



Subud Lewes Continues Its Help for Refugees in Calais



Marie Helene, one of our Subud members making soup at The Hearth.

Annabella Ashby, Chair of SD Britain, writes...

Last September, Adrienne Thomas and I decided that we could not stand by and watch the way that refugees in Europe were being treated, so we made Soup (Soup Aid) and sold it for a donation. We have been doing this every Friday at a local pizzeria and so far have raised over £9,000. There are about 20 people, mostly Subud members, who are involved in either making the soup, serving and volunteering in Calais or sorting donations of clothes, tents etc. Currently the money goes to unaccompanied children in the Calais 'Jungle'.

“ *We could not stand by and watch the way refugees were being treated...* ”

It is important for people to know that the refugee camps in France are not recognised by the French government and so no large NGOs will work there except Medicin Sans Frontiere and Doctors without Borders. So all the support

for the refugees comes from volunteers, many of them British, but also from other surrounding countries and France.

The Facebook page 'Lewes Action for Refugees' gives us all the news - this is run by Lillian Simonsson and Raphaella Sapir.

As well, David Stevenson and Raphaella Sapir arranged for Citizens UK to give training to 70 Lewes residents. These 70 people now form an action group to welcome, house and educate refugees in Lewes. Peter Murray is leading the welcoming and welfare group.

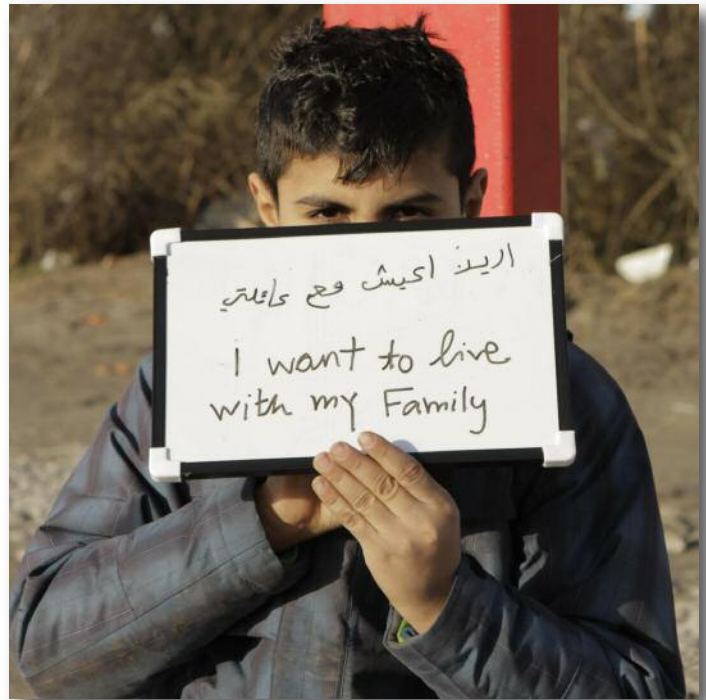
Lillian Simonsson has been working hard to get the House of Lords and House of Commons to accept the 'Dubs Amendment' which requires the UK to accept 3000 unaccompanied refugee children, in the same way that Nicolas Winton saved children from the Nazis before World War II. She is at this moment publicising a petition to get our local MP to vote for the amendment.

A number of collections have been organised by Soup Aid to take people's donations of clothes and equipment to Calais. Some time ago, when David and Raphaella took Michael Hanson's van over to Calais, it was set on fire and burned to the ground. They had already delivered a full van load of donations to Dunkirk. A couple of weeks later we held a special Soup Aid lunch to raise enough to buy Michael another second hand van and we raised £1700. David and Raphaella have continued to go over to Calais a number of times to help build winter shelters. Lillian had also been over to volunteer with the Women and Children's Centre and also to help in the kitchens.

After the demolition of the southern camp in Calais, we can no longer take building materials into the camp. The children are in as much need of help as ever, and some of them have gone missing. These children are at the mercy of human traffickers, organ theft, sex traffickers and general abuse. It is essential that we keep up the pressure on governments and for support.

We send money to Liz Clegg, who runs the Women and Children's Centre on the north Calais site. She was recently recognised for her courage and hard work by the Women of the World conference.

Many refugees have moved to Dunkirk, where the humanitarian Mayor of Grande Synthe has built good quality shelters for refugees, good roads and good sanitary arrangements. David has also been to Dunkirk to help in building the shelters.



“ *Child from Aleppo, Syria:
I am not afraid of
anything, because I have
nothing left.* ”

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Join us in showing Subud in Action!



***Consider
joining the
SDIA Board
of Directors
for the term
2016-2019!***

*New SDIA Board meet in
Great Malvern in 2015.*

For our AGM in Poland (July 31st 2016), the SDIA Board of Directors is seeking to fill at least 2 and up to 3 positions for Directors. The Susila Dharma International Association (SDIA) Board oversees and supports a network of SD national organizations and associate member projects from 26 countries in their efforts to create the basis for just and sustainable development. We help to make Bapak's vision a reality by showing Subud in action – building schools and health centers, giving training, services and a basis for sustainable livelihoods for those who do not yet have these. We believe that by working together in an atmosphere of mutual respect and following the latihan, we can achieve positive social and economic change.

About us

Started in 1968, SDIA now operates from Canada and supports 23 national Susila Dharma organizations and 30 associate member projects. Our members initiate local, culturally appropriate projects in four main areas: community development, education, environment and health. SDIA supports our members by building their capacity to develop and sustain their organizations and projects. We provide training and coordinate technical, financial and human resources. We build connections with donors and provide communication and information-sharing services. SDIA promotes awareness of key issues such as gender equality, child rights, healthcare, sustainable livelihoods, and innovative and effective development practices. We help Subud members put the experience of the latihan into action in a way that improves the lives of others.

About you

If you are:

- a Subud member with a commitment to social justice and knowledge, experiences, and/or skills related to international development, human rights, fundraising and related issues
- able to commit on average 10 hours a week to participate in regular Board meetings/teleconferences, work on Board subcommittees, and with the Executive office team
- able to access internet and telephone usage on a daily basis
- able to work in English (other languages welcome!)

- able to advise the Board on issues connected with your geographical area, and bring up Susila Dharma related concerns to SDIA and WSA members
- willing to be part of an SD presence at Subud gatherings and events in your area and to reach out to others at your local level;
- able to commit to fundraising for SDIA and its members in conjunction with campaigns organized by the SDIA Executive Office and Board...

Then you are an excellent candidate for the SDIA Board!

For more information about SDIA visit (www.susiladharm.org). For more information about the process for becoming an SDIA Board member, please contact virginia@susiladharm.org

Looking forward to hearing from you soon.

Virginia Thomas (SDIA Executive Director) ●

SDIA is recruiting!

Are you a social media adept? Do you want to gain insight into working for a global non-profit organisation? Looking for meaningful work experience you can do from home? Want to contribute to Subud?

Then we may have an opportunity for you! Susila Dharma International Association (SDIA) is looking for committed volunteers to manage different social media outlets for them. If you have a few hours a week to give us, you could be in charge of our Twitter or Instagram account and help us get the word out about the work of our amazing projects around the world.

Not a native English speaker? No problem – we're also interested in applicants with proficiency in other languages.

You will gain experience, an interesting new line on your CV/resume and referees for your future job searches – as well as the satisfaction of a worthwhile job well done in a friendly and supportive virtual work environment.

Interested? Contact Solen Lees at getinvolved@susiladharm.org ●

To Pass the Examination for Heaven

*Excerpts from words of advice from M'bakyu Rochanawati, circa 1963/64...
Thank you to Hamidah and Machrus Herhacker for sending us this article...*

All that matters is worship of God. M'Bakju Rochanawati is not afraid to die or to give up everything: but I will not give up worship of God.

It is important for you to be happy in THIS world, otherwise you will not be happy after you die. Even if you are ill and you suffer, you must be happy INSIDE. It means God is taking some dirt off you when you are ill. When you are near Bapak here, you may often feel like complaining or feel irritated or unpleasant. That is the dirt coming out.

The unpleasant feelings you have now come from the influences around and they come into you and also there is dirt inside. All this comes out when you are near Bapak. When you suffer, when you worship God, it is only like pricks hurting from the OUTSIDE. But if you do NOT worship God, the suffering takes the whole of you. Therefore, with the worship of God, you can always be happy, even if you have to suffer, because inside you are strong and happy.

When someone does not like you – leave it; or, if someone likes you and admires you – leave it – it does not matter. All that matters is worship of God and asking forgiveness of God: Please, God, forgive – forgive – forgive.



“ *It is important for you to be happy in this world...* ”

The helpers sometimes say in the latihan to the members: ‘Don’t think when you do the latihan.’ But, when they say that, they think themselves.

The way to heaven is through hell. (M’Bakju Rochanawati describes how we have to pass through fire, water and air). M’Bakju has experienced this. (She describes that she had to become one with the fire, and one with the water, therefore, she did not feel the fire as fire nor the water as water).

Now you are still in the golden years: until you are sixty-three. Make the most of your golden years.

As a helper you may come to know the secrets of people, either from inside, receiving or, from outside when they tell you about themselves. But a helper must never repeat this to someone else; it must be locked up. (Gestures pointing at closed mouth). **YOU ARE UNDER OBLIGATION TO GOD IN THIS REGARD.** And also the helpers must not test about another person unless that person asks about it.

M’Bakju is alone in my worship of God. M’Bakju would give up everything and everybody if necessary but not my worship of God. They can take everything away from me but nobody can take my worship of God; and, in that, I am alone.

M’Bakju must not be too close to people, not even to my own children. Sometimes I see that my children want me very much but I must not be too close to them either, just as I must not be too close to everybody else. It is the same with them as it is with other people. I must not be too close with you either, so when we separate it will not be too hard to separate. Worship of God has the first place.

YOU MUST SIT ON THE PASSIONS AND NOT LET THE PASSIONS SIT ON YOU. But with most people, the passions sit on them.

You must worship God under all conditions, whether happy or sad. You must worship God under all conditions, sincerely, 100 %.

M’Bakju (talking to the women after latihan about the importance not to be afraid but to worship God): God will protect you if you submit 100 %. It is especially important with women who may have babies, as it affects the baby if you are afraid. (Among various examples, M’Bakju gives the example: Someone who is NOT afraid of T.B. will not catch it when living among T.B. people, but someone who is afraid of it will catch it.) So it is fear. What you are afraid of can enter into you. Therefore, you must not be afraid, but submit to God, and God will protect you.

You must watch yourself each day and not speak badly about others or judge them or be jealous or irritated or gossip or take notice of things which are not your concern. If you do this, are watchful every day then you will begin to build a good character. If you do this and do not allow passions to be the boss, but correct yourselves as mentioned, this is like an **INNER FASTING**. You must be the boss above your passions, and not let your passions be the boss.

You must love yourself. If you love yourself, you will not readily dirty yourself and you will not do these things as mentioned before, like talking about other people. Your first love is to God, then to yourself, then to your husband and your family.

You must be thankful to God for suffering because it means that the dirt inside us from ourselves and from our ancestors is being removed. It is better to be ill and suffer in this world than in the next. Every part in yourselves has to become clean. We always make ourselves dirty by sinning unconsciously or by sinning and not being able to stop (for instance, by speaking about other people, by disliking other people, by jealousy, envy, etc., etc.). You **MUST** be aware of your sins. Suffering makes you aware of your sins. M’Bakju is not

“ *For heaven you must have a whole, pure heart...* ”

afraid to die but I want to die at the right time when freed from all my sins. Before you die you must come to being **ALONE** with God.

M'Bakju does not mind what people say about me; all that matters is to worship God.

Patience is the key to heaven. Without patience you cannot make progress.

If you feel worried or hurt by people, or pleased if they admire you, or angry with someone, or sad, this eats into your heart and makes wounds. But for heaven you must have a whole pure heart. So when anyone hurts you, leave it - leave it, forgive him or her – leave it and forget it. Let it not get into you; it must remain on the outside. Inside you must be happy and untouched by it, worshipping God. M'Bakju is always happy and praying INSIDE: Oh, God, forgive, forgive.

And when people come with their worries, it does not make M'Bakju weak because I am always praying inside to God, and being therefore, happy. You must come to that.

To pass the examination for heaven, you must be happy all the time. You cannot come into heaven with a heart full of wounds. If someone hurts you, forgive him or her and forget about it. Don't let it enter into you and remain with you.

Basara Youth Camp, Kalimantan

A New Challenge for the Yes Quest Team and the Wings

The Basara Youth Camp will take place for ten days from December 29th 2016 to January 8th 2017 at Rungan Sari, Kalimantan. The camp is an initiative of the International Youth Team led by George Demers and Davina Flynn, working closely with the Indonesian Subud Youth led by Tauhid.

This will be the third and almost certainly the largest Basara youth event to take place at Rungan Sari with upwards of 100 young Subud members from all over the world expected. Basara is a Dayak word meaning 'gathering'.

There is tremendous support for this event from the WSA, the Rungan Sari residents and all the Rungan Sari welfare projects, the School and the Kalimantan Meeting Centre.

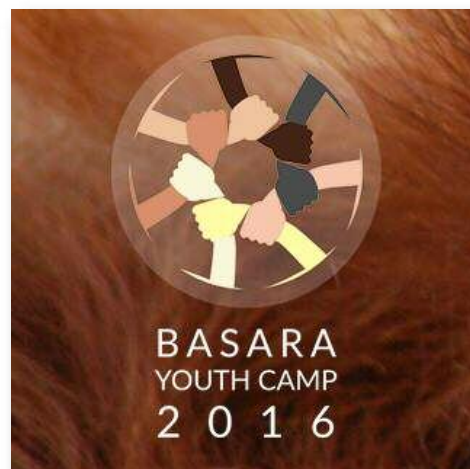
Basara also presents a new challenge to the Yes Quest team and the Wings. This all began at the last WSC meeting in Santiago when Elias Dummit and the WSA asked the Quest Team to work together with the Wings. Basara presented a wonderful opportunity to try out this new approach, especially when the young people asked Peter Jenkins (founder of the Yes Quest) to design the program.

The vision for Basara is to bring young Subud members together from all over the world to connect, share, and discover their collective and individual potential. In this process, they will explore their connection to Kalimantan, the latihan and to those parts of themselves that correspond to the four Wings (Enterprise, Welfare, Culture and Health) and how they might express these aspects within the Subud Organisation and in the world.

To achieve this vision, the program is built around five major workshops, 'My Basara', 'MySubud', 'My Life' and 'My Future' and 'Our Kalimantan'.

These workshops, which take place in the mornings, will be fun, fast paced and interactive. Participants will leave them with a list of ideas, issues and questions.

Now, all the International Wing Chairs, Sebastian Flynn (SICA), Hadrian Fraval (SESI), Maxwell Fraval (SIHA) and Kohar Parra (SDIA) have agreed to send teams to Rungan Sari to support Basara, and in the afternoons, the young people can explore all the issues and questions from the morning workshop at 'stations' manned by the wing teams and with a team of International and National Helpers.



The SICA team will also design and coordinate spectacular Opening and Closing Ceremonies and organize a Cultural Exchange Evening with local Dyaks. They will support singing, dancing, drama and craft workshops in the evenings, culminating in performances at the Closing Ceremony.



Fun, fast-paced and interactive



The Indonesian Youth Team are currently preparing a proposal to SESI for an 'Enterprise Challenge' involving interaction between Kalimantan Businesses and the young entrepreneurs.

Other events and activities will emerge which can be supported by SIHA, and SDIA will be organizing visits and volunteering at the variety of social projects in and around Rungan Sari.

The Quest team and some of the Wing teams and 'Human Force' are planning to arrive a week early to train young Subud members to be assistant facilitators and to run as many workshops as possible under supervision.

All in all Basara will see a new approach where all the various aspects of Subud come together to foster the potential of young people to develop Subud and their own lives using all of their potential. ●

A Center for Young People

Ilaina Lennard recently discovered this informal talk by Bapak, recorded in Jakarta, Indonesia, on February 3, 1983. (Please note that the talk has not been allotted a code number.) She wondered if the talk was still relevant today.

The project for an inner-city hostel/skills center proposed by Machmud (now Rachmadi) Fiedorowicz for Susila Dharma, Sydney, and able to be done elsewhere was explained to Bapak by Sharif Horthy at Bank Susila Bakti, on 3 February 1983.

Shortly before his death, Ilaina wrote and asked Rachmadi if he had any reflection now on this dialogue. Rachmadi replied...

"It may be worth looking again at the youth / help centre, and if indeed such a thing is still of interest to anyone in Subud...I am doubtful. In the early 80s most Subud people did not see or foresee drug use as a serious problem with our youth. Well today it can be seen as one of the greatest challenges that young people and parents, in or out of Subud, face in every country.

"I am still convinced that doing the latihan sincerely and working in a creative/productive environment can completely overcome the need for drugs. Bapak made that clear in his response to the youth report at Anugraha. I have experienced it personally. Unfortunately there is not yet a protective environment for those young Subud people using drugs and alcohol, who are unmotivated and need care. So yes why not publish the interview...maybe it will touch or inspire people?"

(Bapak) Machmud, Bapak likes your idea for this center for young people. That is the way to help young people, to help them by working together: and in the future to do manual work, whereby it reduces the thinking they have to do, doing something physical with the hands. It's a very good idea. Later they can also do social projects to help the society around them.

Bapak likes the idea. You have to discuss it with all the people in this area; and with the National Committees and so on, and try to do something like that. Since you yourself have had the experience of being a drug addict and have been helped by Subud, try to make propaganda for this, so people whose children have this problem can be dealt with. Very often you find that parents of people who have this problem are well-to-do. So you can set the thing up like that then, and run it with fees for the children and so on.

Bapak asks, for example, have you ever met the son of ? He was taking drugs and Bapak advised working on a farm or something like that, but that did not help. Now he is in a mental hospital >

being looked after. It may be possible - or it may not be possible - that they might help. But there are several people like that in Subud.

(Machmud) I've felt recently that now I am able to talk of my experiences with drugs and how the latihan has helped.

(Bapak) This is what Bapak says, and now is the time to make propaganda so people can realize you can help. Yes.

(Machmud) As now I'm traveling back to England via Australia and the U.S., would it be right that I should begin to talk of my experiences with the Australians and Americans?

(Bapak) Yes, because that's the reality. If you talk from experience, that is reality.

Gaining Respect

(Machmud) As I am Coordinator for the International Youth Work, the feeling that the young people have given me about Subud is that they don't feel the older people accept them or take them seriously; and, in reality, they don't have a part in Subud. They feel that they are only to be looked after while the older people have the latihan, and this is something they feel very deeply. Can Bapak give some clarification for the older people as to what the importance of the youth work really is?

(Bapak) This will come automatically when you do something like you have described here (hostel/skills center for addicts), because it will become obvious that young people in Subud can help other young people who have gone off the rails. Once the older people see that the young people are doing something, are achieving something, then a feeling of respect will arise spontaneously.

Also, you should make propaganda. You can talk to older people through your work: your experience will show how it was possible to get your life together, and you will force them to see their youngsters in a new way.

When you are in America Bapak suggests that you get in touch with and talk to (Adam Albright). Also he's quite young, too. (But just recently he became involved in working with Anugraha). Bapak thinks he might be able to help with the money. He might sponsor you. He may be interested in supporting you because he was in a hippy group when he was younger and will probably realize the importance of what you're doing.

A Name for the Youth Association

(Machmud) The young people have also asked for a new name for the Subud International Youth Committee. They don't like being known as 'Committee'.

(Bapak) Just Subud Youth Association – but you can have it in Indonesian if you want to be different! But you must come under S.B.I.F. as an umbrella organization.

(Machmud) The project for the drug center, what would be an appropriate name for that?

(Bapak) Bapak can only give it in Indonesian. Project of Security and Skill: A Place of Protection and Usefulness.

(Machmud) It's interesting, because the first name Bapak gave me was Matthew - meaning 'protected' - and then Machmud, meaning 'useful'.

(Bapak) Yes.

(Here Sharif asked questions from a letter Machmud had written earlier, about whether there should be a separate youth camp for older children at the World Congress and if it should be open to non-Subud youngsters.)

(Bapak) Yes. And if they would like to bring their non-Subud friends, they can.

“ *Bapak likes your idea of a center for young people* ”

(Machmud) Again, on behalf of the young people: we would like a President for the Youth Association. We would like to ask Bapak to do this, but under- >

stand because of the amount of work he has, that it's difficult for him.

(Bapak) Do you know Mas Adji? (Bapak's grandson).

(Machmud) Yes, we met in England.

(Bapak) Maybe ask him if he will be President. Or if not, you can be the one, be President. Ask Mas Adji, but he probably won't be too active at the beginning.

There Will Be a Time

(Machmud then asked permission to ask a few personal questions.)

(Bapak) If it doesn't take too long. Bapak likes people to solve their own problems one by one. If you try to do everything at once, nothing gets done.

(Machmud) I received very clearly that my work is as an artist, which I am now doing. This means working sensitively with the hands. The problem is that the damage I did to my hands through injecting drugs is severe. I have little feeling in them. Is it possible for the feeling to improve?

(Bapak) Yes, it is possible. The feeling will come back.

(Machmud then described an experience he had in latihan some weeks previously, in which he met a light followed by certain images. He asked Bapak the meaning of the experience).

(Bapak) What you received then is what is happening now, and what you have been talking about with Bapak. In the other world Bapak is a light, in the Roh Ilofi - which means he is in contact with everything in the world, and working everywhere.

(Machmud then asked another question about some personal matters he was facing in his life.)

(Bapak) Bapak suggests it's better to put that aside. At the moment you are going through a time when you have a duty to do. Do that first, don't mix your personal things. There will be a time for that: the time for that will come.

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SICA SECTION

A Life in Motion

Harris Smart Interviews Emily Conyngham...a writer, a photographer, stone sculptor, and someone whose life is perpetually in motion...

Good morning, Emily, could you please tell me about your early life?

I was born in Bangkok in 1959. My father was a cultural affairs officer in the US Foreign Service. He ran libraries, and arranged visits of intellectuals and artists. This was when American diplomacy still worked, before it fell apart. Later, the cultural side of things was dropped and it became



Emily Conyngham.

SICA SECTION

all about military and trade. My father is a deeply cultural man. Now in his mid-80s he continues to study classical Chinese literature. He has always meant a lot to me and was a big influence.



*People make
a place...*



I understand that your family moved around a lot, from place to place, following your father's postings. How was that for you? I know that sometimes children who have had this experience find it very unsettling. For instance, they have to continually adjust to new schools, make new circles of friends and so on. How was it for you?

I seem to move across the surface of the earth, rather than put down roots in any particular place. I am deeply attached to a few special people in my life, but I'm not so attached to places per se. My motto might be. "People make a place." Yes, I think that experience of moving so often as a child, has left me with an unsettled, feeling. on the other hand, of course, I am adventurous.

You went to school in Jakarta where you met Latifah Taormina. Was she an influence on you?

Yes. I went to JIS (Jakarta International School) when I was 13 and I stayed there for four years completing my high school. The teachers were interesting and from all varied backgrounds. I was energized by the instruction. An important part of that was Latifah who was my theatre and creative writing teacher. She encouraged me and my writing. For instance, she encouraged me to write an improvised play around a childhood experience of mine.

What was that experience?

We were living in Taiwan and I went to a Catholic school and once one of the nuns smacked me because I made a mistake. I was supposed to say, "Life is but a dream", but I had misheard it and said, "Life is butter-cream."

It sounds like that could've made a play which was both hilariously funny and also painful.

It was. the main theme was, "Who am I?"

So you had a contact with Subud through Latifah. Did she tell you much about Subud?

I think at one point she gave me a fairly vague explanation. At the school I also knew many children who came from Wisma Subud such as David and Erica Week and Liliana Gibbs. I always sensed that they had some special quality of spirit. They seemed to radiate a wonderful feeling.

But you yourself didn't join Subud at that point?

I had a hankering for spiritual experience, but while I liked and admired the Subud people, I didn't join, possibly because nobody actually reached out to me about it. It was like, secret. Maybe there's a message there for Subud if it would like to attract some more members.

Later on, I joined the Catholic Church. My motivations were probably a mixture of cultural, as well as spiritual. I re-



*At the Basque Festival, the
Altsasu Carnavale 2016.*

SICA SECTION

member once saying to my father in a fit of teenage tantrum, "I am so tired of all this moral relativism!"



*Our lives are similar,
weird and wonderful...*



What happened after JIS?

I went to college in Washington DC, graduating in American Studies. Then I went to work for a nature conservation organization. This took me to San Francisco and then I did an MBA in Seattle. I met my husband and became a wife and mother for the next 25 years. We had two children, my son who is an actor, and my daughter who is with the Peace Corps in Paraguay.

Then, about five years ago, I blew it all out of the water and am now living in a small village in southwest France. I had reached a point where I could no longer recognize myself. I am a deeply creative person, but I no longer had the energy to do anything creative. I had traded my creativity for a secure, conventional life, the thing I had craved since childhood.

It was when I was beginning to come to terms with all this that I got in touch with Latifah again. She became my creative inspiration all over again. I know many of her former students who have been helped by her in this way. She herself feels particularly satisfied that she has been able to support people in this way, and considers it to be one of the most important things she has done in her life.

To this day I still wonder whether there was not some other way I could have nurtured my creativity while still staying in the marriage. It is an unanswerable question. I set the storm in motion. I burnt my bridges. I left my husband. I ended up back in Austin, and connected with Latifah.. I lived there for three years, and during that time I joined Subud. In my first latihan I experienced, "This has been so hard, all this burning, but now you are clean."

After a nine month adventure in southwest France, I returned to Austin, but upon reflection, I knew at this time, France was where I should be. I am living in a little medieval village called Monpazier about 700 km from Paris in the region known as the Dordogne between Bordeaux and Toulouse.

Do you have contact with Subud there?

There are some Subud members scattered around the region. Our group includes Erica Sapir, the puppeteer, who has been my mentor and introduction to Subud here. Our group meets once a month for the whole weekend.

Tell me about your creative plans, both from a personal artistic point of view, and also from a commercial point of view, since I assume you are endeavouring to make your creativity also your livelihood.

Yes, I am. It begins with writing. The writing I did after my marriage breakup was a way of writing my way out of a hole, a way out of depression. But it has become a way for me to see God in people, his spirit.

This is also true of my photography. I see God in faces and gestures. I am able to capture that spirit in people because they trust me. It has become a vehicle for me to see God everywhere, including in myself.

I also carve in stone and there is a particularly interesting process goes on inside me when I am carving. The work of my hands informs my brain, and then my brain feeds back into my hands in a continuous creative loop.

Essentially I see all my art as about transferring energy. I transfer energy from myself into my work. And that becomes a medium for transferring my energy to other people. Maya Angelou writes that people will forget what you said, and what you did, but they will never forget how you made them feel. That is the energy I am talking about.



*How can I know what I think
until I see what I say?*



SICA SECTION

My creativity is really a way of seeing, and a way of knowing. There is a story that a little girl is told she should think about what she is going to say before she says it, to which she replies, "How will I know what I think until I see what I say."

It is like that for me. I find out what I know by expressing myself. After the writing, the photographing, the carving, I understand what it was all about.

Recently I've also begun to make videos and I have to thank SICA for that, because I received a grant from them to go to a digital storytelling workshop.

That is very good about your personal and artistic motivations. What about getting work out there and making money?

Recently I've been doing a blog for the Huffington Post. That does not pay but it helps to establish your name and reputation. That medium is mostly concerned with self-help material.

My biggest project is publishing a photo-essay book about France. This region is not well known to Americans. who think of Paris and Provence when they think of France. So I believe there is a market niche for a book like this.

It is an extremely interesting area rich in culture, beautiful medieval buildings, and a fascinating history. From cavemen to Celts, Romans, Gauls, Moors. Occitans, the English, they have all lived here. We still drive on Roman roads. The churches are 1000 years old. The landscape is limestone, which is a sedimentary stone, echoing the many sediments of history which are overlaid upon each other. As for the culture today, I've just published an online article about truffles, from hunting, to cultivating, to selling.

Metiers, the crafts that are required to preserve and restore all this ancient architecture and heritage interest me as well. At the moment I'm learning about traditional roofing methods using flagstones. A meter of roof weighs a ton. I recently went to watch a roof being made. The roofing man invited me up to join him, no worries about occupational health and safety here, and I got some great photographs.

That sounds like a very interesting project with real commercial potential. Do you have any final words you would like to say? I am struck by how much you refer to movement and motion; this seems to be a theme in your life.

Yes, you're right, I've experienced a lot of moving in my life. In my art, I observe and appreciate the moments, the building blocks of personal lives and history. For more from Emily see... [My Personal Blog - Huffington Post Blog](#) - <https://www.youtube.com/watch?v=uTAyQR7R2Zk&app=desktop>



Portrait of a Man by Emily.

STONE CARVING: ARTIST'S STATEMENT

Emily writes...

Here is my artist statement, from stone carving time:

The how and the why of stone carving are symbiotically related. I enjoy the slow process of chiselling traces across the surface of the stone, the chisel following certain routes repeatedly until valleys deepen and curves emerge, creating a topographical map of an idea. The hands' work informs the brain of its own

SICASECTION

subconscious, which then allows me to consciously define my concept and clarify the form.

Each stone I work with imparts different insights because of its unique mineral structure, hardness, colour, relative translucence and fracturing tendencies. I approach the stone with a general direction in mind rather than a specific outcome. A collaboration ensues and the result is an agreement between my vision and the stone's realities.

That everything is in motion all the time is a compelling concept to me. Sculpting allows me to intuitively explore notions of forms moving in space, mass, velocity and gravity. I draw on muscle memory and physical experience to find the feel of a "relatively" fleeting moment in a "relatively" permanent medium. Finding patterns, rhythms and balance in my thoughts and in the stone is an enlightening journey.

I have for many years been a garden and interior designer, and I have produced work in stone sculpture, silversmithing, bronze, and textiles.



"Invitation". Stone sculpture by Emily.

Earthsong for a Grebe

By Latifah Taormina

It was January 1971. We were living in Bolinas, a tiny community of hippies, artists, farmers, conservatives and "summer folk"—all of whom shared a common wish, for different reasons, to "get away from it all." And Bolinas, located an hour's hard drive from anywhere else, was probably the last place in Northern California's Marin County to fit that description. The tiny ex-fishing village clung to the Pacific coast with the tenacity of all the old sea captains who once lived there. It hardly noticed the giant eucalyptus trees that periodically gave way in the winter rainstorms to ooze down the bluffs to the beaches.

On this particular morning I was still in my nightie and just settling down for my cup of coffee. That's the one I got to drink after getting Lincoln out of the house to catch the school bus. But then the phone rang. Alan, who was calling from LA, wanted a phone number on a piece of paper upstairs. Well, upstairs in our house meant going outside to get there. Since the call was long distance, and since I could see that it was one of those drippy-wet, foggy days that makes for cold noses and cold feet, and since I was still in my nightie, and the heater had only just begun to take the chill off the house, I dashed outside, up the steps and back down again as if I were in an Olympic competition. It was only after I had hung up the phone that I remembered the air had smelled funny.

I threw a shawl around me and went back to the door and peered out. Couldn't see anything unusual. But then, with the fog, I couldn't see all that far anyway. I opened the door and stood there sniffing, my nose trying



In this April 11, 1969, file photo, a Grebe is seen on a beach in Santa Barbara, Calif. An oil slick stretched across 9 miles of coastal waters on Thursday, May 21, 2015, after a pipeline rupture spilled thousands of gallons of crude just north of Santa Barbara, along the same stretch of coastline as the 1969 spill. (AP Photo/Wally Fong, File)

SICASECTION

to recognize a vaguely familiar scent. Like the smell of the roof being tarred. Who'd tar a roof on a day like this? Fixing a road? Nobody here would allow them to fix the road. What then? I went to the front door and sniffed. Goodness, whatever it is, it's certainly all around. No sounds of machinery or trucks. Just the drip-dripping of mist collecting on the leaves and falling onto other leaves — and Martha's tail thwomking on the deck. (Since I had come outside, my dog assumed that I had done so to pet her: something I wasn't about to do since she had gone galloping through mud puddles chasing the school bus and was still all goopy.

"Oh, Martha. What's that funny smell?" I asked.

Martha did a waggly circle dance and rolled over, delighted with some conversation. I decided to call my friend, Pearl.

"It's an oil spill."

"What?"

"Yes. An oil tanker crashed into another ship in the fog. Irving says there's oil all over the beaches and the whole San Francisco Bay. . ."

Pearl kept on talking, but I stopped hearing. I don't remember too clearly the next sequence of events. Somehow I dressed in warm, old clothes, donned my rubber boots and windbreaker, and drove down the hill to the village.

All kinds of people were running about with boxes and towels and old sheets. I don't know why I went to the Marine Lab, but I did. It was fast becoming a sort of headquarters of WHAT TO DO NOW, although nobody seemed at all sure about what to do now. At least, they had found the place where they could decide that. Besides, the lab had a phone. I started to go inside, but stopped to ask the guy at the door what was happening in there.

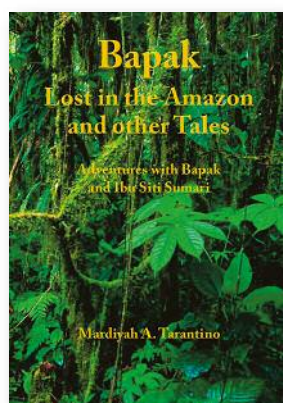
"They're cleaning birds," he answered.

"Oh."

I headed for the beach.

To read the complete story click <http://www.sabadvoice.net/wp-content/uploads/2010/05/Earthsong-for-a-Grebe.pdf>

This delightful little book contains a series of short, vivid sketches of events remembered from the years the author lived closely to Bapak and Ibu Siti Sumari when on the South American tours over 40 years ago. The book also includes snippets from the seven years when the family lived in Cilandak. It contains much spiritual advice and guidance given to her by Ibu as trust and intimacy built over time, up to Ibu's death in 1971.



Bapak Lost in the Amazon and Other Tales

Adventures with Bapak
and Ibu Siti Sumari

Mardiyah A. Tarantino

To order your copy (or copies) click the following link:

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Isti Jenkins at the Subud Australia National Congress with the "Tree of Remembrance" for the "Our Subud Story Project".

Our Subud Story

Sebastian Flynn and Isti Jenkins write about their World Congress Project...

Here is the updated proposal/design brief for the project 'Our Subud Story' (formerly 'In Memoriam') - seeking ongoing approval from the WSA and the World Congress organising team to stage the exhibition/event at the 2018 World Congress in Freiburg, Germany.

The proposal also refers to the information gathering process, design and proposed installation construction. We commenced the information gathering (photos and bios) at the Australian National Congress in early January 2016 - and are initiating the same process at subsequent gatherings.

The aim of this updated proposal is to inform the WSA and World Congress Organising Team (as we are aware they have just consolidated the WCOT) so they can consider it for congress planning and advise us of suitable parameters to ensure the scale of the project fits in with the rest of congress proposals. We are also informing others in key positions who may have an interest in the project's development.

We have begun the collection of a number of remarkable filmed interviews with Subud members, but we still have to complete the formal permission process before these can be shared. We are mindful of this in the interim presentations we are aiming to give at the 3/4 Bi-zonal Gathering in Poland in July/August - as well as Basara in Kalimantan in December.

SICA SECTION

The Our Subud Story proposal originated with Isti Jenkins and has developed into its current form over recent months and further discussion. The initial proposal has also been discussed with the WSA and the SICA Board. We are confident and content that the proposal is now in a realisable format - and we are now in the process of engaging artists, designers, technical advisers, music composers, lantern creators and information gatherers (a nice opportunity for youth to interface with older members and gather their stories of Subud Members past and present) - to realise our design.

The installation will also require the hiring of suitable panels and other materials and equipment etc in Germany - or wherever the exhibition takes place in the future - to create the outer structure and inner space. As well as congress room allocation for the labyrinth installation, lantern construction and decoration - plus some hiring of audio visual equipment, PA system, lighting etc.

We would be grateful if you will also consider some form of dedicated Congress budget support for the proposal within the World Congress infrastructural and program budgeting. We will also be applying for grants to cover the program - especially as it has other associated benefits - including archiving.

The installation will require tabling on the World Congress program - with some form of formal opening as well as accompanying music and projections etc, - depending on what the organising team finalise. This would require the project team to be there in advance of the World Congress - approx 1-2 weeks work. We look forward to hearing from you.

With Love Isti Jenkins: istijenkins@gmail.com Sebastian Flynn: sebflynn@gmail.com

“ *Embracing the lives
of all Subud
members...* ”

More Details...

As plans have evolved, with the gathering of information from Subud members at congresses and other gatherings and the gradual understanding and incorporating of people's wishes for the project, the brief has broadened to embrace the stories of and from living Subud members about their lives and those of their families and friends - creating a project with the working title 'Our Subud Story'.

The proposal has drawn a very positive response, with plans to create an installation exhibition at the World Congress in Freiburg, Germany. Initial collecting at the recent Australian Subud Congress, as well as a positive response from the WSA and the International Archives, shows the project is gathering momentum. A team is gradually being formed to create the congress installation which will comprise the following:

WORKING TITLE: Our Subud Story

FORM: A LABYRINTH INSTALLATION - leading to a central inner area with an illuminated LANTERN TREE (a beautifully fabricated cane and paper lantern) - internally lit with LED lights.

The project will have an IT or filmic aspect to make it adaptable and continuous and with much of the material accessible in the cloud as well as in the installation in the form of projected images, film footage, photos and framed memorabilia.

The lantern tree garden at the centre of the labyrinth will essentially be for the World Congress, but the large bound book called 'In Memoriam', with the names of Subud members who have passed will be retained and sent on to the next Congress or occasion. (The book of names can be added to as required over time). The photos and text in the cloud will also be kept on a suitable large hard drive.

>

SICA SECTION

CONTENT: The 'In Memoriam' book is to contain names and or reference to Subud members who have passed away - on the basis that this honours their contribution to Subud in their lives on this Earth and indicates that we continue to do the Latihan after we have passed away from this world.

The 'In Memoriam' book will have plenty of blank pages at the back for years to come - showing the on-going life of Subud. It is hoped that the 'In Memoriam' book can be held at Wisma Subud Cilandak, Indonesia, between each World Congress. The book could also be made available for other Subud gatherings and exhibitions or could be included in an interface with the archival Media Centre at Adi Puri.

LEAVES AND FLOWERS - Another interactive aspect of the exhibition will be the leaving of small paper leaves and flowers - to be placed on the branches of a 2-dimensional tree installation surrounding the labyrinth - before entry to the inner sanctum area - where the 3-dimensional lantern tree and 'In Memoriam' book of Subud members names is presented.

The Installation/exhibition at World Congress will ideally be in a secure area with rostered scheduled attendance.

We have a number of excellent filmed interviews taken at the Mexico World Congress. We also need the collection of interviews that have already been done in the past eg. the Jerry Chalem collection or other significant documentation. N.B these will strictly only be used with appropriate agreement - registered on an agreed statement of release.

WHAT IS THE MEANING OF SICA?

Extracts from Talks by Bapak or Ibu Rahayu, as compiled by Harry Norman, SICA Britain...

The Subud International Cultural Association (SICA) was founded in 1983 by Bapak, in response to an initiative led by Victor Margolin who chaired the Cultural Working Party at the Subud World Congress held in England at the Anugraha Conference Centre, near Windsor.

Bapak welcomed this new initiative, but advised SICA to embrace a very broad definition of culture as culture is not just about the arts.

"The arts can show the way," he said, "but culture includes all aspects of human endeavour."

Bapak also felt the establishment of SICA signalled the beginning of a cultural rebirth:

"Culture has been reborn through the existence of the latihan kejiwaan of Subud, and it is still small, like a seed that has just been sown, which is about to develop and come to life."

INSPIRATIONS - BAPAK TALKS ABOUT THE AWAKENING OF THE SOUL, AND HUMAN CULTURE:

"... The latihan kejiwaan is first of all the awakening of the human jiwa according to the will of God Almighty, and second it is the awakening of human culture and human know-how [about] living in this world and fulfilling the needs of life in this world." *London, May 23, 1976*

"Out of the nature of this latihan kejiwaan, which is characterized by these movements, culture is born. What is culture? It is the skill of the inner-self." *Woodstock, September 12, 1977*

"... Brothers and sisters, this power is the origin of all that we call culture. . . . and the totality and breadth >

of human culture is within each one of us and can be received up to the point of our own capacity, both in cultural expression and in the understanding of it.” *Cilandak, June 14, 1986*

“... Culture is the latihan of life. . .” *Pamulang, May 10, 1987*

“... Because what God loves is your own nature and not what you imitate. So if you can develop your national characteristics you will be close to God, and the result will be no hatred of one nation for another.”

S. Widjojo Centre, Jakarta, June 29, 1984

THE BREADTH OF CULTURE

“... Clearly, culture is concerned with human beings, so that a man can know the real direction for human society, for his nation and country, through the receiving from the peace and calm of his inner feeling.”

“... Kebudayaan, the Indonesian word for culture, is made up of two words, budhi and daya. Budhi means an idea conceived from the grace of Almighty God, and daya means action or work. ...

“...nowadays people attach more importance to their heart and mind, to their pleasure, than they do to their jiwa. So that today the culture which used to be a living culture is now a dead culture. In fact, people nowadays sing in order to sell what they sing. They pay attention merely to the heart and mind and to their own pleasure. So that, in fact, we human beings are now beaten by the animals. When animals are happy, when they feel joy, they demonstrate their closeness to their Creator by singing — (at this point, a nearby bird began to sing, and Bapak continued) — as for example, the birds.” *Wolfsburg, 1972*

All extracts above are from talks by Bapak.

“... Culture is very wide, and is of many sorts. She who cooks is manifesting culture, as is the one who gives massages, and these talents have come alive from the inner. And for those of you who would like to put into practice the talents which you get from the latihan, look for a way to express or apply these skills for the public. ...”

“... So from this, then, comes the existence of culture. We acknowledge that this kind of culture is Subud culture. Yes we may. This is because it arose from the latihan. But it does not mean that the message is the latihan. It is not. Do not mix the two together. In presenting it to the outside world, however, do not say that what you have produced is Subud culture — that is not necessary. The reason being that Subud is not only

THEY WERE THERE – the Best of Subud Voice

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manifested in culture. No. Just call it culture, not Subud culture.”

Ibu Rahayu, from a Talk To Women Helpers, Cilandak, Indonesia, September 15, 1991

A SUBUD WORLD BANK – CAN WE BEGIN AGAIN?

Rashad Pollard writes to ask if the idea of a World Bank can be resurrected...

The most memorable thing that comes to my mind concerning our Subud World Bank was something that Raymond Lee had reported. It seems that not long before Bapak passed away he had said that one thing he most regretted was that we were unable to sustain the operations of our World Bank.

What then was this World Bank?

The first personal reference I have for it was at the Third Subud World Congress in Tokyo in 1967 when it was agreed to establish the Subud Brotherhood International Foundation (SBIF). The purpose mentioned for SBIF was to administer Subud funds on a professional basis and that Bapak had said that it could form a nucleus for a Subud World Bank.

Four years later, at the World Congress in Cilandak Bapak moved this idea to fruition through getting us all to line up and pledge funds to start this World Bank. Ultimately about \$1.4 million was raised. At the last talk given at the Congress Bapak stated:

"So our aim and purpose is to establish enterprises and a bank. For if we merely wait for contributions and donations from members, maybe there will be only ten rupiahs in the treasury ten years from now. Only that little. But it will be otherwise with enterprises. Perhaps contributions will be eliminated eventually, will not be needed, because the Subud treasury will have become strong as a result of running the enterprises and the bank. Who knows, brothers and sisters, if the Subud Bank will not eventually become like those in New York, a Wall Street Bank - but a Subud Wall Street Bank, a Wall Street Bank Kejiwaan!" *Library reference 71 TJD 18*

The original team that worked to set up the bank expected to locate it in Germany but this proved difficult to accomplish owing to cost factors and regulations in that country so, eventually, it was agreed to establish it in Indonesia through purchasing the license of an existing bank there. In this way Bank Susila Bakti (BSB) was born.

BSB certainly assisted many enterprises in Indonesia - even including a hand-weaving enterprise that my wife and I started - but its most important contribution was to help launch the second major enterprise that Bapak initiated - the S.Widjojo Centre office building in Jakarta. BSB pre-purchased the mezzanine floor of the building and it was these funds that allowed S.Widjojo to acquire the land so that construction could start. BSB also provided short-term loans to support the development of the project. One wonderful day - certainly for me as the Marketing Manager of S.Widjojo - was the day in 1977 when the bank moved into its space even though the building was still being constructed around them! It was from that day onwards that tenants became confident about our ability to complete the building and began to sign leases themselves! Bapak's interesting talk at the 'selamatan' that day is at *77 JKT 1*

The S.Widjojo Centre was eventually completed at the end of 1980 and the company started sending over \$800,000 back to its Subud investors every year of which \$200,000 was contributed to Subud (WSA and SBIF). In this way Bapak's hopes for establishing a world bank and enterprises had certainly been accomplished as a model for us to follow.

BSB did suffer from some constraints, however. It could not, legally, allow its non-Indonesian Executive Directors to act as such and so management conflicts developed between these two groups of 'de facto' Directors that had been established, and it was not easy for the bank to support enterprises outside of Indonesia. These issues came to a head at an Extraordinary General Meeting of the bank held in 1984 when the shareholders voted to expand the Board of BSB to help strengthen the bank's future development. I supported this motion as did Bapak - his comments are at *84 JKT 5*. But this step was never taken, and was overtaken by other events at S.Widjojo.

S.Widjojo had committed itself to build a major hotel project in Jakarta and had borrowed about \$8 million to purchase the land for it. However this project was never realized and S.Widjojo became unable to service this loan. Efforts to sell the land resulted in an offer to purchase not only the hotel land but also our bank. >



The S Widjojo Building in Jakarta was the home of Bank Susila Bakti.

My own understanding is that it was felt by the Board members of our bank and S.Widjojo that it would make sense to keep the S.Widjojo building, rather than liquidate it and keep the bank! So it was agreed and the funds obtained from these sales allowed S.Widjojo to repay the loan it had and remain in business. The shareholders of BSB received the funds from that sale.

In this way, in 1986, our world bank was sold and this became a first step in a range of events that eventually led to the demise of all our major enterprises, including S.Widjojo, excepting the mining exploration work in Kalimantan that still proceeded.

Not a few members have tried to rekindle the concept of our experts coming together to launch new, major enterprises supported by a new world bank or financial institution. But since Bapak's passing our Association has preferred to put such activities on hold and our World Congresses barely touched on the subject that had become such a core emphasis in all our Congresses while Bapak was with us.

At the New Zealand Subud World Congress the first steps were taken to explore the prospects for starting again. SESI was resurrected and tasked with this mandate. SESI, itself, cannot start a new world bank or world financial institution or even an enterprise. Its task is to motivate our experts to undertake these activities and to provide whatever support is needed to help this happen. A new world bank or financial institution

SUBUD VOICE – CAN IT STILL SURVIVE AND THRIVE?

We have come to a critical point in the life of Subud Voice, as you will see from the graph shown on this page. We need AUD\$2400 (£1294 or USD1840) within the next month or so to complete our budget for this year. We would hate to run out of money and have to close down. Surely this would be a big loss for the Subud world.

SV has been in existence ever since Bapak died in 1987, bringing all of us closer together through its monthly news. Its reliability and quality has always been unfailing. However, it is not subsidised and relies completely on the donations of its readers.

At this time – June 2016 - Subud Voice has only AUD\$3600 (£1942 or USD2760) in the bank for the year, which has to cover all expenses (editing, design/layout, proofreading, web services, legal and accounting expenses etc) for both English and Spanish editions. Until December 2016 it requires a total of AUD\$6000 (£3237 or USD4600).

Therefore to be confident of being able to continue until December 2016 and of fulfilling our responsibilities, we still require an extra AUD\$2400 (£1294 or USD1840). So any donations right now would be greatly welcome - particularly of amounts of AUD\$60 (£32 or USD46) - our old subscription rate. You can donate through the Paypal facility under the PAYMENTS button on the left hand side of our home page: www.subudvoice.net



RAMADAN 2016

The annual Islamic Fast of Ramadan is not a requirement for Subud members but Bapak, the founder of Subud, often spoke of the benefits of doing the Fast, and some Subud members, Muslim and non-Muslim, practise the fast. In their interests we publish the following information. Ramadan in 2016 will start on Monday, the 6th of June and will continue for 30 days until Tuesday, the 5th of July. Please note that these dates are provisional and you should confirm the starting and finishing dates of Ramadan with your local Islamic authorities.

Note that in the Muslim calendar, a holiday begins on the sunset of the previous day, so observing Muslims will celebrate Ramadan on the sunset of Sunday, the 5th of June.

Although Ramadan is always on the same day of the Islamic calendar, the date on the Gregorian calendar varies from year to year, since the Gregorian calendar is a solar calendar and the Islamic calendar is a lunar calendar. This difference means Ramadan moves in the Gregorian calendar approximately 11 days every year. The date of Ramadan may also vary from country to country depending on whether the moon has been sighted or not.

The dates provided here are based on the dates adopted by the Fiqh Council of North America for the celebration of Ramadan. Note that these dates are based on astronomical calculations to affirm each date, and not on the actual sighting of the moon with the naked eyes. This approach is accepted by many, but is still being hotly debated.

To read further information about Ramadan go to the June 2015 issue of Subud Voice pp 8-14. <http://www.subudvoice.net/wp-content/uploads/2013/01/SVO-JUNE-2015.pdf>

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Our house has an open plan living area, a good-sized bedroom with two single beds and there is a bed-settee in an area separated from the living area.

The latihan hall is only a short walk away – if you wish to attend latihan. There is a swimming pool in the communal gardens. The town of Órgiva is about a 25 - 30 minute walk away or 5 minutes by car.

From Órgiva it takes under an hour to get to the nearest beach, and about an hour to drive to Granada and the Alhambra. There are also several delightful 'White Villages' to visit in the Nevada Mountains. All these are also accessible by inexpensive public transport.

If you want some pretty much guaranteed warm sunshine, March, April or early May is the time to go. If you are a sun-worshipper, June, July and August and even early September are wonderful. The nearest airports are Malaga and Granada.

We ask 40 euros a night, with a 4 night minimum booking. Discounts for longer stays.

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Send articles, photos, cartoons etc. to Harris Smart,
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On April 8, 2012, Ibu
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