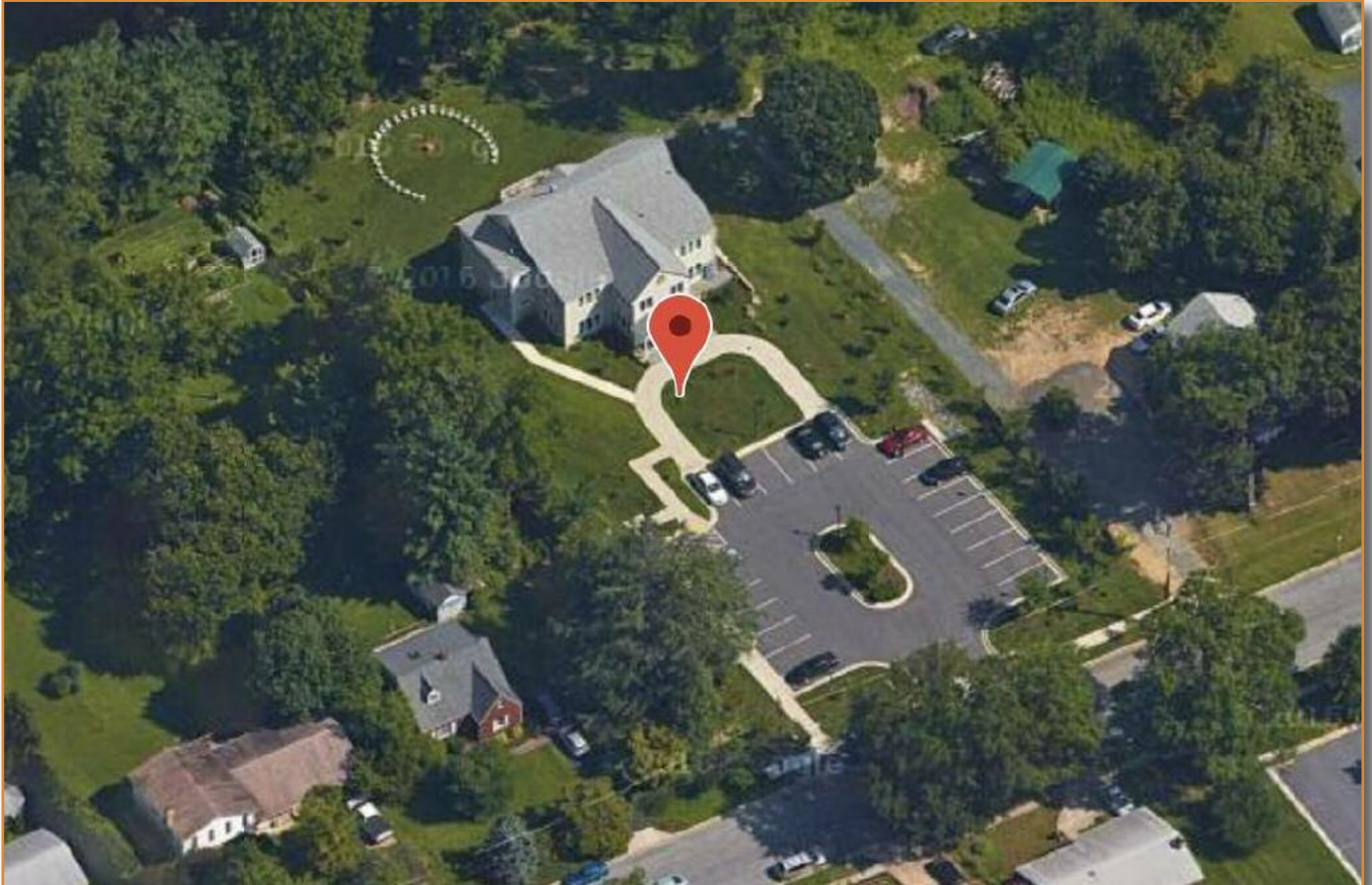


THE AMANI EVENTS CENTER



The Amani Events Center, USA.

From an interview with Damanhuri and Rohana Alkaitis – How to build a \$1.6m asset from \$50,000... but beware the permitting

The group's gorgeous centerpiece website begins: "An elegant venue located in a quiet neighborhood in Beltsville, Maryland. Discover this charming interfaith spiritual center, situated on a beautiful 1+ acre lot, just a few minutes from University of Maryland, College Park campus and the Hyattsville Arts District. Arrange a tour to discover space to host an event, conduct a meeting, find office space, set up a training center, hold a fitness class and much, much more."

And it's true. It is possibly the most attractive Subud center in North America.

This is a story of dogged persistence and enormous commitment from a core of Subud Washington DC members that helped to build their own Subud house.

SUBMISSIONS AND DONATIONS

Submissions to Subud Voice on any aspect of Subud life are welcomed. Send to Harris Smart, subudvoice@gmail.com We rely on donations to keep Subud Voice going. You can donate by going to the PAYMENTS tag on the left side of our homepage at www.subudvoice.net

In 2004, Rashad Pollard and Hussein Aldis found the house, a former neighborhood daycare center just 20 minutes from downtown Washington, DC. The group purchased the property for \$435,000, using \$50,000 from the sale of their former Subud house and a mortgage of about \$370,000. They began to do latihans there and tried to figure out what to do next. Renovate? Build? Develop?

Then began a long and painful development process that went on for eight years...

To read the complete article go to...

<http://www.subudvoice.net/wp-content/uploads/2019/06/Amani-Events-Centre.pdf>

Amani Center:

Website: <http://www.amanieventcenter.org> • Phone: 240.343.4216 (Event Manager)

Committee members and hall managers are invited to join the SubudSpaces.Slack.com website where they will find useful information and resources on managing a Subud center, including a template checklist for planned building-maintenance budgeting, a business plan, a marketing strategy, a housing handbook, sample agreements, etc. To join, contact Raynard von Hahn <[SubudSpaces\(at\)gmail.com](mailto:SubudSpaces(at)gmail.com)>, who can send you an invitation.

POSTERS FROM WORLD CONGRESS

Viktor Boehm has made a marvellous collection of posters from last year's World Congress. He writes...

.At the End of Ramadan I have collected 210 Posters and edited them into a PPT and converted them to a reduced PDF-File so we have a visual memory of your nice Subud World Congress in Freiburg 2018.

If you want to distribute these posters further to Subud members, please do so.

To see all the posters click here...

<http://www.subudvoice.net/wp-content/uploads/2019/06/Subud-World-Congress-2018-Posters.pdf>



A LIFE WITH AMBITION

Guillaume Sanchez writes...

I would be lying if I said that my life was all rainbows and positivity and that I easily overcame any challenge coming my way. As a Young Adult going towards his 30s, societal city life seems to consistently try to pull me back into some fear or losing confidence.

Will I make money out of my projects? Should I get a regular job? Should I have my own flat? Should I actively look for a Girlfriend? Haha...

I think we can all relate to the idea that we carry our fair share of doubts towards our ways of life, and at times, these doubts can lead us to take a wrong turn just to feel comfortable.

I personally find that an Inspired Life is one where we actually face our discomfort while looking for some sort purpose in what we do. A life where we trust in our guidance to tell ourselves 'Whatever happens, I have nothing to worry about if I stay true to myself'.

I know it's not easy, and this is why I invite you to look inside and ask 'Where is my motivation coming from?'. I can't speak for everyone, but if your life concerns are sim-

“ For me, it's all about a life of Ambition without Expectation... ”

ilar to mine, there might be a truth in saying that your Expectations have taken over what truly matters to you.

Maybe some expectations of success, recognition, money, perfect family, etc... And you might end up struggling at times because you hold on to the belief that this is what you want out of life, walking on eggshells to keep a sense of control over these expectations.

If that is the case, we might try and remind ourselves, that end goals are not meant to be what guides us. They are just here to give us a sense of direction, but they will slowly eat us up if we let them take control over our lives.

What if we looked at our Ambition for guidance instead? It's pretty much the same concept, but it is based on the premise that our guidance lives in the present moment, rather than looking towards the future.

We can be ambitious about something for a second, or for a lifetime, and if we are able to remember that the journey is what really matters, than we can live fully whatever we are doing, our expectations start to vanish, and at this moment we can appreciate life knowing that are motivations are true.

Now that is an opinion based on my own life, and I know we should all be looking for our own answers, but I think that with the guidance of our inner, and our capacity to reflect on what it is we truly want or need to achieve, then life shouldn't be about end goals, but rather living by expressing ourselves fully in whatever we are doing, and in a way that matters to us.

For me, it's all about a life of Ambition without Expectation, and if you're interested in discovering more about this journey, I invite you to check out videos and other information about my project at:

www.offtraildiary.com

This story first appeared on the SICA facebook page: www.facebook.com/watch/?v=2172205286360333

Kalimantan World Congress and Subud Youth

Reuben Paemen writes...

I've been wondering if one of the reasons why Kalimantan was tested in for the next world congress over Melbourne, despite Melbourne being by far the more practical option, is because it is important that this next World Congress gives the Subud youth a chance to experience the benefits that Kalimantan can offer - both inwardly and outwardly. Like many others, I can feel why Bapak paid so much attention to that land.

I believe focus on the Subud youth is needed, and there is no better place for this than Kalimantan as the latihan can reach you much more clearly there, which then in turn makes it easier to follow the latihan in your daily life. Many young people could do with experiencing this. For young people in the West it's often difficult to follow the path of the latihan because of the many distractions in our society.

Aside from myself, I know many other members (of all ages) who have spent time in Kalimantan, have >



. Subud youth at Basara.

also found their time and experience there very beneficial - for instance the youth who attended the Basara Youth Camp in 2016.

I think that this next World Congress, and Kalimantan as a whole, are very important for Subud Youth, and I would like to encourage young members to add attending the World Congress to their list of their priorities. Fundraising for the purpose of adding money to the International Youth Travel Fund in order to help financially support young members to attend would be a great idea that I hope people will consider. Just in case anyone feels moved to donate to the IYTF, then you may via www.subudyouth.wordpress.com ●

WAWA ILLARI PROJECT IN PERU

It takes a village to raise a child...

Anita, who was told at school that she was slow and who suffered from low self-esteem, begins to radiate self-confidence when she realises that she can not only learn effectively, but can also teach!



Pachacamac is a depressed rural community in Peru.

Parents say how grateful they are for their children's improved diets and how happy they are to have learnt to communicate more patiently and lovingly with their children.

Carlos, nine-years old, informs a group of adults about the importance of listening to one's child and not interrupting but allowing the child to express his/her experience or opinion.

These – a few of many success stories – were all direct consequences of the Wawa Illari project in Peru whose field activities wrapped up in December 2018.

It leaves an enthusiastic community, ready to continue working with the Susila Dharma organisations that devised and ran this innovative programme aimed at giving young children a better chance in life.

What is Wawa Illari and how did it come about?

Getting it right for children Wawa Illari, which means 'Child Star' in Peru's Quechua language, is all about improving the health and food security of young children, helping them develop physically and intellectually.

The first 1,000 days of life are critical for healthy brain development that allows children to reach their

“ *Improving the health and food security of young children, helping them develop physically and intellectually...* ”



The project creates gardens to improve nutrition and provide safe environments for children.

full intellectual and physical potential – research has proven this. Research also shows that children develop best when they are loved and receive affection from their caregivers.

This kind of interaction can be difficult for families to provide when they are struggling to survive. In Pachacamac, a rural community in Peru, most families live in homes that most of us would consider shacks, with inadequate water and sanitation, and limited access to nutritious foods.

Many have been separated from their traditional communities and livelihoods through migration, as refugees from the conflict between the Shining Path Marxist guerrilla group and government forces, which was at its most virulent in the 1980s and 90s.

Stresses on families create high rates of poverty, domestic violence and child abuse, putting children at risk. Poor nutrition and lack of emotional relationships and intellectual challenges can lead to a disruption of psychological development, which will have lasting effects on the children's lives as they grow.

[How can we reverse this situation?](#)

If we get it right, children thrive and have a better chance of going on to be healthy and happy adults. Getting it right in early childhood has a lasting impact and includes providing a loving and safe environment and good nutrition. These are crucial factors for a child to be able to develop intellectually and emotionally.

So how can we nurture healthy brain development in children?

Wawa Illari brought together expertise from three Susila Dharma projects, the International Child Development Programme (ICDP), with a long experience working to improve carer-child relationships, A Child's Garden of Peace, which creates gardens to improve nutrition and provide safe environments for children and Asociación Vivir, which implements a revolutionary approach to healthcare in Ecuador through conscious nutrition.

These experts devised a unique approach to work with 150 families on the care and nutrition of their children from birth to three years old. By combining the methodologies of these three projects, the aim was to enhance parent-child interactions, and empower families to grow and consume healthy foods in combinations that are best for early brain development.

[What does the future hold?](#)

Field activities stopped at the end of December. The data collected during the pilot are currently being analysed and will be presented in March to the donors. We will keep you informed about the findings, which will tell us more about the real impact of the project.

We already know that the implications of SDIA's experience with this project are immense. Building on this experience, the Susila Dharma team plans to work in two directions. In Peru we will seek partners with whom we can work to expand the coverage and uptake using this methodology.

We also plan to take the lessons learned from this pilot to replicate similar projects in underprivileged communities in Africa and Asia to benefit children at risk of malnutrition and developmental delays. If you would like to help Susila Dharma in their work in this field, please donate to our Children, Youth and Education Program <https://www.susiladharma.org/donate-now/>

This article has been adapted from the Susila Dharma February e-news.

MEETING IN THE CAVE & CAVE 3.0

Awareness is a light, when it shines the world is transformed.

Sahlan Momo writes about a new opera project...

Within and around us the world is changing, approaching its turning point. Technology is engulfing us, at the same time driving us apart. Great confusion under the sky... Disconnected, the entire fabric of natural, national and international systems, political, economic, cultural social... appear increasingly fragile, no longer making sense, devoured by time and programmed obsolescence.

As these changes emerge twit by tweet, the polarised human community is increasingly looking to make sense of a world constantly losing ground, in need to lay down markers for what is to come of humankind. Humans are multidimensional beings, not aligned most of the time ;-)

However, what we observe as changes on the sensory plane are mere symptoms of deep transmutations taking place in the collective consciousness becoming self-aware. Cryptic? Not much. Let's look and see.

When a few days ago Harris asked me if it was too early to have a story for the Voice on the Cave 3.0 opera, the answer was time is ripe, so, here is my toil.

Time as an Illusion of the Thinking Mind

I ventured on this work about 3 years ago, uncovering and composing, discovering and creating at once, while shaping up the final form. Today, Cave 3.0 is the masculine polarity, the Cave space of the meta-installation Meeting in the Cave.

From Polarization to Inclusion [FIG. 1], a post-conceptual artwork seeking to place the meta-change into context, depicting the contradiction of Time as an illusion of the thinking mind and the evolution of consciousness in a sensory way. Imperfections are here to assess their

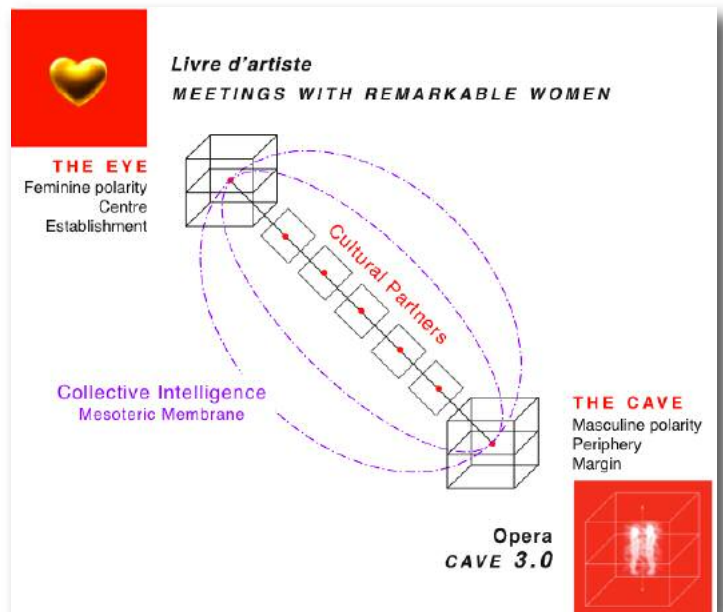


FIG. 1 – Meeting in the Cave. From Polarization to Inclusion - The Eye and the Cave polarities.



FIG. 2 – The Cave space.

presence in an unperfected sphere.

Cave 3.0, the title borrows from Plato’s Allegory of the Cave, is a multidisciplinary opera in 2 acts, Prelude, 7 scenes, and Epilogue. It builds on the sevenfold paradigm to explore the interrelations between polarities in the seven dimensions of the human self. The narrative unfolds the evolution of consciousness across 7 transformative stages as perceived and narrated throughout 7 geo-cultural regions around the world.

The libretto spans various planes of references, from traditional lore, myths and legends to iconographic, literary, symbolic and spiritual sources as they appear in their respective cultures, integrating discursive strategy and narrative paths with the music and the other semiotic fields.

The orchestration displays a Septet family of instruments: an overtone choir; the operatic voices; winds [bansuri Bn]; brass [Hn Sax]; strings [koto Vc]; percussion [Gng Vib]; and live electronics. Structural to the libretto, 12 Aria of Death & Rebirth signal the gradual transmutations of consciousness to enlightenment, out of the cave.

The internal time of narration unwinds from void to fullness, perceived sequentially by the linear binary thought, yet nonlocal and co-existing, non-linear in the whole human make-up, and in a non-linear manner are performed in the work.

The stage-project combines music, live performers, video, singers and dancers alongside holographic imagery, drones, and live streaming as part of the operatic language. Holograms are ephemeral characters embodying the subtle side of reality, voiced by the overtone choir. Drones are entities manoeuvred by an external controller, deprived of free will, with a coarser resonance, self-determined yet aligned with dharma in its mundane implementation.

Evolution of Consciousness

By staging historical culture as expression of the evolution of consciousness at a specific point in time, merging the latest technology with deeply rooted human traditions in sub-narratives of fresh concern — polarisation, inequalities, climate change, health, spirituality — the work aims to stimulate awareness and reflection on the complex beauty of the human journey throughout ages, regions, ethnicities and cultural realms towards the integral unity of collective consciousness.

The Cave/venue in which the opera is performed is itself the Cave, a self-contained geodesic dome [FIG. 2] located in the urban periphery.

At the entrance door, a pair of floating holograms, the

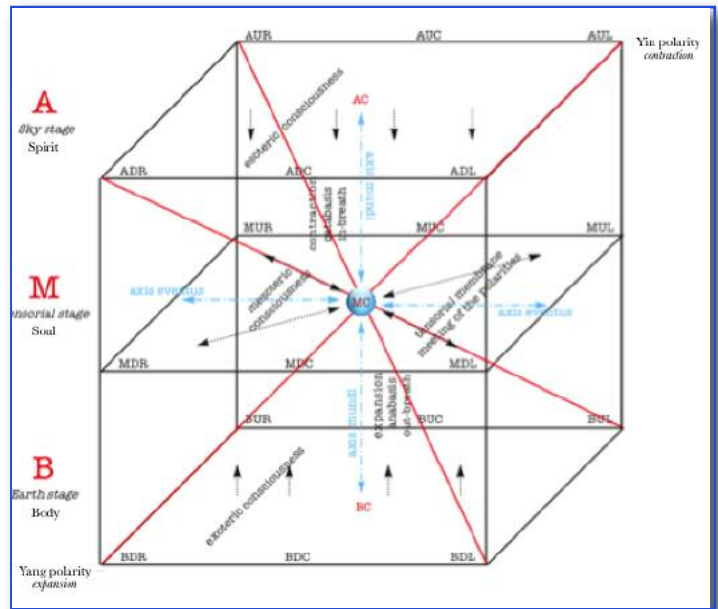


FIG. 3 – The Matrix.

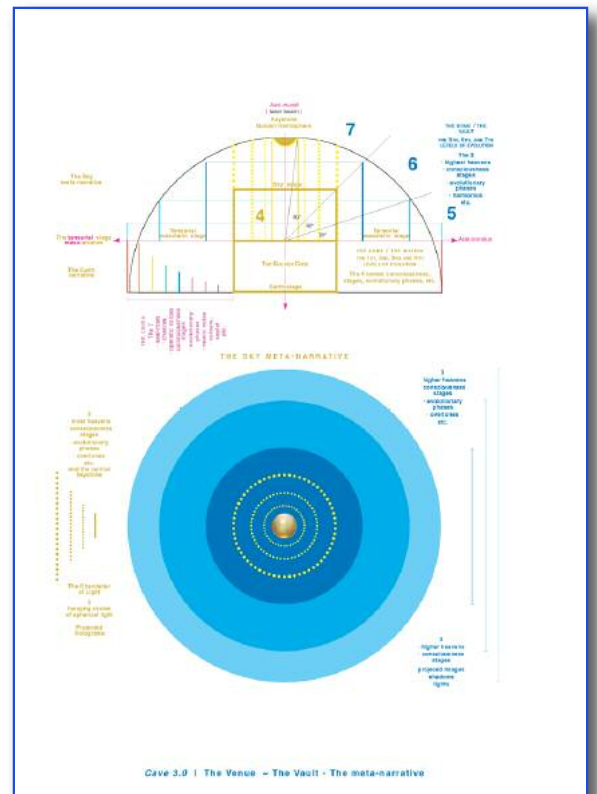


FIG. 4 – The Cave’s Vault.

Guardians of the Threshold, interacts with the operators, bringing the work out of the opera house and the action beyond the conventional stage right into the real world. Indoor, the traditional cavea is arranged in 7 stepped tiers of seats — levels of consciousness, geo-cultural areas, chakras, colours, musical notes, etc. — intersected by a four-rayed corridor heading to the four directions of space — the elementals, the seasons, and all other quaternary expressions.

At the centre of the cavea, a three-layered staged cube, the Matrix [FIG. 3], a collective archetype, embodies the higher, the medial, and the lower planes of manifestation, i.e., the esoteric, the mesoteric and the exoteric consciousness, with their top-down and bottom-up energetic flows converging into a mesoteric outcome throughout the 1st, 2nd, 3rd and 4th tiers of the Earthly narrative.

The meta-narrative is screened instead on the three-layered vault, the 5th, 6th and 7th dimensions of consciousness ;-) [FIG. 4], where shadows and diaphanous images of the Heavenly abode interact in real time with the human condition unfolding underneath in the cavea — a laic initiation to higher energies, so to say.

Cave 3.0 is part of the Spanda Foundation's Musiké project for the conservation of the ethnomusicological heritage under the patronage of Arvo Pärt.

The Feminine Soul

Yet, at the other end of the installation in the city centre, in the Eye space [FIG. 5], the lunar, feminine polarity, the numbered edition of the livre d'artiste Meetings with Remarkable Women, the Red Book, unfolds a one-sided epistolary throughout the 7 dimensions of the feminine soul I gathered from encounters with real women — more on this should the occasion arise ☺.

The installation takes place in New York City across 7 Nodal Partners [FIG. 6]: in the city centre, in Midtown Manhattan at the MoMA, the Red Book — a previous work of mine on this same line is in their collection; in the periphery, at the Jane's Carousel in Brooklyn, Cave 3.0.

The two polarities interconnect by a straight-line 5 partner institutions on the intervening territory, the Rockefeller Center, the Morgan Library, the School of Visual Arts, the Orpheum Theatre, and the Tenement Museum of Immigration. The Eye and Cave, synchronic, yet spatially displaced, are challenging the spacetime continuum and the dualistic paradox by exchanging digital data in dialogical fashion, marrying Establishment and Margin into a higher synthesis, rearranging the syntax of the community collective intelligence.

In point of fact, textual sections of the Red Book from the Eye are integrated in the libretto of the opera >

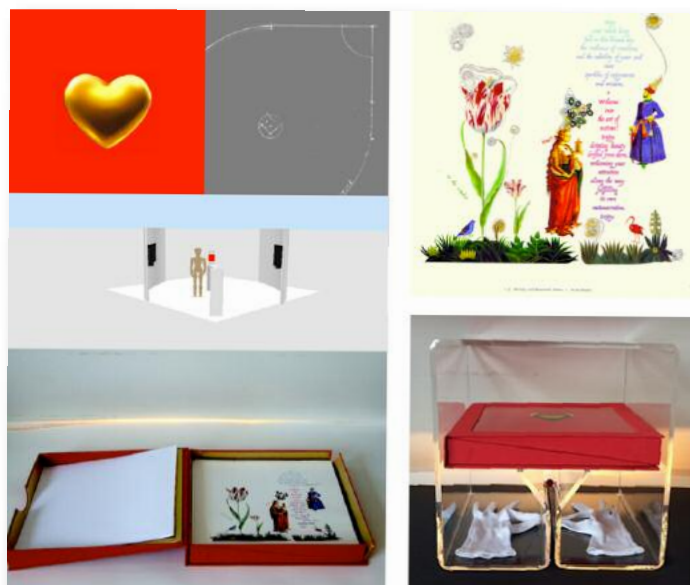


FIG. 5 – The Eye space.



FIG. 6 – Cultural Partners.

being performed in the Cave, while the whole performance is live-streamed back into the Eye, though as clips and images in the institutions' premises and, via social media, beyond the physical field of the work.

The Premiere

The premiere of the opera is saved on a memory-card and later inserted in the Red Book as the imprint of its legacy. By means of a dedicated app, a data-driven survey among visitors and audience measures the impact of the work on the urban area; it assesses how cultural institution interacts on the territory, and how the digital age can integrate different systems of representation in the perception of a work of art.

The Meeting in the Cave installation is a not for profit venture that will be presented as the case study of the side-event Awareness, Culture & Development during the UN General Assembly in September 2020. An initiative of cultural philanthropy of the Spanda Foundation to refocus attention and resources from Economics to Culture, to an awakened culture of life driving sustainable development to a higher human standard, out of the cave.

Production

Concept, Prelude, the first 2 scenes — the third is on the making — and the 12 Aria, done. The setting, designed; the geodesic dome and the hologram providers, selected. Casting is underway, with also Subud members in various capacities and role; next operative meeting, August 2019 in Rome, rehearsal, June 2020.

The Eye space is drafted, the Red Book published, metrics on partner institutions, completed; the app coding, on track. Budget, financial structure and communication strategy, in place; pitch-book available, fundraising in progress, websites and social outlets up and running. The whole team feels energized, elated, and in high spirit.

Performers, dancers, singers and musicians, investors, sponsors, funders and members interested, just get in touch. Before and beyond ideas, perception and illusion there is a meadow, I'll meet you there, mind the vibe and enjoy the show. Ciao e a presto. sahlan@spanda.org

Related links

Cave 3.0 <https://cave3.org/> • Meeting in the Cave <https://projects.spanda.org/mitc> • Spanda Foundation <https://spanda.org/> • Musiké Project <https://spanda.org/work/musike/> • Arvo Pärt - Musiké Advisory Board <https://spanda.org/work/musike/board/>

SESI: THE VISION

Hammond Peek and Gaye Thavisin, SESI Co-chairs, write...

Subud Enterprise Services International (SESI) – our vision and goals for the 4 years 2018-2022... and how we've done so far.

Vision: To improve the financial strength of our Subud organisation over the 4 years of our term.

Goals:

1. To actively support new and existing Subud enterprises and projects with advice, mentoring, funding, promotion and follow-up.
2. To setup a resource (a 'Services Directory') of Subud advisors/mentors/experts to assist new and existing Subud enterprises and entrepreneurs.
3. To monitor, support and regularly report about the 19 projects that received funding from the SESI \$100k Project Fund given out at World Congress 2018 in Freiburg
4. To setup and run an ongoing 'SESI Revolving Project Fund' aimed at supporting enterprise initiatives >



Hammond and Gaye.

that then replenish the fund. Our first goal is to raise a minimum of \$50,000 (at time of writing US\$5,500 has already been pledged to this Revolving Project Fund).

5. To approach and encourage Subud enterprises and entrepreneurs to donate to:
 - WSA – to support the continuing activities of our World Subud Association
 - SESI – (via Usaha Mulia BV) to support the development of Subud enterprises – that eventually may feed money back to support further enterprises and the activities of the WSA
6. To work with existing Centerprises, and help establish new Centerprises by building a database of information/advice/advisors/mentors/experts to help Subud centres establish or expand their own Subud centerprises, to generate funds to support themselves, their national organisations, and the WSA programs.
7. To communicate actively, effectively and in an engaging way what is happening within SESI, and Subud enterprises around the world by:
 - Updating the SESI website regularly with current and interesting news, articles and resources (www.subudenterprise.com)
 - Making our monthly SESI E-news interesting, chatty and exciting to read for our 4,000+ newsletter readership
8. To work with the group, national and zonal SES representatives to create an “inspiring force”.
9. To encourage the implementation of Large Projects, as encouraged by Bapak, with the objective of members working in harmony for the benefit of SUBUD.

So, how have we done so far?

To find out how they have done so far click here...

<http://www.subudvoice.net/wp-content/uploads/2019/06/SESI-how-have-we-done.pdf>

SUPPORTING OUR WSA FAMILY

Hammond Peek, Co-chair of SESI, writes...

If you were going to die tomorrow what would be your three biggest regrets?

‘I didn’t win lotto.’

No

‘I didn’t become a top paid sportsperson.’

No

‘I didn’t become a top professional.’

Not likely

On our deathbed most people say my biggest regret is not having done more for my family - for my community.

I have two families, my immediate family and my Subud family. I try to love and support both, but that can be pretty challenging as I often find myself getting frustrated, annoyed or impatient.

Then I also feel joy, excitement and enthusiasm when one of them embarks upon something challenging, difficult or fulfilling. I want to support them with my advice, encouragement and praise...and sometimes by opening my wallet or putting my hand in my pocket.

For me the World Subud Association (WSA) is an important part of my Subud family. It’s 40+ hard-working council members labour voluntarily on both my behalf, and on behalf of our worldwide Subud family. To do this work they not only need our support, advice and prayers, they also need our funds.

I have pledged US\$2000 to support my WSA family for 2019. I haven’t paid it yet...but I will open my online ‘pocket’ in July and send WSA this promised money.

Our World Subud Council have set a modest budget of \$326,505 for 2019... about \$100,000 less than last year. \$25,020 of ‘Income’ within this has been budgeted to come from Subud Enterprises. I find it en- >

couraging that as of April this year those enterprising family members have already provided \$9780 of support. My \$2000 will add to that rising enterprise total.

Are you running a business that is providing for yourself and your immediate family's needs? Are you right now able and willing to stick your hand in your own pocket to help support your Subud family as well?

If so, then please follow this link to the WSA page:

<http://www.subud.org/world-subud-association-wsa-how-to-donate-2>

If you are a member living in the USA I also encourage you to have a look at the 'Big Fish' initiative:

<https://www.bigfishfund.org>

Thank you brother, sister, cousin, aunt, uncle, niece, nephew, grandma, grandad, hermano, hermana... my...my Subud family.

SALE OF GRAN SALON

The story continues to unfold of plans by WSA/MSF to sell the Gran Salon at Amanecer. One of the bidders will be the Subud consortium Fundación EduSer which includes the Guerrand Hermes Foundation, SDIA and a number of individuals. They wish to retain the Gran Salon in Subud hands as a social and educational project.

At its mid-term Council meeting in Melbourne on June 8-10, Subud Australia passed a resolution supporting the direction proposed by Fundación EduSer.

[Amanecer Resolution](#)

The Subud Australia Council, noting the need to relieve the WSA/MSF of the cost burden of the Amanecer facility, but also noting the spirit of the resolution of the delegates at the last World Congress, and the recent initiative of the Fundación EduSer consortium, as well as renewed interest by members of Subud Colombia, to establish an educational facility for the benefit of society and in accordance with the broad humanitarian aims of WSA, the Council of Subud Australia recommends to WSC that the consortium initiative be given due consideration as a viable means to fulfil the delegates decision at Congress, provided that they will be able to ensure there are no further financial obligations on the part of WSA/MSF, and that the fulfilment of the Congress resolution be considered the guiding criteria in this matter ahead of other considerations.

Passed unanimously Subud Australia Council Melbourne 09/06/2019

The resolution was forwarded to the Zone1/2 representative and to WSA as an input into their decision-making regarding the sale.

HISTORY OF INDOFEST

Tomik Subagio writes from Adelaide, Australia...

In November 1955, 20 Indonesian students arrived in Australia under the Colombo Plan.

Twenty of them registered into University of Adelaide in various Faculties of Engineering; the other 10 students registered in various Universities in Queensland, Sydney and Melbourne.

This handful of Indonesian students was quickly absorbed in the community in Adelaide, very warmly welcome by the Australia community.



In my own experience, when I first met an Australian, I was invited to come to his house. The Dean of Mechanical Engineering Faculty, where I was studying invited me to come to his house to play tennis on weekends.

I learned at that time that The White Australia Policy was still alive, but I never felt any discrimination towards me. Quite the contrary, I was welcome wherever I went.

My host family accepted me with love and affection. The House Lady of my Host Family, when she sent a note, always signed off with the words “Ever affectionately yours Kathleen”.

Very soon, the 10 Indonesian students in Adelaide had formed an Organisation called “Australian-Indonesian Association of South Australia”; AIASA for short.

This Association met periodically in social and cultural gatherings, and also annually to celebrate Indonesian Independence Day and Australia Day and Anzac Day.

We the handful Indonesian students were very popular in the Australian community, and the South Australian Government recognised the Australian and Indonesian Association of South Australia.

In 1985 The South Australian Government and the Mayor of Adelaide invited the Association to take part in an Asian Festival.

The handful Indonesian students including myself presented our own Indonesian Cultural Show, in the form of an Artefact display and dancing and singing.

The Indonesian students figured prominently in a spectacular five day Asian Festival in Adelaide which was attended by more than 15,000 people. That was a very big attendance in those days.

That was the beginning of Indofest, the Indonesian Festival, that has been held annually in Adelaide until this year 2019, independently from all other festivals.

At the 2019 Indofest Subagio was presented with an official award in recognition and appreciation of what he has done for the Australian Indonesian Association in South Australia, and for initiating Indofest in 1958. The award says...

Dedicated to Bapak Tomik Subagio with sincere appreciation for your selfless dedication and commitment to fostering goodwill and understanding between the peoples of South Australia and Indonesia”

Amalia Sosrodiredjo, President of the Australian Indonesian Association of South Australia ●

“ *Building good will between nations...* ”



Indofest was initiated in 1958 in Adelaide by a group of Indonesian students who had come to Australia under the Colombo plan. Subagio is at the extreme right.



Indofest has become an annual event in Adelaide attracting large crowds.



At the 2019 Indofest Subagio was given an award for his commitment to “fostering good will and understanding between the peoples of South Australia and Indonesia.

A Thousand Days

Marcus Bolt writes...

“The departed soul will linger at home for three days... As they usually cannot communicate with the members of their family – since most people’s ‘spiritual senses’ are not yet developed – they get bored... Hence a selamatan is given on the third day, when the departed soul leaves the house to go out... Another selamatan is given on the evening of the seventh day after death because the soul comes home then, prior to beginning to wander to explore the new environment in the hereafter... But on the fortieth day after death, the soul again comes home, and another selamatan is given... The departed will also come home to see the family on the hundredth day, and then on the first and second anniversaries... The last visit to the house and family will be on the thousandth day after death... (Notes taken from “Remembrances of Bapak’s Last Days” – Prio Hartono: SPI 1987)

I used to think these traditional Javanese beliefs were at worst a kind of animistic superstition similar to the ubiquitous western myths of animals visiting, photos falling off the wall and clocks stopping at the moment of a family member’s death, or at best ancient social wisdom to help the bereaved through the grieving period, now echoed in the stages of contemporary grief counselling. And, having studied psychotherapy, I am aware that the trauma of bereavement can conjure delusions... and like the ‘phantom limb’ phenomenon experienced by amputees, for the grief-stricken absence has a palpable presence. But now, my fifty years of latihan make me see that the experiences I’ve had since my wife died in 2016 are of a different quality, holding a deeper truth and are remarkably similar to the Javanese tradition...

On the third day after her death, I felt my wife getting into bed with me, snuggling up and giving me a hug. I am ashamed to admit the event cold-shiver scared me, which is odd, because I welcome and long for such ‘supernatural’ experiences in latihan; but somehow, perhaps because of not being in the right receptive state, my childhood fear of ghosts kicked in.

Around the seventh day, I walked into our bedroom and switched on the light. My wife was lying in bed and I heard her softly moan at being disturbed and saw her shift position. I remember an upsurge of joy, my mind saying, ‘She’s back! It was all a dream...’ A second later, I realised it was just the duvet folded over her side of the bed – or was it?

One afternoon, a month or so later (40 days), while suffering the profoundest grief and crying a tsunami of tears, I did latihan, begging Almighty God for contact, understanding, something, anything. I suddenly perceived my wife, dressed in white, hovering on the periphery of my awareness, and as my arms reached out towards her, I felt the merest touch on my fingertips. Then came the understanding that this was a one-off special, the utmost that could be experienced by my mortal self, a true grace.

Two months later (100 days), I wrote the following email to a friend: “Yesterday, while cooking a meal, a feeling of happiness engulfed me, and I felt R was in the kitchen with me, and we were about to have a laugh, as we always did over supper at the end of the working day... then, when the reality of her absence hit yet again, I had a good cry and after went into a neutral state... the best I can hope for at this time. But it’s so very boring having no one in the house to pass the time of day with. When you have a long-term partner, there’s always something to talk about... family, grandkids, Subud, work, creativity, finances, events, what’s for supper, what’s on the box tonight... so I keep the conversation going, albeit one way...”

On the first anniversary of her death, I was at Loudwater Farm, standing on the bank of the River Chess where we’d buried her ashes. It was a hot sunny day and I just stood there at peace doing an inner latihan and recalling our time together. Again, I became aware of her presence surrounding me, and she seemed >

to tell me that she was 'like light; integrated into the waveform, but could still be an individual particle at the same time'. Finally, she re-assured me that 'all was and will be well' and then she left.

I was in Freiburg at the World Congress for the second anniversary. Not having a role, the days were spent wandering, trying to keep cool in the oppressive heat, looking for something palatable to eat and a friend to chat with. Sitting outside of the Messe on my own, my mobile suddenly trilled. It was an old friend I hadn't been in contact with for some fifteen years. He had found and called my home number and an app I didn't even know I possessed had redirected the call to my mobile in Germany. He didn't know my wife had died and in the re-telling of the story I broke down in floods of tears – and then I seemed to be in her presence again and one-way conversed with her for most of the rest of the day.

On the thousandth day, my grandson Aaron and I did latihan together at 11 a.m., the time of her death. This was probably one of the deepest latihan I have ever experienced over my fifty years of membership. I had been feeling, during the weeks running up to this event, a deep remorse turning to guilt over how I hadn't made clear to my wife while she was alive, and over our forty-four years of marriage, how much she meant to me, how much I appreciated and loved her, wondering if I'd even made the 'good enough' standard as a husband and so on – exacerbated by the fact she died so suddenly and we never had that chance to make amends and say our goodbyes. Half way through the latihan, I was made to stretch upwards as far as my body would spine-crackingly allow, then becoming aware that my wife was 'lifting the burdens of guilt and grieving' from me. When the latihan came to an end, my grandson and I sat quietly for over half an hour, both feeling, we later shared, a blanket of pure love covering us. Towards the end of this quiet, my 'wife' (in inverted commas because she now seemed more integrated into the 'all that is' and less of an 'individual') told me that death is nothing to fear, it is like sliding into a different state, akin to a snake shedding its skin...



Marcus & Rosalyn at their wedding in Jordans, UK, September, 1973.

UNDERSTANDING THE QUR'AN

Recently Sebastian Paemen in the UK has been doing two kinds of writing. The following article is an example of the first kind. Sebastian writes explanatory articles about aspects of Islam misunderstood in the west. For the other kind of writing, see the next story in this issue...

The Qur'an is probably one of the least understood books in the West. This is not helped by the fact that the Qur'an is virtually untranslatable. The original Arabic is the most beautiful and sophisticated Arabic ever written; in 1400 years it has never been surpassed and it has had a profound influence on the development of the Arabic language.

The verses are written in a semi-rhyme form with a particular rhythm which makes recitation easier. Western Qur'anic scholars have described the language of the Qur'an as 'majestic', 'elegant' and 'of great beauty'. In the early days of Islam many people converted after being deeply touched by the beauty and content of the Qur'anic verses.

The Arabic of the Qur'an often expresses several different layers of understanding and association at the same time, adding a tremendous richness to the book. Sadly, translated Qur'ans tend to lose all of this and can be dull and monotonous. The quality of translations varies widely and translation is of course

always interpretation.

Another thing which makes the Qur'an more difficult to read is that it is not a linear narrative and the verses are not arranged chronologically but more or less by size and theme, the longer surahs first.

Some surahs (chapters) contain verses revealed at different times, years apart. To people used to reading

the Bible therefore the Qur'an at times can come across as somewhat disjointed. It is important to know that the Qur'an is partly a liturgical book (hence quite a bit of repetition).

Recitation plays an important role, the listener is meant to be touched by the beauty and content of God's word. The Qur'an has been described as 'a long hymn, glorifying God' and it is normal to see Muslims weep while reading their Holy Book or listening to a recitation.

As the early 20th C. British Qur'an translator M. Pickthall wrote: 'The Qur'an is an inimitable symphony, the very sounds of which move men to tears and ecstasy.'

Responses to Events

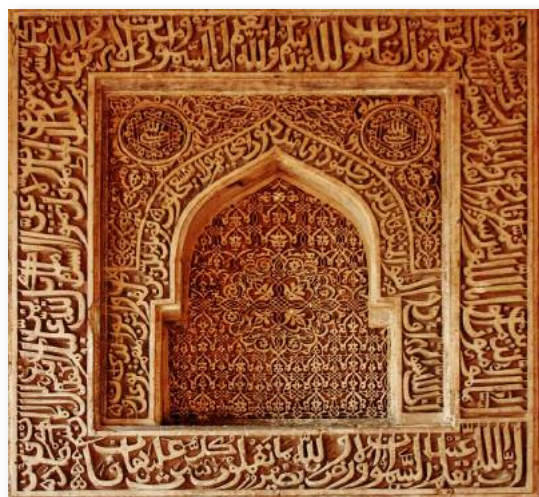
Many of the Qur'anic verses, which were revealed over a period of 23 years, were responses to events which were happening at that time but it doesn't always state what these events were. This is found in the Al-Hadith, the large collection of sayings of the Prophet Muhammad and his contemporaries and their accounts of that time.

That's where 'tafsir' comes in, Qur'anic exegesis, which connects the verses in the Qur'an with the Al-Hadith. Suddenly many of the verses take on a totally different meaning. One which is usually lost on Islamophobes and extremists alike.

A common misconception is that the Qur'an is full of bellicose language. The fact is that only 164 of the 6236 verses deal with war and these nearly always relate to self-defence. People sometimes forget that 113 of the 114 surahs start with 'In the name of God, the Merciful, the Compassionate,' and nearly a 100 times the Qur'an mentions that God is forgiving.

Understanding 7th Century Arab Culture

The reason why the Qur'an is sometimes harsh is because the 7th Century Arab culture in which it was conceived was very harsh and cruel. Child-offerings to the gods, baby-girls who were buried alive because the Arabs wanted sons, slavery, forced prostitution, torture and mutilation, no legal system but the law of the strongest - no protection for women, orphans, the weak and the poor, were all part of this world.



Inscriptions from the Qur'an on the wall of the Lodhi Gardens in Delhi, India.

“ *The quality of translations varies widely and translation is always interpretation...* ”

The Qur'an brought enormous improvements to this barbaric society by offering a high moral standard and protection for the weak and vulnerable, apart from profound spiritual guidance as well.

So many issues with the Qur'an come from not properly understanding the 7th C. Arabic and the context in which the verses were revealed. Many scholars through the ages have made mistakes in interpreting the Holy Book of Islam.

Professor Khaled Abou El Fadl points out that the Qur'an should always be interpreted in the light of its underlying message and the example of the Prophet Muhammad which is that of love, compassion, justice, forgiveness and inclusiveness. Interpretations that can lead to oppression, >

injustice and exclusiveness are therefore inevitably to be wrong.

Those who read the Qur'an regularly find that over the years they discover more and deeper meanings to the verses. Meanings they hadn't understood before and that this keeps happening time and again.

For over 60 different English translations verse by verse: <http://islamawakened.com/quran/1/1/>

THE MAN WITH THE GREY HAIR

Sebastian Paemen, who lives in Oxford, UK, writes, "I regularly write short stories nowadays, little observational tales, often of a reflective nature based on encounters with people I meet..."

I was having a cuppa at Schiphol airport when a man carrying a briefcase came up to me and said, "So you are the man with the grey hair that I am supposed to meet here."

"I doubt that," I replied dryly. He looked puzzled and said, "I was told to go to 'La Place' and look for the man with the grey hair. Well, this is La Place and you are the only man with grey hair."

"That might be the case" I responded, "and thanks for rubbing in that my hair is grey, but I am not waiting to meet anybody. I am just having a cup of tea and then I'll be on my way."

He seemed unimpressed by this and smiled at me as if to say, 'We both know that this is not true.'

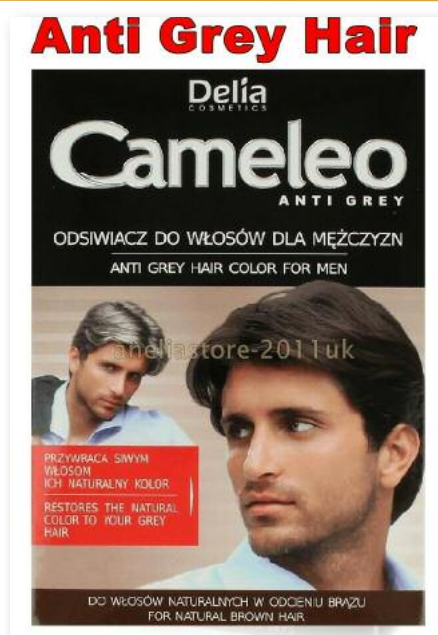
Luckily at that moment the waiter stepped in and said "There is another La Place around the corner. Perhaps you need to go to the other one."

The man looked sheepish, gave me a friendly nod and quickly left.

Later that day my sister-in-law had her hairdresser over, a chatty woman who has been doing her hair for years. I decided to ask her if I should dye my hair and I told her that it used to be dark brown.

"I wouldn't" she said firmly, "you'll look like Elvis."

After this I resigned to my fate to lead the rest of my life as the man with the grey hair.



RAMADAN IN ORGIVA

The last day being on the Islamic calendar this year on the 19th April, THE NIGHT OF DESTINY. We invited the Subud group members to come to the Hall by 10.30pm for Latihan and prayers and a quiet time before midnight. This particular night coincided with the Christian calendar being Easter Good Friday when special ceremonies are held in the town of Orgiva. There was an amazing atmosphere of love and unity between us all and certainly the power and the presence of our prophets was evident and greatly respected. Several Subud members decided to fast through the next day which was strongly suggested. It was really well received and appreciated....

Isti Jenkins writes...

At the full moon around two weeks before the FAST this year, I arranged with the Orgiva Subud members an opportunity to experience the Night of Destiny, also known as the night of the Angels.

Members arrived at 10pm, bringing snacks to share and prayers for our



Peter and Isti on a Ramadan excursion

ancestors. We started with our separate Latihans in the newly built Halls of Subud Orgiva, Spain, then gathered to share the significance of this event. The hour before midnight was held in complete silence together which was expressed as a special bonding time....and was a most memorable occasion!

This time around, the Ramadan fast happens to fall in May, and it is spring here in Orgiva, Spain. The countryside is filled with endlessly twittering birds and during the evening we often hear the Nightingales singing in the distance.

Everything is in full bloom, especially the abundant variety of roses that are glorious to behold and everywhere to be seen in spectacular colours!

Oranges and lemons that are full, juicy and heavily dripping from their trees, ready to fall to the ground or better still to be picked and squeezed for a good start to the day!

Peter and I were staying with Oliver and Sophia Haitzmann, whose property is across the road from a Sufi community. The Sufi's take Ramadan seriously and we often hear their call to pray several times a day. The atmosphere is peaceful, and one feels well protected by the magnificent mountains still slightly touched with snow, surrounding the Jaramuza Valley which translated means 'the Valley of Moses' a most suitable and appropriate name.

Here close to the town of Orgiva, dwells a community of Subud members in walking distance to each other. The collection of small dwellings that used to surround the old Latihan Hall are called Casitas. They are often rented out throughout the year or filled with owners during Holiday times such as these.

Someone kindly arranged a Ramadan In Orgiva WhatsApp so that we can share meals together on Latihan nights, listen to Bapak talks or visit each other to break fast in the evenings.

To create a nice balance, members are invited to meet for a meal at either Baraka or AdamsApple, two restaurants in Orgiva or even join the Sufi's who sing in Arabic for hours before prayers and breaking fast...a wonderful vibe, beautiful people and very enlightening!

Spending quality time in the company of our brothers and sisters is light, often amusing and more than often touching once engaged in the process of Storytelling. I enjoy the spirit of those moments when someone suggests that we check in to see how we are doing, what we are feeling or experiencing and what are our needs if any.

Throughout the month plans are made to make excursions to interesting places not too far away such as the Velez Gardens, the Buddhist Temple, or the Tea Gardens, with some spectacular views that are enjoyed from surrounding mountains and quaint villages.

Several members from England, Germany, France, America, Africa and Australia and came to partake of this wonderful Subud atmosphere during Ramadan. The hospitality, love and generosity of the Orgiva group creating a magical sense of unity and be-



Sharing a Sufi Ramadan event in Orgiva after prayers.



A shared Ramadan dinner at AdamsApple, Orgiva.

“ Spending quality time in the company of our brothers and sisters is light... ”

longing and the sultry warm spring weather was divine....what more could one possibly hope for?

The proof of this being clearly expressed during the eve on the last day of the fast when everyone came laden with beautifully prepared food and goodies to share after many hugs, kisses and a traditional plea for forgiveness.

Praise be to God for such an auspicious two months in Spain.

A BLESSING IN RAMADAN

Mardiyah Tarantino writes...

It was a happy day towards the end of Ramadan. I had congratulated myself at having accomplished up until then, if I did say so myself, a pretty good fast. And so I decided to do something I had been meaning to do, which was to go visit Ismana.

This entailed going on a long walk up crowded, noisy Fatmawati street, past the three-wheeled betjaks, the rickety warungs, the gas and fumes of old cars and trucks up to Ismana's lovely house. My presence must have surprised her, as she had no reason expect me. Of course she graciously let me in.

I could sense a large question mark looming above her head. What could I possibly want?

I told her that I was sore in need of a special latihan and a test with her (the reason escapes me now) and would she accommodate me.

It was a lovely latihan indeed, and I was even happier as I thanked her, said goodbye and started down the same old Fatmawati – skipping a little, humming a tune and praising God for having allowed this special encounter with a lady I felt so close to .

My heart was filled with gratefulness, when Whammo! I was struck hard from behind from what I was sure was a truck. It sent me flying into a side street where I landed face down a good many yards from the impact. Looking up very, very slowly at the taxi driver standing next to me, I realized it hadn't been a truck.

To my surprise, the man hadn't sped off, but had actually stopped and was helping me up. He was sweating like a wombat and began wringing his hands.

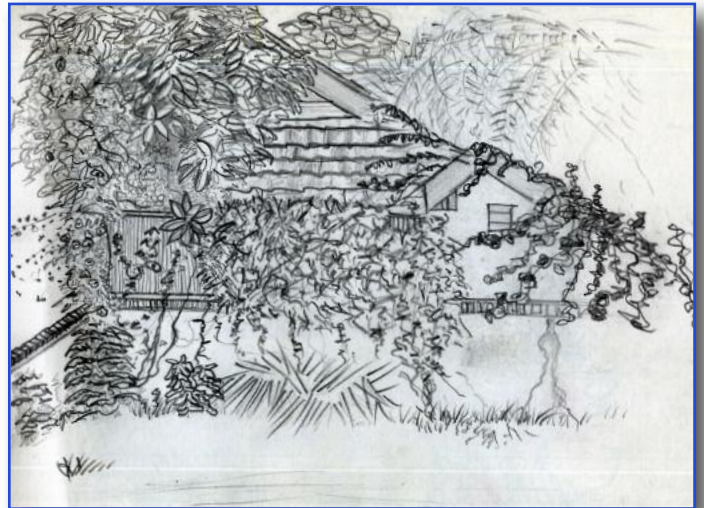
"Ma'af, Nona," he said, "I'll take you immediately to Hospital Fatmawati, down the road."

I shrank away from him in alarm. It was a well known fact that the chances of leaving Hospital Fatmawati alive were slim. It was a place where human life was not considered a valuable commodity. The population in Jakarta was increasing at a rate that knew no limit, and so, to the hospital staff, it made much more sense to let patients bleed out and expire in the waiting room.

I was terrified he'd insist. "No, no, Please! Not Fatmawati," I begged. He looked taken aback. What was he going to do with this 'Bulet' (white female) who would certainly bring him bad luck in the end?

"Take me home to Wisma Subud", I implored, and so he did, almost to my door on Skid Row. By then the pain had hit me. The peaceful Ramadan afternoon was shattered, by my howls punctuated - so my children tell me - by unprintable expletives hardly in keeping with the sanctity of the month.

After prodding around my body, we found there seemed to be nothing actually broken. The excruciating pain during the following days was not caused by



In Wisma Subud. (Drawing by Harris Smart)

“ Take me home to Wisma Subud! ”

broken bones, but by two gravel-embedded skinned knees and hands.

The moral of this story? I imagine the Javanese would say, "Never be too sad or too happy," and I would add: Don't count your Ramadan blessings before they hatch.

A LESSON IN RAMADAN

Rachman Mitchell writes...

Shortly after we arrived at Wisma Subud in late 1967 we were called by Bapak at 3 am in the morning to gather in the old latihan hall. It was the 21st day of Ramadan and Bapak explained that this was the day when the Prophet Muhammad, who was fasting in a cave alone outside the city of Mecca first began receiving the Quran 14 centuries ago.



In the "early days" at Wisma Subud. Bapak with residents and visitors.

A few days later while we were gathered together before latihan he asked

Asikin Alwi and myself to stand up and receive both the reason to do the fast and the benefit.

I felt an intensification of my latihan and at the same time of worship and said so. Bapak simply added it is to purify your character.

He then asked me to test the reason to fast Mondays and Thursdays and I felt a sense of strengthening and determination in my feelings. Bapak said that this fasting is to help you in this life to attain something you want or need.

I decided then to do this kind of fasting until I found a way to work and stay in Indonesia close to Bapak. My aim was achieved six months later.

I have followed Ramadan over the following 52 years except once.

My experience has been both unpleasant and very pleasant and blissful, and the two are related. It takes a while before my feelings become quiet and I give up distractions and focus on what really needs to be done as a certain fatigue steal over me.

Then in the middle of Ramadan I feel a certain heaviness or obstruction to the wish in me to ascend a little to a lighter place in my Self. This obstruction I sense is due to a lack of generosity and the ability to give, to love and understand others. "I" do not like what is revealed, but nevertheless it causes cleansing movements to arise both physically and in my feelings just as in the latihan.



*A feeling of contrition
arises...*



These go deeper and wider than usual as they eventually touch my brain. God or Allah is no longer a word or a concept but a living Beneficence that makes me bow my head which is empty of its usual thoughts.

A feeling of contrition arises with an intention to take more care with my behaviour and restrain judgmental thoughts and words and to allow the compassion that is within me (and in my name) to be manifested.

There are many words of advice with the consequent testing that have come from Bapak to help us live a deeper, fuller and wider life but for me that gift he gave me those 52 years ago is the most important.

WHAT IS THE QUALITY OF AN IDEA?

Rasunah Marsden was opened in 1969 in Ottawa, Canada and lived in Wisma Subud in the 1980s. She became a helper in 1981, but recently became an honorary helper while completing her doctoral thesis (2019) about Zat, Sifat, Asma, Af'al. Currently she lives in North Vancouver. She writes...

In one respect, ideas seem to be like 'data', mostly stray, un-joined bits. A question I wondered about in my youth was, "How do I know if one idea is more important than another?" However, I believe that an understanding of Material, Vegetal, Animal and Human (MVAH) Energies may offer some answers.

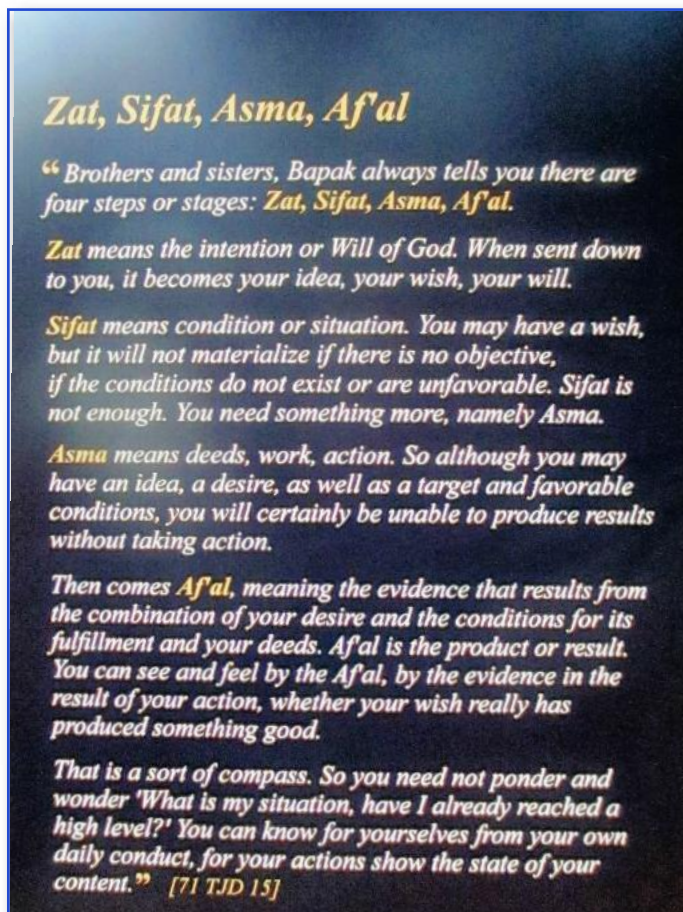
Robert Pirsig, an American writer and philosopher, became famous for writing *Zen and the Art of Motorcycle Maintenance*. In his second work, he lays out a sort of Theory of Everything which is based on inorganic, organic, social and intellectual systems. This is summarized in what he calls a "Metaphysics of Quality" (MOQ). These 4 systems contain everything we know about our planet, which is why we can describe them as holistic.

Each of these discrete, somewhat autonomous systems can be perceived in two ways: each has dynamic and static qualities. In evolutionary terms, change (modifications, adaptations) arrives through the dynamic qualities of each system. How does it occur that specific inorganic matter (and not other inorganic matter), for example, is absorbed by equally specific organic matter for survival (rather than the same proportion of inorganic matter is absorbed by all?)

The classifications of energies asserted by Bapak Muhammad Subuh Sumohadiwidjojo and other Javanese persons is drawn from material, vegetal, animal and human energies or life forces...

To read the complete article, click here:

<http://www.subudvoice.net/wp-content/uploads/2019/06/Quality-of-an-Idea.pdf>



Poster at World Congress.

MAYA

Maya Korzybska, July 30, 1955 – June 4, 2019

Osanna Vaughn writes...

The news of Maya's passing away swept through the Subud world within hours. The response in such caring messages of condolences, love and prayers has been stunning, filling me and all the family with emotions of sadness, joy and deep gratitude; so I use this opportunity to express that gratitude to you all in turn.

Of course, it is also gratitude for Maya's life, so I thought I'd share a bit



of her Subud story with you.

When Maya – who was living in Paris at the time – heard that I had joined Subud in 1974, she was rather sceptical at first. What kind of crazy cult might I have got myself into? I guess she decided to check it out by joining a canoe trip organised by Lavasir Nordrum and three other Subud brothers in Norway during the summer of 1976 – probably one of the first ever international activities organised by Subud youth. She quickly realised that Subud was something special and joined the following autumn. The rest, as they say, is history...

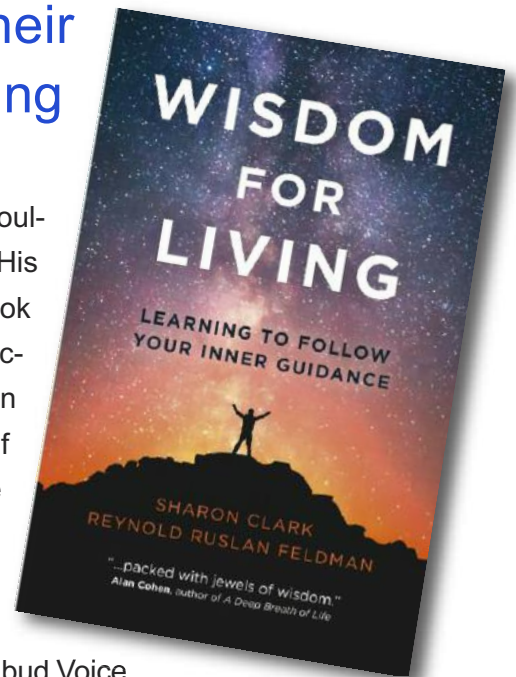
To read the rest of Osanna's tribute to Maya and tributes from other people click here...

<http://www.subudvoice.net/wp-content/uploads/2019/06/MayaKorzybska.pdf>

Help Ruslan (and Sharon) Make Their New Book a Bestseller While Supporting SUBUD VOICE

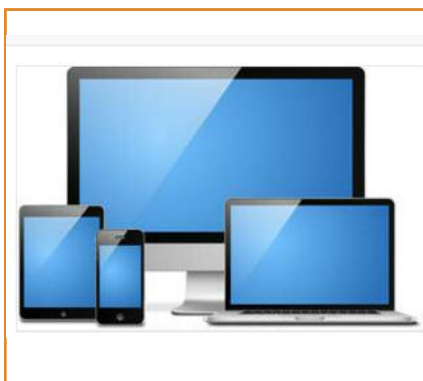
Longtime Subud USA brother Dr. Reynold Ruslan Feldman (Subud-Boulder, Colorado) is celebrating two anniversaries this spring/summer: His 58th Subud birthday on May 22nd and the publication of his 10th book on July 26th. His new "Reynold Ruslan Feldman, Author" website, accessible at either www.terranautics.org through late May, then www.reynoldruslan.com thereafter, has information about all seven of his non-academic books, each of which has something to do with the topic of practical wisdom.

Ruslan and his co-author, who is not a Subud member, plan in part to market WISDOM FOR LIVING as a fundraiser for nonprofit organizations. In short, they will donate US\$2 for every copy sold to Subud Voice readers to Subud Voice. Just let Ruslan know at reynoldruslan@gmail.com. It's an honor system. He will then periodically send a check to Harris Smart to support Subud Voice.

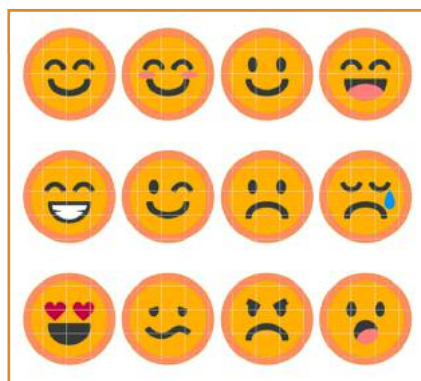


To read the full article go to: <http://www.subudvoice.net/wp-content/uploads/2019/06/Wisdom-for-Living.pdf>

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It's free, so please help us keep Subud Voice running into the future – any amount welcomed!

SALE OF GRAN SALON AT AMANECER

On page 11 of this issue we published a resolution from Subud Australia concerning the sale of the Gran Salon at Amanecer. We have subsequently received the following communication from Nahum Harlap, Chair of WSA, regarding this matter...

Dear Harris,

Thank you for the new edition of Subud Voice – as usual, much appreciated.

I find that I need to comment on the Subud Australia resolution.

Unfortunately, in working on their resolution Subud Australia have not made use of the fact that I'm a phone call away.

This would have allowed me to provide useful information that may have obviated the need for such a resolution;



1. Regarding the World Congress resolution – Subud Colombia informed the WSA that their Chair did not have the proper mandate to sign on their behalf, and that, in fact, Subud Colombia is not interested in the Gran Salon. So the resolution is dead and buried.

2. As for the spirit of that resolution - to the extent we should at all consider such a thing, as a 'spirit of a resolution' where such resolution relied on hopes and wishes (including mine!) rather than facts – there is a fundamental difference in spirit and more importantly, legally, between the WSA/MSF giving away for free the GS to one of its member countries (Subud Colombia) and considering a below market offer from what is essentially a private group, even if it is a group of Subud members with the most noble intentions. This difference should also be highlighted in response to a point in the Australian resolution that was carefully phrased to mention current interest by Colombian members (as opposed to interest by Subud Colombia) – Subud Colombia is still not interested. Dealing with private members at below market price presents legal issues.

3. That said, the EduSer offer will, of course, be presented and discussed – by MSF and the WSA, and it is likely that the zone representatives will consult their countries. However, this will only happen once MSF completes the process of establishing a market price for the GS, so that MSF and WSA may be properly informed of the market realities when considering the EduSer, and any other offer, that may emerge.

So, to summarise, the World Congress resolution is not relevant any more, and the EduSer offer will obviously be considered – in due course.

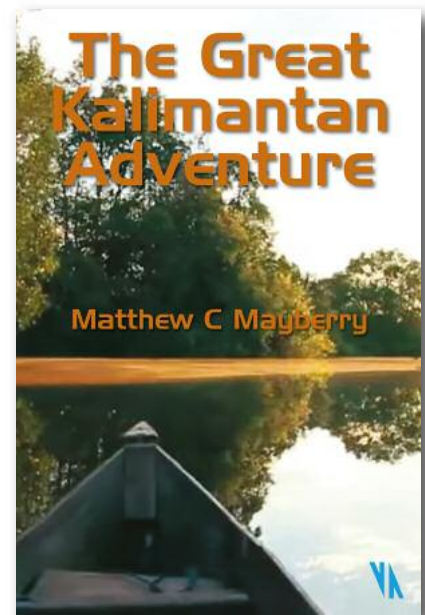
All the best,
Nahum

The Great Kalimantan Adventure

Matthew C Mayberry

"Bapak can tell you that there is gold, there is silver, there are diamonds, there are many precious stones, there are other things like oil and so on. Bapak went to Kalimantan and met people in authority like the Governor of Central Kalimantan, who was stunned, he couldn't believe it. He said: 'How does Bapak know that in this place there is that and in this place there is this and so on?' And Bapak said 'Oh. I didn't learn it anywhere, I know it from myself'." *Talk at Slough, UK, 4 July 1981*

"This book is about my impressions and personal experiences while leading six expeditions (July 1982 to July 1986) in exploring for gold and other minerals. These expeditions were the highlight of my professional life, and the area was legendary, especially in the villages known to the Dayak people as Data Hotap." *Matthew C Julyberry*



Paperback: 432 pages with maps. Available from (just click the link below):

[https://www.lulu.com/shop/search.ep?keyWords=The+Great+Kalimantan+Adventure&type=£15.50/US\\$24 plus postage](https://www.lulu.com/shop/search.ep?keyWords=The+Great+Kalimantan+Adventure&type=£15.50/US$24 plus postage)

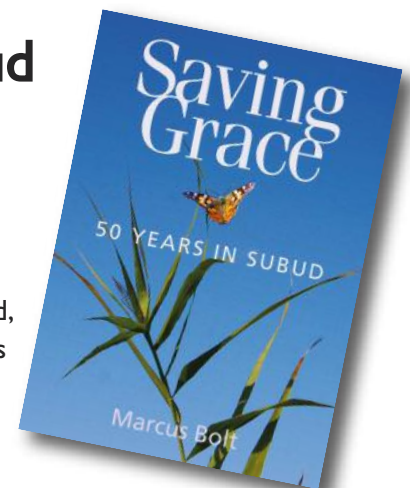
NEW

Saving Grace – Fifty Years in Subud

Marcus Bolt

Fourth Edition (revised 2019 with corrections & additional material).

Saving Grace is a book written for those wishing to find out more about Subud, a rarely publicised, modern, yet seemingly ancient, spiritual movement. It charts one man's fifty-year involvement through his personal take on its organisation, its culture and the latihan – the transformative process at its heart.



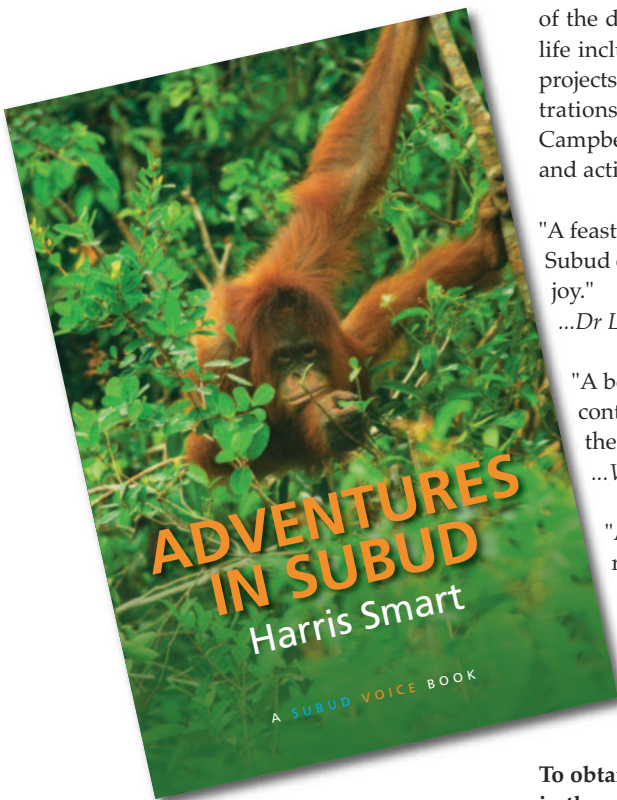
"Entertaining and instructive by turns, Marcus writes in an easy, flowing conversational style that gives the reader the feeling of being personally addressed.

Unpretentious and refreshingly free of sanctimony, there is a generosity and a warmth of spirit about his narration that quickly befriends the reader and invites positive participation..."

Laurence Clark MA (Oxon), CBE

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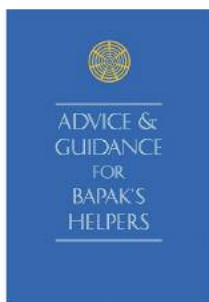
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