sudarto advised me not to force her to do anything.

Later, my mother developed serious mental health problems and Parkinson's disease and became severely depressed. Her life with my father had involved her in many dangerous life-threatening situations which led to our family becoming refugees in three different war zones and there were other stresses in the marriage which had taken their toll on her over the years.

Nevertheless, uncharacteristically, my father became her sole carer, refusing all help offered to him by his children and by the local authorities and charities. Still, he looked after her to the best of his ability and towards the end of her life held private prayer sessions with her, enjoining her to pray to Jesus for help and peace. This went on for two years, with my mother steadily deteriorating until she finally committed suicide.

“ The room was filled with vivid colour...”

The Experience at the Funeral

Of course I was devastated and as we drove to the funeral I felt even worse, and didn't know how I'd get through it. I was particularly sad because although I hadn't really expected the latihan to touch my parents' souls in the way Bapak described in his book, I never dreamt that she'd actually deteriorate to the stage of killing herself.

As we drew nearer to the church where the funeral was to be held I suddenly had such a strong spontaneous experience that I asked my husband who was driving to stop the car. Even though I thought we might be too late to attend the service I just couldn't bear to go any further.

I was fully aware of sitting in the front seat next to my husband when all at once I felt my soul being lifted up out of my body and then I could see myself from high above, still in the car seat. I was pulled up higher and higher and then I suddenly found myself in a church filled with light.

I saw that on either side of the church people were sitting in pews and they were all wearing white robes. I was then told they were my ancestors and they were dressed in white to signify they were dead and that they had come to witness the ceremony.

I then realised that leaning on my arm was my mother, looking very ill indeed, and on her other side was my father who supported her with his arm. She had to be propped up by both of us as we slowly proceeded down the central aisle of the church towards the altar.

There at the end of the aisle stood a radiant figure that I knew was Jesus. His face was so bright I couldn't look at it; from his heart shone rays of light and warmth and love. When we reached him he gave my mother Holy Communion from a communion chalice and then a door opened which she went through alone. She had been accepted.

I was then told this was Heaven where I would go when I died and was asked if I would like to stay there now? This horrified me as I had three small children at the time and begged to be allowed to return to them.

Then I was told I could go back to my life on Earth and having made this decision was told I would live until I was at least 63 after which my work in this world would be completed and I could then live on as long as was granted. Afterwards I returned to my body safely and we were able to get to the funeral on time; all the time I was fully conscious of simultaneously still sitting in the car seat.

“ I was then told this is heaven...”

This whole experience resulted in my faith in God being strengthened and my belief in Bapak's words that a person's latihan can affect the state of their parents' souls. It also happened that later on I was asked to work in a psychiatric hospital as an art therapist with patients who had tried to commit suicide. It was my job to try to help them to find happiness in life on their journey towards recovery and rehabilitation. I enjoyed this work so much I continued it for twelve years until my retirement.

I hope that if anyone reading this has also experienced the pain of suicide in their family that this article might help them.

To receive Reminders of Reality by email contact Emmanuel at emmanuelelliott@blueyonder.co.uk

Time for a Change?

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

The thoughts and suggestions below are just that, and for some they will be ridiculous and to others maybe not radical enough. What I am trying to do is step into the future. Just think about how different things might be 50 years from now, or maybe a 100. Will Subud be here in its current form as an organisation. Will its content be here in the form of the spiritual exercise we all practice. What other forms of spiritual practice will have evolved in the world or have been gifted to mankind. Will we even still be custodians of a planet?

David Anderson in Persepolis, Iran.



A Fresh Start:

I think one of the issues is that we have just got used to our Subud 'culture'. We have just accepted the familiar and have settled into 'familial' patterns like a family that no longer sees the cobwebs in the corner of the house or has just got used to the loo door being broken.

I believe we need to take a step back from what many of us are so accustomed to in Subud; the way we describe the exercise and our experiences. Let's try and describe our 'receiving' as though an observer with an almost scientific rigorousness or a visitor from another civilisation, i.e. be careful not to readily interpret in the ways we are familiar with or use 'Subud Language' to describe our interpretations.

We should be mindful of 'I received' as a statement as it implies that this is unassailable – direct from God. We should be mindful about the process of 'receiving' itself i.e. just because we 'receive' a physical sensation or see an image or a 'vision' - there can be a danger that it just confirms that we are right in all things! - that our model of the world, including our prejudices, is also right. In fact in general we should be 'Mindful'!



Cultural and Religious roots of Subud:

My view on the writing of Bapak is that I would like to see greater transparency. One option would be to see them with almost 'academic' foot notes that give context and meaning. Or it could be a separate translation booklet, a preface or an 'afterward' that just deals with some basic clarifications. For instance I believe it would be good to see how Bapak's expanded descriptions of material, vegetable, animal etc or the '7 levels' have their roots in Sufi thinking. This doesn't diminish what he said and it may well be there are fundamental differences and it would be good to know these but as it stands many people think that this concept is copyrighted by Subud and we just need clarity on this and other pieces of writing.

Another process we got used to although not as widely practiced now was the procedure for name changing. In the early 80s with one young child and expecting another I went to our local corner shop in Ealing, London. The Hindu shopkeeper talked about how they named their children and said they sent off 5 names to a priest to choose. I don't know how accurate or common this is but I was slightly surprised as I thought this was a Subud 'owned' and originated custom. It would be good to have clarity about this tradition. As it stands it is a misconception for most of us in Subud and it lacks congruence when dealing with the world outside Subud. Again this is not to diminish or debunk but actually say – yes, now I see clearly this rich tapestry that has gone into our history.

Language and Content:

My own and very personal view on language in Subud is I would like to see a more straightforward language translated country to country with its appropriate meaning. Where we use Jiwa and Kejiwaan etc. let's find direct descriptions. They could run alongside each other and give people the choice to use what they are comfortable with or what suits the situation. This has become particularly apparent the more I have been in the public realm doing press interviews and have had local government officials and journalists read out some of our literature and trying, often with some embarrassment, to pronounce certain words.

I know it is pretty sacrosanct but could we not consider changing the word 'latihan'. In some ways I do understand that it is good to have a 'non word' to describe something that is 'other' or out of the norm.

However, when I think about 'doing or going to latihan' it sounds like something that is done to me where as I think if I went twice a week to an 'inner training' or 'exercise' it might make me a little more responsible and conscious. After all in Indonesia the word is very ordinary and there are 100s of different 'latihans' practiced from going to the gym to being in the army. Of course we are individually free to call it what we like and keep it just the same but lets consider having an acceptable alternative English translation for English speaking countries to use in addition to the word latihan if people cannot live without it.

Continuing these thoughts should we consider a new word for 'helper' a new word for 'opening'. Some non Subud people find the word 'opening' challenging as it implies some people are opened and those not in Subud are 'closed'. We need to recognise that there are those not in Subud who are

“What we do is based on an individual experience”

more ‘opened’ and more enlightened. We also need to acknowledge that society has evolved in the past 50 years and there are far more choices for spiritual paths and a lot more appreciation and understanding of the spiritual life. We should not condescend. We have developed a language for those inside and a different language from those outside and we are in a time where there is a need for greater congruency.

The word Subud itself is another ‘non word’, which again might be seen as useful psychologically or spiritually at least to English speaking ears, as it prevents the mind engaging with it or understanding it. As you know it comes from the much more poetic, ‘Susila Budhi Dharma’. The abbreviation, Subud, [also often mispronounced by non Subud English speakers] was born from a time of Sukarno’s Indonesia where acronyms were the fashion and rife in all areas of life.

When the time does come I think there will also be a natural departure from the Indonesian influence, and for those of us that grew up with that we might miss it, like a child leaving its first familiar kindergarten, but we need to evolve. However, it can still be part of our history that we love and respect.

No Teaching, No Dogma:

Bapak always said there was no dogma or teaching in Subud and we have always repeated it but from the outside it does not always look that way. Thankfully it is mainly in the past but some helpers would make pronouncements on the type of clothes we wear to latihan or other prescriptive instructions, or would be quoting Bapak’s views on everything. For some it is very important to read and hear Bapak’s talks and there is true wisdom in them and useful advice for navigating the complexities of spiritual territory, but as soon as we carve those writings into tablets of stone we are missing the point. We are in danger of creating dogma or an implied teaching by following without question. Again there is just a need for more flexibility, honesty and openness.

No Hierarchy:

We have always said there is no hierarchy but that is not strictly true. Bapak and now Ibu Rahayu were and are the spiritual leaders. When Ibu Rahayu dies there will of course be a flatter structure and both Bapak and Ibu have always encouraged us to do our growing up now and be our own parents.

However, the membership do tend to look up to the national or international helpers as being ‘wiser’ or more experienced. This is fine, we can have elders or recognise young wisdom but again we should find a more accurate or honest way to describe our organisation. I like to think of Subud as a spiritual democracy and that’s one of the reasons it appealed to me but are we accurate describing it that way? We often defer decisions to ‘God’ or a group of people or an individual who we think have a direct line to God.

Encourage open debate and sharing:

What moral and ethical position do we have on current issues? Wouldn’t this be a more relevant and engaging topic at congresses rather than discussing internal structure or the minutiae that we can sometimes deviate into. Let’s keep a fresh open mind about our organisation and the spiritual exercise itself. It is OK to talk about it and explore – it won’t vaperise before our eyes. For example we should discuss and, if helpful test, why there is, or has been, a tendency for people to use the Islamic name for God in latihan. Lets not just trot out the same old explanations, lets explore it afresh for ourselves; is this changing, is it evolving? What is the reality or meaning. Let’s give all the old taboos a good airing.

Bapak’s writing:

As you probably know by now, and are perhaps sick of hearing about, issues around Bapak’s writing have been in the public arena recently through the St Anne’s project in Lewes in the UK. Some say that those writings should be seen in a context i.e. historical, [written in a different time when different views prevailed] cultural [from a Javanese culture with roots in Hindu and Islamic tradition]



“ We should be mindful about the process of ‘receiving’... ”

and even seen in a political context.

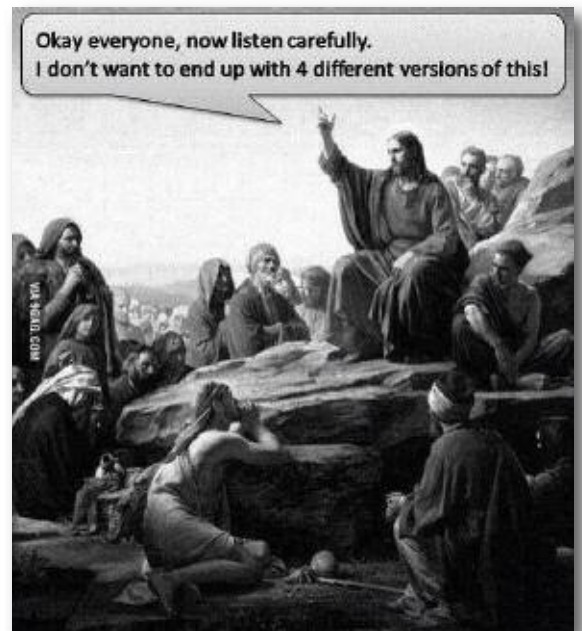
Because of the prominence in Indonesia of Subud I think Bapak had to tread carefully sometimes. As Christ said, ‘Render unto Caesar what is Caesar’s and unto God what is God’s’. If I understand this correctly he may have had to be politically prudent sometimes in Indonesia. Some say that we do not understand the ‘inner meaning’ of the writing which seems like the ultimate get out clause and puts it beyond judgement or any debate but I am willing to be open because, to paraphrase E.F. Schumacher, ‘Not knowing is more important than knowing’.

We need to preserve and respect the writings of Bapak but make a clear distinction in a few relevant cases between the writing or quotes from Bapak and the functioning of the organisation. That is the organisation needs to have policy in place that is compliant with the law of the country and conforms to basic human rights in all areas. In other words we need to have moved with the times. [much has already been done in this area].

All official websites need to carry policy statements and all writing by Bapak perhaps should be prefaced by two of his own excellent quotes – see end of article. Some people are concerned that this, as well as possibly updating some language, would in some way dilute the original or be like a Church that tries to be too PC and waters everything down beyond recognition. There is a concern that we are in danger of losing touch with the source.

My comment on this is that we are not a religion. What we do is based on an individual experience and that ‘content’ is an evolving and living thing – that is what needs to be kept alive. It is the making of rules and then the blind adherence to them that is what has stagnated some religions.

I sincerely apologise in advance if any of this truly offends and I hope you can get the spirit of what I am saying even if you do not agree with all the specifics. I also appreciate that anyone can find a quote from Bapak to suit their cause and here are two that do just that for me:



“What moral and ethical position do we have on current issues?”

“What we receive in the latihan is different for each one of us. 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. Because that is the same as building castles in the air and as Bapak said if we build castles in the air they will never become true. What can become true is only what can arise spontaneously according to one's needs and not something that is based on something we learned before that is an image in our minds and a belief in our hearts.”

“Subud is a way of living, not a theory or teaching. Statements about Subud should be considered as reflecting the author’s own personal experience and understanding. They are not to be regarded as authoritative pronouncements nor are they intended to be a Subud doctrine.”

Bapak, founder of Subud. 83CDK02

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There was an old lady from Bristol...

A Book of Original Limericks for Adults and Children...
by Emmanuel Williams... dedicated to the child in us all...

Why is a limerick called a limerick? I am sure this question has often troubled you as it has me. Presumably it has something to do with the town in Ireland, but what exactly?

Fortunately, you can find out anything you like these days by going to the Oracle of Google, She Who Knows Everything. So I went to her asked, "Beloved Goddess who knows all, why is a limerick called a limerick?"

She explained: "The origin of the name limerick for this type of poem is debated. As of several years ago, its usage was first documented in England in 1898 and in the United States in 1902, but in recent years several earlier uses have been documented. The name is generally taken to be a reference to the City or County of Limerick in Ireland[7][8] sometimes particularly to the Maigne Poets, and may derive from an earlier form of nonsense verse parlour game that traditionally included a refrain that included "Will [or won't] you come (up) to Limerick? Is that enough information for you to be going on with?"[9]

I thanked the Goddess, but she went on to say, "Why do you want to know anyway? What's it to you?"

I replied, "I have just received a new book from Emmanuel Williams. You know, the Subud author? He churns out at least two books a year these days."

"I find these Subud books very, very heavy going," the Goddess said. "As you know, if I am to know everything, if I am to keep up with ever-expanding knowledge, I have to swallow every book that comes out, and I find these Subud books particularly indigestible." She patted her stomach and made a face.

"No, no, no," I said. "You have it all wrong. This is a very light book. I weighed it, and it is as light as a feather. It is also friendly and cheerful."

"Well, well, knock me down with a feather," she said, "I have never heard of such a thing."

Then she had to dash off to deal with the several million other enquiries which had come in while we had been talking. In his introduction to the book, Emmanuel explains...

This book has two purposes: 1, to provide you with over one hundred original limericks for you to enjoy, and 2, to encourage you to write your own limericks.

You don't need any advice about reading them. I would only say that reading them ALOUD brings them more fully to life. Read them to one another. And ~ I suggest ~ don't go through the whole book at once. Treat them as snacks.

How to write a limerick

Obviously, writing limericks is more challenging than reading them. I suggest you read lots of the limericks in this book ALOUD. Also, memorize 2 or 3 of your favorites and say them to other people. This will help you absorb the rhythm and tone of limericks into your mind and blood.

Look at the way they're put together. The basic structure is quite simple ~ the 1st 2 lines each have 3 strong beats, the 3rd and 4th lines each have 2 strong beats, and the 5th and last line has 3 strong beats, like the first 2. It's a bit like Hickory dickory dock. If you read a limerick aloud you'll be able to hear where the strong beats are.

The rhyme scheme is AABBA. Most limericks tell stories, like this one:

That brave little baby named Laura
She wanted to be an explorer.
Gave her parents a fright
When she crept out one night
And rolled down the road in her stroller.

Limericks don't have to be jokey. There are one or two in this book (No. 74 for example) that are more serious. So if your limerick is going that way, please allow it to.

Emmanuel goes on to give other examples and practical information about how to write a limerick.

So as well as being entertaining this book will empower you to write your own limericks. It had a big effect on me because I immediately wrote one. It may not be perfect or even good but I did it!



There was a fellow called Williams
Who rarely went to see films
But he liked to write
Right through the night
Sustained by strong tea and some yum-yums

You will soon be amazing all your friends and livening up parties by performing your own original limericks. Your social life will expand dramatically. Beautiful people will love you and want to always be with you. Oh, and what happened to the old lady from Bristol? You will have to buy the book to find out.

You can order the book now (holiday discount price \$9.50) in time for Christmas or your New Year's Eve entertainment from this link – There Was An Old Lady from Bristol: A book of original limericks for children and adults: Amazon: Books

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Go to www.subudlibrary.net

(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.

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MONTHLY ONLINE

DEADLINE FOR NEXT ISSUE:

20 FEB 2015

Subud Voice is published monthly and the English edition is issued on the 1st of each month at

www.subudvoice.net

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

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Articles should be written in such a way that they are intelligible and interesting to both Subud members and the general public. Sometimes this december mean providing an explanatory introduction or notes for the non-Subud reader

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