



Countdown to World Congress 2022 in Kalimantan

Peter Jenkins interviews World Congress Coordinator, Rusdi Bustillo, at Rungan Sari...

PJ: I'm Peter Jenkins, visiting Rungan Sari and talking with Rusdi Bustillo, who has been appointed by the World Subud Council as Coordinator of the next World Congress to be held in Kalimantan in 2020. Good Morning Rusdi.

RB: Good Morning Peter.

PJ: And congratulations on getting a very big job. How are you feeling about it?

RB: Thank you very much. Yes, I feel it's a big job ahead of me and a huge responsibility, and also a blessing, because I have the opportunity to work and serve my Sisters and Brothers in Subud.

PJ: And it's going to be exciting.

RB: Yes, very exciting.

We're in good hands!

PJ: I believe you have a pretty long history of working for Subud in Colombia, the US and in Kalimantan... so what are some of the major jobs you have done in Subud?

RB: The first job I had was as general manager and construction manager of Amanecer and part of the site team for the World Subud Congress there; and after that I was appointed as Deputy Chair of the World Subud Association with special responsibility for the World Subud Congress in Spokane. Then I became an International Helper and managed to travel most of the world visiting groups and later I was appointed as a Trustee of the Muhammad Subuh Foundation.

PJ: – Rusdi, I believe you also have a long association with Kalimantan?

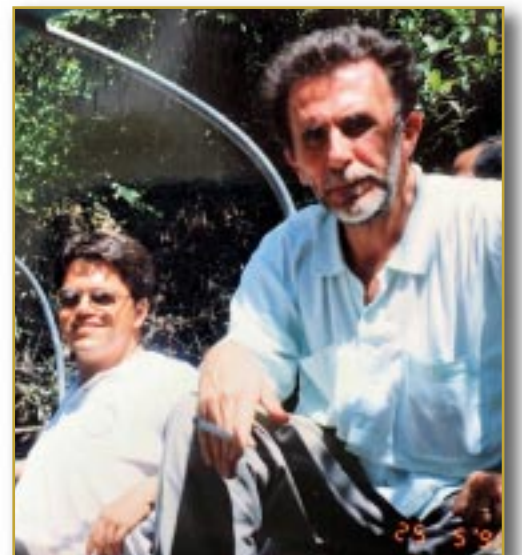
RB: – I heard Bapak talking about it in Colombia in 1981, and I thought, Kalimantan is for me, and I first went there in 1984. I thought that many things would be in place, but when I arrived there was only the Guest House.

Two years later, Ibu Rahayu asked Muchtar Martens to develop a master plan as was requested by the government, so that we could retain the concession. So, I went back to mark the site of the Latihan Hall and the roads and to start development.

I continued regular visits until 2000 when I moved to Rungan Sari with my family to be the construction manager of pretty much everything you see there today, the hotel, Stage One Housing and the MSC. >



Rusdi Bustillo, World Congress Coordinator.



Muchtar Martens and Rusdi worked together on Amanecer and the World Congress that was held there.

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Palangkaraya or Rungan Sari?

PJ: And so on to the Congress 2022. I was recently at the Subud Australia Congress and Suyono, the Executive Chair of the WSA was there and he made a presentation and said the Congress could be in Palangkaraya or at Rungan Sari. Now that seems to me a very big decision.

So, are you looking at both those possibilities, and do you know at this stage where it will be?

RB: Basically, what we are trying to do now is to look at every single possibility, and to have in mind and in our feelings, what is it that we want to deliver. What is it that this World Congress means for the Subud Association and what it means for Kalimantan, so we're trying to see every option and to be very precise in what is in place and what could be in place and to be very realistic and aware of the need Subud has for something different, and a Congress that has an inner content.

So, to the question of Rungan Sari or Palangkaraya, we don't know yet but we're looking at all possibilities. Essentially it will probably be something of both, but how much in one place or the other we have to decide based on many many elements, not only financial, not only spiritual or recreational, we have to evaluate everything.

PJ: What possibilities do you see for the Congress in Palangkaraya?

RB: – Well, Palangkaraya is now quite developed in terms of infrastructure and facilities. There is one big conference centre, basically a very large hall in the centre of the city but we would need some large tents and other infrastructure to meet all the needs of a Congress.

There is also the option of a Soccer Stadium that was opened last year and could accommodate a big event. There are many other needs such as transport and we have to remember that Palangkaraya does not have the facilities of a large city.

PJ: So, let's now look at Rungan Sari. What potential and possibilities do you see if all or most of the Congress was held at Rungan Sari?

The sky is the limit at Rungan Sari

RB: Well there are many ideas and possibilities. Rungan Sari already has in place accommodation for 500 people, including all the houses, the hotel, the eco-village and camping sites and we could provide provisional accommodation to all kinds of standards, so people could stay there if they wished. And of course, we would need to develop more infrastructure.

PJ: If you remember in 2001, we had all set our hearts on Kalimantan as the World Congress venue, and then it was switched to Bali. It was huge disappointment to many of us. We wanted to be at Bapak's special place, and we ended up in Bali. So, there is still that hanging over us... we are still waiting for our Congress in Kalimantan, in this very special place.

RB: Yes, that's true I think and for some reason we have been given another opportunity. And for many of us it's like the last chance we have to do a Congress in this place, and it will require a large effort from a large number of Subud people in order for it to be successful. So, I would like to be sure that as many people as possible get involved... it's our congress.

PJ: I remember the World Congress in Cilandak in 1971. It was amazing. We all stayed in the compound in temporary bamboo dormitories. There were little coffee bars and restaurants and music everywhere. It was like a festival... a wonderful experience. Do you think something like that might be possible here at Rungan Sari?

RB: Absolutely, I think everything is possible and once again it is dependent upon how willing we are to take this adventure... how far we want to take this adventure. And everything is possible because Rungan Sari is quite large, and it is our land. And there are no restrictions. The sky is the limit as far as what we can do in Rungan Sari.

Subud Youth – a key part of the team

PJ: Rusdi, you are going to need quite a team to pull it off. What thoughts have you had, or have you appointed anyone to your team yet?



Rusdi and his wife, Sofia. The family is now settled in Rungan Sari again.

“ *It's a big job ahead of me and a huge responsibility...* ”

“ *Rungan Sari or Palankaraya? There are many ideas and possibilities.* ”

RB: I have started by understanding the challenge we have ahead, the work and the needs we have ahead, and I have been in contact with the people who have organized Congresses successfully, and based on that, the first person who is part of the team is Robiyanto Sumohadiwidjojo, whom everyone knows because he was the one who presented Kalimantan as the Congress host at Freiburg. He is very enthusiastic and very professional, hard-working and very well known in Indonesia and by the youth around the world.

Then I have Osanna Vaughn, also very well-known in Subud and she will be responsible for Publications. She has all the experience in the world and all the connections. She has the willingness to help us and she lives for many months of the year in Rungan Sari.

PJ: I'm sure everyone will be reassured that Osanna is on the team to keep the information flowing, because I believe that all the Subud members around the world are quite hungry for information. I'm sure they understand that it will be quite limited to start with, but they want to be kept in touch.

RB: Absolutely and our intention and our promise to Subud people is that we will keep the information flowing... and we won't lie to anyone, we don't want to convince anyone to come here. We will present the facts and they can make their own decision.

The information will flow

PJ: I guess you will use all the established Subud media... Subud Voice... Subud World News... but the young people often don't read these publications.

RB: As well as Osanna, working in publications, we also have Mas Hudi Sumohadiwidjojo. He is a marketing professional and will be working with a team of young people including Ruben Paeman, and Bjorn Vaughn, the filmmaker. We will use all the media existing in Subud. We will have our own Facebook page and Instagram page.

PJ: It's great to hear that the youth are being involved right from the start. I was very much involved in Basara and I saw how incredibly efficient a team of young Indonesians can be. I remember they were led by Tauhid. Will there be a role for him?

RB: Absolutely. Tauhid is already working with us. He and Roby, together with others here have created something called Kalimantan Focus Group, and they have worked tremendously hard and some of the work they have done is so professional that we are basing our work on what they have already done. And Tauhid is working on the finances, together with Harris Madden, Kohar Sillem and Suyono and in time we will appoint a director of this team.

PJ: So, you have your financial people, your young people and communications and marketing. This is still a small team, and I guess as time goes on, the team will grow.

RB: Absolutely. Our idea is not to create teams before needs and as we meet these needs the coordinators of various areas will emerge by themselves.

PJ: One of the big concerns of members in various countries is affordability. And while you probably can't give figures at present, it must be



Rusdi and Peter Jenkins.



Rungan Sari already possesses significant infrastructure to support holding a World Congress such as the Muhammad Subuh Centre, the Eco Village and the Hotel and Meeting Centre (Pictured here). More infrastructure will of course be required to mount World Congress there.

“ We are putting a team together as the need arises. ” >

something that is on your mind.

RB: The whole idea is to make this Congress as affordable as it can be and to facilitate the participation of people from Indonesia and other less wealthy countries.

PJ: And perhaps in Rungan Sari it will be possible to offer a range of accommodation at different price levels?

RB: – Yes, from the hotel down to a tent.

PJ: That's so important. At some Congresses, if you can't afford the accommodation, you can't go.

An enterprise Congress – & a legacy for Subud

PJ: As well as organizing accommodation, places for latihan, plenaries and Wing meetings, exhibitions and so on, there's a whole range of services to be provided... tours, transport, cafés, restaurants, drinks, snacks, ice-creams, souvenir and craft stalls... a whole shopping village, internet, travel agency, money-changing. This could present a huge opportunity for the subject that Bapak talked about most apart from latihan... enterprises.

RB: Yes, actually that's something that we have in mind. We have listed all these services that need to be provided, and we would like, when the time is right for it, to start encouraging small existing and new enterprises to offer services, so that we can support the needs of members and also enterprises.

PJ: So, we could see the beginning of a revival of enterprises?

RB: I hope so. That's the dream actually.

PJ: That would be fantastic. And I can see a possibility for some of these embryo businesses continuing here after the congress in tourism and hospitality, where there must be many opportunities.

RB: Yes, if we manage to leave a legacy in Kalimantan of development, we could say we have done a good job.

PJ: I think we have finished this first interview. I hope there will be many more over the coming couple of years, but do you have any final words or anything you would like to share?

RB: I think the moment has come where we stop thinking about ourselves only, but we start thinking about Subud and the development of Subud and how we can contribute, and how we can give back something of what God has given us through the latihan.



Basara was a major event held in Rungan Sari with young Indonesian members involved in the organization and they are now involved in preparations for World Congress.

“ *The moment has come to stop thinking about ourselves and to think about the development of Subud.* ”

The Next Step

*New Land Purchase in Orgiva, S. Spain.
Leonard Hitchcock writes...*

In January this year the Alpujaras Subud group in Orgiva, completed the purchase of a beautiful parcel of land adjoining, and to the south of, the new Subud halls and centre. The bulk of the money was contributed by members of the group here with the addition of a small donation from MSF – for which we are most grateful.

This piece of land now links the new Subud centre land to what was the old Subud hall [now accommodation], gardens and dwellings of Subud members ['El Portal de Jaramuza'] and represents a significant step forward for the group.

There are several benefits to owning this land. First and foremost it means that we can now apply for official status for the new centre to be used for public events such as music concerts, exhibitions, workshops etc. and this legal process is now in hand and we have been encouraged in this by the level of support from the local authorities; boundary issues prevented this happening without us owning this adjoining land.

It also means that we have the added amenity of a beautiful area with open views all around (from >

“ *There are several benefits to owning this land...* ”



Thanksgiving. The wall in the foreground is the edge of the Subud centre terraces – the new land stretches away to the south. Photo: Michael Alexander

the snow-capped Sierra Nevada mountains in the north to the Guadalfeo river to the south), a small old ruin with possible future potential, and a rather wonderful natural amphitheatre... and full control over what happens here.

On January 19th, some members of the group gathered on the land for a small celebration of thanksgiving ['selamatan'] for having been able to acquire this land in such an easy and untroubled way and for the grace that appears to attend our efforts to try and establish something significant here, both for Subud and the surrounding community. Our vice chairman Michael gave thanks and asked that we may be given guidance as to the right way to develop the land for the benefit of all.

We very much hope that members from other groups and countries will also be able to enjoy what we have here – and a reminder that there will be a second 'Ramadan Retreat' from April 23 to May 23 open to all members who want to come together to follow the fast in the peaceful surroundings here. If interested, please contact Michael Alexander on: cgym@mac.com

Meet the WSA Archives Team in the USA

Article by Daniela Moneta, WSA Archivist Area III (Zones 7, 8, and 9)...

This January, Julie Ann Morrill flew from North Carolina to work for eight days in the WSA Archives in Phoenix to familiarize herself with the collection. This trip was sponsored by a private grant from members in Subud California.

She had been volunteering for the archives since the Subud USA National Congress in Albuquerque where she heard Daniela's archives presentation and saw the video tutorial made by Howard Moneta, the IT administrator for the archives project. This video is about how to use the Subud Archives Online website and find what you are looking for. Here is a link to that video: <https://youtube.com/embed/ZelCFWwpmSI>

Julie Ann began six months ago working remotely with Daniela from North Carolina adding digitized newsletters and documents to the archive's online database. She has worked on many projects since Albuquerque, for example, one was putting digital issues of Subud Voice on the archive's website. So far 135 issues are available to read online for Subud members who subscribe to the archive's website.

Along with the digital copies of Subud Voice, she and Daniela sorted the first issues of this newsletter in paper which first came out in June 1987, after Bapak's passing. This new publication was called Subud Voice Britain and edited by Ilaine Lennard.



Howard Moneta and Daniela Moneta from the Phoenix, Arizona Subud group, and Julie Ann Morrill from the Winston-Salem, North Carolina Subud group currently make up the WSA Archives team in the USA.

The paper version of Subud Voice continued on into the 21st century but soon was distributed electronically and edited by Harris Smart. We have in the archives all the paper issues of Subud Voice starting in 1987 which we organized and scanned so the complete set of Subud Voice can be available and searchable in one place. You may ask why this newsletter and others that the archives collects are so important. Newsletters create a useful framework and a timeline of events that happened in our history. The archives team would like to put all Subud newsletters online, along with documents and other important sources, so that all members can have this information at their fingertips.

In addition to newsletters, books, and other publications, interviews, films and videos, the archive's team plans to collect and build a database of material for each Subud country. This will provide resources and Finding Aids for evidence of Bapak's work in this world. These databases will include material from Subud organizations, especially relevant documents about Bapak's world journeys and the spread and development of Subud. This information is useful for Subud members today and in the future and particularly for those writing the history of Subud in their country or members who are writing their memoirs and need reliable sources for dates of Bapak's visits, international and national congresses, and reports to use as evidence for a truthful and honest history of our organization.

When Julie Ann was in the archive's storage facility, she noticed a stack of Subud News India on the shelf along with newsletters from other countries like Sri Lanka, German, France, Britain, Canada, Australia and many more. She began organizing the first ten years of Subud News India, starting with Vol.1, No. 1, first published in January 1965. Julie Ann had lived in India during her undergraduate work as a Global Service Fellow. She then earned her Masters in International Studies and Diplomacy at London University. She was introduced to Subud while in London and was opened in 2002 at the Amadeus Centre. She pursued an Ameri-Corps program with Habitat for Humanity following her graduate studies. Seeing the newsletters from Subud India, inspired her to contact the Subud groups in India to see if they had more newsletters, photographs, documents, and other material to show how Subud developed in their country.

The WSA Archives in Phoenix has many of the early newsletters from Subud countries around the world due to the diligence of former Subud archivists like Ruth Jahoda and Melinda Pleshe Wallis, former Executive Secretary for Subud USA, and many other Subud members around the world who have donated historical records to the WSA Archives. This includes material from the organizational and kejiwaan side, sub-committees or groups with specific functions, wings (enterprises, social, and cultural projects, and youth activities), affiliates, partners, and sister entities of Subud. Those who have served in administrative or helper positions, including councilors, are requested to turn over their papers at the end of their term to the WSA archivist in their area or zone.

If you would like to work, volunteer, or learn how to be an archivist locally, nationally, or internationally, please send an email to admin@wsaarchives.org.

The archives cannot collect everything created by the Subud association and its members. We must be selective or we will quickly run out of storage space and will not be able to manage the collection. The following questions should be asked about any item before it is accepted into the collection:

- Does it show how Subud works in the world through the latihan?
- Does it show the growth and spread of Subud?
- Does it show the history of Subud?



Julie Ann sorting newsletters in the hallway of the WSA Archives storage facility in Phoenix, Arizona.



Here is Julie Ann washing some issues of Subud India News, many of the issues were glued at the fold area. We soaked them in warm water to get the glue to release, blotted and pressed them until they dried flat so they could be scanned. This is part of the preservation work done in the archives.

- Does it show the work and activities of Subud members?



The archive's team plans to collect and build a database of material for each Subud country...



Record types include: Policies, procedures, strategic plans, reports, organizational and kejiwaan correspondence, minutes of meetings, memorandums, directives, general membership and helper applications, project reports, censuses, group histories, copyright agreements, financial reports (annual and quarterly), budgets, audit reports, publications (books and newsletters), congress papers and proceedings, reports from kejiwaan gatherings, resolutions, digital/electronic records, organizational charts, diaries, photographs, films, videos, audio recordings, posters, and other graphic materials.

Before sending any materials to the archives, be sure to email admin@wsaarchives.org to discuss with an archivist what you have to donate. This will avoid sending duplicates of material we already have. As a quick note, we have all of the recorded talks of Bapak and most international newsletters published by international committees. What we are now looking for are records for national groups and their newsletters. If you have notes to any unrecorded talk that Bapak made we would like a copy as well as any photographs of Bapak attending activities in your groups during his many World Journeys.

To see the Subud Archives Online website, send a request for access to admin@wsaarchives.org and a form will be sent to you. Return the form for access.

Helpers Meeting in Russia

Zone 4 Rep, Salama Gielge, writes...

Subud Russia invites you to participate in the helpers' meeting in April, 2 -5. , 2020 in Sergiev Posad (1 hour train from Moscow). We will do latihan and testings and enjoy being together and sharing our experience and understanding our work as helpers.

Sergiev Posad which is a very old town not far from Moscow, very famous for its beautiful and well-known monastery, the spiritual centre of Russian Orthodoxy (which should be very special during the Lent).

Non-helpers are also heartily invited to come – they can participate in latihan and then have plenty of time to see the traditional old Russian town and to visit its extraordinary monastery (everyone who comes to it always feels he hasn't spent enough time there).

So we invite everyone to come and to have a sip of spiritual experience in the heart of Russian Orthodoxy! To register and for further questions please contact Vera: shkatulova@gmail.com



Launching the International Helpers' Newsletter

Introductory issue:

As international helpers we are often asked this question: "So what do you guys actually do?" Therefore, as we are funded directly and indirectly by our Subud brothers and sisters as well as by enterprises owned by them, we felt it necessary to create our IH page. We would like to connect and share, feel close to all of our brothers and sisters and feel that there is a channel of communication between us. So, here goes the first of (hopefully) many monthly newsletters.

[Internationals Helpers for your Area.](#)

[2018 – 2022 \(see map\)](#)

Area I: Hermina Flynn • Isti Da Silva • Rohmana Friend • Sudarmadji Haryono Sumohadiwidjojo • Suryadi Haryono • Hussein Rawlings

Area II: Harina Deliyianni-Easty • Kamilia Konrad, Mariam Tikale • Valentin Pizzi • Howard Ray • Alan Boyd

Area III: Joan Fromme, Halinah Rizzo-Busac • Illene Pevec • Benedict Herrman • Humphrey Williams, • Kohar Parra



This edition is by way of an introduction to who we are and where we have been so far. Of course, the travelling doesn't stop and in future editions we will share images and brief impressions of our recent travels. We will also show the calendar of where we are going next.

This article was first published in www.subudworldnews.com

70 Years Ago

This is the first of a series of articles by Anthony Bright-Paul, a Subud member in the UK, now aged 90 and still going very strong. He was opened in the early days after the arrival of Bapak at Coombe Springs in 1957. The articles provide an excellent historical overview of conditions at that time and of the people such as John Bennett and Husein Rofé who played a strong role in the development of Subud. Anthony is the author of the book My Stairway to Subud...

Seventy years ago, one November morning I had been invited to a meeting with a certain John Godolphin Bennett in a house called Coombe Springs. This Mr Bennett lead a number of groups of people studying the ideas and methods of one Georgy Ivanovich Gurdjieff, about whom I had read in the book 'In Search of the Miraculous' by P.D. Ouspensky. I was invited to join a Group so that I could start 'Work on Oneself.'

The first meeting was to be a few days later, actually on my 21st birthday in 1950. Mr Bennett said that on no account was I to put aside my pre-arranged birthday celebrations and that it was most auspicious that I should have discovered the Work so young and that Mr Gurdjieff was inclined to use his birthday for making major decisions.

So, began seven years of study under Mr B. as we called him. First, I joined a Group, then I went to live at Coombe for three years and later my job took me to Manchester, from where I continued with my Group once a fortnight travelling down to Coombe for the weekend.

Seven years on in May 1957 Pak Subud with his entourage arrived at Coombe Springs and we, who had been in the Work as we called it, were suddenly introduced to a new exercise called the latihan kejiwaan.

The story of how that came about was written by me in the book 'Stairway to Subud' which was published by Dan Cahill and his Dharma Book company. Many years later I expanded the book to double the size, re-naming it 'My Stairway to Subud'. This time I included names, since in the first book I had been careful to omit names, following the rules of secrecy brought about by the influence of Mr Ouspensky himself.

Out of the blue...

The reason that I am reminded of all this is because out of the blue a few weeks ago I got an email from George Bennett who wished to come and visit me. In 1950 George had not yet arrived on this Planet, as Elizabeth, his then pregnant mother, used to sit in on our Group Meetings. Ergo I have known George and his younger brother Ben for a very long time, and we have met occasionally over the years. This means that George was six years old when Bapak first arrived at Coombe and eight years old in 1959 when the 1st Subud Congress in the West took place at Coombe Springs. Of course, he was too young to be opened then, but he certainly had an interview with Bapak.

When Mr B, went ahead of Bapak to New York and California the younger Bennetts accompanied Mr B. on some of these journeys. Mr Bennett not only preceded Bapak to give initial explanations in the USA, but he also did so in Australia, and later in France as he was able to give public lectures in the French language. For Mr B. was an excellent linguist, certainly in French, Turkish, Italian, Greek and some Russian. Within a few months of Pak Subuh's arrival he had learned sufficient Indonesian as to be able to translate Bapak's talks.



Bapak, Ibu and Subud members in the garden at Coombe Springs.



Pak Subud with his entourage arrived at Coombe Springs...



It was said that he could speak twenty languages. Husein Rofé on the other hand could speak ninety languages and once said of Bennett's Italian that it was quite good. But then Rofé was a genius as far as languages were concerned. Not only did Mr B, go ahead of Bapak to prepare the way, so to speak, but he also within a short time produced a book 'Concerning Subud' which had an immediate large circulation. About the same time Husein Rofé had also published his book 'The Path of Subud'.

My own book, the original 'Stairway to Subud' followed these two books. I had asked Bapak about my intention to write a book and he sent me a long letter in reply all in Bahasa Indonesia, which our good, now departed this world, friend Wilbert Verheyen translated for me.

Defining his situation...

Now those of you who were opened in the early days know that after some seven years in Subud Mr Bennett wrote to Bapak asking him to define his situation and offering to resign as a Helper/Opener. The full text of this letter can be seen in the compendium 'In Those Days' – a book compiled by Ilaina Lennard. One can also read there Bapak's reply accepting Mr Bennett's resignation and giving the reasons why.

At the time of this exchange there was quite a backlash against Mr Bennett, which also affected my book to a certain extent. Over the years a great many people have apparently left Subud for one reason or another and it is great that the organisation has held together since Pak Subuh's death and the subsequent demise of various senior Helpers. Nevertheless, I would like to make a most important point about those who have been opened, but have not continued with the latihan, by quoting what Bapak himself had to say about this matter.

"We can exclude someone from the organisation, but we can never exclude him from the latihan. Once someone has been opened in the latihan, once he has done the latihan, his being has been filled with the power of God even though he or she is not aware of it; they have come face to face with the power of God. After that they can never again leave the spiritual brotherhood of Subud. It is only their heart that can leave or say they have left Subud. But the jiwa never – because the body is bound by time but the jiwa is eternal. So, it is clear, Brothers and Sisters, that while someone may be excluded from the organisation, once he has been opened, he can never be excluded from the kejiwaan."

George Bennett...

Now George Bennett, Mr B.s eldest son got opened two years ago, so I now understand, and is coming to visit with me on February 18th. Naturally he is interested in memories of his own father, so I directed him back to my book 'My Stairway to Subud', which, since it is Print-on-Demand with Amazon/Kindle, he quickly acquired for himself.

For the same reason I began to re-read my own book, hoping amongst other things that I had said nothing offensive concerning his father. I am of course looking forward to meeting George at Ronaldsway Airport, transporting him back to my home for a quick lunch and ferrying him back to the airport again, all in the space of a few hours.

However, reading the book once again reminded me of how the book ended, again quoting Bapak:

"If Almighty God has given this to us – all of you – it must be God's Will that this should be given and transmitted to others, especially to those who have really gone wrong and are deeply under the influence of the material forces. Therefore, if you do not share this gift with others in our society, you are committing a sin; because you have received something and are not using it. So, it is clear that the transmission to other >



John Bennett with Bapak and Ibu.



Husein Rofé.

“ Rofé was a genius as far as languages were concerned... ”

people of this infinite life force you have received is an unconditional obligation, willed by God for the accomplishment of an order in human society in which happiness and harmony may be established”.

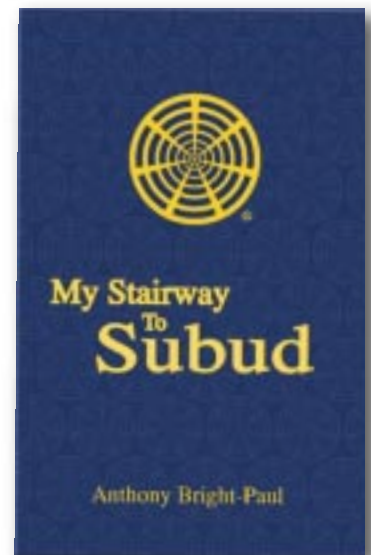
It seems strange that Bapak should use such strong language, that it is a ‘sin’ if we do not pass on the latihan, since we also know that Bapak was strongly against proselytising. How to reconcile these two advices? Should we all wait until such time as we are shining examples of Subud itself? The truth is that the longer most of us are in Subud, the less we feel ourselves to be shining examples. Yet numerically, except in a few areas, without Bapak’s physical presence the numbers are and have been declining for years.

I do not know the answer to this question. However, I would point out that when Bapak came to England in 1957 some five hundred people were quickly opened. Leaving aside the fact that they were largely pupils of Gurdjieff’s Work on Oneself, what was the characteristic of these people?

One characteristic is that they were for the most part people who were open to all religions, who knew about Buddhism, who had a nodding acquaintance with the Vedanta philosophy of Hinduism, who might have read Jallaluddin Rumi and been interested in the Dervish dances of Islam. That seems to be a fertile sort of field. On the other hand, several monks were opened in the Benedictine Monastery of St Wandrille in Northern France, who were strictly Orthodox Catholics, so there is no rule in this matter.

I have just read the latest edition of Subud Voice, not getting to bed until 2 am. I have to congratulate Harris Smart on his undying enthusiasm. Likewise, Marcus Bolt of The Journal in the UK and Valentine Narvey and Lester Sutherland for SCAN in Canada.

Trusting this article has caused no offence. I will be advertising my book in all these three Subud Journals until the end of the year, in the sincere belief that there is within much material of historical interest. I have arranged with Leonard of SPI to have 10 of my books sent to him at my expense so that he can sell them on at Congresses and such like, to sell at £10 per head, including P&P, or the equivalent, and thus make maximum profit for Subud funds. For any other organisers of Congresses or Zone Meetings I would be happy to make the same arrangement. (See advertisement on page 20.) ●



Cover of My Stairway to Subud by Anthony Bright-Paul.

The Subud Symbol

Mark McElroy writes about the meaning of the Subud symbol...

The Subud symbol of seven gold circles and radii on a dark blue background was received by Bapak. “It depicts the hierarchy of life forces; a framework of life created by God for his creation. Without knowledge of such a scale or guidepost, man’s state is more confused than if he has it. Through the latihan we shall come to our own understanding of (this) framework”.¹

Bapak has said that the symbol is the two-dimensional representation of a three-dimensional sphere. He explained its structure and meaning in a talk given to helpers and senior staff members of the Indonesian Secretariat in late 1970.²

The yellow/gold of the circles/radii is the colour of saints and noble men; it is a holy colour. The blue of the background is the colour of faith and heaven. Therefore,

in order to have the holy colour – the colour of the saints and noble men – one has to surrender completely, with sincerity and patience. From this you may conclude that the inner light, the light of the inner self, the light of the life within a life, is light from heaven, the great life force of Almighty God, the Creator of Life.³



The structure of the symbol

In the early days the Subud symbol was often used, unknowingly, in the incorrect configuration – even by the Secretariat! Correctly, it is the

'right' way to show a single vertical radius at the top. The symbol then shows three radii in the top half and four radii in the bottom half; three higher forces, (which do not influence the world 3) and four lower forces. Each radial has the same width as the circle which it crosses. The radials represent the Roh Ilofi penetrating every level of the creation. The spaces, which are all equal in thickness, represent the Roh Ulkudus.

The booklet 1 gives the following description of the symbol:

'The seven circles describe the seven levels of the spirit (roh) and the composition is as follows:

1. Roh Rewani – the spirit of the material.
2. Roh Nabati – the spirit of the vegetable.
3. Roh Hewani – the spirit of the animal.
4. Roh Jasmani – the spirit of the human being.
5. Roh Rohani – the spirit of the saint.
6. Roh Rahmani – the spirit of the messengers (the prophets).
7. Roh Rabani – the spirit of the Pangeran or the spirit of the Almighty.'

"These life forces, which form a hierarchy and exist within the human self and throughout all of life, stretch from the lowest to the highest. They are seven in number and form the great structure of life. The bottom three are the life forces below the human life force. They are within the sphere and magnificence of the human heart and mind. The three at the top are the life forces that have power over humankind, and which are beyond the abilities of human beings – beyond their hearts and minds". Bapak 59 NYC 2

Bapak: "Man is prevented from having contact with the worlds higher than his own by the boundary or screen of the nafsu".¹

`These life forces were spelt out in full in the booklet as, for example;

In every level there are seven stages.

1. the spirit of the Rewani in the Rewani level
 2. The spirit of the Nabati in the Rewani level etc.
- up to seven times seven stages.`

Bapak's comment on the levels within levels

"That's why the Subud symbol has seven levels, starting with the roh rewani. Each life force is wide – each is a world in itself. Each roh has seven levels – so in the roh rewani there is also the roh rabbani. Compare it with this world: who is king in the village? The village headman. For instance, he has his own group of advisors, etc. In the roh rewani there are also high beings; those who study spiritual matters and can see the invisible world, know that in that world there are people on the village level while there are those who are more than the village people, there is the middle class and then there are those who have a high position like in this world we have for example the bupati or a small king and finally the great king. As they tell in the stories, the king of the ocean rose over the smaller kings, like the king of the mountain – what's his name?

The same is true on the vegetable level, the animal level, the human level, the rohani level, the rahmani level, the rabbani level. Even with messengers of God – we say their roh is high – but even messengers have their degrees. This is not to say when one is higher he gets a higher honorarium. No. All this depends on the power of God." Bapak 80 XJK 1

Descriptions of the Roh Ilofi and the Roh Ulkudus from Bapak and Ibu Rahayu

"Such is the framework of life forces, which has been created to function in the most harmonious way according to God's Will. Although all this was created in such a well-ordered way, God wished to give a chance to the life forces of the first level to rise to the second – not the object as a whole but its content – and for those of the second to rise to the third, fourth or fifth levels. And also, for human beings, so they should be able to raise their level above that of the human life force. So, God created a connecting force, a guiding force, which constantly radiates out to all creatures and so becomes a bridge, a counsellor, a leader, offering them an opportunity to rise up. This is called the Ilofi force, or in English Christian terminology, the Holy Spirit.

Although such a framework of life forces would seem sufficient, God still wished to create a further life force or spirit, lest (His plan) still be influenced or still not come to pass. This life force is also a connecting force, which radiates its holiness towards creatures who wish to rise upwards. This is the life force known as Roh Ulkudus." Bapak 59 CCS 2

"When it comes to human behaviour, no one can say what is wrong and what is not. This happens and is assessed automatically by the Power of God that is embedded in your being. We call this the Roh Ilofi, or Holy Spirit. The Roh Ilofi works by itself, it keeps count by itself and it has its own basis of calculation as to which of your actions, or behaviour, or your feelings, do not yet accord with behaviour that is Susila in nature." Ibu Rahayu 01 DPS 1

Exemplar of the function of the Roh Ulkudus

"So there is a law inside and a law outside. This is why sometimes our outer situation can be a warning >

““It depicts the hierarchy of life forces; a framework of life created by God for his creation.”

for us. To illustrate this Bapak will give an example. A man arrives somewhere, wanting to go home to his own place the next day. That night he is robbed. All his things have gone, all his money has gone. He can't go home because he has no money and no clothes. He can't go home in his underpants, people would laugh. At that point he flies into a rage at the thief. If the thief was there he would beat him without mercy! And at that moment he may also feel that God is unjust, 'Why have I been robbed of everything?' After he is robbed, perhaps all day and all night he feels annoyed, even with God. But the next morning he gets the news that the express train he should have taken to go home has been derailed and all the passengers are dead. When he gets this news what does he say? 'God be praised! God has preserved my life. I suppose then, that God is OK? That is the law that is outside – the Roh Ulkudus'. *Bapak 58 JOG 1*

[Additional explanation of the seven circles from the booklet 2](#)

Before we do latihan, the composition is (from the outer circle to the inner one) – the material level to the Rabani level. The centre point is the Roh Ilofi, while outside, in the spaces, is the Roh Ulkudus. When we are in a completely surrendered state – during latihan – the material level is within, at the central point, (we feel empty) wider, larger And the Rabani level is the outer, widest level`. The seven radii are the projections at the time of change from before to during the latihan.'

1. *unknown Bapak talk*

2. *Quoted from `The Subud Symbol, an explanation by Subud International Spiritual Secretariat, Cilandak Code No.1229/71` published in Subud Malaysia in the latter part of 1970.*

3. *Mohammad Rusli Alif in correspondence.*

The Symbol as a Bumper Sticker?

A footnote to history. Mark McElroy writes about an enterprise based on the Subud symbol...

Whenever Bapak came to the UK crowds of us would flock to the venues where he gave his talks. Thus, there would be carloads of members travelling to London, Leicester, Manchester etc.

My wife and I were once sitting in our car in a car park close to one of the venues for a talk and noticed several vehicles similarly parked – the occupants snacking and sipping drinks.

We thought they might be Subud members but could not be certain. The idea came that a Subud symbol sticker on the car might be appropriate for recognition.

This developed eventually into a small enterprise by half a dozen members of the Derby, UK, group to produce small lapel badges.

These were sold in reasonable numbers at the subsequent International Congress at Anugraha in 1983 and subsequently at the next International Congress- was that in Australia,

There Russell Moore agreed to sell them for us, but he was very busy with his SPI activities and was not able to sell many. Over the following years we managed to sell off remainder of the large batch we had bought for the Australian Congress and eventually accrued a profit of around £500.

This was given to the fund set up to help those who had lost a lot of money supporting the purchase of Anugraha; but just a drop in that ocean really. Then our badge-maker was bought out and we lost the expensive mould that was essential for the delicate figuring on the badge.

So, we then, over several years, sold off to remnants and gave the proceeds to Susila Dharma (Britain). We had sold every badge by 2005 and produced no more.

The original badge was a small item in metal with the spokes and circles accurately reproduced in gold on a blue background. The symbol had been difficult and expensive to reproduce accurately on the 1.8cm diameter lapel badge and losing the mould really brought on the demise of the small enterprise.

I should mention that in the run-up to producing the badges, in 1982, we consulted the Indonesian Secretariat. A letter from Siti (as she was then) Rahayu, conveyed by Sharif Horthy, confirmed that the sale of items displaying the Subud symbol was acceptable – even on jewellery, – but that they should not be sold to anyone outside Subud.

Also, the advice was that the emblem should not be used by enterprises nor should it be overlaid by another graphic element. External graphics should never be above the emblem.

Wellness Influence

By Sebastian Hilbert...

In his new book, *Wellness Influence*, Sebastian Hilbert, leading authority in 'Wellness Influence training and Dux of the Blue Mountains International Hotel Management School shares his journey. From a tiny East-German village with 200 people to running his own business on 'the other' side of the world, he coaches alternative and holistic practitioners on how to grow and scale their businesses to move the world to global wellness.

After finishing with honors and Dux, with a BA of business and several industry awards in Australia, Sebastian experienced a forward-thinking and healthy lifestyle that was the complete opposite to what he knew from back home in Germany.

Now with his coaching business 'Wellnesspreneur' he made it his mission to create 100,000 influential Wellness Entrepreneurs and move the world to sustainable wellness

With all of this said, Sebastian is taking the next big step on his mission right now by writing his new book and he needs your support to secure a traditional publishing deal, so he may impact as many people's lives as possible. "Wellness Influence" is available for pre-order.



[Here is what he wrote about his book:](#)

This book has been a deep personal growth journey of overcoming my fears and self-doubts. It is truly a labour of love for me.

Wellness Influence – How to become an Influential Wellness Entrepreneur and get high paying clients on Autopilot' is focused on helping you as a wellness business owner to find your magic, gain the confidence to positively move the hearts and souls of millions and feel fulfilled with what you do.

It is your guide to become a leader in your expertise and increase your Influence, Income and Impact.

[Here is what a few of Sebastian's clients say:](#)

"... they have a refreshing understanding of the needs of solepreneurs like me. They get that I have a limited grasp of online marketing. They also have a passion to help me reach more clients sustainably." – *Harry Armytage, Owner Listen4Life*

"Sebastian has given me a lot of clarity and knowing my 'Why' has been huge for my marketing ... I well and truly achieved my goals!" – *Patricia Falcetta, FOUNDER – Social Living Solutions*

"Your help has been amazing so far. I'm really loving the process again. It's been a long time since I did. On fire again!!! Feels awesome. Thank you." – *Belle Flowers, Wise Woman Essentials*

[Here is the back story to Sebastians Book](#)

I grew up in a tiny village in East Germany, where many people including my friends and family suffer from the 'big 3': Diabetes, Cardiovascular Disease and Cancer. In fact, I've lost two young close friends and 3 family members to these chronic diseases. To this day several of my family members still suffer heavily and this deeply worries me.

I was always told that this is 'just how it is' and that there is nothing you can do about it.

When I came to Australia a whole new world opened up to me when I learned from alternative and holistic health professionals that these diseases can be prevented in most cases.

It became apparent to me that the world is waking up, to take control and be open to a different approach to health and wellbeing. So, with my partner, we decided to 'micro-niche' our expertise and co-found 'Wellnesspreneur', to empower holistic and integrative practitioners and wellness professionals. I knew that this work would help to educate people and move the world to wellness, eventually impacting my community in Germany as well.

I am on a mission to move the world to sustainable wellness by creating 100,000 Influential Wellness Entrepreneurs that move the hearts and souls of millions and feel fulfilled with what they do.

Now with this book, I am endeavouring to take a massive step toward reaching more people and make a bigger impact, and I'd love you to be apart of that.

I have worked in the online space, building websites, marketing funnels and running intensive workshops on the subject for over seven years and I have helped dozens of therapists and coaches to triple their revenue and attract more high paying clients. On this path to running a successful coaching business, my inner journey towards personal growth has been the most difficult and most rewarding at the same time.

This is what it's all about – going on your own inner journey to find your true self and helping others through your self-made business success. The inner journey is vital because your business will never outgrow your personal growth.

I am a wellness enthusiast myself, my approach of soft selling and authenticity works incredibly well for the wellness industry and I truly understand that the most important driver for wellness professionals is the need to make a bigger impact, help more people and move the world to sustainable wellness.

I draw on my own story and experience to focus on two key areas of wellness business success: Over- >

coming the fear of expressing one's authentic self to receive what you are really worth and proven systems to find the balance between fun and flow in business.

My book focuses on helping you as a wellness business owner find your magic and gain the confidence to share it effectively, move the hearts and souls of millions and feel fulfilled with what you do.

It lays out a pathway to create the freedom to focus on what you really love doing so you can help more people and leave your dream legacy.

To make this book happen and get it published I need 500 pre-orders in my current crowd-funding campaign.

Getting it published traditionally will make sure the book gets out to as many people as possible, making a real impact. I know I will only get a fraction of the selling price with a publisher but it's not about making money, it's about inspiring people to go for their dreams and helping more people to make a bigger impact. Can I count on your support? Pre-order a copy (or two) ;-)

Pre-order today: www.wellnesspreneur.com.au/book Thank you in advance! Your help makes a difference.



Sebastian presents at a business breakfast.

You Must Change Your Life

and the body wouldn't send out light from every edge
as a star does... for there is no place at all
that isn't looking at you. You must change your life.

Archaic Torso of Apollo

Rainer Maria Rilke translated by Robert Bly

Daphne Alexopoulou writes...

I was trained as a visual artist, preferring weaving and collage as my forms of expression. I didn't feel I had a voice until poetry virtually accosted me at a point when I had to change my life.

The poems would persistently chase me. I couldn't sleep, I had to stop by the side of the road and write, I was writing on the back of receipts. I am still finding bits of poetry or even whole poems I had forgotten about and I am surprised and moved and grateful, and I still like them.

Eventually, inspiration became more normal. I can now wait until an appropriate moment to sit down and write. I may have to jot down the first lines as a guide. I am still really surprised when insights are revealed as the words are set down. I do very little in the way of editing, mostly for the purposes of flow and rhythm. I throw very little away.

What has been interesting is the learning that has accompanied the writing. You do have to work at it. It is matter of respect for the gift. Line breaks matter and Facebook messes with them. I have enjoyed learning about how to use it and the intimacy of sharing the poems. A contradiction in terms here but what I mean is that when I feel to share something, it means something to the people who read it.

They needed to hear what I am expressing and like other kinds of sharing, it can be cathartic. Of course, that was the case for me too. In the beginning it was my return to myself and my connection back into joy and prayer. As I went along, the "Tortured Poet" poems became less and less frequent.

In Subud, Culture is very important. Work as Worship is another important part of our Subud philosophy. Many of us in the Western World have joined Subud exactly because organized religion felt empty and we were looking for something deeper. I am still looking to make my understanding deeper. I believe Truth is simple.

Preaching and heavy-handed propaganda is not my thing. Art has to be light-fingered and touch you at all levels. From the lightest, almost imperceptible vibration, to the aha! moment. And it has to be some form of beautiful. We have been given a beautiful, sometimes terrible and terrifying World. In my opinion and experience we have to respect that and keep working.

Daphne has a beautiful blog of texts and illustrations at <https://feastingmyeyes.com/page/2/>

"Walking Through the Trees" (overpage) is a Subud prayer. I sometimes add pictures to my poems, collage or photos...

Walking through the trees

Walking through the trees this morning,
I touch each one in turn.
I'm thinking:
I feel your pain, I feel your thoughts,
I feel your joy.
I'm in awe, I'm brimming with praise,
I surrender to joy.

You take the shortcut
through the trees.
You're on your way to work,
scared, scarred and shallow breathing.
You are fighting the fear,
crushing your heart into a neat cube,
getting on with it,
like yesterday, like tomorrow.

And I ask myself
which one of us
does God love best?
And since both of us,
know less than nothing,
is love even the right word?

So, I do what I know,
what I think that I know
and I pray for you.

May you open your heart to this walk,
may the trees show you how to be you,
may your walk be the path
you always meant to take.
When the world seems difficult to take,
I'll pray for you.
Because I love you, Amen.

Daphne Alexopoulou



The Thigh of Hinewahine

Husayn Rawlings writes from New Zealand, a story based on actual historical events...

In 1835 Maori invaded the Chatham Islands and began killing and eating Moriori, the natives of those Islands who knew nothing of warfare. Indeed, Moriori did not even possess fighting weapons, whereas Maori were adept in the arts and strategies of warfare. The next two years, known as the 'season of kaitangata' (literally, 'feast of human flesh'), saw Moriori decline from 1800, to about half that number. The Maori diet gradually changed to one of seal, birds, and seafood as Moriori declined, and as a result of cohabitation.

Three generations later, according to those with knowledge of these things, there was born amongst those Maori still living on the Chathams, a child whose father named him ToaWairua (noble spirited warrior). His mother died in childbirth, and he was nursed by an aunt until his grandmother who loved the child deeply took over his care, indulging him to excess. His father, who was a healer and a reader of omens for his own tribe, felt this child was destined to bring redress for the 'season of Kaitangata' – but whether this was so or not he would never know for he died when the child was twelve summers.

Under his grandmother's care ToaWairua grew into a lazy, indolent, young man whose love of food earned him the nickname, 'PukuNui' (Big Stomach). However, there must have been a spark of goodness within him for it is said that on learning Maori and Moriori had intermarried, he asked his grandmother, "Eh Nana, are we part Moriori?" She chuckled, saying "The only part of us that is Moriori is the part that passed through >

the stomach.” When he heard this PukuNui felt troubled but said nothing.

The Moriori chief at this time, TanePatane, had a beautiful daughter called HineWahine who, like a beautiful and fragrant flower suddenly appearing in spring, had bloomed into a striking and spirited young woman. He wished to find her a suitable husband, a man versed in the history of his people and knowledge of their whakapapa (ancestral lineage). He assumed such a man would be a noble from within his own people, so he promised his daughter to the one who could answer three questions about the neglected history of the Moriori, forgotten in the aftermath of the Maori invasion. He would ask these questions at a Tribal Meeting, to be held on the third day following the new moon – a day which Moriori marked for special occasions.



A map of the Chatham Islands from 1887.

Now PukuNui had often admired HineWahine and wondered why his heart beat so strongly in her presence, and why his mouth became stupid, and for all that he loved sleeping he was quite unable to sleep after he had been anywhere she was present. When he learned his Grandmother was going to the Meeting, PukuNui determined to attend.

On the appointed day all the people came to the Ceremonial Meeting House, while HineWahine stayed in her father's whare (house, of woven flax and reeds), with her mother and female relations, awaiting her husband. At the appointed time TanePatane, father of HineWahine, stood and addressed the gathering. "I have three questions to search out the knowledge that resides in a noble soul. I will ask them one by one. Whoever can answer all three shall marry my daughter, and become my son." He paused, creating a silence to frame the questions, then continued, "Let who knows, speak:

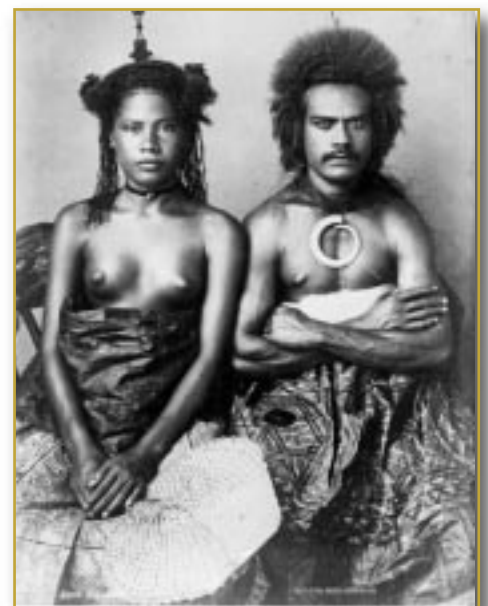
1. Why do the carvings of the Moriori, from generations before, yet which even now adorn the trees, have no facial tattoo to provoke fear?
2. What was the secret pledge that led to the Moriori being such easy prey to Maori invaders?
3. Who is the first known ancestor of our whakapapa? (formal history of lineage)"

Many a young man – some older ones too – leapt to their feet and stood motionless as the questions were asked, signifying their wish to answer. TanePatane let each reply in turn. Some murmured that he first selected the young ones of noble blood, or those with wealth. Then he reluctantly moved on to the poor, and the older men. But it mattered not, for none could give the correct answers.

Some said the carvings had no face tattoo because the carvers did not know how to carve them, or that it was not permitted to carve them, or that it had been worn off the carved trees by years of exposure to wind and rain, or by birds pecking at the insects that got under the bark.

As for the secret pledge that allowed the Maori to capture them so easily and begin the terrible 'season of kaitangata' until over half the tribe was eaten, it was suggested that a spy had told the Maori where they lived, or a traitor had pledged to open the gates to the village. Some said there was no secret, only the lack of skill with weapons, and others made up secrets like the Moriori had been cursed by a Maori witch doctor, or they had killed too many Albatross so the Sky God punished them. As for the question of the first ancestor, between them it seemed they related all the names known in their tribal history yet not one was deemed correct.

TanePatane listened to all of this without a word, only motioning to the speakers to sit when he was satisfied they had exhausted their knowledge and were only guessing. When they were all seated again, PukuNui stood, and waited patiently until the murmurs and giggling subsided. At last TanePatane noticed him. Even though PukuNui was not Moriori, TanePatane observed the formal etiquette of allowing who-



A Moriori couple.

ever rose to speak at a Tribal Meeting to do so.

Therefore TanePatane indicated to PukuNui to speak. No one had ever asked PukuNui these kinds of questions before, but he had learned many things from his father before he died. When his father was a young man growing up amongst the Moriori who still had wise elders amongst them, he had learned all he could about their customs. So PukuNui remembered what life had been like amongst the Moriori from the words of his father.

Therefore he said, "The carvings of Moriori inspire no fear because they were done in the times when there was no one to fear, and so the face tattoo, whose lines serve to make the face fierce and frighten the enemy, was never needed amongst Moriori".

At this TanePatane bowed his head in acceptance of PukuNui's words. PukuNui felt encouraged so he immediately continued, "The secret pledge required of all Moriori males on reaching manhood was never to draw blood from another person. Therefore warfare became a forgotten and unknown art, leaving them defenceless before the invading Maori."

The chief again bowed his head, and a murmur ran throughout the Meeting as people recalled a tale of ancestors – twin sons of a chief who quarrelled and fought till they nearly killed each other, then bloody and contrite, pledged never to draw human blood again, and bound their people to that pledge.

Author's Note: Husayn Rawlings grew up in outback NZ where the population was 95% Maori, and the area without electricity until he was 11 yrs. His writing has been commended on Maori Television, and included on the Maori Battalion website. In the first decade of this century he worked with a Maori tribe on the Treaty settlement programme.

The practice of cannibalism against tribal enemies, referred to in this story, is an historic practice documented by both Maori and European – a practice which ceased in the 1800s.

Pomare, a famous Maori leader who participated in the invasion of the Chathams, and whose son Maui became one of the first Maori Members of Parliament, recorded simply, "We killed and ate them, according to the custom of those times." (see 'Moriori: a People Rediscovered' by Michael King, respected NZ Historian). husayn.rawlings@gmail.com To read the complete story, click here...

<https://www.subudvoice.net/wp-content/uploads/2020/02/The-Thigh-of-HineWahine.pdf>



Tree carving of the Moriori.

Human Force: Exciting opportunity in Colorado

Roseanne Favre writes...

Human Force and Atalanta association have an exciting opportunity for Subud members happening in Colorado USA this year.

Human Force is a SDIA initiative, which aims to get people involved in Susila Dharma International projects and engage in development challenges worldwide.

Camps are open to all ages and encompasses a rich learning curriculum based on exploring the development challenges relevant to the local region we are visiting, and completing tangible tasks that support the host project directly. We also provide a unique travel itinerary touring local historical/cultural/environmental sites so participants get a taste of the local region and its culture.

For myself, my name is Rosanne Favre and I have been developing and co-ordinating the camps since 2009 as a youth Subud member from Subud Sydney (now much older!) I am accompanied by a team from Susila Dharma International Office – Solen Lees and assisted by our Leadership in Development Mentorship Mentee – Davida Paul.

You can find us on Facebook:

<https://www.facebook.com/TheHumanForce>

Tassie Harvest Camp

March 20-30th 2020

Come relax in beautiful southern Tasmania this autumn.

Regular latihan, local bushwalks, kayaking, campfires, gardening & harvesting are all on offer at our home - Flowerpot Homestead - a lush 5 acre property with abundant fruit trees, berries and vegie gardens - 45km south of Hobart.

Comfortable camping style accomodation with all amenities for up to 16 people and the fantastic shed/studio, lovingly created by Subud members young and old!

Costs have been kept to a minimum @ \$25 pp per day all inclusive. Delicious food will be on site and prepared together.

If camping is not your thing and you want a little more luxury, gorgeous airbnb spots are nearby.

Come for all or part of the 10 days. Families welcome too..

Call or email us to book your spot or find out more.

lonerganfam@gmail.com
0455 483 074
Audrey, Oliver, Em and Bree



AVAILABLE ONLINE FOR THE FIRST TIME
A GIFT FROM GOD &
BAPAK: THE MAN AND HIS MISSION



*A landmark production
presenting a vivid and coherent
account of Bapak's life and
the story of Subud...*



For the first time Subud Voice is making available online four video programs which document the history and development of Subud from Bapak's birth in 1901 to his 100th anniversary in 2001.

The programs are...

BAPAK THE MAN AND HIS MISSION

Part 1: 1901-1959: The Origins of Subud. 1 hr 16 mins

Part 2: 1957-1971: Preparing the Vessel. 1 hr 20 mins

Part 3: – 1971-2001: Putting the Latihan into Practice. 1 hr 26 mins

Then all three were compiled into one handy 65 minute version
A GIFT FROM GOD 1901-2001.

For more information and how to get the programs
CLICK ON THIS LINK

<https://www.subudvoice.net/shop/>

This will take you to a page where the four videos are listed, each one identified by a thumbnail of Bapak.

If you want more information about each of the videos click on the thumbnails of Bapak, which will take you to a page describing the contents of the video and its duration.

Each of the videos costs **US\$25** to purchase the rights to watch online, as many times as you like.

Or you can purchase the rights to stream all four for **US\$60**.

The site will ask you to set up a LOG-IN with username, email address and password in order to purchase the rights to view. Please make a note of this information in case you need to access the site on future occasions.

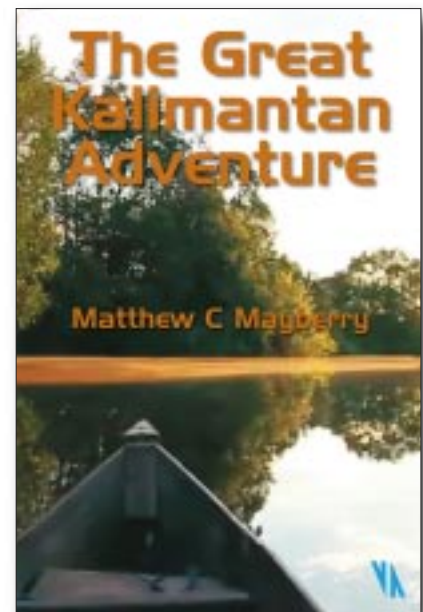
The site will give you the option to pay for the videos from a PayPal account or from a credit card. Once you have made the payment you will receive in your email account LINKS to whatever videos you have purchased to view.

Remember that we are selling the rights to these videos in order to support the ongoing production of Subud Voice.

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 September 1981

“This book is about my impressions and personal experiences while leading six expeditions (September 1982 to September 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 Mayberry](#)



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

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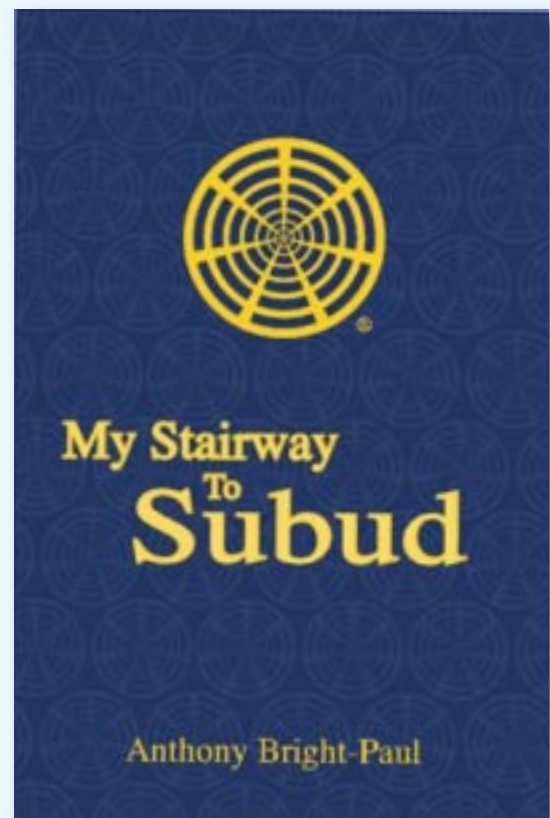
Much of *My Stairway to Subud* first appeared as the record of a young man in the early 1950’s searching for values and inner understanding. At various times he was an admirer of Mahatma Gandhi, a student with the Sri Ramakrishna Vedanta Society, then a follower of G.I.Gurdjieff for seven years under the direction of J.G.Bennett, author of *The Dramatic Universe* and *What are we living for?* His search reached an explosive climax when Pak Subuh, the founder of the international spiritual movement Subud, came to England in 1957.

Anthony Bright-Paul gives an acutely observed account of the Gurdjieff methods as performed and practised at Coombe Springs with John Bennett, and a first-hand account of both the euphoria and the upheaval caused by the arrival of Pak Subuh who brought with him the latihan kejiwaan, the spiritual training of Subud.

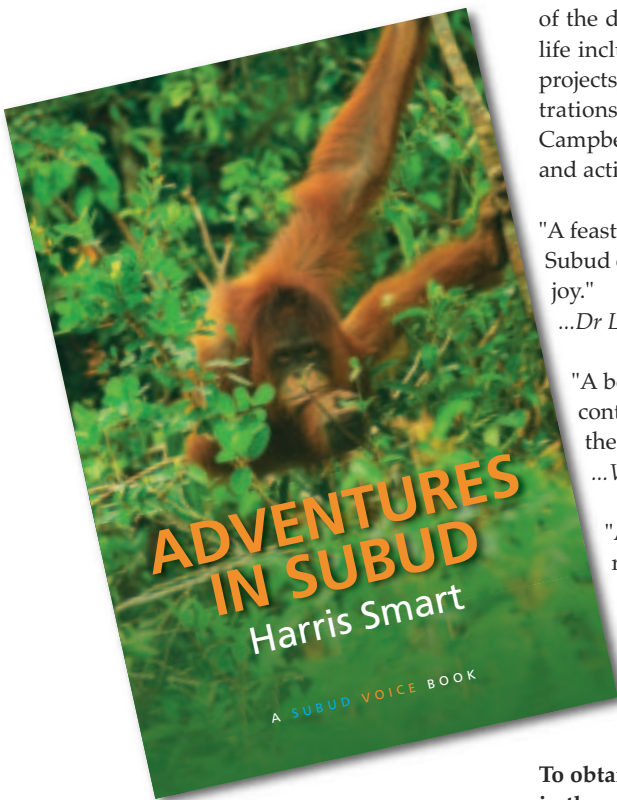
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