



ZONE 4 MEETING BUDAPEST

April 29th to May 3rd



At the Zone 4 meeting in Budapest.

Maya Korzybska writes...

It was great after nine years of working for the WSA, to be at a big meeting/gathering without feeling that I had something I needed to do or somewhere I needed to be: it allowed me to simply hang out, connect and re-connect with people, chatting and catching up.

I heard the meeting brought together around 225 people from 22 countries, including five international helpers from our Area II, Lucia Böhm (WSA Deputy Chair), Hilaria Dette (WSA Executive Treasurer) and many members from other parts of the world. Olivia Brady (IH from South Africa) read a very lovely message from Ibu Rahayu, that I imagine will be available soon, as it was very general and pertinent for everyone.

Apart from the delegate meetings, there were plenty of creative workshops, as well as a well-attended Enterprise Meeting. It showed that the will to do enterprise is still there, and that there are some serious projects already under way.

There was a very comprehensive presentation of the work carried out by the translation teams, with many of those involved having a chance to speak. This included Raymond and Muti Lee in Indonesia who joined in via Skype, at which point attendees were also delighted to see Ibu Rahayu come into the image and send a greeting to the gathering.

For the women there was a lot of very basic but important testing after each Latihan. I was very happy to do (sometimes re-do) the questions, because I think they covered extremely helpful points that we can tend to forget or let slide; like the importance of the quiet before and after Latihan and generally being well prepared to receive deeply. I know that the Kejiwaan Councillors from the Zone also met a number of times with the aim of strengthening their Dewan.

As chance would have it, when I walked into the delegate meeting one day, I arrived just as some-

“ The meeting brought together
225 people from 22 countries ”

one asked, why the ISC had become the WSA Executive. Lucia joyfully turned around and asked me to answer, which I was able to do as

this change came about during the terms when I was WSA Executive Vice Chair. In brief, the ISC was never a legal entity, the WSA Executive is.

There was much entertainment, as reflected in this delightful video by Harlan Cockburn. One evening began with a moment of remembering Rahmaniyah Bowden who, of course, was Hungarian and grew up in Budapest. Her son, Sharif Horthy, told a lovely story about her passing, where he felt that she had passed on all her courage to him.

There were also excursions organised of which I joined in two: a long walk around the old BUDA, walled castle area and a lovely boat ride down the Danube.

To finish off there was testing as to whether the two Zones (3 & 4) should meet together in 2016. The response from this Zone was positive, and we are now awaiting agreement from Zone 3.

The choice of host country, one way or another, was so overwhelmingly for Poland, that everyone was laughing and clapping; so it seems that I will be a little bit involved in the organisation of that over the next year, as Poland wishes to organise a large European gathering, with lots of kejiwaan activities, a family programme and an art camp, as well as whichever 'official' business meetings are decided. Work has begun looking for a lovely venue which will fulfil all those needs.

We shall keep everyone posted as to location and dates! *(Reprinted from Subud World News.)* ●

MSF OFFERING ECO-GRANTS

Lillian Shulman writes...

ENVIRONMENTAL CHALLENGE GRANTS

Background: One of the primary missions of the Muhammad Subuh Foundation (MSF) is to foster the creation of new Subud houses and to support the improvement of existing ones.

At this time the trustees would like to direct a limited amount of its resources to ecological and sustainable improvements of existing facilities.

Purpose of grant: To assist Subud centers that wish to first research and then implement a “green” renovation to their Subud owned facility. The challenge is to encourage groups to become more ecologically aware and have efficient as well as healthy buildings. Renovations can deal with a variety of issues that a group wishes to address e.g., energy consumption, water usage, indoor air quality, etc. that will provide for a long-term, positive environmental impact and at the same time enhance the Subud facility.

Awards: Grants of not more than US\$5000 each. These special awards will be provided from the Bapak Legacy Fund, a permanent endowment of the Muhammad Subuh Foundation.

Evaluation Criteria: Scores will be based on the following criteria.

- Innovative idea (10 points)
- Legal issues or permits needed (5)
- Ability of group to sustain project (15)
- The role of volunteers on the project (10)



The MSF Board discusses new Eco Grant initiative.

- Source of matching fund or group contribution and fundraising efforts (15)
- Proposed budget (15)
- Impact of project on the environment (15)
- Anticipated long term benefit, savings and effectiveness of project (15)

“ Ecological and sustainable improvements of existing facilities...” ”

Annual progress and expense reports are required until completion. Upon completion a full report on the impact of the project including a disclosure of all expenses must be submitted.

Contact: Marston Gregory marston.gregory@hotmail.com is the sole contact person for questions regarding the purpose of this grant. Applications: May be downloaded from the MSF website

Submission deadline

Applications must be received by August 15, 2015 and electronically submitted to: Lillian Shulman, MSF Grant Administrator lillianshulman@netscape.net

“ A model of professional identity for future generations of women...” ”

VIVIANNA BÜLOW-HÜBE'S WORK ON DISPLAY IN NEW YORK MAY 29, 2015

Running up until September 30, 2015 at the Museum for Art and Design in New York

Pathmakers: Women in Art, Craft and Design, Mid Century and Today considers the important contributions of women to modernism in post-war visual culture.

In the 1950s and 60s, an era when painting, sculpture, and architecture were dominated by men, women had considerable impact in alternative materials such as textiles, ceramics, and metals.

Largely unexamined in major art historical surveys, either due to their gender or choice of materials, these pioneering women achieved success and international recognition, establishing a model of professional identity for future generations of women.

The exhibition also highlights contributions of European émigrés, including Anni Albers and Maija Grotell, who brought with them a conviction that craft could serve as a pathway to modernist innovation.

Parallels between women creating work in Scandinavia and the United States are emphasized by the inclusion of important Scandinavian designers such as Rut Bryk, Vuokko Nurmesniemi and Viivanna Torun Bülow-Hübe.

(Taken from the Museum of Art and Design website.)



Jewellery by Vivianna.

Right from Wrong

Anthony Bright-Paul writes about the value of testing...

It is always assumed, particularly by clergy of whatever ilk, that we know right from wrong. Well, to a degree that may be true, but is it effective? If I know right from wrong with my mind, that is with my thinking, might I still kick a fellow when he's down, so to speak?

It is often difficult to comprehend the significance of what Bapak said and what he illustrates in the Tests. Let us take test Report No 15.

Now Bapak wants you to walk in the normal way with your will, the way you want to walk. Go back again. Now don't use your will or your nafsu, just follow the movement of your legs. Don't walk until you are made to walk.

Now listen for a moment, because Bapak wants to explain something. What this means is that you are able to receive what Bapak has been asking, but your ability to receive is not enough, because you haven't done enough latihan. In other words you have not been diligent enough in your latihan. The strength of your inner, your jiwa, and the strength of your outer are very much out of balance. The reason for that is that you have not been diligent enough in your latihan; you have not had enough faith in Almighty God. So actually walking is a kind of basic thing, so if you take the cue from what you have just shown or experienced, it is clear that it is very difficult for you still to find the guidance from within about how you should live your life.

So also we see that Bapak may ask a person to sing, but...

If possible Bapak wants to hear you sing. Do not sing until you are made to sing from within...

Bapak would like to explain to you that the jiwa is very large, unlike the physical body. So the jiwa can know the character of someone else, even though that someone else is of a different nationality.

Since I have only just learned that 'The Tests of Bapak' are out of print and the once available stock has already been sold by SPI, I will add some more excerpts, which should be especially interesting to those who have been many years in the Subud Brotherhood.

From Test Report 20: When Bapak drank his tea just now, were you able to feel Bapak swallowing in the same way that Bapak felt when he was swallowing? Because what Bapak is saying is actually what Bapak means when he says that the latihan is not only twice a week for half an hour, but if our surrender to God is already right, we will be in a state of latihan in the midst of whatever we do. Like Bapak said, when Bapak is drinking his tea, it is also latihan.

So what Bapak wants you to understand is that Bapak's latihan is not like your latihan, twice a week, half an hour in the evening, but in every movement and every action that Bapak does, it is filled with the latihan.

What Bapak means by the latihan is something that goes on with us continuously, because the action of the jiwa is not limited to when and where we go and do latihan with the group twice a week. Actually it is always present within us and it is just a question whether we receive it or not...

In the Test Report No 23 in Hoboken, New Jersey July 6th 1981 Bapak does a number of tests of great interest. It is clear that some of these tests are impossible without the physical presence of Bapak himself.

Now Bapak would like just one person to come forward, a man helper. Can you stand there but face that way? Bapak wants you to face that way because if you are looking at Bapak you might get the idea that it is Bapak who has authority in this business. Relax. Do not make a sound unless a sound comes by itself. The sound can be anything, whether it is the name of God or whatever comes out. Now use your voice but not with your nafsu. Follow. (The man does latihan but is a bit weak in the vocal effect). Bapak says 'This is because it is still oppressed by the nafsu. Now surrender to God. Loudly! [Much louder.] Yeah this is enough...' >

So from this you already feel that the nafsu is something that makes you heavy. That is why for as long as a man is influenced by the nafsu he can never get out of this world. It is this truth that is expressed by the symbol of the life of Jesus Christ, that after he died and he was buried, he rose again and was then raised up to heaven...

“ *The tests of Bapak are unique...* ”

Further tests, then Bapak adds: All this that Bapak does with you, you can do it for yourself. This is really absolutely essential. That for as long as you receive the latihan kejiwaan, you constantly check, you constantly examine, you constantly test your own self. So as to be able to know what is right and what is wrong in your actions.

The Tests of Bapak are something that is absolutely unique to Subud. I would love to hear from anyone from whatever part of the world who was present and experienced those tests.

anthony.bright@ntlworld.com ●

THE GRACE OF RAIN...

Hannah Hurd from SPI has collected these quotations from Bapak in which he refers to rain...

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God's grace is never used up. God's grace is not something that you have so much of and then it's finished. God's grace is eternally circulating – like a great stream, like a great river. You can use water as an analogy. Water is never used up. There is always more water and more water. You say, 'Surely if the rain falls, eventually the water in the sky will be finished.' But you forget that all the time the oceans are evaporating and there is more water being formed.

Similarly, you might say, 'There's constantly rain coming down and the rivers are flowing to the ocean, so surely sooner or later the oceans will get fuller and fuller and everything will be inundated.' But you forget that there is a big circular cycle. The whole thing is a closed circuit: the evaporation, the rain, the rivers, everything continues and in perfect balance.

86 CDK 7 [provisional translation]

Spiritual knowledge or receiving can be compared to rain that falls on the earth. God gives rain for a purpose. The reason God gives rain is that it can be used for something beneficial. In other words, rain brings fertility. We can use it to grow crops, crops we can use for human life. So that is the use of rain. Similarly, when man receives something from God, it must produce something useful; it should not be infertile.

The nature of man can also be compared to soil. There is a soil which, when it receives the rain, soon produces all sorts of plants and trees and vegetation which are useful for human life. This is what is called good soil.

There is another kind of soil which is marshy soil. When rain falls on it, it forms puddles and ponds, and the water sits around. The water in this case doesn't produce something useful; on the contrary, it produces something dangerous for human life. It breeds all sorts of nasty insects and so on, which spread disease, and so, unless something is done to drain this marshy soil, it becomes a source of pestilence.

There is also sandy soil. If rain falls on it, it sinks right in; it doesn't produce anything – like in Arabia. It is lucky that they have oil there instead.

There is still another kind of soil called clay soil, which is slippery. And that can go both ways. If >



you cultivate it carefully, it can produce useful crops, but it can also become muddy and again give rise to all sorts of harmful insects which spread disease and so on.



The Subud latihan can be compare to rain...



Human beings are also like that. There are people who, when they receive spiritual knowledge, are fertile and can pass it on to others, so that others can also receive it from them, and they (these others) also receive the benefit of what that person originally received, so it is put to work. Also, where they receive understanding, it doesn't stop there, but they are able to act on it. In other words, they gain in value to society because their own talents grow. They are able to do things, which they weren't able to do before. This is the fertile soil.

But there are other people who receive spiritual knowledge, but they just keep it to themselves. That's dangerous. They claim, "I can do this, I can do that," but actually they can't do anything, because it is only a stored knowledge and such knowledge cannot grow at all. This situation is like that of a doctor who studies to be a doctor, but for the rest of his life he only understands what he learnt at school; in other words, he is apathetic.

Then there is another kind of soil – people who like very much to receive any kind of wisdom, any kind of knowledge, but it just goes straight through. There is never any benefit. They are very eager to receive anything that comes their way, but there is no trace of it in their lives. But, if on the contrary, these people receive some knowledge that is bad, then they are very productive; they give rise to things like black magic and so on. They immediately know how to use it. But the beneficial things, the beneficial knowledge or the beneficial receiving, they do not know how to use.

Then there are the human beings who correspond to the clay soil. For them spiritual knowledge is like something they use for conjuring with. It just becomes a trick that they use, so that when people come near then, they slip and fall, like the muddy soil which becomes slippery. But, you can also make earthenware out of it; you can make cups and saucers and plates and so on. So if you use the analogy, sometimes they can also make something useful.

Now all of this is an allegory, but it is true, and it is actually all written down in Bapak's book, *"Susila Budhi Dharma". 81 LON 1 [provisional translation]*

And Bapak has no feelings of dislike. None at all, Bapak regards no one as his enemy. And this does not apply only to people but even to satanic beings, about whom people generally say, 'A'udhu bi'l-Lahi mina'sh-shaitani 'r-rajim'[Arab.], which means, 'Oh, God, keep away the accursed satan'. Bapak does not dislike them. And because he does not dislike them they come; yes, and it doesn't matter. As a result they do not bother Bapak in the least, whereas many of you are bothered, by them. They do not disturb Bapak because he does not hate them. That is the reason why it is not Bapak who looks for his sustenance but his sustenance looks for Bapak.

There are many signs, brothers and sisters. The members in London have maybe witnessed them. And so have the members in America and South America, if they are willing to bear witness and willing to believe it. It happened that in a place where it never rains, the night before Bapak arrived, there was heavy rainfall. As a result, Bapak's arrival the next morning was celebrated by everyone in town, because they were so happy to have some rain.

A similar thing happened once when Bapak was coming here, to Switzerland. Before he came Mrs Häfeli said, 'Bapak, don't come to Switzerland, because everywhere is very icy. If Bapak came here tomorrow, what would we do? Bapak would not be able to come to my house because of all the ice.'

'Oh, no. I have already promised; I shall come tomorrow.' That night there was a heavy rain in Switzerland. When Bapak arrived, everything was clean. There was no ice.

These are signs that Subud members have experienced. Mr Bennett himself says that Bapak always carries the sun in his bag, so that if he arrives in a place where the weather is bad, it changes and be- >

comes good. That's what he says. So it is not only people, and not only Subud members who love Bapak. The ice and the rain love him too. *64 BLN 3*



*We have received the rain,
now what do we do with it?*



If we have received God's Grace, it is like a rain. We have received the rain, now what do we do with it? Does it just go to waste, does it just disappear to run off to the sea? Or, can we do something with it?

Bapak wants you to realize that the latihan kejiwaan you have received is like rain. It has come down from clouds in the sky. Rain can do many things. Rain can be a danger to human life. It can cause floods and it can cause damage, but if man uses his ability and guides it in the right direction, it can become a source of fertility, a source of benefit to human society. Can we make use of this rain, of this bounty that God has given us?

If we do not, if this latihan gets stuck inside, it will not only not progress, it will not only not grow in the world, but it will become a source of darkness for you, because all sorts of imaginations will arise within your being. If you have not used the latihan to make something outside of yourself, then, rather than being a benefit to you, it will become an obstacle and a burden.

Truly, if you can pass on this latihan to other people, through your example, through how you are in your life, then that is the real amal: the real service to humanity which will give an enormous reward, a reward that you cannot imagine, both for your life in this world and for your life in the hereafter.

If someone in Subud has received the latihan kejiwaan it is very strange and peculiar to hear or see him a tramp, or a good-for-nothing. A Subud member who doesn't work, who does nothing, is very strange. If you really have received this latihan if you realise what it means, then the latihan kejiwaan opens up for you like a broad avenue, a road that you can walk down, which is your way of life. It is wide and full of satisfaction and profit for yourself and for those around you..

81 CMB 4 [provisional translation]

The Subud latihan can be compared to rain, and your being to the earth. Rain falls on the earth from above and it does not specify that only coconuts, or only mangoes, or only papaya, may grow. No. The rain that falls on the earth will cause any plant to grow there, depending on the conditions. This is a metaphor for the latihan you receive. Although it comes from the power of God, when it comes to you, each of you will grow by yourselves in accordance with your individuality – not yours like his, or hers like yours. That is precisely the right way, because it is in accordance with your authentic, original self; in accordance with your particular individuality. And what is now important for all of you is to fertilise your soil and keep it weeded – that is, to clean yourself – so that when the rain comes it will grow plants that are really useful and beneficial for your life and that of your family, in this world as well as later, after you die. *67 TYO 4*

Belief in God

Marcus Bolt writes...

There seems to have been some confusion recently about whether or not someone should be able say s/he 'believes in God' before they can be opened. As ever, the definitive answer can be found in Bapak's Talks, as follows: "...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."

August 19 1971 Cilandak *71 TJD 14*

DISCOVERING YOUR TALENT AND HAVING THE COURAGE TO DEVELOP IT

THESE STORIES HAVE BEEN TAKEN FROM THE SICA WEB SITE

<http://www.subud-sica.org>

Many Subud members have experienced the truth of what Bapak and Ibu have said about the nature of culture — how it is something that awakens within each of us by itself, a skill or talent that is uniquely ours — and how if we are able to develop that skill or talent, our work makes us happy. And often, our work benefits others as well.

Here are the accounts of two different Subud members who each experienced an awakening of their talents via their practice of the latihan. They are from different parts of the world. They each developed very different and distinct talents. And they were able to put their talents into practice.

They became themselves: True culture.

MAXWELL FRAVAL, D.O: FINDING MY TALENT — ONE SUBUD MEMBER'S JOURNEY

Maxwell Fraval was born and raised in the UK. He now lives and practices in Australia. He also serves as the World Subud Association CEO.

In 1972 Bapak visited the U.K. as part of the process of progressing the Sinar Kentjana Mulia (S.K.M.) Bank. He was in London first, and I followed Bapak when he went to Edinburgh. It was at one of his talks there that I was very forcefully struck by Bapak's advice that we should be able to feel the action of the latihan in our work; that this latihan was a latihan of life and that all our actions should be moved and educated by the 'life within our life'.

At that time I was in the final stages of completing my training as a lawyer and I knew with absolute certainty that I would never be able to follow Bapak's advice if I continued to work as a lawyer.

But what was my real work?

Off I went to the helpers group and several sessions of testing later (about every conceivable spin-off from a legal qualification) I was no closer to what my talent was. At this point I decided that if Bapak said we should be able to feel what our true talent was that he certainly meant it. So I decided to fast on Mondays and Thursdays as a prayer that I would be able to receive guidance about my talent: how to recognise it and then to develop it.

After nine months of fasting I felt that I had done enough and that "what will be will be". Two months later, the senior partner whom I was assisting at Lovell White & King (a big law firm in the Strand, London) became ill, so that I had to take over a matter which involved obtaining advice from a Queen's Counsel for the Register of Osteopaths in the U.K.

I remember meeting with Cmdr. Morris (a real character) who was the Register's Secretary at the time, and off we went to counsel's chambers. We sat there in chambers discussing a fairly arcane aspect of the law and Cmdr. Morris really waded in, allowing me to be the observer.

As I sat there, suddenly I felt the latihan so powerfully that my thinking completely stopped – very unusual!! As the latihan continued, from within I was told "Osteopathy is the right work >



for you: follow it". It seemed like the latihan went on for a long time but it probably didn't last more than a minute.



*After nine months
of fasting*



As my ability to think returned...

I got back into the legal business that I was supposed to be focussed on. Later on after leaving Cmdr. Morris, I started to reflect on the experience back there in chambers — was this some joke...an osteopath...there must be some mistake!!!! I dismissed the whole thing as a momentary aberration. To my amazement, at the next group latihan the whole crazy notion returned.

Thereafter for several months I kept getting indications that this really was the right thing to do; from within I was told “your wife will respect you (I was not married then, but it turned out that my wife Asmaniah has needed regular osteopathic treatments and was very appreciative of having an osteopath for a husband!!!); you will be involved in teaching; you will be able to find new ways of working as an osteopath” and so on.

Still I hesitated...

Was this guidance really from God or was it just my imagination. I remember the moment of decision came when there was a regional latihan down in the west country. I knew that Pak Haryono was going to be there. I thought “If Bapak's son is there in the latihan then surely if this crazy notion is an illusion then it will be made clear during the latihan”.

Well during the latihan I received “If you do not follow this guidance then you might as well not continue to follow this latihan”(!!!) At that moment I felt very weak and, from within, as I accepted the guidance, I felt “I will follow this, but I cannot do it on my own; please God help me each and every step along the way”.

So I started upon this wonderful adventure called Osteopathy in 1973.

I went back to school and did a bridging course to bring my basic sciences up to speed. I married Asmaniah in March 1974 and started my Osteopathic training in September of that year. I had applied to the County Council for an educational grant but was turned down the first and second times. I went in person to the County Council offices and talked to staff there to try to find out if there was any other avenue of appeal.

They told me that it was possible to appeal in person to the education committee of the County Council. I did this and some months later found myself facing a formidable group of grey haired worthies who were all very skeptical about the sincerity of my commitment. I was delighted when they said that they would fund me for the last one and a half years of my 4 year course.

We lived off savings for the first year during which I applied to the Osteopathic Education Foundation (OEF) for a grant to help in the 2nd and 3rd years. The OEF turned me down because they had decided 7 years before (after funding several students all of whom failed to complete their training) that they would only fund capital works for the Osteopathic educational institutions.

I reapplied to the OEF at the beginning of the 2nd and they agreed to review my application. The trustees did not meet until after the start of the second year and so I had to begin the 2nd year without knowing if any money would be available from the OEF. As it happened, the Trustees of the OEF met on the 21st night of Ramadhan of that year (!) and agreed to reverse their decision of seven years before and give me a scholarship until the County Council grant started.

Making ends meet...

As an additional way of making ends meet, I did property conveyancing compressed in between my busy study schedule. Asmaniah did all the secretarial work in addition to looking after the home (with first one and then two babies whilst I was still at Osteopathic school).

Subud members seemed to move for our own benefit rather than theirs (!) and through the whole

time of my studies we had a regular stream of conveyancing jobs — I became known as the ‘coin-box solicitor’ as most of my calls made in business hours were from a pay phone at the British School of Osteopathy!



*Feeling a renewed
energy and happiness*



Towards the end of my studies I was invited to meet an osteopath who had been in practice in Amersham (Buckinghamshire) for 25 years. Margaret Cockbain D.O. had established a practice with an exceptional reputation and had been looking for someone to take over her practice for 3 years.

The long and the short of our discussions over several months was that Margaret agreed to sell me her practice (and the clinic where she had established it) and to lend me the money to buy it, interest free! This was a real blessing for us after years of barely making ends meet.

ERICA SAPIR, PUPPETEER: ONE STORY ABOUT TALENT TESTING

Erica, born and raised in Florence, was living in Israel when her story began. She now calls France home – when she’s not traveling with her puppets on behalf of Puppeteers Without Borders, which she founded. Erica also serves on SICA’s Board of Directors.

The talent test...

25 years ago, in my early forties, a respected and dutiful mother of five semi-adult children, I decided, carried away by the Subud fashion of those times, to test my true talent. In my CV there was a brief, youthful stint in journalism, an interest in Art, a passable ability to draw, and a brilliant career in motherhood.

The test showed, to my utter surprise, that my talent was in Theatre.

Now, theatre was something I was never even interested in. True, when I was a little girl and had assisted with a very primitive puppet show (with paper figurines attached to sticks) made by some neighbors, I was overwhelmed by the magic of it, and when I had small children of my own I made puppets for them and encouraged them – with great success indeed – to make small shows for family and friends.

So, testing showed that Theatre – with a big T – was my talent. And it didn't help when, at an international meeting in England, I tested again, with experienced helpers, without telling them of my previous receiving. (I was driven by desperation to such deceptions.) They received ever more clearly that even the timing was right for me to work in theatre!

I was sure that everyone in the profession, my family, and everyone who cared would make fun of me.

The safest way to start...

The safest way to start was with puppetry. I took books home. I went to see a lot of puppet shows — and I found out that there was, within theatre, a whole area that actually left me spellbound. That is the area which is called "Visual Theatre," which includes the art of performance, puppetry for adults, as well as for children, video art, mime, installations, working with masks, and different combinations of all those.

"By chance" I discovered that a new school for visual theatre was just opening in Jerusalem, (some 100km from where I lived), and at the last minute, I applied for enrolment, thinking that if I were accepted, it would be a "sign" and everything else would fall into place.

And so it did. Out of some 100 applicants, 15 were chosen and I among them. An elderly Subud sister living in Jerusalem happened to need someone to sleep in, so as not to be alone at night. My two teenage girls who still lived at home were very brave and encouraging, and the puzzle pieces did fall into place. That's how a totally new life began for me.

The studies (three years) were very intensive, interesting, eclectic — and although I was, at 43, the oldest student, I soon started to feel completely in my element. I would be back home at weekends, cleaning and cooking as much as I could, but feeling a renewed energy and happiness. I can't remember having ever felt tired or discouraged.

The Final Project...The Dwarf...

As the final project, I chose to do an adaptation of an amazing novel which I had found, again "by chance," in a second-hand bookshop. The Dwarf, by Nobel Prize winner, Par Lagerkvist. Virtually unknown in Israel and very foreign to the local culture, the novel is about a dwarf in the service of a prince of the Italian Renaissance. Being born and raised in Florence, I found the story impossible to resist.

In the adaptation I made, I acted the dwarf with a kind of body puppet attached to my neck, while the other characters were small puppets which I manipulated from various parts of a table on which the dwarf puppet was sitting.

Teachers, fellow students, and families at the end-of-the-year performance received the piece very well. Among the teachers who expressed a positive reaction was my acting teacher, Yehuda Almagor, a young and very good actor himself.

He encouraged me to "do something" with the short fifteen-minute piece, and after consultations, my own hesitation, and discussions, we decided to work together on the same idea, and develop it into a full show for adults with him as the actor, and me doing . . . all the rest.

It was an exhilarating time. We worked for some six months, enlarging the adaptation, directing together, and me building new puppets (this time, life size), and props.

The debut...

The debut was at a new festival in Tel Aviv called Theatre Netto — quite prestigious — and we received second prize.

"The Dwarf" has been performed hundreds of times in Israel and in Europe in many international festivals. (We translated it into German and English.) We received a special prize in Germany. Since then, I have worked on many other shows, mainly as designer and puppet builder. Work has been steadily flowing without having to look for it.

After a few years of this, maybe as a delayed reaction to death in the family, I felt I needed an interlude, and again, encouraged by positive testing, I traveled to India with the idea of working as a volunteer at Mother Theresa's Home for the Dying.

I lived in Calcutta for 8 months, during which time I also worked with children who live at the huge railway station, doing with them "art lessons," and of course, a puppet show. I also did a workshop for teachers at a school for the handicapped. These activities put some seed for what was to come later. . .

Invited to perform in New York...

After one year, I was back in Israel with renewed enthusiasm. I worked on another puppet show for adults with the same actor, and we were invited to participate in the prestigious Jim Henson Puppet Festival in New York; and for another show for children, I won a first prize at an International Festival in Israel.

In 2001 I moved from Israel to France, and settled in a small village, far from Festivals and Theater groups. I therefore started to cultivate the seeds I had kept from my visit to India: to see ways in which puppetry could help humanitarian causes. I created with friends, former colleagues from Israel, an organization which we called "Puppeteers Without Borders", through which we offer our

“ We are invited to all corners of the globe...”



know-how in puppetry as a way to pass on messages on hygiene, human rights, violence, AIDS awareness, sex education.

We are invited to all corners of the globe, where we teach educators, health workers, and social workers to make their own puppets and to use them in their work.

It has been an interesting, exciting journey, which, I am sure, would have never taken place without those fatal testings about "my true talent". Now at the age of almost 70, sometimes I would like to rest, but it seems that "the Higher" thinks differently.

There is a joke going around: "How do you make God laugh?" The answer: "You tell him/her about your plans!" ●

HOW DEEP IS YOUR SURRENDER?

Tony Bright-Paul has sent us the following email he received from Sachlan North who passed away recently. Tony writes, "What better tribute to our Brother Sachlan North is there than what he wrote about himself?"

Dear Tony, Looking through my files I came across your 50 Years of Non-Surrender and I would like to share an experience I had back in July last year which bears on the topic. If you find it relevant you can put it with the others you were asking for some time back.

I was lying in bed, probably half-asleep, when I became aware of a golden beam coming down quite slowly from above. It was cool and vibrant, and it felt as though it had come a long way. It descended vertically towards my head, and as it entered it produced a voice, calm and reassuring and it said: Are you awake? I gave a cautious Yes and it went on: Shall we begin the process?

At this, my whole body began to vibrate very strongly. I tried to surrender but it was too powerful. I tried to quell it, but that did not work either. After what felt like a long time the being who had spoken receded and the contact was broken.

I pondered for some time on this, and eventually decided to write to Ibu Rahayu about it, asking if this was something real or just the nafsus 'having a ball'. Ibu replied that No, it was a real spiritual experience, and that it constituted a test for me: How deep is your Surrender to Almighty God?

On the bottom line she wrote: It seems from what you say that you are not quite ready for this.

So like you I am still seeking the way to surrender more completely! Best wishes, Sachlan

Sent to Subud Voice by Anthony Bright-Paul. Contact him at anthony.bright@ntlworld.com ●

CAN ANYONE IDENTIFY THIS QUOTATION?

Hermia Brockway writes from Rungan Sari to ask if anyone can identify a quotation from Bapak... She says, here's the text I have:

"...Bapak cannot do it alone he needs the help of all of the Subud members. The earth is very hot now. It is close to a very dangerous edge, if it goes over, it will be smashed at the bottom. You must help cool it."

Followed by: "the universe is filled with a cool light. It has always been there; you can't see it, just like you can't see light until it's reflected off something. Wherever Bapak is, it's cool, but Bapak can't cool the whole earth down by himself. Subud members have a responsibility to cool things down wherever they are. The only way is to set aside your passions, then this light which usually goes right through the earth will begin at once to reflect off your inner self. It is not necessary to fear or be concerned about coming events. It's only your job to be a reflection."

It was said to somebody sometime. If it wasn't in an actual recorded talk (as Hannah Hurd has indicated, probably not) still it was in print somewhere - if only for me to have copied it at all.

I've only got that it was said in 1983 – but that's not much help.

Can anyone help?

Contact Hermia at hermia.brockway@gmail.com ●

KALIMANTAN AND BAPAK'S VISION



Hermia Brockway writes...

One of the founders of KSG has gone. As someone living in Rungan Sari on and off for several years now, as well as being a Kalimantan Support Group committee member, I was far away from the UK when in April Sachlan North's spirit decided it was time to go.

Now I can easily recognise how his thinking always centred on 'enquiry' - especially into the natural world - while all the time taking into account all surrounding facts. He was good at looking at situations with fresh eyes. This was not only because of his training in the sciences; much more importantly he always readily picked up on any of the possibilities laid out by Bapak's vision for Subud in this world.

When Bapak talked of Kalimantan and the future, this vision became ever deeper and clearer for him, so he hoped to do his life-work there. However Bapak knew Sachlan's role was to act from abroad, so instead he inspired, supported and helped direct others' actions within Kalimantan.

Just as many other KSG supporters have quietly been doing over the many years of its existence. But now we in KSG want to tell you we hope to move on a bit- to direct attention towards future possibilities and solutions on a very wide scale.

The first step is that KSG will no longer act as fundraisers for Kalimantan projects; we can and will publicise them all, but as a form of networking and information sharing.

Moreover it is this networking area where the big change will we hope come about in future, not only for existing KSG supporters but for many others in most Subud countries; we hope anyone who has wide ranging interests and hopes for the future of Subud-in-the-world will come forward. Just as Sachlan did.



The Quote

This brings me to the text printed elsewhere in Voice this issue. (See the previous article in which Hermia asks if anyone can help her identify a quotation from Bapak.) It seems so very relevant to all of us who are increasingly concerned about the future. As soon as I read how Bapak saw our potential to help the world it was such a relief to me.

We don't have to 'do' anything as such; through doing the latihan with attention we have been given more chance than others to 'sit on the chair' rather than being 'sat on by the chair' (our overpowering desires). This is the grace we have been given and it will become our importance to the world in these dark days.

Moreover, I firmly believe that once that grace happens to any one of us, even if only partially, since after all that is clearly our main task in life!, we are much more likely to discover practical ways in which we can contribute to mankind. All the time of course while reflecting that beautiful healing 'cool light' outwards to the world.

So we hope that all those of you who share a concern about the world and its dangers that now reach the doorsteps of so many of us, we can start a very informal networking system amongst us all.

There are already many new possibilities, techniques, alternatives in so many different fields which are already being tried out and could perhaps lead to a more sustainable way of life for the world's peoples.

We hope that via the personal interests, experience and information links/ personal networks of Subud members who wish to participate, KSG can become a hub for individuals to share all the information they wish to spread to others.

In the process we hope they will form friendships amongst people sharing their own interests, or can discover new possibilities both on a personal level and hopefully other levels too. This is for anyone young or old in any country who has access to the internet....

Of course it is far too early for KSG to lay out just how this will happen, as first we must reach out to possible participants and then set up the means for such exchanges.

I must just add a note however that it will not become a listserver like SNSD. We want your input too! KSG will be very happy to receive ideas or suggestions for how best this initiative could become a living reality.

Go for it, our friends-in-the-making!

Contact Andrew Clague for further information and KSGNewsletters : clague@paston.co.uk ●

“ The importance of the grace we have in these dark days ”



Gaye Thavisin (extreme left) greets visitors to her riverboat enterprise.

This is one of the pioneering endeavours in Kalimantan.

TALKING AT CROSS-PURPOSES

Robiyan Easty writes...

We often talk at cross purposes and especially when we have discussions about terminology, because we do not agree at the outset on what we are talking about. We do not define whether we are talking about the printed word or about the spoken word, two fundamentally different animals.

Stuff that goes in books and on websites is problematical because the written word is as if engraved in stone and easily misinterpreted, whereas when talking to someone, we can modify, clarify, take back, expand, according to the feedback from the listener.

The Spoken Word

Harina studied English at university here in Athens. She once told me that she realised she had the language tamed when she started waking up thinking in English. We think in words and for the vast majority of us, in our native tongue; something that is automatic that we are largely unaware of. I completely support what my brother Leonard Lassalle wrote here about our Subud terminology, for this reason and from my experience as a helper.

Bapak once did a test with an Indonesian brother, which he asked in Arabic. The brother could not receive it. Bapak said that he would ask it again in Indonesian as our mother tongue is part of our inner fabric.

Words are cyphers, codes, or labels. If I talk about eating an orange it is likely that you will know accurately what I am referring to, but if you are colour blind you will not truly understand what I am talking about if I use the word orange to describe the colour of my curtains. Your experience is different from mine. If I tell you I love you it is a way of not taking 500 words to say exactly what I mean. I assume that you understand, but how can you if your experience of love is very different from mine? In fact simply because your experience is different, it is certain that you will understand something other than what I intend, whether only slightly or hugely.

We were advised by Bapak to be very careful about talking about spiritual experiences because the listener will not comprehend if s/he has not had a similar experience; and then imagination will be activated.

We always have to imagine (make an image) when presented with a word. It has to fit with the template we have within from our experience, especially when it comes to the higher level, more abstract concepts like love, hate, passion. Even more so does this apply to things outside our experience such as heaven, hell, paradise and yes, soul and even worship.

We all talk about “jiwa”...

Currently the Indonesian membership is around half the total world membership. All of them are familiar from childhood with the word jiwa, so when a helper talks to an applicant s/he does at least have an idea of what the helper is trying to convey. To those who insist that we all talk about ‘jiwa’ I ask why they believe that the other half of the membership should be using a term they are not familiar with. I use the word jiwa all the time, but only with my long-standing brothers and sisters, who are by now very familiar with the term.

Of course there is an argument that the word is not really translatable, but surely the prerequisite should be that the helper understands and feels what this thing is and is not just be regurgitating something from Bapak’s talks. And then what about the listeners? What can they make of it?

With an applicant or new member the helper certainly needs to unravel the code and then to have all antennas alive to sense/feel if the applicant has at least some idea of what s/he is trying to convey. Clearly the listener is highly unlikely to understand a word from another language without an explanation of what it is code for.

Perhaps those of us who have been reading and listening to Bapak for several decades feel they understand jiwa, but Leonard clearly feels much more comfortable with soul, because both he and his listeners will better understand what Subud is if he uses a code word that his inner feeling is one with and which is more familiar to the listener. I feel that this is very wise.

“ Personally, I would not use the word ‘soul’... ”

Personally I would not use the word soul unless the person in front of me was clearly a Christian, as to me it is very much associated with church. My strategy is not to rely on any of the code words but to explain what they are codes for, according to my own understanding. I might need to use jiwa if the applicant has seen it in the printed stuff, but I explain it as ‘the inner self, that which survives the death of the body and never dies’. I believe I have even seen this definition in footnotes to Bapak’s talks.

What about nafsu?

What about the word nafsu? I have yet to find two helpers giving exactly the same explanation of what this means. Once again, if I see that an applicant or new member has seen it in writings – I have been asked several times to explain it – I tell them what I understand in as clear a way as I can muster. I believe with all my being that a helper, or a member, who is asked and doesn’t have a clear feeling should simply admit to not knowing, or say ‘Well, some believe this and others say that (etc), because we are all at different points in our understanding’.

I also know from experience that the term opening can be problematic, as Leonard and David Anderson have written. I have had an applicant irritated by this and saying he was already opened. Only God knows the truth and even if I suspect he is wrong, who am I to contradict him?

“ We are all at different stages of growth... ”

I explain that we use the term in a particular sense. From my understanding I might say that for me the egg is a good analogy, that when we come into this world our spiritual selves are covered over by the passions, appetites and driving forces that we need to live in this world and I might reference the Koran if the person is open-minded, where it says that a block is put in front of our eyes and a barrier over our ears. I might say that the opening means that a hole is punched in this shell whereby the Power of God (or the Great Life Force, or whatever feels appropriate) outside can meet the Power of God inside and so start the process of renovation and growth.

This leads me into explaining that since we are all at different stages of growth, this hole might be a big one in one person and a small one in another, but that it doesn’t matter because the process has started and only God knows how fast we can go. Then again, this is not some rigid formula but is dependent of feeling what the listener can easily accept.

Personally I have a problem with the phrase Worship of God, as is used extensively in translations. The word translation is key. Even recently I had a long-standing helper vehemently telling me that this is what Bapak said. I have many times had difficulty trying to put across that this is not what Bapak said. It is a translation and I’m told that Bapak used several different Indonesian/Arabic expressions.

Problems of Translation

How do we know if the Indonesian members get the same understanding from these as we do from this ‘one size fits all’ translation? This phrase is particularly Christian and for me is associated with kneeling on a cushion in church and singing hymns. I cannot relate this to the latihan, which is a latihan of life, as in the example Bapak gave of Pele; Bapak said that Pele’s legs were alive and so his playing football was his worship. Bapak repeated that even when we count money this can >

be ‘worship’ if we stay close to our inner feeling.

Well that’s just me. Everybody needs to talk from their own inner feeling in the moment, if they are able to, or at least from deep understanding rather than theory.

An American sister who was a companion to Bapak’s much loved and respected second wife Ibu Sumari, reported that when one lady would come to ask something Ibu would be very soft and gentle and then change to being very fierce with the next lady who came in, always adjusting to the person in front of her.

Surely, then we need to adjust what we say and how we say it, to the person in front of us. When Bapak said ‘You forget what you were like when you were first opened’, it engraved itself in my being. Of course this also applies to applicants. How many of you oldies were happy to hear the word God before you were opened? I wasn’t, having taken issue with church rituals, and have heard many say the same.

Bapak once opened an arch-communist who came halfway across Java to tell him that Subud was arrant nonsense. Clearly Bapak saw what was in him and challenged him to try it, saying that if he was right he wouldn’t feel anything. The man had a strong experience which transformed him.

One of the most moving things I heard Bapak say was at the end of a latihan: ‘Why is it that your latihan is so much stronger with Bapak? It isn’t that Bapak does anything to your latihan, but rather that Bapak creates a huge space in which everyone feels totally free to be completely themselves.’

Right now I feel that over the years we have developed some rules, or political correctness in what we should say and how we should say it. Perhaps it is time to be more trusting and give each other the space to express ourselves according to our own understanding and nature, without fear of judgment?

“ The term ‘opening’ can be problematic... ”

THE STORY OF AFRIKA SPEAKS

Inspiration from VTV conference in 2001

Rasunah Marsden writes... Hugh Lynn and I have been in touch with Munyaradzi Muzenda, who has written the attached as a profile for possible inclusion in Subud Voice. He is hoping to gather support for a third Varindra Tarzie Vittachi conference in Zimbabwe...



Munyaradzi Muzenda.

Warm greetings from Africa and I hope I find all of you very well and you are doing your level best to do good to humanity (helping others to make it in life) and bringing young people closer to God. Life is all about showing unlimited love and touching souls.

Death is not the greatest loss in life, the greatest loss is what dies within us while we live.

My name is Munyaradzi Muzenda from Zimbabwe, a country found on the southern part of Africa. After I was involved in a road accident and escaped death in May 1996, as part of a contribution towards my calling I formed a youth organisation called the Tact Youth Association in 1998. Tact by definition is the art of doing something without disadvantaging the other part, and Tact is a Youth Organisation for young people with great talent, vision and dreams.

Why talent? Because everyone is born with the gift of talent – the only qualification that is not gender biased and knows no race or creed. We are able to generate social and cultural entrepreneurship projects through the combination and unification of our talents. The purpose and goal of the Tact Youth Association is to prevent the death of talent in our children, youth and young people.

When you are doing what God has tasked you to do and when you finish it he will give you another assignment higher and even more challenging than the previous one. What happened after I founded Tact Youth Association in Zimbabwe? I then asked God, to help Tact Africa.

I wanted to reach out to more African youth, reduce poverty, hunger and unemployment amongst Africa's young generation through proper utilization of their God given talents, ideas, visions, dreams and creativity. Little did I know that whatever you ask, God will provide.

Before a chick comes out of its shell, the egg has to break first. I was born in a family of six and am the third born. In May of 1996 my sister who was born after me died in a way which seemed to be the start of miraculous events. She poured five litres of paraffin over herself at midnight in her room and soon came to die a painful death. Just take time to imagine that. She was doing form 6 in Bulawayo, so at the time I was involved in the road accident, I had come from Zambia where I was doing my business of buying and selling and I was going to collect her belongings.

[The Road Accident](#)

So after her burial, and when I was on my way to Bulawayo, I was involved in a road accident. The bus veered off the road and started overturning. While the bus was overturning, I heard a voice saying: "Munya, be cool you will never die. This is what you must do: you must form a Youth organisation and call it Tact" and I asked, "How can I form Tact when I don't have anything?"

After some few seconds, I found myself outside the bus; we were taken to Mpilo Hospital. I only had a minor head injury and was discharged the following morning since the accident happened in the afternoon. I picked up my deceased sister's belongings from Foundation College and went back to the village in Masvingo.

A week later, I travelled back to Zambia and within 12 months God made it possible, can you imagine? I raised USD\$5000. I came back to Zimbabwe and officially registered Tact Youth Association and launched it on the 31st March 1998 at Crown Plaza Hotel (now African Sun) as per God's instruction. It was officially launched by the Director of the United Nations Information Center of Harare, Zimbabwe Dr Christine Koerner. The money I had earned and saved in 1998 was enough for me to buy myself a nice house, a car and live a comfortable life.

I put up a team to run the organisation and the activities and I went back to Zambia to continue looking for more resources. I got an order from a Stanbic Bank Manager who paid me a good sum of money and who said to me, "you are a very nice and smart young man, my advice is, use this money to transform yourself through Education. Go and enrol at Zambia Institute of Management City Campus and study Marketing (Chartered Institute of Marketing UK)". I didn't waste time; I just went and paid my fees for the whole year.

[Studying Marketing](#)

While studying marketing, I met a very nice and intelligent Zambian young man, a former World Vision Youth Ambassador (Zambia). His name is Alfred Chirwa. We became true friends. Alfred is full of wisdom accumulated through traveling, attending conferences and workshops. He has great depth in youth issues through his experience in working for World Vision. I learned from his

*Reduce poverty,
hunger and
unemployment
amongst Africa's
young people.*

experience and expertise to give direction and clarity to my organisation.

Whenever I travel back to Zimbabwe for my 3 weeks' holidays, I do projects/activities that are covered by both print and electronic media. In December 2001, I officially returned to Zimbabwe and joined Gracious Travel and toured as the marketing executive. We agreed on the terms that:

- a. I will only get 10% commission on the sales I will have done. There will be no monthly salary.
- b. I will use the company resources to advance my inner wish, vision and dream.

In March 2001, I hit the sales target of Zw\$1 million on selling air ticket and my commission was Zw\$100,000 which was a lot money, almost US\$10,000. My boss felt jealousy and refused to give me the commission. I sought expert advice and I was advised that I will never win the case, just forget and continue working. That was another turning point in my life. How do you tell or know that this is a turning point? Always listen to what God says, and keep your eyes open. It's true that when one door closes, the other one will just open and you move on.

My boss was a woman from East Africa and every morning we would meet in the boardroom to pray and praise the Lord. I just stopped going with the rest of the team in the prayer room to thank God, and she did not confront me at any given point in time because she knew the evil she had done to me, refusing to give me that which I had worked hard for.

First Varindra Conference

On the 2nd week after I had boycotted the worshipping sessions, I received an email from my Zambian friend, Alfred Chirwa. The letter was short, "I hope you are fine and are still pursuing your dream. Please be informed that in June 2001 there will be 1st Varindra Vittachi International Youth Conference in Indonesia under the theme Educating our Human Future. Just put your vision/dream on paper and send it to the organizer, Prof Raymond Feldman."

I didn't waste time, I copied and pasted my vision about My African Human Future and sent it to Reynold Feldman. A month down the line, I received an email.

"Congratulations Munyaradzi Muzenda from Zimbabwe you have been selected to attend the 1st VTV conference to be held in Jakarta Indonesia from 25th-27th June 2001, your air fare, food and accommodation will be fully paid." This is wonderful – God is great. I later I knew and realised that the Zw\$100,000 was nothing compared to attending the VTV conference. This was about my dream, my vision, our human future, African future. This was also an opportunity for me meet other great minds and other of the world's young people.

A week before the VTV conference, in Africa and Zimbabwe in particular, we were the host of the best vantage point of the 2001 solar eclipse. The venue was in the Mudzi Pumpkin hotel. I went to experience that occasion.

After that I left by bus from Zimbabwe to South Africa which is about 1500km. The journey had its own encounters, lessons, values and principles attached to it. I was delayed at the Beitbridge border post by South African immigration officers who caused me to miss my flight.

When I was almost at the Johannesburg International airport, I saw the big air bus just taking off. I was hurt; I was angry and blamed the South African immigration officers for the miss. I asked the taxi driver to drop me off and I spent a long time gazing at the departing plane until it went out of sight – and how I wished to be inside the Singapore Airlines! I had missed my flight and I had missed the opportunity of being in an aeroplane. Little did I know that a character and faith building workshop was in progress.

The same huge plane that I missed came back and brought me to the VTV conference in Indone-

“ *Proper use of their God given talents, ideas, visions, dreams and creativity.* ”

sia! I was the only black man from Africa missing. With God nothing is impossible. I arrived and joined our Human Futures team.

“ Whatever you ask, God will provide...”

Afrika Speaks is Born

When I arrived, the delegates were having their morning teas. I was shown my room. I was exhausted and needed bed rest but I had not come all the way from Africa to sleep but to work, share my own story about how I had travelled, share my vision and dream with those God had selected and appointed to come. Our Human Future workshops in the VTV conference were a convergence of great minds, visions, dreams, skills and experiences.

I was put in a group led by Hugh Lynn. He said to me “Welcome black man from Africa and where were you?” I told the group how I had travelled and the challenges I had faced and how I persevered. Someone asked, what made you to keep thinking of coming when you have missed the plane and how were you feeling inside? I said I don’t know but I was just feeling calm inside and I had a strong feeling that it was not a miss but just a delay – loaded with a transformative testimony

Guess what? That is where the idea of Afrika Speaks was born. A voice that gives a true reflection of Africa and its people.

It is a program/project to market and promote the national beauty, heritage and cultures of Africa using the gifts and talents of African young people.

In his closing remarks, Professor Reynold Feldman said, (words to the effect,) ‘we have given each and every one of you a seed, it is up to you, a seed. It is up to you as an individual to take the seed from here in the Century Park Hotel, Indonesia to your home country and put it in your drawer or plant it. But when you plant it, it will need to be looked after, watering, fertilizing and protecting it from cold weather, animals and pesticides.

What did I do exactly 90 days after the Vittachi International Youth conference? I shared the outcome of the VTV Conference and defined Afrika Speaks and on the 27th October 2001, Afrika Speaks was born, I planted the seed at Great Zimbabwe.

A million thanks goes to Scherto Gill, Executive Secretary for GHFP, and the GHFP team led by Sharif Horthy. Many thanks goes to Hugh Lynn, the Maori Warrior, a true mentor who had to pay the price for Afrika Speaks to transform our intent from idea to reality. This man is from New Zealand. He came to Zimbabwe more than 3 times when the economy was low due to sanctions.

My Question

My question to you is what could have happened if:

1. As you can imagine, my sister had not died, was all this going to happen, getting involved in the accident, etc.?
2. I had not listened to God’s instruction to form the Tact Youth Association
3. I had been paid about US\$10,000 as a commission, would I have travelled to Indonesia after all?
4. The South African immigration officers had not deliberately delayed me and I had caught my flight in time, what story was I going to tell about our Human Future?
5. I had not attended the VTV Conference and met great individuals like Hugh Lynn, Scherto Gill, Illene Pevec, Rasunah Marsden and organizations like GHFP, Whakapuare, Subud, SICA, SES and our Human Futures family?

I can only think that whatever God assigns you, be prepared to pay the price.

Today: Afrika Speaks has spread to Zambia, Botswana, Kenya, Uganda, Rwanda, Mauritius, South Africa and Ghana. We have managed to conduct Afrika Speaks decolonization workshops in Zimbabwe’s major towns in partnership with Whakapuare New Zealand.

>

We completed a water project for Vhombozi. In 2006-2010, we did The Great African Art Banner that involved 32 artists and participants. The Great African Art Banner is a collection of paintings from different nations that was later joined together to form the huge banner that we exhibited at the 2010 World Cup.

Currently we are doing Afrika Speaks International Moving Arts 2015-2018 which involves moving with gifted and talented African youth from Ethiopia and Zimbabwe, passing through 5-7 countries as part of celebrating "Afrika Speaks @14."

For further details, please contact munyaradzi.muzenda4@gmail.com

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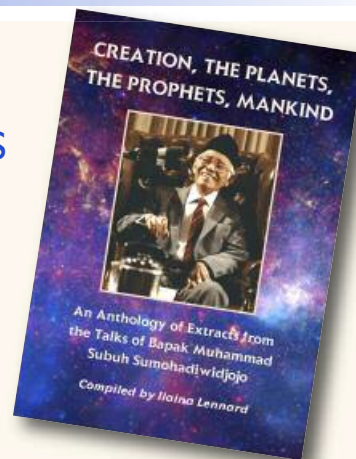
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On December 8, 2012, Ibu
Rahayu talked at length to
members in Kalimantan,
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